

Theological Disputation, ON THE NECESSITY OF GOOD WORKS,

Which,

WITH GOD GRACIOUSLY CONSENTING,

with the Consent

of the Venerable Theological Faculty,

in the University of Frankfurt,

UNDER THE PRESIDENCY of

MR. BARTHOL. Holtzfuss,

Doctor of Sacred Theology & Ordinary Public Professor,

HIS PATRON AND TEACHER

To be pursued with all culture of observance,

On the 19th day of April,

A.D. 1701

In the Great Auditorium,

Submitted to the Placid Examination of the Learned by

JOH. CONRADUS THEOPOLDUS,

of Frankfurt in the Middle March.

FRANKFURT an der ODER

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In the Name of the Lord, Amen

There is no Theological Question about which a Disquisition is more usefully instituted at this time, and is disputed with greater fruit, than that of the Necessity of Good Works: for so great is the corruption of morals today among Christians, even Evangelicals, and has been for a long time, that among the more cultured Gentiles themselves, a corruption either not so great or not greater has been observed. Indeed, very many today transfer the Grace of GOD to lasciviousness, serving not so much GOD as their own Ambition, Avarice, and Pleasures, and from there giving their effort to Pride, Luxury, Riches, Usury, Fraud, Envy, Wrath, Discord, Quarrels, or lawsuits, Gluttony, and Lust, Men (in the style of Paul, 2 Tim. 3:2 seq.) lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents or superiors, unthankful, unholy, without natural affection, implacable, not loving the good, Traitors, Heady, Highminded, lovers of pleasures more than lovers of GOD (Φιλῶθεοι), having a form of godliness, but denying the power thereof! All good men, especially Theologians, grieve over this Dissolution of morals, this Insolence and petulance, and are solicitous about the remedies by which this rampant Epidemic evil might be countered, and since they have it explored that there are no surer and more proven remedies than the Denunciation of the manifest danger of eternal Damnation and the frequent Repetition concerning the indispensable necessity of our duty, they show again and again the instant and impending crisis of life and inculcate the supreme Necessity of Good Works. Following their Example, We too shall comment on some things concerning the Necessity of Good Works, in the place of an Academic Specimen, and in the first place, we shall propose the opinions of certain ones who, in our judgment, have erred concerning this Question, both in excess and in defect; secondly, we shall repeat the true opinion concerning the Necessity of Good Works for salvation, as a Condition *Sine Qua Non*, as they say, and we shall confirm it from the sacred writings.

CHAPTER I.

Concerning those who have erred in excess regarding this Question, such as were the Pharisees, Essenes, Jews, Muhammadans, Pseudo-Apostles, Ebionites & Cerinthians, Greeks, Pontificals, Socinians, Arminians, Mennonites, Swenkfeldians, Weigelians, Quakers.

§. I.

There are men who, although they fail in performing what is necessary, yet demand more than is necessary, and require other things than what have been commanded. Among these, we rightly place in the front line the Pharisees, who wished to be justified and sought salvation through the works of the Law, not only the Moral, but also the Ceremonial, and indeed even those fabricated by themselves. Whence they not only strictly urged and observed the moral and ceremonial Law; but they also instituted their life according to the ἀδόσεις τῶν πρεσβυτέρων, the Traditions of the Fathers, i.e., according to the oral Law. For example, they would not eat with unwashed hands: coming from the marketplace, they would wash their whole body, imbued with the false persuasion that other men were impure: they also frequently washed cups, sextarii, brass vessels, and beds: (Matt. 15:2; Mark 7:3-4). Distinct in their dress from the people, wishing to seem holier than the other Jews, they widened their phylacteries and lengthened their fringes, and walked about clothed in these all day, they used long prayers for appearance's sake, which they recited in the marketplaces and on the corners of the streets, spending nine hours daily in prayers (Matt. 6, C. 23; 14). With a semblance of humility, they scarcely lifted their eyes and feet, they used nothing soft, nothing delicate, they considered it illicit to converse or eat with sinners (Matt. 9:11; Luke 7:39). They venerated their elders and did not dare to answer them back when they admonished or to contradict them: they were devoted to virginity and continence, they lay on the hardest beds, and indeed some would place a plank three-quarters of a foot wide, others pebbles or thorns under themselves, so that they might be roused to prayers: they fasted twice every week, on Monday and Thursday (Luke 18:12). They tithed all their possessions, even the smallest things, such as: mint, anise, cumin, etc. (Matt. 25:23). They sometimes scourged themselves so that blood would flow: and they established that rewards or punishments would befall those who did or neglected these things based on the merit of their virtue or malice. (Josephus, *Antiquities of the Jews*, lib. 18, cap. 2, p. m. 480; Epiphanius, *On Heresies*, lib. 1, cap. 16; Hottinger, *Thesaurus Philologicus*, Lib. 1, Cap. 1, Sect. 5, p. m. 25 seqq.; Leusden, *Philologus Hebræo-mixtus*, Dissert. 18, p. m. 126 seqq.)

§. II.

The Essenes follow the Pharisees, the Ascetics of the Jews, who in the afflicted times of the Maccabees, compelled by the necessity of war and persecutions, withdrew into solitary places, hiding places, and caves; thereafter in tranquil times, captivated by the custom of their former life, they remained in the places previously chosen, and inflated

by the admiration of men and the opinion of their own merits, they abstained entirely from oaths, anger, wine, anointing, women, and pleasures, and in white garments they bore before them a complete innocence.

§. III.

Following in their footsteps, the Jews of today, having spurned and repudiated the Redemption of the Messiah, and holding faith in him as of no account, 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 divine Mercy, they constitute the prow and stern of their salvation in their own righteousness and good works, especially Prayers, Alms, Fasts, Penance, Confession, and Tears, and place all their trust in them. This can be seen in the anonymous Jew quoted by Johannes Cocceius, Question 7: "How do the Jews at this time obtain Remission of sins, without which they cannot be saved?" To which Question he responds: "The ways by which remission of sins is obtained are these, which the law and the Prophets indicate to us in many places, of which we will propose two specifically. First, Isaiah says: The wicked man shall forsake his way, and the man of iniquity his thoughts, and they shall turn to the Lord, and our God will have mercy on him and will remit his sins. Similarly, the Prophet Ezekiel in chapter 18:20: If a wicked man turns from all his sins which he has committed, and keeps all my precepts, doing judgment and justice, he shall surely live and not die: I will not remember all his wicked deeds which he has done; in the righteousness which he has done, he shall live. Is it my will that the wicked should die, says the Lord, and not rather that he should turn from his ways and live? and this propitiation will be much easier with the added force and peculiar privilege which God granted to the day of Atonement: as he says in Leviticus Chapter 16:29-30: And this shall be an everlasting statute for you; in the seventh month, on the tenth day of the month, you shall afflict your souls, and you shall do no work at all, whether a native or a stranger who sojourns among you: On this day an atonement and purification shall be made for you, from all your sins you shall be purified before the Lord. And although there are now no sacrifices, which were the means to obtain remission of sins so much more easily, yet the same is obtained through penance and repentance by turning from evil ways, according to the saying of the Psalmist in Psalm 51: A contrite spirit is a sacrifice to God, and a broken and humbled heart, O God, You will not despise: and this is so because today we cannot offer victims, being destitute of the means necessary for this, which when we obtain them, then that remission will be rendered so much the easier." Isaac Orobio also confesses this without ambiguity in his *Collation with Philippus à Limborch*, page 57: "In all afflictions Israel was admonished by the Prophets to keep the divine law, which was the only means by which it could be restored to God's grace." And on page 70: "In this second sense, he needs no Messiah, no redemption, which he ever needed to obtain eternal salvation. Indeed, the divine law suffices, which the Lord commanded Israel as the only means to salvation: And after a few words: But the individuals of Israel have proposed to themselves no other glory than God himself, whom if Israel, observing the law, pleases, he believes and

hopes infallibly to enjoy him forever; but where and how, he neither knows, nor has he ever desired to know, nor for obtaining this Divine and supreme good do the Jews admit the intervention of a Messiah or of another redemption, nor have they believed it to be necessary, being content with divine Mercy and the Law alone."

§. IV.

The Muhammadans, having rejected the death of Christ and the Atonement for sins made through it, no less trusting in their own Righteousness and good works and their merit, promise eternal salvation only to those of their own who accept and observe in practice the 42 Articles of their religion, and thus they suspend salvation from the observance of the commandments of Muhammad.

§. V.

In the time of the Apostles, the Pseudo-Apostles made a fatal mixture of the Law with the Gospel, of the Works of the Law with Faith, in the matter of Justification, and thus of Moses with Christ, and they established that the Works of the Law, even the Ceremonial, e.g., Circumcision, were necessary for meriting salvation. Of that order were Cerinthus, Ebion, and the Nazarenes, of whom Eusebius writes in book 3 of his *Ecclesiastical History*, c. 21: "They say that it is altogether necessary for them to observe the laws, just as if they could not be saved by faith in Christ alone and a life conformable to faith. And concerning others like these, speaking next, he says: However, since they similarly did not confess that GOD himself, the Word and Wisdom of the FATHER, existed before the Ages, they were converted to the same impiety as the former, especially since they also strove to observe the carnal worship of the Law, just as they did. And these indeed thought that the Epistles of the Apostle (Paul) should be utterly rejected, calling him an Apostate from the Law, and since they used only the Gospel which is called according to the Hebrews, they valued the rest little: And they observed the Sabbath and the other institutions of Jewish life, just as they (the Jews) did: And again, on the Lord's days, they celebrated the memory of the Lord's Resurrection in the same manner as we do." Epiphanius, in book 1 *On Heresies*, chapter 28, concerning Cerinthus, number 2, writes: "This man, dearest ones, is one of those who lived in the times of the Apostles and caused those disturbances, when James and those with him wrote letters to Antioch in these words: We have heard that some have gone from us to you, troubling you with their words, to whom we gave no such command. He is also one of those who opposed St. Peter, when he entered the house of St. Cornelius, having been summoned by him after an angel had appeared to him." And in number 4: "And these things indeed happened at that time, when that crowd was stirred up by the said Pseudo-Apostle. Just as at other times also, he and those with him stirred up a sedition in the midst of Jerusalem, after Paul had returned there together with Titus; he said that he had brought with him men who had foreskins." Augustine likewise, in *On Heresies* 8, concerning the Cerinthians, speaks in this manner: "They say that one must be circumcised in the flesh and observe other precepts of the Law of this kind." And also

concerning the Nazarenes, Heresy 9: "The Nazarenes, although they confess that Christ is the son of God, nevertheless observe all the things of the old Law, which Christians by apostolic tradition have learned not to observe carnally, but to understand spiritually." And concerning the Ebionites, Heresy 10: "The Ebionites observe the carnal commandments of the Law, namely circumcision of the flesh and the rest, from the works of which we have been freed by the new Testament." Philastrius of Brescia testifies the same in Heresy 36, saying of Cerinthus: "He teaches to be circumcised and to keep the Sabbath. This man, under the apostles, raised the question of sedition, saying that men ought to be circumcised, for which cause, and against him and his heresy, the Apostles decreed in their Acts the sentence that men should no longer obey Judaism, that is, circumcision and other such things of vain carnal superstition, who, coming from the gentiles, believed in Christ our Lord and Savior." Nor is it to be doubted that the Montanists, Encratites, Pelagians, Novatians or Cathari, and also the Donatists and others are to be referred to the class of those who err here in excess.

