

THEOLOGICAL DISSERTATION on SANCTIFICATION

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FRIEDRICH WILHELM,

HEIR to the KINGDOM OF PRUSSIA and the ELECTORATE OF BRANDENBURG, etc. etc.

under the PRESIDENCY of

BARTHOLD HOLTZFUS,

THEOLOGY D. & PROFESSOR, ORDAINED,

and Minister of the Divine Word,

his ever-to-be-honored Patron and Teacher,

On the 20th Day of June, in the Year of our Redeemer 1709,

for public discussion, proposes

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ON SANCTIFICATION

§. I.

The Progress of Regeneration and Repentance occurs through the Sanctification of the believing and repenting man. Before we hand down its nature, the name of Sanctification will have to be explained.

§. II.

In Greek it is called *ἀγιασμός, ἀγιωσύνη, ἀγιότης, ὁσιότης*. In Latin, *Sanctificatio*, and according to some, *Renovatio* (Renewal), Rom. 12:2; Tit. 3:5; Eph. 4:22, 23; Col. 3:9, 10. And by certain Latin Fathers, also *Justificatio* (Justification).

§. III.

The word Sanctification is taken:

1. For segregation from profane and civil use and for destination and consecration to sacred uses. In which sense in Exod. 20:8, the Sabbath is commanded to be sanctified. The Sacramental elements are sanctified or consecrated for Sacramental use (1 Cor. 10:16). Indeed, in 1 Tim. 4:5, "every creature of God is sanctified by the word of God and prayer." In Exod. 30:29, the Altar and other utensils which were dedicated to God and His service are ordered to be Sanctified so that they may be Holy of Holies.
2. Taken with respect to men, this Word signifies not only a destination to divine worship—in which sense Aaron is said to be sanctified, Exod. 28:3—and a separation from the other Nations of the world, in which way the Jews in the Old Testament were distinguished from other peoples by Law, institutions, and customs. Num. 23:9, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Lev. 20:26, "And ye shall be holy unto me: for I have severed you from other people, that ye should be mine." Whence also Tacitus in Hist. l. 5, writes: "Moses, in order to secure the nation for himself in the future, introduced new rites, contrary to those of other mortals. All things are profane there which are sacred among us; in turn, those things are permitted among them which are incestuous to us."

But it also notes an actual internal, habitual, and inherent change and renewal of man, made by new qualities being instilled, which is the signification of this place.

§. IV.

It is distinguished from Regeneration. For Regeneration, strictly taken, signifies the beginning of the spiritual life; but Sanctification, the progress and continuation of the spiritual life, made through the habits of the Spiritual virtues, by which the faithful are gradually led to Perfection, although many take Regeneration in a broader sense as a Synonym for Sanctification.

§. V.

Sanctification is a real action of God, by which the faithful, by the power of the Holy Spirit, are more and more transformed from the baseness of sin to the purity of the divine image, so that the intellect, with the darkness driven out, is illuminated, the Will is corrected, the affects are cleansed, and all the members of the body become weapons of justice, for the glory of the divine Wisdom, Goodness, and Sanctity, and for our salvation.

§. VI.

Its Author is God, whose infinite Sanctity is the fount of the finite and created Sanctity in men. Ezech. 20:12, "that they might know that I am the Lord that sanctify them." 1 Thess. 5:23, "the very God of peace sanctify you wholly." also Is. 63:11; Lev. 19:2. God the Father, Gal. 4:6, "hath sent forth the Spirit of his Son into your hearts." Ezech. 11:19, "I will put a new spirit within you." also c. 36:27, "I will put my spirit within you." and so 1 Thess. 4:8, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." The Son, Eph. 5:25, "gave himself for it [the Church]; That he might sanctify and cleanse it." hence 1 Cor. 1:30, "is made unto us... sanctification." Appropriatively the Holy Spirit, who in Rom. 1:4 is called the "Spirit of holiness." 2 Thess. 2:13, "God hath... chosen you to salvation through sanctification of the Spirit." Tit. 3:5, "the renewing of the Holy Ghost." add Ez. 11:19, c. 36:27.

§. VII.

The meritorious Cause is Christ by His obedience and ransom, Rom. 8:3; 2 Cor. 5:21; Eph. 5:26; Heb. 9:14, 28.

§. VIII.

The external Means are the Word (Jac. 1:18, "Of his own will begat he us with the word of truth." V. 21, "receive with meekness the engrafted word, which is able to save your souls." 1 Pet. 1:23, "Being born again... by the word of God, which liveth." Luc. 8:15; Gal. 3:2) and the Sacraments (Joh. 3:5; Tit. 3:5; Gal. 3:27; Rom. 6:4; Luc. 22:20). The internal is Faith (Gal. 5:6), hence in Act. 15:9 hearts are said to be purified by faith.

§. IX.

The Subject of Denomination and secondary Cause is Man, lapsed indeed, but Called, and therefore believing, repenting, and justified (Eph. 2:1; 1 Thess. 5:23, C. 4:3; 1 Cor. 6:11; 1 Pet. 1:15, 16). The primary, remote Subject of Inherence is the Soul, to be sanctified by the Spirit. The Proximate, with respect to illumination, is the Intellect (Eph. 4:18, 20, 23, C. 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Tit. 2:11, 12). Wherefore Christ, as Prophet, is called the Light that illuminates men (Joh. 1:9, c. 8:12, C. 12:35, 46; Eph. 1:17, 18; add. Is. 60:1,2,3; Luc. 1:77, 79; Joh. 3:19; Act. 26:18; Rom. 12:2; Col. 3:10). With respect to Correction and Emendation, it is the Will (1 Pet. 1:15, 16, "As he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." Eph. 4:24). Also the Affects

are to be purged (2 Cor. 7:1; Jac. 1:21; Gal. 5:16, 24, 25) and directed to their true objects, so that those who before loved darkness more than light (Joh. 3:19), earthly things, the world, Mammon, and evil (Luc. 14:18-20, C. 8:6,7,11,14; 2 Tim. 4:10; Matth. 6:24; 1 Joh. 2:15,16) and hated the good (Mich. 3:2), may now love GOD with their whole heart, and their neighbor as themselves, and may delight in Spiritual and celestial things, and pursue evil with hatred (Matth. 22:37; Ps. 73:25; Ps. 97:10; Rom. 12:9; Col. 3:1,2; Prov. 8:13; Ps. 139:21, 22), and fulfill the will of GOD (Psalm 119:97; Rom. 12:2).

§. X.

The secondary Subject is the body of the faithful man, which, as the Temple of the Holy Spirit, is to be sanctified, Rom. 6:12, 13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield... your members as instruments of righteousness unto GOD." also v. 19, C. 12:1, "that ye present your bodies a living sacrifice, holy, acceptable unto God." 1 Cor. 6:15, 19; 1 Thess. 5:23.

§. XI.

The *terminus a quo* (the point from which) of Sanctification is the baseness of sin, the darkness of the Mind, the perversity of the Will, the impurity of the Affects, the foulness of the body from sin, and also the immoderate love of earthly and carnal things: the lust of the flesh and of the eyes, and the pride of life (Matth. 20:26; Act. 26:18; Luc. 4:5,6; Rom. 1:24; Eph. 4:22; Col. 3:9, ff.; 1 Joh. 2:15, 16). This baseness of sin is called the Old Man by the Apostle (Eph. 4:22; Col. 3:9). It is called Man because this corruption diffuses itself through the whole man, and pollutes not only his soul, but also his body. It is called Old because it arose ἀπ' ἀρχῆς, from the beginning, by the seduction of the ancient Serpent in Paradise itself (Apoc. 12:9), and is therefore coeval with lapsed man, and in the order of nature, and indeed ordinarily also in the order of time, it precedes the regeneration of man. And hence it ought not only to be mortified (Col. 3:5) and crucified (Gal. 5:24), but also, as something sordid, to be washed away (Ps. 51:4), and as something obsolete, tattered, and worn out by long use, to be put off and deposed (Col. 3:9; Eph. 4:22; Luc. 15:22), and to be cast off, abrogated, and loathed (Rom. 6:6), and the movements of the Affects ought to be more and more resisted (Gal. 5:17).

§. XII.

The *terminus ad quem* (the point to which) is true inherent Wisdom, Justice, and Sanctity: namely, light in the intellect (Eph. 4:18, 21; Col. 1:9; Eph. 1:18,19), rectitude in the will (1 Petr. 1:15,16; 2 Cor. 6:14), harmony in the Affects and at length their Silence (Psalm 62:6; Ps. 131:2), and Purity in the Body itself (Rom. 6:12, 13, 19; C. 12:1; 1 Cor. 9:27). These spiritual qualities are called the New Man (Eph. 4:24; Col. 3:10), and also the New creature (Gal. 6:15; 2 Cor. 5:17). It is called Man because these new, spiritual qualities occupy the whole man, so that no part, no faculty remains into which new qualities are not introduced, and which is not adorned with new habits. It is called New because

these qualities 1. succeed the departing Old man (2 Cor. 5:17, "old things are passed away; behold, all things are become new"). 2. because they are not only different from the prior ones, but also contrary to them (2 Cor. 6:14). In which sense a new name is promised and attributed to the faithful (Is. 62:2; Apoc. 2:17, C. 3:12). Whence in 1 Pet. 3:4 it is called the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

§. XIII.

The Form consists generally in the Mortification or deposing of the Old man, and the Vivification of the New man (Gal. 5:24; Eph. 4:22; Col. 3:10), and also in the Abnegation of ourselves and the imitation of Christ (Matth. 16:24). Specifically, it consists in the repulsion of the errors of the mind (Rom. 12:2; Col. 3:10), the Correction of the Will (Eph. 4:24), the emendation of the Affects (Gal. 5:16, 17, 25, 26; 1 Joh. 3:3), the usurpation of all the Members of the Body for Justice (Rom. 6:12, 13), and the recession of the whole man from injustice and his renovation (2 Tim. 2:19, 21; 2 Cor. 5:17; Gal. 6:15), and the participation in the divine Nature (1 Pet. 1:15, C. 2:9; 2 Pet. 1:4, 5, 6).

§. XIV.