§. VI.

Here also the Greeks and Romans stumble; for the Greeks err through trust in their own righteousness and the merits of Works, especially of Fasts and Alms, and they believe that Alms benefit not only the living, but also the dead. The denial of this opinion is condemned in the twin Synod convened against Cyril Lucaris. The opinion of the Roman Catholics Bellarmine frankly proposes in book 4 on Justification, c. 7, in these words: "We, on the contrary, say that good works are necessary for a just man for Salvation, not only by reason of presence, but also by reason of efficiency, because they effect salvation and without them faith alone does not effect salvation." Cf. Becanus, Manual. Controv. lib. 1, cap. 18, q. 2, p. 459.

§. VII.

The Socinians state that good works are the cause not only of salvation, but also of Justification: which is clear not only from Faustus Socinus's persuasive little book *On the Duty of a Christian Man*, c. 2, p. 17, but also from Jonas Schlichting's Disputation for Socinus against Meisner, page 156, where he addresses Meisner thus: "But what disadvantage follows, Meisner, if we fall into sins? That we do not, you say, perish eternally. Therefore, sins are the cause of eternal destruction and damnation? You state this so absolutely; now how will good works or abstinence from sins not be the cause of our not perishing eternally or being damned? for if anyone is not damned for this reason, that he has not done good, or has done evil, without a doubt someone is also not damned for this reason, that he has done good and has not done evil. But what is it not to be damned, not to perish eternally, other than to be justified? Therefore, good works are the cause of Justification. Add to this, that if it could be, that evil works were the true cause of damnation, and good works were not any cause of escaping damnation and of justification, that would still not be a sufficient cause of Christian piety in men: for punishments in no way have as much force as rewards, especially immense and celestial

ones." Also on page 220, he says: "The pious man trusts neither in his own nor in another's merits, but in the divine mercy, established under the New covenant through the blood of Christ for all who have lived holy lives. Whence it happens that, although he sees his works to be imperfect in many parts and by no means meritorious, he is nevertheless not entangled in any doubts, as you suggest, nor is he swept away into a horrid abyss of despair. This happens to those who trust in the merits of others and are destitute of their own holiness, so that either by a certain stupor of mind they do not see on what a shadowy support they lean, or they can find no true or solid comfort when placed in anxiety of mind and terror of divine judgment." Also on page 221: "Whoever excludes good works from the causes of justification, he will never show any natural bond between them and justification or justifying faith, such as exists between the form of a man and visibility, which example Meisner uses here." The same things Volkel Smalcus in his *Refutation of the Theses of Frantzius, On the Principal Chapters of the Christian Religion*, Disp. 4, p. m. 105, f. 106, had taught in these words: "As if, indeed, Faith or the justification of Faith could exist without Good works, and that Good works only follow after Faith and justification have already been established! When, however, the pursuit of Good works and walking before God were the Cause (though not the primary one) of the justification of both Noah and Abraham, and of all others who are said to be justified by Faith. For the pursuit of good works and walking before God is the soul and Complement of that Faith by which we are justified, as James speaks most excellently on that matter in Chapter 2:22." Also Disp. 6, p. m. 182: "Faith or Good works are only an adjuvant Cause, and, as they say in the Schools, a *sine qua non*, of our justification."

§. VIII.

The Arminians come close to these, who feel that men ought to be justified by and on account of the work of faith, or on account of obedience to the commands of Christ as a prerequisite condition, without any imputation of Christ's righteousness, by a certain acceptance of God, and that works are no less necessary for justification than for salvation, and that the opinion of the Protestants is false, that man is justified by faith alone, and not by works. For thus Stephanus Curcellæus in Dissertation 4 against Samuel Maresius, §. 8, p. m. 936, roundly expresses his mind: "Some except that Good Works which faith produces are indeed of some benefit for salvation, into which only the followers of Good Works shall enter; but not for justification, which comes to us freely through the Redemption that is in Christ Jesus, Rom. 3:24. But I do not see what could be the cause of so great a distinction. For since justification is nothing other than the sentence according to which God is to adjudge salvation to men, why would he require more from us to obtain salvation than for justification? But if he requires more, how can it be safely affirmed of all the justified, that they are in a state of salvation? Nor will our justification therefore cease to be gratuitous, although it is not obtained without amendment of life and holiness, since these are also necessary for salvation, which is as much a gratuitous gift of God as justification is, as the apostle teaches in Rom. 6:23, Eph.

2:8, and elsewhere. Which also holds against those who remove faith, insofar as it is a work, from justification, when nevertheless it cannot be considered otherwise than as it is the action of a faithful soul, receiving Christ offered to it in the Gospel: and it is so expressly called by Christ: This is the work of God, that you believe in him whom he has sent, John 6:29, i.e., a work not that God wills to do, but which he requires and accepts above all others, so that by his grace he may will to deem and pronounce us just." The same, *Ibid.*, page m. 939, does not hesitate to profess that the Doctrine of the Socinians on Justification seems to him more Orthodox than that of the Protestants, Thesis 13: "Let Maresius shout as much as he wants and gnash his teeth at me, I will not hesitate to testify here publicly that the doctrine of the Socinians on justification seems to me far more Orthodox than his own, who wants us to obtain it without any works of faith."

§. IX.

The Anabaptists teach similar things, as they wish for preparations proceeding from man to precede our Justification; namely, the hearing of the voice of the Son of God, the desire for the grace of God, spiritual hunger and thirst, the purpose of changing one's life for the better, faith and Charity, and thus an actual change of the Will and heart from evil to good; but that Justification happens formally through the work of Faith, that is, through obedience rendered to the commands of Christ, and thus they suspend our justification and eternal salvation on good works.

§. X.

The Swenkfeldians, Weigelians, and their new progeny the Quakers, following their master Andreas Osiander, believe that man is justified not by the imputed righteousness of Christ, but by the indwelling of essential divine righteousness, i.e., they are made physically just; and that this essential Righteousness of God is the cause of Good Works, and that these are absolutely necessary for justification and salvation. This is taught not only by Valentinus Weigelius in his *Postilla*, Part 1, page 175, but also by Robert Barclay in his *Apology for the True Christian Theology*, Thesis 7, page 11, saying: "As many as do not resist the illumination of this light, but religiously receive it, in them is born a holy, pure, and spiritual birth, producing piety, justice, purity, and other such excellent fruits most pleasing to God: by which holy birth, namely Jesus Christ formed within, producing his works in us, as we are sanctified, so also we are justified in the sight of God, according to the words of the apostle: but you have been washed, but you have been sanctified in the name of the Lord Jesus and by the Spirit of our Lord. Therefore, it is not by our works, produced by our will, nor by good works considered in themselves, but it is through Christ, who is the gift and the giver and the cause producing effects in us; who, when he reconciled us while we were adversaries, according to his wisdom, saves and justifies us in this way, just as the same Apostle says elsewhere: according to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit." What he means by this holy birth or Jesus Christ formed within, he explains on *ibid.* page 128, n. 4, in these words: "By this justification of Jesus Christ we by no means understand simply good

works, even insofar as they are done by the Holy Spirit; for they (as the Protestants truly affirm) are rather the effect of justification than the cause; but we understand the formation of Christ in us, Christ brought forth and produced in us, from which all good things naturally proceed, just as fruit from a fruitful tree. This internal birth in us, producing justice and holiness in us, is that which justifies us, by which the contrary and corrupt nature, which dominated us and led us into condemnation, is removed and overcome, and he himself first of all and above all reigns and governs in us. Therefore, those who have Christ thus formed in them possess him whole and undivided, who is Jehovah our righteousness, Jer. 23:6. This is to be clothed with Christ and to put him on, for which cause God accepts and justifies them." And after a few words: "This, therefore (Christ), to speak properly, is the formal cause of Justification, not works properly speaking, they are only the effect; but this internal birth, this Jesus produced in the heart, in whom the heavenly Father is well pleased, whom the Father cannot but accept, and all who are in this way sprinkled and washed with the blood of Jesus: and in this way occurs that communication of the goods of Christ with us, by which we become partakers of the Divine nature, as Peter says, 2 Pet. 1:4, and are made one with him, as branches with the vine: and we have a right to all things which he did and suffered for us: thus his obedience is ours, his death and passions are ours, etc." He confirms the same things on page 140, n. 8. "Since it has now been sufficiently proved that by justification is to be understood, to be made really just: I confidently affirm, and this not only with notional knowledge, but according to real experience and the sensation of the thing, that the immediate, proximate, and formal cause (if this word must be used) by which a man is justified in the sight of God, is the revelation of Jesus Christ in the soul, who converts and renews the mind, by which, he who is the author of this Work, being so formed and revealed, we are truly justified and accepted in the sight of God: for in this way we are covered and clothed with Christ, in whom the Father is well pleased, so that we may confidently approach God and stand before him: since we are then purged, being cleansed by the blood of Jesus infused in our souls, and clothed with his life and righteousness, etc." To these he then superstructures the absolute Necessity of Good Works for Justification on page 130, n. 3: "Since Good Works necessarily and naturally proceed from this birth as heat from fire, they are therefore absolutely necessary for justification, as a cause *sine qua non*, although not that on account of which, yet that in which we are justified and without which we cannot be justified; and although they are not meritorious, nor do they make God a debtor to us, yet He necessarily accepts and rewards them, because it is contrary to His nature to deny what proceeds from His own Spirit."

§. XI.

The esteemed man, Peter Poiret, in his *Divine Economy or Universal System*, written in French, also states: "That Sanctification and inherent justice necessarily precede justification, although its most formal act is a declarative and judicial act." i.e., that sanctification and inherent justice necessarily precede Justification, although its most

formal act is a declarative and judicial act. Whom, however, we do not dare to number among the Weigelians or Quakers.

CHAPTER II.

Concerning those who have erred here in defect, such as were Simonians, Nicolaitans, Basilidians, Menandrians, Carpocratians, Gnostics, Saturninians, Valentinians, Aëtius & Eunomius, Priscillianists, Antinomians, Nicolaus Amsdorf, etc.

§. I.

But there have not been wanting those who have erred in defect just as gravely, if not more gravely and much more dangerously, and have denied the Necessity of good Works, and have omitted their practice to the detriment of Salvation. Of this kind of plague were Simon Magus and those named Simonians after him. Theodoret writes these things about Simon Magus: *Lib. 1. Hæret. Fabul.*, "He commanded those who believe in him not to pay attention to the Prophets, nor to fear the threats of the laws, but to act as free men whatever they wished; for they would attain salvation not through good actions, but through grace." Irenæus confirms this in Book 1, c. 20: "(He said that) the Prophets were inspired by the Angels who fabricated the World to utter prophecies, for which reason those who had their hope in him and his Selene should no longer care for them, and as free men should do what they wished: for men are saved according to his Grace, but not according to just Works. For just Works are not so by nature, but by accident, as the Angels who made the World established, by such Precepts leading men into Servitude." Also Epiphanius against Heresies, *Lib. I, Cap. 21*, and Augustine, *On Heresies to Quodvultdeus, Heresy 1*.

§. II.

Similar portents were spewed forth by the Nicolaitans, who held the Doctrine of Balaam, and taught the pious to eat of those things which were sacrificed to Idols, and to fornicate (*Apoc. 2:14-15*). Ignatius in his Epistle to the Trallians calls the Nicolaitans "impure, lovers of pleasure, and slanderers." Tertullian in his book *On Heresies* says: "We blush to relate, we also pass over in silence the equally sacrilegious and foul, unclean and obscene Dogmas of the Nicolaitans." And there were three monstrous errors of theirs: (1) they taught that wives should be common, and they introduced the promiscuous use of women into the Church of God. 2. They asserted that things sacrificed to idols could be eaten by Christians without aversion and without any contrary Protestation or detestation of Idolatry being made. 3. They stated that this World arose from the Concupiscence and coitus of darkness with Light, from which were born Demons and Angels, and afterwards, by a most foul kind of union, men themselves. (Tertullian, *Lib. de Hæres.*; Epiphanius, *contra Hæres.*, *lib. 1, Cap. 25*; Augustine, *de Hæres.*, c. 5). All of which things are so obscene that they cannot be commemorated and read without horror and shame.

§. III.

Equally, if not more, horrendous are the things which are attributed to Basilides, Menander, Carpocrates, the Gnostics, Saturninus, Valentinus, and their followers by the ecclesiastical writers. Irenaeus, *Lib. I, c. 23, p. m. 88*, writes of Basilides: "He says that the prophecies themselves were from the Princes who fabricated the world, but the Law properly from their prince, who led the people out of the land of Egypt. And to despise things sacrificed to idols, and to consider them nothing, but to use them without any trepidation. And to hold the use of other operations as indifferent, and of every kind of lust." Epiphanius, *contra Hæres. lib. I, cap. 24*, has these things about the Basilidians: "But also from here, taking its origin from all impurity, which began with Simon Magus, this error commands his disciples to perfect every pursuit of malice and petulance, and teaches the men themselves who have faith a certain multiple mixture of evil purpose with women." Epiphanius reports that Menander taught the same things as Simon Magus, *lib. 1, cap. 22*. Concerning Carpocrates and the Gnostics, who, since they could not commend themselves by their morals and life, imposed upon themselves a splendid Name, from the excellent Knowledge which they professed, Irenaeus in *Lib. I contra Hæres. cap. 1, p. m. 22-23*: "They assert that spiritual men, having perfect Knowledge of God and of Achamoth, and being themselves initiated into the Mystery, are these. For animal men are instructed in animal things, who are confirmed by Works and bare Faith and do not have perfect knowledge. But these, they say, are us, who are of the Church. Wherefore they also pronounce that Good Works are Necessary for us, for otherwise it is impossible to be saved. But they teach that they themselves are saved not through Works, but because they are by nature spiritual, wholly and entirely. For just as it is impossible for the earthy to be a partaker of salvation—for they say it is not capable of it—so again, they hold it impossible for the spiritual to receive corruption, in whatever operations they may be engaged. For in what way gold deposited in mud does not lose its beauty, but preserves its own nature, the mud inflicting no injury on the gold: so also they say that they themselves, in whatever material actions they may be engaged, are not in the least harmed, nor do they cast off their spiritual substance. Wherefore, indeed, those who are most perfect, fearlessly do all forbidden things, concerning which the Scriptures affirm that those who do them shall not possess the kingdom of God, etc." Epiphanius deals with the Gnostics in *contra Hær. l. 1, c. 26*. Concerning the Carpocratians, *ibid. c. 27*. About whom, among other things, he says: "They live in luxury and do all things for the pleasure of their bodies. They assert that whatever things are thought to be evil among men, are not evil, but good by nature: for nothing is evil by nature; but they are thought by men to be evil." Irenaeus reports similar things against the heresies of the Gnostics, Valentinus, and the like, *lib. 1, c. 24, p. m. 90*, and Augustine, *Lib. de Hæresib. ad Quodvultdeum, Hær. 6 & 7*. Concerning the Valentinians, Theodoret, *Lib. 1, Fab. Hæret.*, reports the following: "They say that they are saved by knowledge alone, but we by faith and good action. But they do not need works, since knowledge is sufficient for salvation. Wherefore, those who are most perfect among them, perpetrate without fear whatever is forbidden by the Divine Laws." Epiphanius describes these in *De Hæres., Lib. 1, cap. 31*. And Augustine, *Lib. de Hæresib. ad Quodvultdeum, Hæres. 11*. The authors of Ecclesiastical History testify that these, by their nefarious deeds, opened a

window to various calumnies with which Christians were burdened by the Gentiles: Epiphanius, *contra Hæres.*, Lib. 1, cap. 27, says of the Gnostics: "They have been suborned and brought forth by Satan for the Reproach and Scandal of the Church of GOD. For they have given themselves the name of Christians for this purpose, that the gentiles may be offended by them and may turn away from the utility and true Preaching of the Holy Church of GOD, on account of their nefarious deeds and incomparable Improbability, and that the gentiles, constantly considering their nefarious works, may think that the holy Churches of GOD are also such, and may turn away, as I said, their ears from the Doctrine of God and of Truth." See also Eusebius, *Lib. IV. Hist. Eccl.*, cap. VII, & Justin Martyr, in *Dial. cum Tryphone*. Although, not without reason, some learned men do not consider all the things attributed to the aforesaid Heretics to be so certain that one may not doubt some of them. See D. Christ. Kortholt, *de Persecut. Eccles. Primit.*, Sect. 5, §.16, 17, 18, p. m. 190 & seqq.

§. IV.

In the fourth century, Aetius and Eunomius, also the Priscillianists, are reported to have denied the necessity of good works. For thus Augustine, in his *Book on Heresies*, chapter LIV, writes of Eunomius: "It is also reported that he was so hostile to good works that he asserted that the perpetration of any and all sins, and perseverance in them, would not harm anyone, if he were a partaker of this faith which was taught by him." The same Augustine, in the same book, *On Heresies*, to Quodvultdeus, chapter LXX: "The Priscillianists, whom Priscillian established in Spain, mostly follow a mixture of the dogmas of the Gnostics and Manichæans. Although they have also flowed into this filth from other heresies, as into a certain dreadful sewer of confusion. Among other things, they are said to have believed that lies and perjuries were licit for the sake of concealing their religion. Whence their motto: Swear, perjure yourself, but do not betray the secret."

§. V.

In the 16th century, the Antinomians, whose leader was Johannes Agricola Islebius, who however eventually acknowledged his error and repented, impugned the Necessity of good Works. Indeed, they wished the moral law of God to be eliminated from the confines of the Church, and even that Moses should be relegated to the Court and the gallows, and they denied that Penitence should be taught from the Decalogue; for they said the Law is needed not for the Spirit, but for the Flesh, and that the regenerate should not be terrified, shaken, prostrated, or broken by legal sermons, and thus be prepared by the Law, but would devote themselves to Piety with spontaneous Obedience; and they dreamed that whatever the life of men might be, and however impure, provided they believed the promises of the Gospel, they could be justified or absolved from their sins.

In the same century, the Libertines not only denied the Necessity of good works, but also introduced every kind of profanity, as Stanislaus Rescius testifies, "a fanatical race of men, in whom you might rightly believe the Gnostics and Valentinians to have revived, to whom nothing is so displeasing as the simple, proper, and German sense of Scripture. To them, Christ is Satan, vice is virtue, and virtue is vice. For in their opinion, nothing is sin, except in the opinion of those who think they are sinning. The true fear of God and a conscience imbued with it is held by them as hell: but as Paradise, a conscience contemptuous of Divine Judgment, secure, stupid, and lulled to sleep. They teach that all things are lawful for man without any exception, and they approve of every kind of life: they wish the pimp to perform his function, they bid thieves to steal boldly. They wish for marriages to be dissolved when a wife has grown tired of her husband: whence they praise promiscuous unions, and call this a spiritual marriage. They call the communion of saints the communion of temporal goods, and therefore they advise that each person should seize as much as he can. They say that the resurrection has already happened, and that no other judgment is to be expected: they affirm that all Christians have already risen, when they know that the human soul has already been made that immortal Spirit of God, and indeed has returned to the essence of God, whence, they say, it came, and is so joined to it that a single Spirit remains."