Therefore, a Negative Sanctity or immunity from outrages, crimes, and wicked deeds is not sufficient. The Pharisees, according to the literal sense of the Law (of which most Precepts were negative or prohibitive, as is clear from Exod. 20:3,4,7,13,14,15,16,17), with the spiritual and mystical sense dismissed, demanded only this, and by this immunity from outrages they were wonderfully puffed up and gloried in it, and spurned others, as in Luc. 18:11: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." And there in v. 18, ff., a ruler of the Pharisees, solicitous about the way to acquire eternal life, when ordered to keep the commandments: "Thou shalt not kill, Thou shalt not commit adultery;" etc., responds: "All these have I kept from my youth up." To which can be applied what Christ taught his disciples in Luc. 17:9,10: "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." And in Matth. 5:20, he emphatically refutes the opinion of the Pharisees: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And in V. 21, 22, & ff. to the end of the chapter, He refutes the most grave error of the Pharisees and urges the spiritual and mystical sense of the Law, and urges a positive Sanctity: "Ye have heard that it was said by them of old time, Thou shalt not kill... But I say unto you..." which Chrysostom in Homily 16 on Ephesians declares with a not inept simile, saying: "To do no good, this itself is to do evil. For tell me, I pray, if you had a servant who, although he neither stole, nor reviled, nor contradicted, nor indeed got drunk, nor designed any of the other evils, yet sat perpetually idle, and did none of those things which a servant ought to perform for his master, would you not scourge him, would you not chastise him as perverse, tell me I pray? And yet he had operated no

evil. Therefore this itself is evil." And he adds: "Let there be some farmer who in no part harms our goods, nor lays snares for others, nor attempts theft, but only sits idly at home with his hands bound, neither sowing, nor breaking a furrow, nor subjugating oxen, nor cultivating the vine, nor doing any other of those labors which pertain to the cultivation of the earth. Will we not punish such a one? And yet he has inflicted no injury, nor can we blame such a one. But by this very fact that he was idle, he has inflicted an injury. For he commits an injury in a common sense, who does not perform the utility which he owes."

§. XV.

Indeed, the Gentiles themselves did not acquiesce in such a negative Goodness. From their number, Seneca in Ep. 79 says: "It is not goodness to be better than the worst." And Horace in Epp. lib. 1, Ep. 16, v. 46, sings: "I have not committed theft, nor have I fled, if a Servant should say to me: 'you have the price, you will not be galled by the thong;' I say. 'I have not killed a man': 'you will not feed the crows on the cross.'"

§. XVI.

Therefore, a Positive Sanctity is also required, which Christ in Matth. 5:20 teaches with significant words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." whom the Apostles follow; Peter in 2 Pet. 1:5: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." And Paul in Phil. 4:8, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

§. XVII.

The End is the Glory of the Wisdom, Goodness, and Sanctity of God (1 Cor. 6:20; Matth. 5:16; 1 Pet 2:12; c. 4:10,11; Rom. 6:11) and the eternal Salvation of men.

§. XVIII.

The immediate Effect is inherent Justice or Sanctity (1 Per. 1:15,16; Matt. 5:20; 1 Joh. 3:3,7). The Mediate are Good Works, both Internal and External, the Fruits of the Spirit (Gal. 5:22), such as are: Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mansuetude, Faith, Modesty, Continence, Chastity. v. 25, Life according to the Spirit. Such was the Life of the first Christians, whom the Apostles therefore in the Salutations of their Epistles call Saints (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:1,2). Authors who have graphically depicted the Life of the first Christians give faith that the Christians of the first Centuries imitated their Sanctimony, and Pliny confirms it in Epist. l. 10, Ep. 97, that the Christians were "accustomed to bind themselves by a Sacrament,

not to any crime, but that they would not commit thefts, nor robberies, nor adulteries, that they would not break faith, that they would not deny a deposit when called upon," etc.

§. XIX.

The opposite is an impious Life, such as the Apostle describes in 2 Tim. 3:2: "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof."

§. XX.

The Adjuncts of Sanctification are I. Necessity, II. Truth, III. Perfection or Imperfection, which will recur under Good Works.

ON GOOD WORKS

§. I.

In Greek they are called *ἀρεταί* (virtues), Phil. 4:8; 2 Pet. 1:5, and *τὰ καλὰ ἔργα* (good works), Matth. 5:16; Eph. 2:10. In Latin, *Bona Opera* (Good Works), or *Virtutes* (Virtues).

§. II.

Because, however, Good Works are either of the Natural order, which are also called Moral or Ethical Virtues, or of the supernatural Order, which especially come under consideration here, we, so that the difference between the former and the latter may be more evident, will treat of both, and indeed in the first place of the Good Works of the Natural order, not concretely as they exist in this or that Subject, for example, in the Gentiles, but precisely and in their abstract nature.

§. III.

Good Works of the Natural order are human acts, conformable to right reason, performed from a right Intention for the praise of God and the benefit of the fatherland, and for one's own and one's neighbor's utility.

§. IV.

Their author is God, as the fount and origin of all Good (Jac. 1:17), as is apparent from the example of Abimelech (Gen. 20:3,6) and the Keeper of the prison (Gen. 39:21), which the more sound Gentiles acknowledged. Plato in the *Meno*: "If, therefore, in this whole discourse we have inquired and disputed well, virtue is neither from Nature, nor is it acquired by Doctrine, but it comes by a Divine lot." Maximus of Tyre, *Dissertation XXII*, whose title is "Whether someone may become good by a divine share," where he says: "It is not to be thought that anything other than what proceeds from God befalls men as good, since in reality there is no good which does not draw its origin from him." Plutarch, *On the Contradictions of the Stoics*: "If GOD does not bestow virtue on men, but mortals attribute it to their own will, but He bestows wealth and bodily health without virtue, He will give it to those who will not use it well, but ill." He adds: "If the Gods can bestow virtue, and do not do this, they are not good and benign, if they do not do it. If they cannot make men good, they cannot even be of benefit, since outside of virtue there is nothing good, nothing useful."

§. V.

The Principle is the general Aid of God, excited by which even the Sages of the World acknowledged their imbecility. For example, Arrian, *Commentary on Epictetus*, Lib. 2, C. 11: "The beginning of Philosophy, among those indeed who approach it as is proper and through the door, is the consciousness of one's own infirmity and impotence." And they thought the help of God was necessary for Virtue. Hierocles: "For honorable things are not even to be preconceived in the mind as if they are so in our power that we are able

to perform them without Divine help. We are in need of the help of God for the flight from evils and the acquisition of goods." Arrian on Epictetus, Lib. 2, C. 18: "It is a great contest, a Divine deed, a kingdom is at stake, liberty is at stake, felicity is at stake, a vacuity from perturbations is at stake. Be mindful of God, call upon Him as a helper and fellow-soldier." Seneca, Ep. 41: "No one is a good man without God. Can anyone rise above fortune unless aided by Him? He gives magnificent and erect counsels. In each and every one of good men, God dwells." See Marcus Antoninus, Lib. 9, §. 40. Whence they thought that thanks should be given to God. Arrian on Epictetus, l. 4, c. 4: "Then I also was sinning; but now I do not likewise. Thanks be to God." Maximus of Tyre, Dissertation 22: "Those souls which have obtained a better nature, being constituted in the middle of the highest virtue and the highest improbity, have need of the aid and subsidy of God, to lead and impel them to that other, better part," etc.

§. VI.

The Origin on the part of men are the remains of the divine image, residual in man also after the fall, and innate notions, and the stimuli of conscience arisen thence, and a natural love of the honorable, with Education and the study of Philosophy acceding (Rom. 2:14, 15).

§. VII.

The Subject of Denomination is Man, at least indirectly called, endowed with a knowledge of the natural Law. The Subject of Inherence is the Mind, imbued with a cognition of theoretical and practical principles.

§. VIII.

The Norm is Right Reason or the Law inscribed on the heart (Rom. 2:14, 15). Hence Marcus the Emperor in l. 8, §. 11 asks: "In what does a good and blessed life consist? In doing those things which human Nature demands." And Arrian on Epictetus, l. 3, c. 24, addressing God, declares that he will live and die: "as you (God) have willed, as free, as your minister, understanding your commands and interdicts." After a few words: "it is always proper to show oneself obedient to the Law in all things." *ibid.*: "do I not tend wholly to God, and meditate on his precepts and commands, having them always in my hands, and exercise myself in these?" and l. 4, c. 3: "I cannot transgress any of his commands." also: "These are the laws sent to us from Jove, these are the precepts; it is proper to become an interpreter of these, and to live obedient to them, not to the laws of Masurius or Cassius." Lib. 4, c. 7: "He has power over no man's memory; I have been gifted with liberty by God, I know his commands. It is better what God wills than what I will. I am present to him as a servant and minister, and therefore a footman, I contend for the same things, nor do I expect others, and the same that he himself wills, I also will and feel."

§. IX.

The exemplary Cause were the Ancient Sages, Socrates, Cato, Laelius, Zeno, etc., whom Seneca praises in Ep. 6, 11, 25. Some also commend the imitation of GOD, like the Pythagoreans, also Seneca in *de Benef.*, l. 7, c. 31, "Let us imitate the Gods." Epictetus in Arrian, l. 1, c. 12, ἔπειο Θεῶν (Follow God). Marcus Antoninus the Emperor, l. 2, §. 5, "A life to be lived similar to God." lib. 5, §. 27, "One must live with the Gods." And according to Clement of Alexandria, *Strom.* l. 2, Plato, placing the end of Beatitude, says that it is "an assimilation to God, as much as is possible for it to be."

§. X.

The Object is GOD, Man himself, and the Neighbor.

§. XI.

The Form of a Good Work of the natural Order consists in *Ἐὐνομία*, or Conformity with the Law inscribed on our Hearts (Rom. 2:14, 15), which is also clear from the preceding §. 8.

§. XII.

The End is (1) the Praise of God, which end Epictetus acknowledged in Arrian, in *Epict.*, lib. 1, C. 16, fin.: "Should we, publicly and privately, do anything other than praise and celebrate the Divine, and give thanks to it for the benefits conferred on us? Does it not become both those who dig and who plow, and who eat, to sing a hymn to God: 'Great is God, who has exhibited to us these instruments by which we might cultivate the earth; great, who has given us hands'; likewise, 'who has given us a gullet and a stomach, so that we grow without thinking and breathe while sleeping!' He adds: 'If I were a nightingale, I would do what nightingales are accustomed to do; if a swan, I would sing in the manner of a swan; but I am endowed with reason; therefore God is to be celebrated by me with a hymn, for that is my office, which I shall certainly perform, nor will I desert this order, as much as I can; and I exhort you to do the same and to walk in the same way.'" (2.) the imitation of God: whence that saying of the Pythagoreans, and of Seneca in *de Benef.* l. 7, c. 31, "Let us imitate the Gods." And of Epictetus in Arrian, l. 1, C. 12, ἔπειο θεῶν. (repeat §. 9). (3) The safety or advantage of the Republic, the Fatherland, men themselves, and the neighbor. Hence that saying of Cicero from Plato, *de Officiis*, l. 1, c. 7: "We are not born for ourselves alone, but our country claims a part of our birth, our parents a part, our friends a part." and from the Stoics, *ibid.*: "Those things which are produced on the earth are all created for the use of men. But men are generated for the sake of men, that they themselves might be able to be of benefit to one another among themselves. In this we ought to follow nature as our guide and to bring common utilities into the midst by an exchange of duties, by giving, by receiving, and then by the arts, by labor, and by our faculties, to bind fast the society of men among men."

§. XIII.

The Effect is Perennial Felicity, the desire for which is naturally instilled in men.

§. XIV.