In the same century, Nicolaus Amsdorf defended this proposition: "Good Works are harmful or pernicious to Salvation." This hyperbolic Proposition, if it is understood of the trust and merit of works, although it may seem possible to be softened and excused by interpretation in some way, was nevertheless rightly rejected and condemned in the Formula of Concord, in these words (p. m. 591): "We repudiate and condemn this naked, offensive, and pernicious phrase for Christian discipline: Good works are harmful to salvation." Cf. also Philip Melanchthon, *Theological Counsels*, Part II, pp. 308, 359, 360. In that age also, some (to whom Andreas Musculus, formerly a Professor of Theology in this our Viadrina, later acceded) denied that Good Works are necessary, because they are spontaneous: whom Philip Melanchthon not undeservedly censures in his *Response to the Bavarian Articles*, p. m. 935, and *Theological Counsels*, Part 2, pp. 255, 264, 268, 269, 285, 306, 307. And on p. 357, he exclaims: "They say that the holy old man Polycarp was accustomed to block the passages of his ears with his fingers if he ever heard blasphemous voices: I would wish that both my ears and the people's were blocked when those foul voices of those contending are uttered or read: The new obedience is not necessary, and also: Good works hinder salvation! Posterity will wonder at the furies of this age, in which it is permitted that such things be defended in churches and read in public writings!" He has similar words on pp. 259, 260.

§. VIII.

Indeed, the Pontificals, Socinians, Arminians, Anabaptists, Weigelians, and Quakers all vie in accusing the Evangelicals, that they too err in defect, which could easily be shown by their own words. But this Accusation is refuted not only by the Augsburg Confession, Articles 6 and 20, and its Apology, chapter on Love and the fulfillment of the Law, and

also the Repetition of the Augsburg Confession, or the Saxon Confession, Chapter on the New Obedience; but also by all the other Confessions of the Protestants. The words of the special Declaration of Thorn, presented by our Brandenburg, Polish, and Lithuanian Theologians in the year 1645 at the Colloquy of Thorn, are worthy of note, where in chapter 4, on Grace, among other things, they speak thus: "We are falsely accused, as if by this Doctrine we take away the pursuit of Good Works, or deny their Necessity, when, however, it is manifest from what has already been said that neither justifying Faith, nor Justification itself, can in any way subsist in adults without Sanctification and the pursuit of Good Works: In which sense we also acknowledge them to be altogether necessary for Salvation, although not as meritorious causes of Justification or Salvation." But most of all, the very Doctrine of the Reformed Church convicts those accusers of falsehood, which is to be proposed in the following Chapter.

CHAPTER III.

Wherein the true Necessity of Good Works is explained, and is evinced by arguments.

§. I.

From what has been stated, it is clearly apparent that some require too much, and some too little or not enough here. It remains for us to explain what, according to the Norm of Scripture and the prescription of the Catholic Church, ought to be taught concerning the Necessity of Good Works, and what is taught in our churches, so that in this way we may put the accusers of the Evangelical churches to shame.

§. II.

Therefore, proceeding on a middle way between the two aforementioned extremes, we state from Holy Scripture that good works are necessary for salvation for all adults who have the time and opportunity to live piously; not with a necessity of efficiency, as if they properly effect our salvation, generate it from themselves, procure, acquire, and work it; nor with a necessity of causality, according to which our works would have the respect of a physical cause, which would either produce or effect justification and salvation by a true influx; much less with a necessity of merit strictly speaking; according to which our works would have the nature of a meritorious virtue, and of an equivalent price by which we would acquire and merit eternal life; but with a Necessity of presence and coexistence, and also of a condition *Sine Qua Non*, by which Good Works are so necessarily required in a faithful adult to be saved that without them he cannot obtain eternal salvation: and with a Necessity of a Mean, according to which Good Works are required as necessary Means to possess salvation as an end: also with a Necessity of connection and dependence, according to which Good Works necessarily precede salvation, have a necessary connection with salvation, are joined to salvation by an indivisible bond, and draw it after them.

§. III.

Indeed, some Evangelical Doctors at the time of the Reformation raised a dispute about the phrase, and contended that it should not be taught that: "Good Works are Necessary for salvation." The occasion for this controversy was provided by the book called the *Interim*, by which the Invincible Caesar Charles V, after the conclusion of the Smalcaldian War, which was in the year 1547, was striving to introduce a Form of Inter-religion into the German Churches, until the Controversies of Religion could be recognized and decided by a Universal Council. On the occasion of this book, the Colloquy of Altenburg was also held in the year 1568 between the Wittenberg theologians, followers of Philip Melanchthon, and the Jena theologians, who were more devoted to Flacius, the former of whom approved this proposition: "Good Works are Necessary for salvation"; while the latter disapproved of it. This controversy was so composed in the book of Concord that the Phrases: "Good Works are Necessary"; and "It

is necessary to do Good Works; The new obedience is Necessary for believers," should be retained; but these: "Good Works are necessary for the faithful for salvation; It is impossible to be saved without Good Works; No man has ever been saved without Good Works," should be rejected and condemned and not be used. For thus the authors of this book, on p. m. 589, speak: "We believe, teach, and confess that all men indeed, but especially those who have been regenerated and renewed by the Holy Spirit, are debtors to do Good Works. And in this opinion those words (Necessary, must, ought) are rightly used even of renewed men and do not conflict with the form of sound words." And on p. 590, f. 591: "We therefore reject and condemn the following Phrases when it is taught: Good Works are Necessary for salvation: No one has ever been saved without Good Works: It is impossible to be saved without Good Works," and on p. 702: "Therefore, as regards the Necessity or Liberty of Good Works, it cannot be denied that in the Augsburg Confession and its Apology these words are often used and repeated: Good Works are Necessary: and, that it is Necessary to do Good Works; because they must necessarily follow faith and reconciliation with God: and, that it is necessary for those Works which God has commanded to be done by us. But the sacred letters also use the words (of Necessity, Necessary, of debt, we owe, it behooves, etc.), whenever they deal with those things which we are bound to perform by reason of divine command, ordinance, and will. Wherefore these propositions (Good Works are Necessary: and It is necessary to act well,) in the aforementioned pious and genuine opinion, are undeservedly reprehended and rejected by some. For these are to be retained and urged to rebuke and refute the opinion of Epicurean security, by which many falsely hold a dead faith, or some vain persuasion, which is without repentance and Good Works, to be true faith." And on p. 705: "Meanwhile, however, care must be diligently taken in this matter, lest Good Works be mixed into the article of our justification and salvation. Therefore, these propositions are rightly rejected: Good Works are necessary for the faithful for salvation: so that it is impossible to be saved without Good Works; because they simply conflict with the doctrine of the exclusive particles in the article of justification and salvation; by which particles St. Paul completely excluded our Works and merits from the article of our justification and salvation, and ascribed all things solely to the grace and clemency of God and the merit of Christ, as we have declared above. And those propositions (concerning the Necessity of Good Works for salvation) snatch the true consolation of the Gospel from troubled and afflicted consciences, give occasion for doubt concerning the grace of God; they are in many ways dangerous; they confirm presumption and the opinion of one's own righteousness and trust in one's own dignity: they are accepted by the Papists and are adduced to support their evil cause (against the sincere doctrine of salvation by faith alone). Nay, they are even repugnant to the form of sound words, since it is written: Blessedness is only of the man to whom God imputes righteousness, without Works: and in the Augsburg Confession, Article six, we read it written: we are saved without Work, by faith alone: but also Dr. Luther rejected and condemned these propositions." and on p. 705: "Wherefore, and for the reasons already mentioned, this should deservedly be held as ratified, certain, and fixed in our churches: that those Phrases or Propositions, concerning Good Works being Necessary

for salvation, are not to be taught, defended, and painted; but rather are to be exploded and rejected from our churches as false and not sincere." Dr. Johannes Hülsemannus discusses these Propositions in his *Extensio Breviarii Theologici*, in the supplement to chapter 12, §. 8 seqq., p. m. 301. seqq.

§. IV.

But indeed, although we do not wish to engage in a war of words or phrases, as long as it is established that Good Works are taught not as arbitrary but as altogether necessary for all adults to be saved; yet since 1. sacred scripture requires Good Works as a Condition or a cause *sine qua non*, also as a means, a Way, and a Necessary Antecedent from us. 2. The Catholic Doctors of all ages have spoken thus. 3. The Accusation of many Adversaries, with which they burden the Evangelical Church, can be most validly and legitimately refuted by this proposition. 4. The excellent Melanchthon and other Evangelical Doctors of no suspicion, especially the Reformed, have approved this proposition, and have explained it sufficiently and freed it from sinister interpretation; although the Blessed Philip Melanchthon, out of weariness of the troubles created for him from it and for the sake of peace, finally let that Proposition go, as is clear from his *Response to the Bavarian Articles* in the *Corpus Doctrinæ*, page m. 936, and his *Theological Counsels*, Part 2, p. 255, 264, 268, 307, 308, 367. 5. The present times, in which it is more necessary to speak and write against the abuse than against the contempt of divine Grace (unlike in the times of the beginning of the Reformation) and therefore it is necessary to teach, write, and say most diligently and without intermission, rather with James: "Not faith alone, but faith and works"; than with Paul: "Faith without the works of the Law justifies," saving, however, the evangelical doctrine of our gratuitous Justification; demand this and other propositions of its kind, by which the indispensable Necessity of Good Works is indicated; we do not see why that proposition cannot or should not be used; nor do we think it is alien to the Pattern of sound words. Whence also among the Evangelical Doctors, not only all the Reformed, nor only among the Lutherans Georgius Major, both Calixtuses, Conradus Hornejus, Christianus Dreierus, but also Johannes Brentius, Nicolaus Selneccerus, Salomon Glassius, the Jena theologians, Thomas Reinesius, and others approve this Proposition.

§. V.

This Necessity of Good Works is required by the Necessity of our obligation to commit good and omit evil according to the norm of a superior command, from which Necessity a rational creature can never and in no state be absolved or exempted: For as this proposition is eternal and immutable: "God is wise, good, just"; so these propositions are eternal and immutable: "God judges it to be just that he, the creator, be loved by the rational creature and be preferred above all things; God judges the vague lusts of men to be evil; God approves the obedience which he demands; God is angry with contumacy." And the sense of this law is transfused into rational creatures, nor can it be abolished as long as they remain, just as the knowledge of numbers cannot be abolished. This rule

always remains, namely the moral law, and the order of the divine mind always remains that the creature should obey; as Philip Melanchthon teaches in his *Loci Communes*, p. m. 642, on Christian Liberty. Even when the covenant of Nature or of Works was violated by man, man indeed fell from all the benefits annexed to that pact, and became 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 he remained obligated to fulfill exactly the divine law, even after the fall, inscribed on his heart and repeated in scripture: For neither the Right of God over a rational creature, nor even the obligation of a rational creature towards God, can be extinguished by sin, because this obligation emanates 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. And hence it is that God has established this immutable order, that no adult, unless he is faithful and holy, should have communion with God and possess eternal salvation; according to the indubitable utterance of God: "Be holy; for I your God am Holy," Lev. 11:44, C. 19:2, c. 20:7, which is repeated in 1 Peter 1:15-16: "as he who has 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: "This is the will of God, even your sanctification." Heb. 12: "Without holiness no one will see God."

§. VI.

After the fall, however, because of our weakness, we cannot be justified by our own works; but by faith in Jesus Christ and true repentance in the Covenant of grace, we must obtain remission of sins and the right to eternal life; by the argument of many places of sacred scripture: Mark 1:4, Luke 3:3-4: "John preached the Baptism of repentance for the remission of sins." Mark 1:15: "Jesus preached the Gospel of the Kingdom of GOD, saying: The time is fulfilled, and the Kingdom of GOD is at hand: Repent and believe the Gospel." And Luke 24:46-47, Christ admonished the Disciples: "that it was necessary to preach in his name Repentance and Remission of sins." Mark 16:15-16: "He who believes and is baptized will be saved, but he who does not believe will be condemned." John 3:16. Acts 2:38, Peter addressed the Jews: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. and Acts 2:19: "Repent therefore and be converted, that your sins may be blotted out," etc. also Acts 8:22, he addresses Simon Magus: "Repent of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you." John, 1st Epistle, c. 1: "if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his son cleanses us from all sin." V. 9: "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." See also Luke 15:7, Rom. 2:4, Apocal. 2:5, 16, chap. 3:19. Consistent with these are the things which the Prophets require, Isaiah 1:16-17: "Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Ezekiel 18:21, 22, 23: "But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do

that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he has committed, they shall not be mentioned unto him: in his righteousness that he has done, he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?" Cf. Ps. 51:19; Prov. 28:13; 2 Chron. 7:14; Isa. 55:7; 2 Sam. 12:13; Jer. 18:7-8; Jon. 3:10.

§. VII.

It is so far from the case, therefore, that our gratuitous justification rejects all preparatory acts as dispositions or previous conditions, that it rather requires and presupposes certain Dispositions proceeding from prevenient and preparing and exciting grace; provided they are not thought to be efficient or meritorious causes of our justification. Surely God does not justify logs and stumps, i.e., those who do nothing, nor mules or horses, i.e., those who are recalcitrant and persevere in voluntary sins; but men, and those touched by the sense of their sins, compunct and contrite, and following the guidance of the word and the divine spirit: For just as, to recover health, it is required that the sick person feel and acknowledge the gravity of his illness, desire health, seek a physician, go to him, take his counsel, implore his help, confess the illness, and receive the medicine; and compose his life according to the physician's prescription: so also from those who are spiritually sick, i.e., infected with sin and near to eternal death, various acts are also required, if they wish to be cured of their illness and restored to the grace of God. Acts of this kind are either external or internal: In the number of the former are: To go to Church, to hear or read and meditate on Holy Scripture to acquire knowledge of the divine will. The internal ones are: Knowledge of the divine will (for unless we correct the crooked by the rule), Acknowledgment and sense of sin and of the magnitude of sin (Ps. 6:2, 51:5; Rom. 3:20, 4:15, 7:7), a sense of the wrath of God and of deserved condemnation (Micah 7:9; Rom. 8:15; Acts 2:37; Matt. 5:3-4), fear of punishment, sorrow for sin, detestation of sin (Luke 7:38, 22:62; Matt. 27:3; Acts 2:37; 2 Cor. 7:10), Knowledge of Christ the Mediator (Isa. 53:11; John 17:3), thought of liberation (Acts 16:30), Hope of obtaining pardon, refuge to the divine mercy in Christ the Mediator (Ps. 2:12; Matt. 5:6; Rom. 3:24-25), actual faith (John 3:16; Acts 16:31), the purpose of amending one's life (Ps. 51:15), and repentance. See the Judgment of the Britons in the Acts of the Synod of Dort, on Art. 3 & 4, p. m. 672, 673; John Davenant, *on Actual Justice*, c. 31, Concl. 5, p. m. 403, 404; Samuel Ward, *Theological Determinations*, p. m. 16, 17, 18; Henricus Alting, *Theological Writings of Heidelberg*, Tom. 2, Probl. part. 1, Probl. 50, p. m. 189, 190, 191, 192; Wilhelmus Amesius, *Disp. on the Preparation of a Sinner for Conversion*, Th. 3; Turretin, in *Institutes of Elenctic Theology*, Part 2, Loc. 15, Qn. 5, Th. 4. Just as, indeed, for a poor man desiring alms, it is necessary that he acknowledge and profess himself poor and needy, go to the place destined for distributing alms, entreat the Dispenser with suppliant words and gestures, and extend his hand to receive the alms: and yet he does not obtain what is given by any of these acts or by them taken together, as meritorious and properly efficient causes. So, to obtain Justification, certain acts to be produced in us by His grace are indeed required by the ordinance of GOD, which, however, do not

merit Justification. Meanwhile, they are so necessary that without them the benefit of Justification cannot be obtained. Whence it is sufficiently clear that our gratuitous Justification does not overthrow the Necessity of Good Works for Salvation. Which the Apostle also observes: Gal 2:17. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." By which words he teaches that from the Apostolic doctrine, rightly understood and rightly proposed, it by no means follows that it is permissible to neglect Good works and indulge in sins. Since Christ can in no way whatsoever become or be the Minister of sin, i.e., the Author, Teacher, Persuader, or approver of sin, which however He would be, if the doctrine of Justification by faith in Christ were to subvert the Necessity of good works.

§. VIII.

The Evangelicals do not contradict this truth when they teach that man is justified by faith alone, i.e., is absolved from sins. For by faith alone they do not mean a faith solitary from other virtues, separated from Repentance, Charity, and hope, in which sense it would not even be a true and living faith; but they state that it alone concurs in the act of justification, as we say, we see with the eye alone, we hear with the ear alone, we taste with the tongue alone, which, however, when separated from the head, exercise or can exercise no acts of seeing or hearing. They mean, therefore, that the particle, *alone*, should determine not the subject, which is faith, as if faith alone justified, but the predicate, *justifies*, because faith justifies alone, i.e., it alone concurs in the act or office of justifying, and they do not deny the coexistence of Charity with faith, and its presence in the man who is justified; but they deny its cooperation in justification. See Philip Melancthon, *Loci Communes in Corpus Doctrinae*, p. m. 461; John Davenant, *On Actual Justice*, cap. 31, concl. 5, 6, & 7, pages 403, 404, 405, 406; Samuel Ward, *Theological Determinations*, pages 19, 20, 23. Whence, with James, the Evangelicals require not a dead faith, nor just any kind, but a living faith, i.e., one effective through Charity, from James 2; nor do we doubt that Paul also speaks of this living faith when he attributes justification to faith. Which, however, we prefer to express in Augustine's words rather than our own. For thus he, in the book *Of Eighty-Three Questions*, Question 76, Tom. 4, says: "Since the Apostle Paul, preaching that man is justified by faith without works, was not well understood by those who took the saying in such a way as to think that, once they had believed in Christ, even if they worked evil and lived criminally and disgracefully, they could be saved by faith; a passage of this epistle (of James) explains how that same sense of the Apostle Paul is to be understood. And therefore he uses the example of Abraham more, that faith is empty if one does not work well, because the Apostle Paul also used the example of Abraham to prove that man is justified without the works of the law. For when he commemorates the Good Works of Abraham, which accompanied his faith, he shows sufficiently that the Apostle Paul does not so teach through Abraham that man is justified by faith without Works, that if anyone has believed, it does not pertain to him to work well; but rather to this end, that no one

should think he arrives at the gift of justification, which is in faith, by the merits of prior Good Works. For in this the Jews wished to prefer themselves to the Gentiles who believed in Christ, because they said that by the merits of the Good Works which are in the law, they had arrived at evangelical grace: and therefore many of those who had believed from among them were scandalized that the grace of Christ was given to the uncircumcised Gentiles. Whence the Apostle Paul says that a man can be justified by faith without preceding Works: for he who is justified by faith cannot but work justly thereafter, although before, having worked nothing justly, he arrived at the justification of faith, not by the merit of Good Works, but by the grace of God, which cannot now be empty in him, since he now works well through love. But if, when he has believed, he should soon depart from this life, the justification of faith remains with him: not by preceding Good Works, because he arrived at it not by merit, but by grace; nor by consequent ones, because he is not permitted to be in this life. Whence it is manifest that what the Apostle Paul says, *For we conclude that a man is justified by faith without the works of the law*, is not to be understood in such a way that if he has received faith and lived, we should say he is just, even if he has lived badly. Therefore, both the Apostle Paul and James use the example of Abraham; Paul, because he was justified by faith without the works of the law, which he had not received; and James, because he demonstrates that the Good Works of Abraham followed his faith, showing how what the Apostle Paul preached is to be understood. For those who think that this opinion of the Apostle James is contrary to that opinion of the Apostle Paul, can think that Paul himself is also contrary to himself, because he says in another place: *For not the hearers of the law are just before God, but the doers of the law shall be justified*; and in another place: *but faith which works through love*; and again: *for if you live according to the flesh, you will die; but if by the spirit you put to death the deeds of the body, you will live.*" To these sayings of Holy Scripture he adds others, namely Gal. 5:19 seqq., 1 Cor. 6:9-11, Matt. 7:21-22, Luke 6:46, and concludes in this way: "Wherefore the opinions of the two Apostles, Paul and James, are not contrary to each other, when one says that a man is justified by faith without Works, because he speaks of Works which precede faith; and the other of those which follow faith, just as Paul himself also shows in many places." And in Tom. 4 of his works, the book *On Faith and Works*, c. 14: "Wherefore let us now see that which must be shaken from religious hearts, lest by a false security they lose their salvation, if they should think that faith alone is sufficient to obtain it, but neglect to live well and to hold the way of God by Good Works. For even in the times of the Apostles, some not understanding certain rather obscure sayings of the Apostle Paul, thought he said this: *Let us do evil, that good may come*, because he had said: *The law entered, that the offense might abound: But where sin abounded, Grace did much more abound.* When, therefore, the Apostle says that he concludes that a man is justified by faith without the works of the Law, he does not do this so that, once faith is received and professed, the Works of Justice should be contemned, but so that everyone may know that he can be justified by faith, even if the Works of the Law have not preceded: for they follow the one justified, they do not precede the one to be justified. Since, therefore, this opinion had then arisen, the other Apostolic Epistles, of Peter, John, James, Jude, direct their

intention especially against it, to strongly assert that faith without Works is of no avail, just as Paul himself also defined not just any faith, by which one believes in God, but that saving and plainly Evangelical faith, whose works proceed from Love: And faith, he says, which works through love. Whence he asserts that that faith, which to some seems sufficient for salvation, is of no avail, so that he says: *If I have all faith, so that I could remove mountains, but have not Charity, I am nothing.* But where this faithful Charity operates, without a doubt one lives well. For Charity is the fullness of the Law."