The Adjuncts are (1) Moral Goodness. (2) Truth (Rom. 1:25). Certain Scholastics have sinned in Excess concerning the Truth of natural good works, who have deemed these acts not only true virtues, but also meritorious of a more special divine grace *ex congruo*. But they accuse Michael Baius, Dean of Louvain, of defect, who stated that no moral work can be done without sanctifying grace, and hence that the Moral Virtues of the Natural order are sins. Pius V and Gregory XIII condemned his opinion, as did the Council of Trent, Sess. 6, can. 7, and also Cornelius Jansenius, Bishop of Ypres.

§. XV.

The Pontificians also accuse the Protestants, as if they too had taught that works done before Sanctification are mere sins. But (1) the Protestants did not speak of moral virtues in their abstract nature, but of virtues in the concrete, or in this or that Subject, for example, in ambitious Gentiles. (2) they spoke not absolutely, but comparatively, with a comparison instituted with the Christian Virtues. For just as the tepid, compared to the hot, is said to be cold, but compared to the cold, seems hot; likewise, the dusky, compared to the black, seems white, but collated with the white, is said to be black. So Moral Virtues, compared with the Theological Virtues, have seemed scarcely shadows and simulacra of Virtues, and indeed vices. But collated with the Vices to which they are opposed, they are true Virtues. (3) they denied that they are true Virtues or true means suitable for attaining eternal felicity. With Augustine, from lib. 4, *cont. Julian*. c. 3, they said, "all the works of infidels are sins."

§. XVI.

We prove the Truth of good works of the natural order (1) from Rom. 2:14, 15, because they are conformable to the Law inscribed on the hearts of men. (2) because in Dan. 4:24, acts of this kind are commanded: "redeem thy sins with righteousness." (3) because in Exod. 1:17, ff., the Egyptian midwives, and in Jos. 2:4, ff., c. 6:22, 23, Rahab are praised for the benignity shown to the Israelite women and to the spies. (4) because in Exod. 1:21, they are affected with a reward. (5) because acts of this kind are conformable to the norm of virtue, i.e., to right reason. (6) By the Consensus of Augustine, *de Spir. & lit.*, c. 27, fin. & c. 28: "Just as certain venial sins, without which this life is not led, do not impede the just from eternal life, So certain good works, without which the life of any most wicked man is with greatest difficulty found, are of no avail for eternal salvation." See Epist. 99 to Evodius, and Epist. 130, and lib. *de Grat. Christi*, c. 24. And Chrysostom, hom. 67 to the people: "The evil man cannot be entirely evil, but it happens that he has something of the good; nor can the good man be entirely good, but he is accustomed to have some sins."

§. XVII.

But when Augustine in lib. 4, *cont. Julian*. c. 3, calls "All the Works of Infidels Sins," either 1. he takes the word Sin in a broader signification, namely for any act that is unformed

and unworthy of eternal life; or 2. if he takes it strictly for an evil act and one disform to right reason, he only teaches that all works which are done by infidels, reductively as such, that is, inasmuch as they are infidels, are sins, although from their object and species they may be good. For example, if an infidel gives alms in honor of his Gods, or vows chastity, he sins, because in acts of this kind he acts not from the norm of right reason, but from the norm of his error, and in that respect as an infidel. Or 3. he teaches that infidels ordinarily and almost always sin, because they act mostly for a culpable end or from a false motive, for example, from the study of vain glory, whence he calls them "animals of glory" or "slaves of vain glory." In which sense also Prosper of Aquitaine in *Carm. de Ingratis* says: "For every work of probity, unless it arises from the seed of true faith, is sin, and is turned into guilt, and sterile glory accumulates punishment for itself."

§. XVIII.

By the words of Rom. 14:23, "whatsoever is not of faith is sin," Paul does not understand the Theological Virtue of Faith, but the dictate of Conscience judging that what we do is licit, as the context shows. But whatever is not of a faith of this kind or a certain persuasion, but with a doubtful conscience, that is sin.

§. XIX.

III. An Adjunct is Insufficiency for salvation. For (1) eternal Salvation is promised only to those Believing in Christ (Joh. 3:16, 18; c. 17:3; Act. 4:12; 1 Cor. 3:11). (2) the Apostle in Heb. 11:6 teaches in conceived words that "without faith it is impossible to please God," namely, unto salvation. (3) because there is no salvation from the Law and the Works of the Law (Gal. 3:21; C. 2:16; Rom. 3:28; c. 4:14, 16). (4) because intrinsically natural acts cannot lead to an intrinsically supernatural end, according to the testimony of Thomas, 1a-2ae, q. 109, art. 5. And Augustine, Prosper, and from them other Theologians, assert this insufficiency for salvation everywhere.

§. XX.

From what has been said, it is clear what is to be judged of the Virtues of the Gentiles, namely, if they had all the requisites here, it is not to be doubted that they were true moral Virtues, which nevertheless for the reasons adduced could not lead to eternal salvation. See D. Becman, *Doctrin. Moral.* C. 12, §. 5; D. Strimesius, *Praxiol. Apod.* C. 7, §. 5; D. Joh. Fabricius, *System. Theol.* Loc. 3, Aphor. 2, p. 274, 275, ff.

§. XXI.

Nor is it to be doubted that at least many of the Gentiles, led by ambition, did many things, which Seneca asserts of Alexander the Great, Pompey, Caesar, and Marius in Epistle 94 with memorable words: "When they seemed to be driving others, they were being driven. A fury for devastating foreign lands drove the unhappy Alexander, and sent him to unknown places. Do you think him sane, who began first from the ruin of Greece, in which he was educated, who snatched away from each what was best? He orders

Lacedaemon to serve, Athens to be silent. Not content with the slaughter of so many cities, which Philip had either conquered or bought, he also throws others elsewhere, and carries his arms around the whole world. Nor does his weary cruelty ever stop, in the manner of savage beasts, which bite more than hunger demands. Now he has joined many kingdoms into one kingdom. Now Greeks and Persians fear the same man, now even nations free from Darius accept the yoke. Yet he wishes to go beyond the Ocean and the sun; he is indignant to turn his victory from the footsteps of Hercules and Liber. He prepares violence against nature itself. He does not wish to go, but he cannot stand still, no differently than weights cast headlong, for which the end of going is to have lain still. Virtue or reason did not persuade Cn. Pompey either to enter upon foreign or domestic wars, but an insane love of a false greatness. Now he was going to Spain and the Sertorian arms, now to suppress the pirates and pacify the seas. These were the causes pretended for continuing his power. What drew him to Africa, what to the North, what to Mithridates and Armenia, and all the corners of Asia? A boundless desire for growing, of course, since to himself alone he seemed not great enough. What sent C. Caesar into his own fate as well as the public's? Glory and ambition, and no limit to excelling above the rest. He could not bear one man before him, when the Republic bore two above him. What do you think, that C. Marius, once consul (for he accepted one consulship, the others he seized), when he was cutting down the Teutons and Cimbri, when he was pursuing Jugurtha through the deserts of Africa, sought so many dangers by the instinct of virtue? Ambition was driving Marius, the army Marius. When these men were shaking all things, they were being shaken in the manner of whirlwinds, which roll up what they have seized, but are themselves rolled before, and for this reason they rush with greater impetus, because they have no rein on themselves. And so, since they were an evil to many, they also feel that pestiferous force by which they have harmed many." Nor does Virgil deny it, in Aeneid, l. 6, v. 823, saying: "love of country and a boundless desire for praise conquered."

§. XXII.

Augustine judges nervously on the Question in C. 27, *de Spir. & lit.*, fin.: "We read or hear of certain deeds which, according to the rules of Justice, we not only cannot vituperate, but even deservedly and rightly praise, although if they are discussed as to the end for which they are done, those will hardly be found which merit the due praise and defense of Justice."

ON GOOD WORKS OF THE SUPERNATURAL ORDER

§. I.

Their efficient cause is GOD Himself, and indeed principally the Holy Spirit (Rom. 8:14; Gal. 5:22).

§. II.

The Principle is the Grace of God and of the Holy Spirit, namely, the Grace of Regeneration and Conversion, or, not only a preventing and preparing Grace, but also an operating one (Joh. 14:17; 1 Cor. 15:10; Heb. 12:28; Eph. 2:8).

§. III.

The Origin with respect to men is true Faith, elicited from the Grace of the Holy Spirit in the hearts of men (Heb. 11:6; Act. 15:9; Tit. 1:15), the Love of God (2 Cor. 5:9) and of the Neighbor (Matth. 22:39).

§. IV.

The Norm is the written Law of GOD (Num. 15:40; Ez. 20:19; Deut. 4:2), and repeated, vindicated, and explained by Christ on the mount (Matth. 5, 6, 7. capp.).

§. V.

The exemplary Cause are partly men, namely, the Holy Patriarchs, Prophets, and Apostles (Heb. 12:1; 1 Cor. 4:16, C. 11:1; Phil. 3:17; Jac. 5:10; Heb. 13:7); principally Christ as the celestial Doctor and Prophet, the most perfect exemplar of Sanctity (Matth. 11:29, "Learn of me." c. 16:24; Joh. 14:6; 1 Pet. 2:21; 1 Joh. 2:6; 1 Cor. 11:1; 1 Theff. 1:6); partly the Angels (Matth. 6:10, "thy will be done, as in heaven, so in earth"), whose promptitude in praising GOD is apparent from Ps. 103:20; Is. 6:2,3; Apoc. 4:8, ff.; and partly GOD Himself (Lev. 11:44, c. 19:2; 1 Pet. 1:15,16; Matth. 5:48; Eph. 5:1; Luc. 6:36).

§. VI.

The Subject is man, and indeed one who is believing, regenerate, and converted (Rom. 8:14; Eph. 2:10).

§. VII.

The Object is GOD, Ourselves, and the Neighbor. GOD is to be loved above all things, and worshipped with sincere obedience according to all the divine precepts (Matt. 22:37). Ourselves, not with respect to *φιλαυτία* (self-love), that we foolishly love ourselves and prefer ourselves to others, but that by subjecting ourselves to God and the Neighbor, we work out our salvation with fear and trembling (Phil. 2:3,4). The Neighbor is to be loved as ourselves (Matth. 22:39; Rom. 13:8; 1 Joh. 3:14, ff.; c. 4:20, 21; Jac. 2:8, 9, 15, 16).

§. VIII.

The Form is *έννομία* or conformity with the written Law of God, and repeated and explained by Christ in Matth. 5, 6, 7.

§. IX.

The Principal End is the glory of God (1 Pet. 4:10, 11; Matth. 5:16; 1 Cor. 10:31; 1 Pet. 2:12). The Subordinate end is the declaration of our Faith (Matth. 7:16; Jac. 2:18), the Edification of our Neighbor (Matth. 5:16; 1 Pet. 3:16; 1 Cor. 10:32), and the procuration of our temporal and eternal Felicity (Ps. 34:13, ff.; Matth. 6:33; 1. Tim. 4:8).

§. X.