§. IX.

Just as our justification presupposes certain acts proceeding from prevenient and preparing, and indeed also operating, divine grace in the one being justified: So Justification, for the justified person to be saved, imposes the constant exercise of Good Works, as a condition without which he ought not to attain eternal salvation. This is testified by various places of Holy Scripture, Ezek. 18:5-6: "When a man is just, and does what is lawful and right: has oppressed no one, has returned his pledge to the debtor, has taken nothing by robbery, has given his bread to the hungry and covered the naked with a garment, has not given forth upon usury, neither has taken any increase, has withdrawn his hand from iniquity, has executed true judgment between man and man, has walked faithfully in my statutes, and has kept my judgments; this just man shall surely live." Matt. 5:20: "Unless your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven." Matt. 6:14-15: "If you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." Matt. 16:24: "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me." Matt. 18:3: "Amen I say to you, unless you are converted and become as little children, you will not enter into the kingdom of heaven." V. 35: "So likewise shall my heavenly Father do also unto you, if you from your hearts forgive not every one his brother their trespasses." Matt. 19:17: "If you want to enter into life, keep the commandments." This, however, is to be taken in an Evangelical, not a Legal, sense. Luke 13:5: "Unless you repent, you will all likewise perish." John 3:3, 5: "Unless one is born of water and the Spirit, he cannot see the kingdom of God." John 8:51-52: "If anyone keeps my word, he will never see death." John 13:17: "If you know these things, blessed are you if you do them." Also John 15:10. Rom. 6:5, 8: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. If we have died with Christ, we believe that we shall also live with him." Rom. 8:9, 10, 11, 13: "You are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. If Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwells in you, he will also give life to your mortal bodies by his Spirit that dwells in you. If you live according to the flesh, you will die: but if by the Spirit you put to death the deeds of the body, you will live." Rom. 10:9: "If you confess with your mouth the Lord Jesus, and believe in your heart that God has raised him from

the dead, you will be saved." 1 Tim. 2:15: "She will be saved in childbearing, if they continue in faith and charity and holiness with sobriety." 2 Tim. 2:5, 11, 12, 19: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. It is a faithful saying: for if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us. If we believe not, yet he abideth faithful: he cannot deny himself. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." Col. 1:22-23: "He has reconciled you to present you holy and unblameable and unreprouvable in his sight: If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard." 2 Peter 1:8-9: "For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old¹ sins." 1 John 1:7: "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 cleanses us from all sin."

§. X.

The Sacred Scriptures propose the practice of Good Works not only as a Condition without which it is not possible, but also as a necessary means, ordained by God, for attaining the end. Ps. 15: "Jehovah, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walks uprightly, etc." Ez. 18:27-28: "When the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive. Because he considers, and turns away from all his transgressions that he has committed, he shall surely live, he shall² not die." Rom. 2:7: "To them who by patient continuance in well doing seek for... immortality, eternal life will be given." Rom. 10:10: "For with the heart one believes 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, works for us a far more exceeding and eternal weight of glory." 2 Cor. 7:10: "For godly sorrow works repentance to salvation not to be repented of." Phil. 2:12: "Work out your own salvation with fear and trembling." Hence it is that Good Works have the nature of (1) labor for a reward; which is clear from the parable in Matthew 20:8; c. 5:12; c. 25:21. (2) A struggle for a prize, Luke 13:24. (3) A fight for victory: 1 Tim. 6:12; 2 Tim. 2:3, 5; 2 Tim. 4:8; Apoc. 2:10. (4) A way and a race to a goal and a crown. 1 Cor. 9:24; Eph. 2:10; Phil. 3:14; 2 Tim. 4:7; James 1:12; Gen. 17:1; Rom. 6:4. (5) Sowing for a harvest, Ps. 126:5-6; 1 Cor. 9:11; 2 Cor. 9:6; Gal. 6:7-8. (6) Firstfruits for a harvest, Rom. 8:23. Therefore, just as means are necessary for attaining an end; assiduous labor for receiving a reward; a struggle for acquiring a prize; a fight for victory and triumph; a way and a race for reaching the goal and carrying off the crown; sowing for a harvest; firstfruits for the whole mass; so also, by divine ordinance, Good Works are so necessary for obtaining salvation, at least for surviving adults who have the opportunity to do Good Works, that

without their continuous and uninterrupted, or at least renewed, practice, they cannot possess eternal salvation.

§. XI.

Whence arises the Necessity of precept. Because, indeed, GOD has immutably ordained that the rational creature should obey its Creator and preserver, He has most lucidly declared this His will and has severely commanded the pursuit of holiness and the practice of Good Works. Hence God proposes this condition of the covenant to Abraham in Gen. 17:1: "Walk before me and be blameless." Micah 6:8, the Prophet proclaims: "He has shown you, O man, what God requires of you, namely, to do justly, and to love mercy, and to walk humbly with your God." To what end does the Decalogue, promulgated in Exodus 20 and Deut. 5, and not abolished by Christ in Matt. 5, 6, 7 in the N.T., but solemnly repeated, vindicated against the corruptions of the Pharisees, explained, and newly sanctioned and proposed to us under the penalty of eternal death as a constant and perpetual rule of life, look? This is evinced, among other things, by the words of Christ: c. 5:16-17: "Let your light so shine before men, that they may see your Good Works, and glorify your Father who is in heaven. Do not think that I have come to destroy the law: I have not come to destroy it, but to fulfill it." And chap. 5:21-22, 27-28, 31-32, 38-39, 43-44: "You have heard that it was said to the men of old, etc. But I say to you, etc." Also chap. 7:21: "Not everyone who says to me, Lord, Lord, will enter the Kingdom of Heaven; but he who does the will of my Father who is in heaven." Christ also urges this necessity of precept in John 13:34-35, saying: "A new commandment I give to you, that you love one another. By this all will know that you are my disciples, if you have Charity for one another." John 15:10: "If you keep my commandments, you will remain in my Charity, just as I have kept my Father's commandments and remain in his Charity." V. 12, 13, 14: "This is my commandment, that you love one another, as I have loved you. Greater Charity has no one than this, that someone lay down his life for his friends. You will be my friends, if you do whatever I command you." V. 17: "These things I command you, that you love one another." Saint John teaches things consistent with these in 1st Epistle 2:3-5, 7: "by this we know that we have known him, if we keep his commandments: he who says, I have known him, and does not keep his commandments, is a liar and the truth is not in him: but whoever observes his word, truly in this the charity of God is perfected. Brothers, I do not write a new commandment to you, but an old commandment, which you have had from the beginning. This old commandment is that word which we have heard from the beginning." 1 John 3:22-24: "whatever we ask, we receive from him, because we observe his commandments and do those things that are pleasing in his sight: this therefore is the commandment, that we believe in the name of his Son Jesus Christ and love one another, as he has commanded us: for he who keeps his commandments dwells in him, and he in him, and by this we know that he dwells in us, namely from the Spirit which he has given us." And c. 4:21: "this commandment we have from him, that he who loves God, love his brother also." and c. 5:2-3: "by this we know that we love the children of God, when we love God and observe his

commandments: for this is the Charity of God, that we observe his commandments and his commandments are not grievous." and 2 John 1:6: "And this is Charity, that we walk according to his commandments: this is his commandment, as you have heard from the beginning, that you should walk in it." Hence David declares blessed in Ps. 103:18 those who observe the covenant of God, and who are mindful of his commandments to do them. Also Ps. 111:10. And Paul teaches that other things are nothing, and do nothing for salvation, 1 Cor. 7:19: "Circumcision is nothing and uncircumcision is nothing: but the observation of the commandments of God." And John seals the whole of Holy Scripture with this, as it were, seal: Apoc. 22:14-15: "Blessed are they that keep his commandments, that their authority may be in the tree of life and they may enter through the gates into the city: But without are dogs, and sorcerers, and the immoral, and murderers, and idolaters, and whosoever loves and makes a lie." The word *debt* pertains to this, which could not be used of Christians, unless the necessity of obeying were imposed on them, Luke 17:10: "when you shall have done all those things which are commanded you, say, We are unprofitable servants: for 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." also chap. 13:7: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." 1 John 2:6: "he that says he abides in him ought himself also so to walk, even as he walked." By which, however, is understood not a legal debt of perfect obedience, absolute in all its parts, required for the acquisition of eternal life; but an evangelical debt of new and sincere obedience, to which all the reborn are bound by the law of Christ and from which the faithful can never be freed.

§. XII.

The nature of the Covenant of Grace also requires this Necessity of Good Works: for it is established that it comprises two parts: on God's side, the promise of a reward; but on man's side, the promise or stipulation of duty as a required condition or, as others say: The Covenant of Grace contains on God's part a Stipulation of a condition established by God, and a Promise of a reward: But on man's part, an Adstipulation, i.e., a Repromission of duty and a Restipulation. This is taught in Gen. 17:1: "I am God Almighty, walk before me and be perfect." Lev. 26:12; Jer. 31:33: "I will be their God, and they shall be my people." 1 Tim. 4:8: "Piety is useful for all things, having the promise of the present life and of the future." 2 Tim. 2:19: "the solid foundation of God stands, having this seal: The Lord knows those who are his; and: Let everyone who names the name of Christ depart from injustice." 1 John 3:3: "Whoever has this hope in him, keeps himself chaste, just as he is chaste." Apoc. 2:10: "Be faithful unto death, and I will give you the crown of life." Just as, namely, God in this Covenant promises that He will be our God, i.e., our Father, Sustainer, Protector, Redeemer, and Comforter: so we in turn promise that we will be his people, his obedient children, partakers of the divine nature, obedient servants, no longer living for ourselves, much less for the Devil, the world, or sin, but for Him, that we will sincerely and constantly keep all his commandments by his grace, that we will

worship Him alone and consecrate all the faculties of our mind and members of our body to Him. In short: as God most sacredly promises to us for Christ's sake the remission of sins, the right of Adoption, and eternal life: so we in turn most solemnly promise to God Faith and Repentance, sincere worship and obedience. Since, therefore, this pact is mutual, we shall in vain expect that God will 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 children.

§. XIII.

Our very Faith evinces this same Necessity of Good Works; not only with respect to its general Object, which is the whole Word of God, comprising not only Histories and Prophecies, but also Dogmas and Precepts, and annexed to these, Promises and threats; 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 Teacher sent from God, who has revealed the entire divine Will necessary for our salvation, and who is to be heard by us (Deut. 18:15 seqq.; Matt. 17:5; John 3:2; John 6:29; John 15:15; Luke 24:19; Acts 2:22; 3:22-23; John 10:27-28), as our only High Priest, who redeemed us by the single sacrifice of his body and assiduously intercedes for us with the Father (Ps. 110:4; Heb. 4:14-16 & chap. 10:21-22; Rom. 8:34; 1 John 2:1-2), and as our heavenly King and Lord, who not only guards and preserves the salvation obtained for us, but also governs us, his subjects, by his word and Spirit, and prescribes just laws for us, according to the norm of which we should institute our life. (Isa. 11:1-2; Jer. 23:5-6; Zach. 9:9; Luke 1:32-33; Acts 2:36; Luke 6:46). To which purpose the Articles of the Apostles' Creed, to be received by Faith, are directed, all of which demand an active Faith. For we cannot sincerely believe in God the Father, the creator of all things and also our own, without the due worship fitting for a rational creature; nor in his Son as our Lord, without sincere obedience; nor in the same as the coming Judge, without the pursuit of Piety; nor in the Holy Spirit as the Sanctifier, without Holiness; nor the Catholic Church, without a Catholic Faith and a life congruent with it; nor the Communion of Saints without unfeigned Charity; nor the Remission of Sins without Repentance; nor the Resurrection of the Flesh and eternal Life, without the constant practice of Good Works. This Faith in Christ, intimately infused into the heart, purifies the hearts (Acts 15:9), is effective through Charity, i.e., active (Galatians 5:6), not dead, but living (James 2:17, 20), and like a fruitful tree, it produces good and copious fruits (Matthew 7:17-18), and it is so far from being conquered by the world and its temptations and allurements, that it rather conquers the world and its allurements (1 John 5:4).

§. XIV.

All the benefits exhibited to us by God the Father, the Son, and the Holy Spirit aim at this Necessity of Good Works. For this end, God created rational creatures, that He might wish to be loved above all things, sincerely worshipped, and celebrated by them. Whence Moses in Deut. 6:5 commands that "we love the Lord our God with all our heart, with all our strength." Which Christ repeats, Matth. 22:37. And in Malachi 1:6, God complains: "A son honors his Father. If then I be a Father, where is my honor? and if I be a Master, where is my fear?" Paul also in Eph. 4:23-24 bids us to "put off, according to the former conversation, the Old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of the mind and to put on the new man, which after God is created in righteousness and true holiness." And in Apoc. 4:11, the twenty-four elders cry out: "You are worthy, O Lord, to receive glory and honor and power, for you have created all things, and for your pleasure they are and were created." This was not unknown to Epictetus, who said: "If I were a nightingale, I would do what a nightingale does; now since I am a rational man, what shall I do? I will praise God, and I will never cease. And I exhort you to do the same with me." To this also our Election tends, Eph. 1:4: "That we should be holy and without blame before him in Charity." 2 Thess. 2:13-14. Our Vocation from the world to the Kingdom of God looks to the same thing, that "we should walk worthy of the vocation wherewith we are called" (Ephes. 4:1), and v. 17: "That you henceforth walk not as other Gentiles walk, in the vanity of their mind." 1 Pet. 1:15: "That we be holy, as he who has called us is holy;" and 1 Peter 2:9, "that we should show forth the praises of him who has called us out of darkness into his marvelous light." Nor do the Remission of sins and Justification befall others, except those who repent and believe; nor for any other end, except that, being restored to health, we may henceforth avoid sins. John 5:14. God announces peace to his people, lest they return to folly, Ps. 85:9. And there is forgiveness with him, that he may be feared, Ps. 130:4. Nor was Christ made for us only righteousness, but also sanctification, 1 Cor. 1:30. For this reason, in 1 John 5:6, Christ is said to have come with blood and water; with Blood, that is, with a full and perfect Atonement for sins, but with Water, that is, with innocence, and purity and holiness of Life in himself, and with the Virtue to sanctify men, and to wash them from the filth of sin. To which aimed the water and blood which flowed from the pierced side of the dead Christ, John 19:34, and the two Sacraments of the N.T., 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, Renewal, and Sanctification, effected by the Holy Spirit, tend to this, which the words themselves imply; by which Benefit it happens, 2 Cor. 3:18, that "we all, with unveiled face, beholding as in a mirror the Glory of the Lord, are transformed into the same image from Glory to glory, as by the Spirit of the Lord." Hence, Paul in Rom. 6:14; 2 Cor. 5:17: "if anyone is in Christ, he is a New creature: old things have passed away; behold, all things have become new." Galatians 5:25; Ephesians 2:10: "For we are his workmanship, created in Christ Jesus for good works, which God has before ordained that we should walk in them." Ephesians 4:17: "that you should no longer walk as the rest of the Gentiles walk, in the vanity of their mind; having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of

their heart. Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But you have not so learned Christ: if so be that you have heard of him, and have been taught by him (as the truth is in Jesus) to put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that you put on the new man, which after God is created in righteousness and true holiness." Also 1 Thess. 5:23.

§. XV.

Our very Redemption has for its scope our Sanctification and the pursuit of Good Works: for to that end were captives usually redeemed, that, being redeemed from their enemies, they might serve their Redeemer: Grotius, *On the Law of War and Peace*, book 3, c. 9, §. 10. Since, therefore, GOD has delivered us from the power of darkness, and has translated us into the Kingdom of his dear Son (Colossians 1:13), and the Son, having paid the ransom for us, has freed us from the most dire servitude, it is altogether required that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. This will be clear to the eye, if we run through all the benefits exhibited to us by Christ: He willed to be born and to be called Jesus, that He might save His people, not only from the punishments of sins, but from the sins themselves (Matt. 1:21). Wherefore Peter in Acts 3:26 teaches that GOD, having raised up His Son Jesus, sent Him first to the Jews, to bless them, in turning away every one of them from his iniquities. For that 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." Eph. 5:25-26; Titus 2:14: "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Heb. 5:8-9: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." 1 Peter 2:21: "He suffered for us, leaving us an example, that we should follow his steps." verse 24: "He bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 John 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 cleanses us from all sin." Furthermore, by the virtue and efficacy of Christ's death, our old man is crucified with him and is more and more put to death, lest the evil desires and lusts of our flesh should hereafter reign in us; but that we should offer ourselves as a pleasing sacrifice to him; as Paul testifies, Rom 6:6: "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." V. 8: "If we have died with Christ, we believe that we shall also live with him." V. 11: "Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Galatians 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 matter in Galatians 6:14: "By the Cross of Christ the World is crucified to me, and I to the World." Hence it is clear that they boast in vain of communion with the Death and Benefits of Christ, who remain unlike Christ; and are not dead to sin, but live

in it. The Burial of Christ, as Paul teaches in Romans 6:4, calls to our memory that our sins are buried with Christ; and just as Christ rose from the dead and the Sepulchre by the life-giving Spirit, so we, being dead to sin, and partakers of the life-giving Spirit of Christ, ought to walk in newness of life. The Resurrection and Ascension of Christ into Heaven also supply us with new cause and strength for leading a spiritual and celestial life: for by His Resurrection and Ascension, Christ acquired and imparts to us a life-giving and celestial spirit, by whose virtue, motion, and guidance, being raised from the death of sin, we may lead a celestial, new, and holy life. This Saint Peter teaches in 1st Epistle 1:3-4: "Blessed be the GOD and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you." Paul confirms the same with most significant words in Rom. 6:4-6: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He has similar words in v. 8, 9, 10, 11, 12, 13. Also 2 Cor. 5:15. Whence the same Apostle in Philipp. 3:10 not only wishes to know the power of Christ's resurrection, but also exhorts all sincere Christians in Coloss. 3:1-3: "If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of GOD. Set your affection on things above, not on things on the earth. For you are dead, and your life is hidden with Christ in GOD." Indeed, he proposes himself as an example of this spiritual and celestial life obtained in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the son of GOD, who loved me, and gave himself for me."

§. XVI.