And Good works are either General, necessary for all Christians, the sum of which Christ comprehended in the Love of God and Neighbor (Matth. 22:37, 39; add Ps. 15:1, ff.; Ezech. 18; Mich. 6:8; Phil. 4:8; 2 Pet 1:5), or Special, which are necessary for individuals by reason of a special Vocation, for instance, for the Magistrate and subjects, for Doctors and Auditors, for Parents and children, for masters and servants. In particular, Scripture commends to the faithful Prayer, Fasting, and Almsgiving, by the first of which our Soul, by the second our Body, and by the third our Goods are consecrated to God.

§. XI.

The Adjuncts are I. Necessity. In asserting which, some have sinned and do sin in Excess, some in Defect. In Excess have sinned (1.) the Pharisees and Essenes, who wished to be justified by the works of the Law, not only moral but also Ceremonial, and indeed according to the prescripts of the traditions (*παραδόσεων*), and sought salvation. (2) the modern Jews, who, with the Redemption by Jesus of Nazareth repudiated and faith in him spurned, flee to the Law as the Formula of the Covenant of Works, and to Good Works conformable to the Law of Moses, both Written and traditional, as to a sacred Anchor, and after the divine Mercy, they constitute the prow and stern of their salvation in their own justice and good works, especially Prayers, Alms, Fasts, Repentance, Confession, and Tears, and place all their trust in them. See Quæst. 7 of an anonymous Jew in Cocceius, T. 7, Oper., qu. 7, c. 9, p. 54, & Phil. Limborch, *Collat. cum Is. Orobio*, p. 57, 70. (3) the Mohammedans, who, with the death of Christ and the Expiation of sins made by it rejected, no less trusting in their own justice and good works and their merit, promise eternal salvation from them to those of theirs who receive the 40 Articles of their religion and observe them in practice, and thus suspend salvation from the observation of the commandments of Mohammed. (4) the Pseudo-Apostles, who made a mixture of the Law with the Gospel, of the Works of the Law with Faith, and therefore of Moses with Christ, and stated that the Works of the Law, even the Ceremonial, for example, Circumcision, were necessary for meriting Justification and Salvation. Of which Order were Cerinthus, Ebion, and the Nazarenes. (5) the Greeks and Pontificians, who wish that good works are necessary for a just man for salvation not only by reason of presence, but also by reason of meritorious efficiency, since they effect salvation, and without them faith alone does not effect salvation. Bellarm., *de Justif.* L. 4, c. 7; Becan.,

Theol. Scholaft., Part. 3, Tr. 4, c. 4, qu. 2, §. 4. (6) the Socinians, who state that good works are the cause not only of salvation, but also of justification. Smalcius, *Refut. Thef. Franz*, Disp. 4, p. 105, 106; Disp. 6, p. 182; Slichting, Disp. 2, *pro Socin. contr. Meisn.*, p. 156 & p. 220. With whom agree (7) the Remonstrants. Curcellæus, Diss. 4, *cont. Maref.*, §. 8, §. 13. (8) the Mennonites, Schwenckfeldians, Weigelians, and Quakers.

§. XII.

No less gravely, if not more gravely and much more perilously, have sinned those who, in defect, have denied the necessity of good works, and have omitted their practice to the detriment of salvation. Such were Simon Magus and the Simonians, the Nicolaitans, Basilides, Menander, Carpocrates, the Gnostics, Saturninus, Valentinus, and their adherents. See Irenæus, *adv. haeres.* l. 1, C. 1, p. 22, 23; C. 23, p. 88; Epiphanius, *Hæres* L. I, C. 24, 26, 27; Eusebius, *Hift. Eccl.* L. 4, c. 7; Theodoret, lib. 1, *Fab. Hæret.*; Augustine, *de Hæres.*, Hær. 6, 7, 11. Such horrendous things are attributed to them that not without reason do some things that are related of them seem not so certain to some Learned Men. See Kortholt, *de Perfecut. Eccl. Primit.*, Sect. 5, §. 16, 17, 18, p. 190, ff. (8.) Aetius, Eunomius, and the Priscillianists (Augustine, *de Hæres* c. 54 & c. 70). (9) the Antinomians, from the hypothesis that the Law is superfluous under the Economy of the Gospel, have undermined the necessity of Good Works. (10.) the Libertines not only denied the Necessity of Good Works, but also introduced every kind of Profanity, according to the testimony of Stanislaus Rescius. (11.) Nicolaus Amsdorffius defended this proposition: "Good Works are noxious to Salvation." Which hyperbolic Proposition, understood of the trust in and merit of works, although it may seem that it can be softened and excused by some interpretation, was nevertheless rightly rejected and damned in the Formula of Concord, Art. 4, Negativ. 2. Andreas Musculus also suffered something human here, and denied that good works are necessary, because they are spontaneous, which opinions Philip Melanchthon not only rebukes in his *Respons. ad Artic. Bavar.* 24, p. 935, but in *Consil. Theolog.* Part. 2, p. 357, he also exclaims: "The Holy old man Polycarp, they say, was accustomed to block the passages of his ears with his fingers, if ever he heard blasphemous voices: I would wish that my ears and the People's were blocked, when those foul voices of those contending are put forth or read: 'The New obedience is not necessary,' and also: 'Good Works are an obstacle to Salvation!'" Posterity will marvel at the furies of this Age, in which it is permitted that such things be defended in churches and be read in public writings. (12.) Also on the occasion of the book, the *Interim*, written in A.D. 1547 by order of the Caesar Charles V, the Colloquy of Altenburg was held in A.D. 1568 between the Theologians of Wittenberg, followers of Philip Melanchthon, and those of Jena, more addicted to Flacius. The former proved the proposition "Good Works are necessary for salvation," while the latter disapproved of it. Which controversy was so composed in the book of Concord that the Phrases: "Good Works are necessary," and "It is necessary to do Good Works," and "The New obedience is necessary for believers," were to be retained; but These: "Good Works are necessary for the faithful for salvation," "It is impossible for a man to be Saved without Good Works," and "No man has ever been

saved without Good Works," were to be rejected and damned, and not to be used (Epit. Articular. Art. 4, Affirmativ. 3, Negativ. 1).

§. XIII.

Therefore, proceeding in a middle way between the two remembered extremes, we state from Holy Scripture that Good Works are necessary for salvation for all adults who have the time and occasion for living piously; not by a necessity of Causal efficiency, as if they, like a physical cause, by a true influx, properly effect, produce, and operate our Justification and salvation. Nor by a necessity of merit strictly so called, according to which our works would have the nature of a meritorious virtue and of an equivalent price, by which we acquire and merit eternal Life. But by a Necessity of presence and coexistence, and also of a Condition *sine Qua Non* (without which not), by which Good Works are so necessarily required in a faithful adult for being saved, that without them he cannot obtain eternal salvation. And by a Necessity of a Means, according to which Good Works are required as necessary means for possessing salvation as an end. Also by a necessity of connection and dependence, from the *τάξις* or divine Ordination, according to which Good Works necessarily precede salvation, have a necessary connection with salvation, are conjoined with salvation by an indivisible bond, and draw it after themselves.

§. XIV.

The Necessity of our Obligation to commit Good and omit evil according to the norm of the divine mandate requires this Necessity of our Sanctimony. Lev. 11:44, C. 19:2, C. 20:7, "Be ye holy; for I am your holy God." which is repeated in 1 Pet. 1:15, 16, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." 1 Thess. 4:3, "For this is the will of God, even your sanctification." Heb. 12:14, "Without holiness no man shall see the LORD." Apoc. 21:27, "And there shall in no wise enter into it any thing that defileth, or worketh abomination, or maketh a lie." For by this necessity of Obligation, a rational creature can never, and in no state, be absolved and exempted. Even with the Covenant of Nature or of Works violated by man, man indeed fell from all the benefits annexed to that same pact, and was made guilty of the evil expressed in the threat, yet he was not made free from the command of the one commanding and from the rendering of obedience, but remained obligated to fulfill exactly the divine law, both inscribed on his heart after the fall and repeated in Scripture. For neither the Right of GOD over the rational creature, nor also the obligation of the rational creature toward God, can be extinguished by sin, because this obligation proceeds from the native condition of the rational creature, and the right of God over man from the acquired Dominion of God the Creator and Conserver.

§. XV.

Those places of Scripture require this necessity of Good Works which express our Repentance and the Practice of good Works as a Condition without which we ought not

to attain Salvation. Matth. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." C. 6:14, 15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." C. 18:3, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." 35, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." C. 19:17, "if thou wilt enter into life, keep the commandments," in the Evangelical, not the Legal sense. Luc. 13:5, "except ye repent, ye shall all likewise perish." Joh. 8:51, "If a man keep my saying, he shall never see death." C. 13:17, "If ye know these things, happy are ye if ye do them." C. 15:10, "If ye keep my commandments, ye shall abide in my love." Rom. 6:5, 8, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection... Now if we be dead with Christ, we believe that we shall also live with him." C. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." 2 Tim. 2:5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 1 Joh. 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." add. Joh. 3:3,5; Rom. 8:9,10,11,13; 1 Tim. 2:15; 2 Tim. 2:11,12, ff.; Col. 1:23; 2 Pet. 1:8,9; Ezech. 18:5,6; Matth. 16:24.

§. XVI.

The sacred letters also propose Good Works as a Necessary Means to attaining the end. Ps. 15:1, ff, "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness," etc. Ezech. 18:27, 28, "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Rom. 2:7, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life will be given." C. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." 2 Cor. 4:17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." C. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of." Phil. 2:12, "work out your own salvation with fear and trembling." Hence Good Works have the nature of (1.) labor for a wage, which is clear from the parable of the laborers in the vineyard, Matth. 20:8, c. 5:12, C. 25:21. (2.) of a contest for a Prize, Luc. 13:24. (3.) of a fight for Victory, 1 Tim. 6:12; 2 Tim. 2:3,5; 2 Tim. 4:8; Apoc. 2:10. (4.) of a Way and a course for a goal and a crown, 1 Cor. 9:24; Eph. 2:10; Phil. 3:14; 2 Tim. 4:7; Jac. 1:12; Gen. 17:1; Rom. 6:4. (5.) of Sowing for a harvest, Ps. 126:5,6; 1 Cor. 9:11; 2 Cor. 9:6; Gal. 6:7,8. (6.) of First-fruits for the Mass, Rom. 8:23. Therefore, just as for attaining an end, means are necessary; for receiving a wage, assiduous labor; for obtaining a prize, a contest; for Victory and Triumph, a fight; for reaching a goal and carrying off a crown, a way and a course; for a harvest, sowing; for the mass, first-fruits,

are so necessary that without them they cannot be obtained: So also, from divine ordination, Good Works are so necessary for attaining Salvation, at least for adults who survive and have the occasion for doing Good Works, that without their either continuous and uninterrupted, or at least renewed, practice, they cannot possess eternal salvation.

§. XVII.

Hence arises IV. the Necessity of the Precept. In Gen. 17:1, GOD declares to Abraham: "walk before me, and be thou perfect." Mich. 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." to which pertains the Decalogue, promulgated in Exod. 20 and Deut. 5, and in the N.T. solemnly repeated, vindicated, and explained by Christ in Matth. 5, 6, 7, and proposed to us as a rule of life, not arbitrary, but necessary and perpetual, as is apparent from c. 5:17, "Think not that I am come to destroy... I am come... to fulfil." V. 21, 22, 27, 28, 31, 32, 38, 39, 43, 44, "Ye have heard that it was said by them of old time... But I say unto you..." And cap. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." add. v. 24, ff. Christ also urges this necessity of the precept, Joh. 13:34, 35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Joh. 15:10, "If ye keep my commandments, ye shall abide in my love." V. 12, 14, "This is my commandment, That ye love one another, as I have loved you... Ye are my friends, if ye do whatsoever I command you." V. 17, "These things I command you, that ye love one another." John teaches consonant things in 1 Epist. 2:3,4, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." C. 4:21, "And this commandment have we from God, That he who loveth God love his brother also." Hence David declares them blessed, Ps. 103:18, who keep the covenant of GOD and are mindful of his commandments to do them, also Ps. 111:10. And Paul in 1 Cor. 7:19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." And John seals the whole Scripture with this, as it were, seal, Apoc. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life," etc. to this pertains the word "Debt," which could not be used of Christians unless the necessity of obeying were imposed on them. Luc. 17:10, "when ye shall have done all those things which are commanded you, say... we have done that which was our duty to do." Rom. 8:12, "brethren, we are debtors, not to the flesh, to live after the flesh," but to the Spirit. C. 13:7,8, "Render therefore to all their dues." 1 Joh. 2:6, "He that saith he abideth in him ought himself also so to walk, even as he walked." By which, however, is understood not a legal debt of perfect and in all numbers absolute Obedience required for the acquisition of eternal life, but an Evangelical debt of new and sincere obedience, to which all the regenerate are bound by the law of Christ and from which the faithful cannot be freed.

§. XVIII.

The very nature of the Covenant of Grace requires this Necessity of Good Works, which contains on the part of God a Stipulation of a Condition constituted by God and a Promise of a reward; but on the part of man, a responding Stipulation or re-promise of duty and a corresponding stipulation or expectation of the promised reward. This is taught in Gen. 17:1, "I am the Almighty God; walk before me, and be thou perfect." Lev. 26:12; Jerem. 31:33, "I will be their God, and they shall be my people." 1 Tim. 4:8, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 2 Tim. 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 1 Joh. 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure." Apoc. 2:10, "be thou faithful unto death, and I will give thee a crown of life." To wit: As God most holily promises us, on account of Christ, the Remission of sins, the right of Adoption, and eternal life, so we in turn most solemnly promise to God Faith and Repentance, worship and sincere obedience. Since, therefore, this pact is mutual, we shall in vain expect God to be our God unless we in turn are His people; in vain shall we hope that He will exhibit to us the promised benefits, unless we fulfill our stipulated duty; that He will embrace us with paternal love, unless We render the obedience of Sons.

§. XIX.

Our very Faith proves this Necessity of Good Works, not only with respect to its general Object, which is the whole Word of God, comprehending not only Histories and Prophecies, but also Dogmas and Precepts, and the promises and threats annexed to them; but also with respect to its special Object, which is the Doctrine of Jesus Christ. The word Christ signifies "anointed"; but our Savior was anointed and ordained by God the Father as our Prophet, Priest, and King. Therefore, those who would rightly believe in Christ must receive our Savior as a Prophet and Doctor sent from God, who is to be heard by us; as our sole Pontiff, who has redeemed us by the one sacrifice of his body and assiduously intercedes for us with the Father; and as our celestial King and Lord, who not only protects and conserves the salvation procured for us, but also governs us his subjects with his Word and Spirit, and prescribes just laws for us, according to the norm of which we should institute our life. To which pertain the Articles of the Apostles' Creed, to be received by Faith, all of which demand an active Faith. For we cannot sincerely believe in God the Father, creator of all things and also of us, without the due worship suitable for a rational creature; nor in his Son as our Lord, without sincere obedience; nor in the same as the coming judge without the study of Piety; nor in the Holy Spirit as Sanctifier, without Sanctimony; nor in the Catholic Church, without a Catholic Faith and a life congruent with it; nor in the Communion of Saints, without unfeigned Charity; nor in the Remission of Sins, without Repentance; nor in the Resurrection of the Flesh and eternal Life, without a constant Practice of Good Works. This Faith in Christ, intimately sent into the heart, purifies the hearts (Act. 15:9), is

effective or active through Charity (Gal. 5:6), is not dead but living (Jacob 2:17, 20), and like a fruit-bearing tree produces good and copious fruits (Matth. 7:17, 18), and is so far from being conquered by the world and its temptations and enticements, that it rather conquers the world and its enticements (1 Joh. 5:4).

§. XX.

All the Benefits exhibited to us by God the Father, the Son, and the Holy Spirit call for this Necessity of Good Works. For this end God created rational Creatures, that He might be loved by them with the whole heart, and be sincerely worshipped (Deut. 6:5), which Christ repeats in Matth. 22:37. And in Mal. 1:6, God complains: "A son honoureth his father... if then I be a father, where is mine honour? and if I be a master, where is my fear?" Paul also in Eph. 2:10 teaches that "we are his workmanship, created in Christ Jesus unto good works... that we should walk in them," and commands in c. 4:24, having "put off the old man... put on the new man, which after God is created in righteousness and true holiness." which the 24 Elders perform in Apoc. 4:11. Nor was this utterly unknown to Epictetus, in Arrian's Commentary, l. 1, C. 16, "If I were a nightingale," etc. The decree of our Election tends to this, Eph. 1:4, "that we should be holy and without blame before him in love." 2 Thess. 2:13,14. Our Vocation from the world to the kingdom of God looks to the same, namely, that we "walk worthy of the vocation wherewith we are called" (Eph. 4:1, V. 17), "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." And in 1 Pet. 1:15, "that we be holy, as he which hath called us is holy." and c. 2:9, that we "shew forth the praises of him who hath called you out of darkness into his marvellous light." Nor does the Remission of sins befall others unless they are believing and repenting, nor for any other end than that, having been restored to health, we may in the future avoid sins (Joh. 5:14), and that there is "forgiveness with him, that he may be feared" (Ps. 130:4). Nor was Christ made to us only righteousness, but also sanctification (1 Cor. 1:30). For this reason, in 1 Joh. 5:6, Christ is said to have come with blood and water: with Blood, that is, with a full and perfect Expiation of all sins; but with Water, that is, with Innocence and purity and Sanctity of Life in himself, and with the Power to sanctify men and to wash them from the filth of sin. To which pertained the water and Blood which flowed from the pierced side of the dead Christ (Joh. 19:34), and the two Sacraments of the New Testament, Baptism and the Holy Supper, to indicate the two principal Benefits of Christ joined by an indivisible bond: Justification in the Blood, and Sanctification in the Water. Most of all, our Regeneration and Sanctification, made by the Holy Spirit, tend to this, which the very words suggest. By the Benefit of this it happens, 2 Cor. 3:18, that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Hence Paul in 2 Cor. 5:17, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Gal. 5:6.

§. XXI.

Our very Redemption has for its scope our Sanctification and the Study of Good Works. For to this end were Captives accustomed to be redeemed, that having been redeemed

from their enemies, they might serve their Redeemer. (Grotius, *de Jure Belli ac Pacis*, L. 2, c. 9, §. 10). Since therefore God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Coloss. 1:13), and the Son, a ransom having been paid for us, has liberated us from a most hard servitude, it is altogether required that we, "being delivered out of the hand of our enemies might serve him in holiness and justice before him, all the days of our life" (Luc. 1:74, 75). And therefore, at the Nativity, He willed to be called Jesus (Matth. 1:21), because He saves His people not only from the punishment of sins, but from the sins themselves. To which Peter in Act. 3:26 says: "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." For this end also Christ died for all, 2 Cor. 5:15, "that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," which is confirmed in Eph. 5:25,26; Tit. 2:14; Heb. 5:8,9; 1 Petr. 2:21; 1 Joh. 1:7. Furthermore, by the power and efficacy of the death of Christ, our old man is crucified together with him and is more and more killed, lest the pravitious desires and lusts of our flesh henceforth reign in us, but that we may offer ourselves a grateful host to him, as Paul testifies to the Romans, 6:6,8,11. Gal. 5:24, "they that are Christ's have crucified the flesh with the affections and lusts." The Apostle presents himself as an example of this thing in Gal. 6:14, "by whom [the cross of Christ] the world is crucified unto me, and I unto the world." Hence they glory in vain of the communion of the death and benefits of Christ, who remain disform to Christ, nor are dead to sin, but live to sin. The Burial of Christ, as Paul teaches in Rom. 6:4, recalls to our memory that our sins are buried with Christ, and just as Christ rose from the dead and the Sepulchre by the vivifying Spirit, so we, dead to sin and partakers of the vivifying Spirit of Christ, ought to walk in newness of life. The Resurrection and Ascension of Christ into Heaven also supply a new cause and strength for us to live a spiritual and celestial life. For by His Resurrection and Ascension, Christ acquired and imparts to us a vivifying and celestial Spirit of life, by whose power, motion, and leading, having been excited from the death of sin, we may live a celestial, new, and holy life (1 Pet. 1:3,4; Rom. 6:4,5,6,8-13; 2 Cor. 5:15). Whence the same Apostle in Phil. 3:10 not only wishes to know the power of the resurrection of Christ, but also exhorts Christians, having been excited from spiritual death, to seek those things which are above (Col. 3:1,2,3). Indeed, he proposes himself as an example of this acquired spiritual life in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

§. XXII.

The Gospel itself, which is proposed for us to embrace, also demands this Necessity of Good Works. For it is known that the Gospel is "the truth which is after godliness," and the "Mystery of godliness" (1 Tim. 3:16), and its doctrine is not so much Theoretical, which feeds the Intellect with an inane Speculation, as Practical, which perfects the Will, and bends and directs it to the Practice of piety, corrects and emends the Affects, and subjects them to reason and the Word of God. It is a Science not Speculative, but affective, as Gerson says, *τὸ τέλος βελτιῶσαι, ἢ διδάξαι* (the end is to improve, rather than to teach), according to Clement of Alexandria in the *Pædagogus*. It appeared to us for this

end, "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:12). Wherefore the Doctrine of the Gospel not once comes under the name of Law, for example, Matt. 11:30; Rom. 3:27; Rom. 8:2; 1 Cor. 9:21; Gal. 6:2; Jacob 1:25. This is not only *μιμητικῶς*, by example and imitation of the Jews, who were perpetually harping on the Law, but truly and properly, because the Gospel also has its law—a gentler one indeed than that rigid and inexorable Law of Moses, but a law nonetheless—which obligates man to obedience, and to which the disciples of Christ are held to submit their necks and do spontaneously submit, to the norm and Rule of which they are utterly changed and become other men. Although, therefore, by Christ we have been freed from the curse, servile rigor, and severe coercion of the Mosaic law, which demands perfect obedience but yet confers no strength for keeping it, and therefore justifies no one, and in this sense we are no longer under the law, we have not, however, been freed from the obedience due to the law; nor may we live as if without law, but we ought to be under the law of Christ and render sincere Obedience to God according to it. So that the servitude has not been utterly taken away, but only changed: the Servitude of sin into the servitude of Justice, and the harsh and intolerable yoke of the Devil into the sweet yoke of Christ, as the Apostles testify: Paul in Rom. 6:12, 18, 22, "Being then made free from sin, ye became the servants of righteousness," and Peter in 1 Ep. 2:16, "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God." See Turretin, *Decad. Dispp. Miscell.*, Disp. 4, §. 11.

§. XXIII.

The Cessation or Abstinence from sins required in the New Testament on account of the greater Splendor of Light and the greater Gifts of Grace demands the Necessity of Good Works. This was promised in the Old Testament, Jer. 31:33,34: "But this shall be the covenant that I will make with the house of Israel; After those days... I will put my law in their inward parts, and write it in their hearts... And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them." Consistent with this more abundant Grace, greater Light, and Divine Cognition, a greater Study of Sanctimony and a stricter practice is also required of men. Whence not only did John the Baptist and Christ Himself begin their teaching ministry from the command of Repentance (Marc. 1:4, 15, coll. with Is. 40:3; Matth. 3:2,3; Luc. 3:3,4,5; Joh. 1:23), and Christ ordered His Disciples to "preach repentance and remission of sins in his name among all nations, beginning at Jerusalem" (Luc. 24:47), but the Apostles also, in this time of Light, require from men suffused with celestial light other morals, contrary to the prior ones, and a life congruous with that state. Act. 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Rom. 13:11,12,13, "it is high time to awake out of sleep... The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day," etc. Eph. 4:17,18,19, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened," etc. C. 5, 8, "For ye were sometimes darkness, but now are ye

light in the Lord: walk as children of light." 1 Pet. 4:2,3, "For the time past of our life may suffice us to have wrought the will of the Gentiles," etc. And they declare that perseverance in sins cannot be reconciled with the state of grace. Rom. 6:1,2, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" V. 12, 14, "Let not sin therefore reign in your mortal body... for ye are not under the law, but under grace." 1 Cor. 5:11, "if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 2 Tim. 2:19, "let every one that nameth the name of Christ depart from iniquity." add. Heb. 2:1,2,3; 1 Cor. 6:11; 1 Joh. 3:3, ff.

§. XXIV.

The future judgment, to be instituted according to the works of each, demands the necessity of Good Works. 2 Cor. 5:10, "For we must all appear before the judgment 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." add. Eccl. 12:14; Matt. 12:36; C. 16:27; Rom. 2:4. The entire process of this judgment, to be instituted according to the works of men, is described in Matth. 25:31, ff.

§. XXV.

The Sacraments, Baptism and the Supper, confirm the necessity of our Sanctimony. For Baptism is the Rite of initiation, by which the Baptized, having entered into a covenant with God and having undertaken the celestial Doctrine, say their Sacramentum (oath) to Christ, and profess that they renounce the Devil, the World, the Flesh, and its Lusts, and on the contrary, wish to live for the true God—the Father the Creator, the Son the Redeemer, and the Holy Spirit the Sanctifier, in whose name they are baptized—with Divine grace aspiring, and to consecrate themselves to His worship and obedience in perpetuity. Just as, in turn, God the Father, the Son, and the Holy Spirit promises to the Baptized the Remission of sins and eternal life, and by the washing of water declares that the Baptized are received into the Covenant and Church of God, and that the Father indeed accepts them as sons, the Son as brothers and members of his body, and the Holy Spirit as temples in which He wishes to dwell and to purge them from sins. A most apt Symbol of this our promise and obligation in the Primitive Church was the Immersion into water and the emersion from it, by which the Baptized testified that they, dead to sin, were buried with Christ and, as newborns, rose to newness of life (Rom. 6:4; Col. 2:12). Consistent with which, Chrysostom says: "As we immerse our head in the water as in some sepulchre, the Old Man is buried and, submerged, is wholly hidden below; then, as we emerge, the New arises." No less does the Holy Supper confirm this Necessity of Christian piety. For in it we celebrate the memory of the Covenant of Grace, confirmed by the death of Christ, as Christ Himself teaches in Luc. 22:20 and Paul in 1 Cor. 11:25 and 26. As often, therefore, as we worthily approach this sacred Feast, that is, if we faithfully fulfill the condition of the covenant of grace, as is proper, we are made certain that we will be partakers of the Remission of sins and of the other benefits acquired for us by the death of Christ. But if not, the breaking of that sacred Bread signifies to the

covenant-breakers that they themselves are to be broken and eternally perish (1 Cor. 11:27, 29), "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

§. XXVI.

The glory of God, the edification of our neighbor, and our own salvation, to be sought with the highest study by all Christians, commend the necessity of Good Works (Matth. 5:16; Phil. 1:11; Rom. 15:2; 2 Pet. 1:10).

§. XXVII.

All the Holy Patriarchs, Kings, Judges, Prophets, Apostles, Evangelists, Martyrs, Doctors, and Faithful have confirmed this Necessity of unfeigned and sincere Piety by their own Example, who to a one willingly subjected themselves to the Will and immutable ordination of the Divine, and, persuaded of the necessity of sanctimony in adults, lived and completed a life with Piety. Nor will one easily be given who has not contended for eternal Life by this way, narrow indeed, but trodden by all the faithful. Not even the thief, converted on the Cross, lacked Good works, but testified to his sincere Conversion by both external and internal Works (Luc. 23:40, 41, 42). Internally, he acknowledged his Sin, grieved for it intimately, and was contrite on account of it; he conceived a Fear and Love toward God, acknowledged Christ, fled to him, and believed in him, and wished Repentance and salvation for his companion. Nor were external works lacking to him: he most humbly confessed his sins and the equity of his punishment, he bore the penalty justly inflicted on him with an even mind, without murmuring and indignation, he severely rebuked his reviling companion, and exhorted him to repentance and the fear of God. And having become an Apostle of Christ crucified with him on the cross and deserted by his own Apostles, he preached not only his innocence, but also that he was the giver of celestial life and of the Kingdom, and suppliantly implored his help and Clemency. The rest, which, being prevented by Death, he could not perform, he compensated for with a sincere affect and vow.

§. XXVIII.

These things being so, although we do not wish to engage in a war of words (*λογομαχία*) or to litigate about phrases, we nevertheless do not see why the Proposition, "Good Works are necessary for Salvation," should not or cannot be used, especially in the present time, when one must speak and write more against the abuse than against the Contempt of Grace. And therefore, one must teach more with James, "Not faith alone, but faith and works," than with Paul, "Faith without the Works of the Law justifies," and it must be repeated most diligently and without intermission, while yet keeping safe and sound the evangelical doctrine of the gratuitous Remission of our sins on account of Christ. Indeed, it cannot be denied that 1. Scripture requires Good Works as a Condition *sine qua non*, and also as a Means, a Way, and a Necessary Antecedent from us. 2. Catholic Doctors of all ages have used either this or an equipollent phrase. 3. The

Accusation of many Adversaries, with which they burden the Evangelical Church, can be validly and at the same time legitimately refuted by this Proposition. Whence not only all the Reformed, nor only from the Lutherans Georg Major, both Calixtuses, Conrad Hornejus, and Christ. Drejerus, but also Joh. Brentius, Nic. Selneccerus, Sal. Glassius, the Jena theologians, Joh. Fabricius, Th. Reinesius, and others have approved it. See it asserted more fully in D. Strimesius's *Critica Concionat.*, §. 20, not. 2.

§. XXIX.

II. An Adjunct of Sanctimony and of Good Works is Truth. This is proven, (1) because the Works of the regenerate are from the Grace of God and the aid of the Holy Spirit (Ezech. 36:27; Jer. 31:33,34; Joh. 14:17; C. 15:5; Gal. 5:22; Phil. 1:6, c. 2:13), and they are done not only by an exciting and adjuvant Grace, but also by means of the qualities of infused Grace (Rom. 5:5, c. 8:9; 1 Cor. 15:10). (2.) because they are from faith, which purifies the heart (Act. 15:9; Tit. 1:15), from the Love of God (2 Cor. 5:9) and of the Neighbor (Matth. 22:39), which is the fulfillment of the Law (Rom. 13:8). (3.) because they are done according to the norm of the divine Law (Num. 15:40; Ez. 20:19; Deut. 4:2). (4.) because they are done by men washed from the filth of sin by the blood and Spirit of Christ (1 Corinth. 6:11, "ye are washed, ye are sanctified." Heb. 9:13,14, "For if the blood of bulls and of goats... sanctifieth to the purifying of the flesh: How much more shall the blood of Christ... purge your conscience from dead works to serve the living God?"). From the Promise made in the Old Testament, Ezech. 36:25, of which washing David speaks in Ps. 51:9. (5.) because these works are the fruit of the Spirit (Gal. 5:22). (6.) because the faithful are good trees, which do not bear bad fruits (Matt. 7:18), in whom there is no condemnation (Rom. 8:1). (7.) because Scripture calls these works good (Matth. 5:16; Matth. 26:10, "She hath wrought a good work."). To which the Apostles exhort (2 Pet. 1:10, "give diligence to make your calling... sure... by good works." Eph. 2:10, "For we are his workmanship, created... unto good works, which God hath before ordained that we should walk in them."). (8.) because these works are for the glory of God (Matth. 5:16; 1 Pet. 4:10,11, C. 2:12; 1 Cor. 10:31), for the edification of the neighbor (Matth. 5:16; 1 Pet. 3:16; 1 Cor. 10:32), and for the declaration of our faith (Matt. 7:16; Jac. 2:18). (9) because Christ declares the faithful blessed on account of them (Matt. 5:3,5,7,8, "Blessed are the poor in spirit... blessed are the meek... blessed are the pure in heart... blessed are the merciful," etc.). (10.) because they are affected with the reward of eternal life (Matth. 25:21, "Well done, good and faithful servant... enter thou into the joy of thy lord." v. 34, 35, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat," etc. 2 Tim. 4:7,8, "I have fought a good fight... henceforth there is laid up for me a crown of righteousness." add. Matth. 20:9; Marc. 9:41; Rom. 2:6, ff.; 2 Cor. 5:10). The pious are also (11.) praised on account of works of Piety, e.g., Enoch, Noah, Abraham, Job, Moses, Joshua, David, Hezekiah, Josiah, John the Baptist, Zacharias and Elisabeth, Paul, and others. Although flaws and defects also adhere to the Works of the Regenerate, they are not, however, to be held as mortal sins, nor are they held as such by Protestants. But these have distinguished between the truly good and the perfectly good, and have denied that the works of the faithful are

perfectly good, but have not denied that they are truly good. See Joh. Davenant, *de Justit. Actuali*, C. 34 & 35, p. 430, ff.; Lud. le Blanc, *Thes. Theol. de Verit. Bonor. Oper.*, p. 570, ff., & Turretin, *Theol. Elencht.*, Part. 2, Loc. 17, qu. 4, §. 9, 10, ff. So that the Works of the Pious may be truly good, they must be done in a legitimate Manner, not only good but also well. "Adjectives profit little, Adverbs much. God weighs not so much good deeds, as deeds well done."

§. XXX.

III. An Adjunct is Perfection or Imperfection. So that one may not err in asserting or denying this, it must be observed that God in the beginning created man Perfect in his own kind, i.e., with an integral intellect, a right Will, and uncorrupted affects. But Man, on account of disobedience, fell from this perfection and attracted to himself and his posterity a very great imperfection, and indeed an impotence for spiritual good.

§. XXXI.

Nevertheless, the Covenant of Grace having been erected after the fall, Scripture of both the Old and the New Testament exhorts and obligates man to perfection. Gen. 17:1, God addresses Abraham: "walk before me, and be thou perfect." Lev. 11:44, C. 19:2, C. 20:7, "be ye holy, for I am holy." Deut. 6:5, "Thou shalt love the Lord thy God with all thine heart," etc. Ps. 15:2, David affirms that he who "walketh uprightly" shall dwell in the holy hill of the Lord. In the N.T., Christ says in Matt. 5:48, "Be ye therefore perfect (*τέλειοι*), even as your Father which is in heaven is perfect." and Paul in 1 Cor. 2:6, "we speak wisdom among them that are perfect." Phil. 3:15, "Let us therefore, as many as be perfect, be thus minded." Col. 1:28, "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." C. 3:14, "And above all these things put on charity, which is the bond of perfectness." C. 4:12, Epaphras is said to "labour fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Heb 5:14, "strong meat belongeth to them that are of full age (*τελειων*)."^{add.} Jac. 1:4; 1 Pet. 1:15,16. Job also is called a man "perfect (*דן*) and upright," and David in Ps. 18, v. 24, "perfect." Similar things, in equipollent words, are read of Enoch, Noah, Moses, Joshua, Hezekiah, Josiah, Asa, Zacharias and Elisabeth, and other Pious ones. Indeed, in the age of Justin Martyr, the Name of the Perfect was so used that in his *Dialogue with Trypho*, *τέλειον γένεσθε* (become perfect) he himself interprets as "to become a Christian."

§. XXXII.

Led by these places and examples of Scripture, certain Heterodox have asserted a certain spurious Perfection, to be derived from the natural powers of free will. Before we recount them, we shall indicate the various acceptations of the word Perfection, and in what sense it has been used by the Heterodox, and in what sense admitted by the Catholics.

§. XXXIII.

Perfection is twofold: Legal and Evangelical. Legal is either absolutely or relatively such. Legal Perfection absolutely such consists in the most accurate Observation of the Divine Law, so that the Law is satisfied from the powers of Nature according to its whole rigor and all the jots of the Divine Precepts, through all differences of time, and there is no sin in any of those things which the Law, rigidly taken, demands of man, so that the one observing it may, by the force of the legal covenant, according to the solemn Clause "Do this, and you will live," arrive at Life and demand the felicity which the Law promises by his own Right, without any fear of the punishments which the Law threatens to transgressors. Legal perfection, taken relatively, consists in a possible preparation and Disposition for Grace from the powers of Nature, and in the observation of the Law by the ordinary aids of Grace, at least so accurately that a man can be justified and saved by Works, and indeed, that a man can perform more and more arduous things than the Law demands, namely Works of Supererogation, albeit by Extraordinary and greater Aids of Grace.

§. XXXIV.

Evangelical Perfection, on the contrary, consists in the acknowledgement of our Corporal and Spiritual misery, and of the necessity of fleeing to the Grace of God in Jesus Christ, our Propitiator, and in a sincere and un-hypocritical (*ἀνυπόκριτος*) or unfeigned and serious and constant study of serving and obeying God, through the Grace of the Holy Spirit to be impetrated from him for that end by ardent prayers, according to all the commandments of the law, and according to all the faculties of the Soul and Body, and of growing and profiting daily more and more in Faith, Charity, Hope, and other Christian Virtues, and of imploring pardon for errors and lapses on account of the Mediator.

§. XXXV.

Although the latter also has its degrees, usually the former is called a Perfection of Degrees, full, and in all numbers absolute and consummate; the Latter is called a Perfection of Parts, Inchoate, and in one Word, Sincerity. And it is such either absolutely, without respect to others more imperfect, or comparatively, with respect to others more imperfect and less adult. In men also, one is the Justice of the person or of Life, another of the Cause.

§. XXXVI.

At the head of those who state an all-encompassing perfection from the natural powers of free will, after the Pharisees, lead the Jews, who extol the Israelites as "Perfect" (*גְּמֹרִים*), and also "Just" (*צְדִיקִים*), and "Holy" (*קְדוֹשִׁים*); but they deplore that there are among the members of the Synagogue "Intermediates" (*בְּיַנְיָוִים*), whose Works are partly good and partly evil, and therefore mixed. They detest with all their heart the "completely Impious" (*גְּמֹרִים גְּמֹרִים*) and wholly evil, who do little or no good, being intent only on profit. In general, however, they persuade themselves that they are that holy and elect

People of God, who can observe not only the Decalogue, but also the whole law of Moses distributed into 248 affirmative and 365 negative precepts. (Buxtorf, *Synag. Jud.*, c. 3, p. 38, 39).

§. XXXVII.

Among the Heretics, immediately in the 2nd century, the Valentinians and the heretical Followers of Marcus, also the Montanists (also called Cataphrygians and Pepuzians) proudly and arrogantly preached that they were Perfect. (2) The Manichees follow them in the 3rd century, who, as Jerome relates in his Epistle to Ctesiphon, "say that their Elect, whom they place among the souls of Plato in the Celestial realms, lack all sin, nor can they sin, even if they wish. For they have transcended to such heights of virtues that they mock the works of the flesh." To these are to be joined (3.) the Priscillianists, who, as the same Jerome says in the same place, "rashly claiming for themselves the word of perfection and of Science, were shut up alone with their little women." To whom he associates (4.) in the same place a certain Evagrius of Hyperborea, Jovinian, the Messalians or Euchites, and others. In the same century (5.) Novatus of Carthage and Novatian the Roman Presbyter taught that those who had Lapsed after Baptism could no longer attain Mercy; they called themselves the Pure, and wished to have no commerce with the lapsed who were penitent. Whence they were called Cathari, or the Pure, as Epiphanius testifies, *Hæres.* 59. (6.) In the 4th century, the Donatists, who, under the Author Donatus from Casae Nigrae, a Bishop in the African Province of Numidia, from hatred and emulation against Caecilianus, Bishop of Carthage, segregated themselves from his Communion, and stated against the opinion of the Catholic Church: that the Church consists of the perfect alone; that the Church had perished from the whole circle of the earth; and that therefore those who came over to them from the Catholics were to be rebaptized. (7.) In the 5th century, Pelagius and the Pelagians boasted of an all-encompassing Christian Perfection, and taught that men, by the powers of free will alone, can live *ἀναμαρτήτως*, i.e., without sin, if they wish. (8.) The Socinians, on account of their denial of original sin and the corruption of human nature arisen thence, come very close to the Pelagians, and deny that the defects of good Works are such that on account of them there is need to flee to the merits and satisfaction of anyone, as Slichting says in *Disp. de Quæst. duab. pro Socin. contr. Meissn.*, p. 160. Agreeing with these are (9.) the more recent Remonstrants, who, having denied Original sin, attribute such perfection to the works of the regenerate that they not only avail for justification itself, but are also stained by no vice of the flesh. (see *Apolog. Confess. Remonstrant.*, c. 10, 11, p. 131). (10.) The Mennonites also, having denied Original Sin, contend that such great powers remain in unregenerate man that he can dispose and prepare himself for Conversion and justification. But also, attributing a justifying power before God to their good works, they suspend the Gift of eternal Life from their own justice, and boast of the Perfection of their Works, and call the sins of the Saints "very light Vices and blemishes," not staining in themselves, but lightly bedewing the Christian life under a very thin rain. (11.) The Schwenckfeldians, Weigelians, and Quakers not only deny imputed righteousness of Christ, but also champion the perfection of our own Justice. (12.) The Pontificians, not

badly indeed in the Council of Trent, Sess. VI, can. 1 & 3, have defined that "no one can be justified before God by his own works, whether done by the powers of human nature or through the teaching of the law, without divine grace through Jesus Christ," and that "no one can believe, hope, love, or repent as he ought, without the prevenient inspiration of the Holy Spirit and his aid," yet not only before the Council did some of them state that man by the powers of nature, by operating morally well, can prepare and dispose himself proximately for grace, but also today they teach promiscuously that the Precepts of God can be kept by the ordinary aids of grace (Can. 18), and indeed in such a way that the good works of the just are meritorious of eternal life before God. (Bellarm, *de Justif.*, lib. 5, c. 1, 2, ff.; Becan., *Manual. Controv.*, L. 1, c. 19). And indeed that Works of Supererogation can be done by some, albeit by a more special grace of God.

§. XXXVIII.

Our opinion is that men in this mortal life, even by the Ordinary aids of Grace, cannot attain a Perfection of Degrees and a Legal Perfection, nor be justified by the Law. Which, however, ought to happen if we could be *ἀναμάρτητος*, without sin, and fully perfect. The very voices of the Saints prove this. Ps. 19:12, "Who can understand his errors? cleanse thou me from secret faults." Ps. 130:3, "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?" Ps. 143:2, "enter not into judgment with thy servant: for in thy sight shall no man living be justified." 1 Reg. 8:46, "there is no man that sinneth not." Joh. 7:19, Christ provokes the Conscience of the Jews: "Did not Moses give you the law, and yet none of you keepeth the law?" and in Matth. 6:12 He ordered his disciples to pray: "forgive us our debts." and Jac. 3:2 says: "in many things we offend all," which John confirms in 1 ep. 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." likewise the struggle between the Flesh and the Spirit, Gal. 5:17, Rom. 7:14. see Concil. Milevit. c. 6, 7. Nor can the Council of Trent deny it, Sess. 6, Can. 23, "If any one saith, that a man once justified can in his whole life avoid all sins, even those that are venial, unless by a special privilege, let him be anathema."

§. XXXIX.

The Increment required of Us confirms the aforesaid. For just as animal life until adult age, so also spiritual life requires progress toward maturity. Indeed, he would be a monster of a man who, with increasing years, did not grow in stature. Nor does he deserve the name of a Christian Man who does not profit in the spiritual life in vigor, motion, and every good and every kind of virtue. Just as in animal Life, Infancy is followed by Boyhood, this by Adolescence, Adolescence by Youth, Youth by Virile age and Perfection, so the Sons of God in the Spiritual Life are first Infants, hence Boys, then Adolescents and Youths, and at length adult and perfect Men in the Cognition of God (1 Joh. 2:12,13,14). Or in the style of Paul, Eph. 4:13, they gradually increase, with the increase of God, "Till we all come... unto a perfect man, unto the measure of the stature of the fulness of Christ." 2 Cor. 4:16, "though our outward man perish, yet the inward man is renewed day by day." And "as they had received of the apostles how they ought to walk and to please God, so they would abound more and more" (1 Thess. 4:1), according to the

admonition of 2 Pet. 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Apoc. 22:11, "he that is righteous, let him be righteous still: and he that is holy, let him be holy still." And so in 2 Pet. 1:5,6,7, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." And they "perfect holiness in the fear of God" (2 Cor. 7:1).

§. XL.

Hence Christians are either Beginners, or Progressing, or Perfect. Or (accommodating the ancient types here), in the first degree they are conceived as Levites ministering in the Court of the Temple; in the second, as Priests functioning in the Sanctuary; in the Third, every Perfect Christian, conformed to Christ, like a Pontiff in the decorum of Sanctity, is prepared to enter the very Holy of Holies, Heaven.

§. XLI.

Christ teaches that the Evangelical Perfection described in §. 34 is possible through the grace of the Holy Spirit under the Economy of the New Testament, Matth. 11:30, "my yoke is easy, and my burden is light." and John in 1 Ep. 5:3, "his commandments are not grievous." also Paul in Phil. 4:13, "I can do all things through Christ which strengtheneth me," according to the prophecies of the Prophets, Ezech. 36:26,27; Jer. 31:31,33; c. 32:39; Deut. 30:6,8. And so the faithful obey the precept of Christ, Matth. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," not by equality, but by similitude, such as Wayfarers can attain by the Grace of God. And of this Perfection speak the places adduced in §. 31. And illustrious for it were Enoch (Gen. 5:22), Noah (Gen. 6:9), Job (c. 1:8), Joshua (Jos. 24:15), David (Ps. 18:24; Ps. 119:10; 1 Reg. 14:8, c. 15:5; 1 Sam. 13:14; Act. 13:22), Hezekiah (2 Reg. 20:3; Is. 38:3), Josiah (2 Reg. 23:25), Asa (2 Chron. 15:15), Zacharias and Elisabeth (Luc. 1:6), and other Pious ones.

§. XLII.

Councils have confirmed this Perfection or Maturity and Sincerity. The African Canons, Can. 113, denounce an Anathema on those who say that the Grace of God through J.C. avails only for the Remission of sins already committed and does not furthermore provide Aid, lest one sin thereafter. Likewise, they strike with an Anathema those who teach concerning the grace of Christ that by it is not granted to us that we also love and are able to do what we have known should be done. So the Second Council of Orange, held against the Pelagians, Can. ult., defined: "This also we believe according to the Catholic faith, that grace having been received through Baptism, all the baptized (with Christ helping and cooperating) can and ought (if they wish to labor faithfully) to fulfill those things which pertain to salvation." The Fathers agree: Basil the Great, Homil. on that of Moses, "Attend to thyself": "It is Impious to assert that the precepts of the Holy Spirit are impossible to observe." Chrysostom, Homil. 18 on Matth.: "let us not therefore think the precepts to be impossible, which are certainly both useful for us and very easy,

if we are vigilant with our whole mind." Augustine has twin sayings in lib. 2, *de Peccator. Meritis & Remiss.*, c. 6, and Lib. *de Nat. & Grat.* c. 42, c. 43, "God does not command impossible things, but by commanding he admonishes both to do what you can and to ask for what you cannot." C. 69, Lib. *de Grat. & Lib. Arbit.*, c. 16, "It is Faith itself which by praying obtains what the Law commands." Lib. *de Perfect. Justit.* on Ratiocin. 1, 5, & 16. Jerome, at the beginning of lib. 3, *adv. Pelag.*: "God has commanded possible things; of this there is no doubt to anyone." Indeed, the same Jerome in Lib. 1, *adv. Pelag.* wrote: "The precepts of GOD are possible for the whole Church, not for individuals." But Augustine sharply rebukes that opinion in Serm. 191, *de Temp.*: "We execrate the blasphemy of those who say that something impossible has been commanded to man by God, and that the commands of God can be kept not by individuals, but by all in common."

§. XLIII.

Such, however, is the equity (*ἐπιείκεια*) of the Covenant of Grace, that it promises and indulges pardon, on account of Christ, for errors and Lapses, and indeed for the most grievous sins, committed not only before, but also after receiving its Grace, to those seriously repenting and returning to a better fruit. For "all the commandments are considered done, when whatever is not done is forgiven," according to Augustine, Lib. 1, *Retract.*, c. 19. Which matter is treated in the *Dissertation on Repentance*, §. 48, ff.

§. XLIV.

IV. An Adjunct of Good Works is their Value or Price with God, from which it happens that they not only please God, but are also referred by him to the rewards of this and the future life. Scripture asserts this Value, Gen. 4:4, "God had respect unto Abel and to his offering." C. 8:21, "the Lord smelled a sweet savour." C. 22:12,16, God approved the faith and obedience of Abraham in the commanded immolation of his son. Rom. 12:1, the faithful, consecrating their bodies to God, present a "holy sacrifice, acceptable unto God." Phil. 4:18, "ye sent... an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." Rom. 14:18, Paul says of good works in general: "he that in these things serveth Christ is acceptable to God, and approved of men." Heb. 13:16, "with such sacrifices God is well pleased." Hence the Piety of Enoch and Noah was pleasing to God; the faith of Abraham and the Zeal of Phinehas were imputed for righteousness (Gen. 15:6; Ps. 106:31). David is said in 1 Reg. 15, and 2 Reg. 23:25 to have "done that which was right in the sight of God." The unblamed life of Zacharias and Elisabeth is preached in Luc. 1:6. And the sincerely pious are held *ἄξιοι*, i.e., worthy, of eternal life (Luc. 21:36; 2 Thess. 1:11; Apoc. 3:4). And a copious reward is promised to them (Matth. 5:12; C. 10:42; C. 20:8; 1 Cor. 3:8; Gen. 15:1; Apoc. 22:12), and it will be acclaimed to them in Matth. 25:21, "Well done, good and faithful servant," etc., add v. 34, 35, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat," etc.

§. XLV.

The reasons why God accepts the Works of the faithful and holds them pleasing are (1) because the faithful are reconciled to God through the son of God (Eph. 1:6, "he hath made us accepted in the beloved"). (2.) because they are from the Principle of Sanctifying Grace (Heb. 12:28, "let us have grace, whereby we may serve God acceptably with reverence and godly fear." Joh. 1:16, "And of his fulness have all we received, and grace for grace." C. 15:4,5; 1 Cor. 15:10; Eph. 2:8). (3.) because they flow from a heart purified by faith (Act. 15:9; Tit. 1:15), from the Love of God (2 Cor. 5:9) and of the Neighbor (Matth. 22:39; 1 Tim. 1:5; 1 Cor. 13:1-3). (4.) because they are done, according to the measure of grace received, from a prompt soul to serve God (2 Cor. 8:12). (5.) according to the norm of the divine Law (Lev. 18:4; Deut. 12:32; Luc. 10:26). (6.) for the glory of God (Matth. 5:16; 1 Cor. 10:31; 1 Pet. 2:12), for the edification of the neighbor (Matth. 5:16; 1 Pet. 3:15, 16; 1 Cor. 10:32,33), and for our own Salvation (Matth. 6:33; 1 Tim. 4:8).

§. XLVI.

They are not, however, meritorious of eternal Life, which is apparent from the Conditions of Merit, not those of the Pontificians (in Bellarm., *de Justif.* Lib. 5, c. 10, and Becan., *Theol Scholaft.* Part. 2, Tr. 4, c. 5, qv. 1), but of the Protestants, which some comprehend in this verse: "Do thine own, but what thou dost not owe; and let there be proportion; Not otherwise will you say the merit is thine." For (1) Our good Works are not ours, but are gifts of Grace (Joh. 1:16) and fruits of the Spirit (Gal. 5:22). But "to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4). "Or who hath first given to him, and it shall be recompensed unto him again?" (Rom. 11:35). "For what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7). "By the grace of God I am what I am" (1 Cor. 15:10). "who worketh in you both to will and to do of his good pleasure" (Phil. 2:13). "not that we are sufficient of ourselves to think any thing as of ourselves" (2 Cor. 3:5). Ps. 115:1; Is. 26:12. See Coster, *Enchirid. Controv.* C. 7, p. 272, 273, Prop. 3. (2.) Our works are debts, and therefore let it be thought said to us, Luc. 17:10, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (3.) there is no proportion or equality between our works and the reward of eternal life: 2 Cor. 4:17, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." But Rom. 8:18, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Hence Jacob says of himself, Gen. 32:10, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." And Daniel c. 9:7,9, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces." And eternal life is the gift of GOD (Rom. 6:23). See what was said on the Justice of God, c. 10, §. 7, 8. (4.) Our works, legally considered, are imperfect, which the places cited here in §. 38 prove. To which add Jac. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Job. 9:30.

§. XLVII.

Finally, Perseverance in Sanctimony is required as our duty. For in Luc. 1:74,75, "being delivered out of the hand of our enemies," we ought "to serve him in holiness and righteousness all the days of our life." Matth. 10:22, "he that endureth to the end shall be saved." Apoc. 2:10, "be thou faithful unto death, and I will give thee a crown of life." add. Rom. 11:22; Col. 1:22,23; Heb. 3:6, c. 3:14; Joh 8:31.

§. XLVIII.

However great the Study of Good Works of the Faithful may be, which indeed ought to be the greatest, and however great their Perfection from the Grace of God may be, they ought not yet to think that they attain the Remission of Sins and eternal Salvation from the dignity of our acts and Good Works, but from the most clement condescension of a God who accepts them. And therefore, they ought to repose no trust in Good Works, but all their Trust in the Mercy of God alone. For it is most true what Richard Baxter teaches in *Method. Theol. Christ.*, Part. 3, c. 27, qu. 23, §. 5, p. 341: "Whoever thinks he has any Good that is not subordinate to God, and the honor and praise of which does not first and supremely pertain to God, or thinks any praise is due to himself which is not principally God's praise, he is delirious, of an insane mind, scarcely a man, let alone wise and holy." Hence not without most grave cause has it been observed in the Christian Church that those near death should be diligently admonished to distrust their own Justice and to place their hope and trust in the Merit of Christ, and to lean on it alone. Formulas of such Interrogations are proposed by Hoornbeek, *Summ. Controv.* l. 4, p. 222, 223, ff., and Joachim Hildebrand, *de Arte bene Moriendi*, C. 6 & 7, p. 77, 98. Bellarmine also writes in *de Justif.* l. 5, c. 7, p. 1095: "On account of the uncertainty of our own Justice and the peril of vain glory, it is safest to repose all our trust in the Mercy and benignity of God alone," which Stapleton also feels in *de Justif.* l. 10, c. ult. It is ours to pursue Sanctimony, by which, joined to Faith in Christ, we may attain eternal salvation! which is the END of Sanctification.

THE END.