The Gospel, 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 empty speculation, as practical, which perfects the will, and inclines and directs it to the practice of piety, corrects the affections, amends and purifies them, and subjects them to reason and the word of God: It is a knowledge not speculative, but affective, as Gerson says, "its end is to make better, to teach," according to Clement of Alexandria in the *Paedagogus*, which for that end appeared to us, that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:12-14). Wherefore the Doctrine of the Gospel not infrequently comes under the name of Law, e.g., Matt 11:30, it is called a "sweet yoke"; Rom. 3:27, it is called the "Law of faith"; Rom. 8:2, the "Law of the Spirit of life"; 1 Cor. 9:21, the "Law of Christ"; Gal. 6:2, the "Law"; James 1:25, the "royal Law of Liberty": not merely *μυμητικῶς*, by example and imitation of the Jews, who constantly prated of the Law; but truly and properly, because the Gospel also has its own law, sweeter indeed than that

rigid and inexorable Law of Moses, yet a law, which obliges man to obedience and to which the disciples of Christ are bound to submit their necks and willingly do submit, to the norm and rule of which they are utterly changed and become other men. Therefore, although we have been freed by Christ from the curse, the rigor, the servile fear, and the severe coercion of the Mosaic law, which demands perfect obedience, yet does not confer the strength to perform it, and therefore justifies no one; and in this sense we are no longer under the law, we are nevertheless not freed from the obedience due to the law; nor may we live without law, but we must be subject to the law of Christ and render sincere obedience to GOD according to it; so that the servitude is not entirely removed, but only changed; the servitude of sin into the servitude of righteousness, and the harsh and intolerable yoke of the devil into the sweet yoke of Christ. Which the Apostles teach in express words, Peter in 1 Pet. 2:16: "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God." And Paul in Rom. 6:12, 18: "Being then made free from sin, ye became the servants of righteousness."

§. XVII.

This Necessity of Good Works is demanded by the Abstinence from sins required in the New Testament on account of the greater clarity of light and the greater gifts of Grace. This was promised in the O.T., Jer. 31:33-34: "This shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 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, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more"; And was fulfilled in the N.T., John 6:45: "It is written in the prophets, And they shall be all taught of God." In accordance, therefore, with this more abundant Grace and Divine Knowledge, a greater pursuit of Holiness and a stricter practice is also required of men: Whence not only John the Baptist and Christ Himself began their teaching office from the command of repentance (Mark 1:4, 15, compared with Isa. 40:3, Matth. 3:2-3, Luke 3:3-5, John 1:23), and Christ commanded His Disciples (Luke 24:47) to preach Repentance and Remission of sins among all nations, beginning from the city of Jerusalem; but the Apostles also, in this time of Light, require from men suffused with celestial Light and imbued with the saving knowledge of GOD, other morals, contrary to their former ones, and a life congruent with that condition. Acts 17:30: "And the times of this ignorance God winked at; but now commands all men every where to repent." Rom. 13:11-13: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 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; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Ephesians 4:17-19: "This I say therefore, and testify in the Lord, that you henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the

life of GOD through the ignorance that is in them, because of the blindness of their heart. But you have not so learned Christ." Ephesians 5:1, 2, 8: "Be ye therefore followers of GOD, as dear children; And walk in love, as Christ also has loved us, and has given himself for us an offering and a sacrifice to GOD for a sweetsmelling savour; for you were sometimes darkness, but now are you light in the Lord: walk as children of light." Hebrews 2:1-3: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Peter confirms this in his 1st Epistle, 4:2-3, commanding that, Christ having now died, we should no longer live the rest of our time in the flesh to the lusts of men, but to the will of GOD; adding this reason: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." Etc. Therefore, they absolutely want that prohibiting or obstructing thing, which impedes our union with God and our eternal salvation, namely sin, to be removed. Thus Paul in the whole of Romans 6 proves that perseverance in sin cannot be reconciled with the state of Grace, verses 1-2 seqq.: "Shall we continue in sin, that Grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" verses 12, 13, 14 seqq.: "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: For you are not under the Law, but under Grace etc." 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." 1 Cor. 6:9 seq.: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators... nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Galatians 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of GOD." 1 Thessalonians 5:22: "Abstain from all appearance of evil." 2 Timothy 2:19: "Let every one that names the name of Christ depart from iniquity." 1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of GOD abides for ever." 1 John 3:3-10: "And every man that has this hope in him purifies himself, even as he is pure. Whosoever commits sin transgresses also the law: for sin is the transgression of the law. And you know that he was manifested to take

away our sins; and in him is no sin. Whosoever abides in him sins not: whosoever sins has not seen him, neither known him. Little children, let no man deceive you: he that does righteousness is righteous, even as He is righteous. He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of GOD does not commit sin; for his seed remains in him: and he cannot sin, because he is born of GOD. In this the children of GOD are manifest, and the children of the devil: whosoever does not righteousness is not of GOD, neither he that loves not his brother." 1 John 5:18: "We know that whosoever is born of GOD sins not; but he that is begotten of GOD keeps himself, and that wicked one touches him not." Apoc. 21:27: "And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the book of life."

§. XVIII.

The constant exercise of Christian Charity, Prayers, Temperance, Fasting, Chastity, Humility, Meekness, Candor, Alms, Self-sufficiency, Justice, and other Christian virtues required in the New Testament, and to be continued for the sake of God, ourselves, and our neighbor, proves this Necessity. Paul demands this Connection of Virtues precisely and without exception 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." And Peter in his 2nd Epistle, 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. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; for he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins." Christ comprised the sum of all Virtues and Duties in the Love of GOD and of Neighbor, Matth. 22:37, 39. To this chorus of general Christian virtues must be joined the Good Works which are simply necessary for individuals, by reason of their special Vocation, e.g., for the Magistrate and Subjects, for Teachers and disciples, for heads of households and servants, for parents and children. Perseverance in these virtues is also necessary as a certain condition for the attainment of eternal life, because the state of justification and Union with God cannot be preserved and retained, unless a person accommodates his will to the will of God, and applies all his studies, effort, and solicitude. This is taught by the most lucid testimonies of the holy letters. Luke 1:74-75: "that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Matth. 10:22: "but he that endures to the end shall be saved." John 8:31: "If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free." Rom. 11:22: "Behold therefore the goodness... of God: on you, goodness, if you continue in his goodness: otherwise you also shall be cut off."

Col. 1:22: "He has reconciled you in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard." Heb. 3:6: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the e³nd." Apoc. 2:10: "be thou faithful unto death, and I will give thee a crown of life."

§. XIX.

This Necessity of Good Works is also required by the future Judgment, to be instituted according to the works of each person. Eccl. 12:14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Matth. 12:36: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matth. 16:27: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." The entire process of this Judgment, to be instituted according to the works of men, is described in Matthew 25 from verse 31 to the end of the chapter. Paul confirms this in Rom. 2:4-10 and 2 Cor. 5:10, saying: "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 has done, whether it be good or bad."

§. XX.

The Sacraments, Baptism and the Supper, confirm this Necessity of our Holiness. For Baptism is the sacrament of initiation by which the Baptized, having entered into a covenant with GOD and received the heavenly Doctrine, pledge an oath to Christ, and profess that they renounce the Devil, the World, the Flesh, and its Lusts, and on the contrary, that they 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, by the inspiration of divine grace, and to consecrate themselves to His worship and service forever: just as, in turn, God the Father, Son, and 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 cleanse from sins. The most fitting Symbol of this our promise and obligation in the Primitive Church was immersion and emersion, by which the Baptized testified that they, being dead to sin, are buried with Christ, and as newborn babes, rise to newness of life. Paul teaches this emphatically in Rom. 6:4: "We are buried with him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," conf Col. 2:12. In conformity with which Chrysostom says: "As we immerse our head

in water as in some sepulchre, the old man is buried and, being wholly submerged below, is hidden; then, as we emerge, a New man arises." No less does the other Sacrament of the New Testament, 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 Luke 22:20 and Paul in 1 Cor. 11:25 and 28. Therefore, whenever we approach this sacred feast worthily, i.e., 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 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 lost. 1 Cor. 11:27: "Whosoever shall eat this bread, or drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

§. XXI.

All the Saints have confirmed this Necessity of unfeigned and sincere Piety by their own Example: Patriarchs, Kings, Judges, Prophets, Apostles, Evangelists, Martyrs, Doctors, and the Faithful, who, one and all, willingly submitted themselves to the Will and immutable divine ordinance and, persuaded of the Necessity of Good Works in adults, lived and completed a life with Piety. Nor will anyone easily be found 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, was without Good works, but testified to his sincere Conversion by both internal and external Works (Luke 23:40, 41, 42). As to internal works, he acknowledged his sin, was deeply sorry for it, and was contrite on its account, he conceived Fear and Love for God, he acknowledged Christ, fled to him, and believed in him, he wished for Repentance and salvation for his companion. Nor were external works lacking in him: he most humbly confessed his sins and the equity of his punishment, he bore the punishment justly inflicted on him with a calm mind, without raging and indignation, he severely rebuked his reviling companion, and exhorted him to repentance and the fear of God, and of Christ, crucified with him on the cross, and deserted by his own Apostles, he became, as it were, an Apostle, and 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 sincere affection and will.

§. XXII.

All the Doctors of the Primitive Church acknowledged this Necessity of Good Works, from whose number We produce the following. Clement of Rome in his 1st Epistle to the Corinthians, chap. 21, says: "See, beloved, lest His benefits, which are many in number, turn to Condemnation for us all, unless, instituting a worthy life, we have done good and acceptable things in his sight with Concord." Id. *ibid.* chap. 35: "Let us therefore, that we may be partakers of the promised gifts, earnestly contend to be found in the number of those who wait for him. But how shall this be done, beloved? If our thoughts have been

established by faith in God, if we have diligently sought what is pleasing and acceptable to him, if we have done what pertains to his blameless Will, and have followed the way of truth; casting from us all injustice, iniquity, covetousness, contentions, malice, fraud, whisperings, backbiting, hatred of GOD, Pride, Boasting, vain Glory and Ambition; for those who do these things are hateful to GOD." The same, chap. 50: "We are blessed, Beloved, if we have fulfilled the Precepts of the Lord in the concord of charity, so that through charity our sins may be remitted to us." Id. Epistle 2, chap. 5: "By doing what, therefore, shall we be able to attain eternal Life, unless by living and acting holily and justly, and by considering these worldly things as foreign?" Chap. 6: "If Noah and Job and Daniel, such just men, cannot by their righteousness deliver their own children; with what confidence shall we enter into the Kingdom of GOD, if we have not kept our Baptism pure and unspotted, or who will be our Advocate, if we are not found to have pious and just Works?" Chap. 11: "If therefore we have done Justice before GOD, we shall enter into his Kingdom, and we shall receive the promises, which ear has not heard," etc. Justin Martyr in his *Dialogue with Trypho*: "There is, however, no other way (to the Celestial Heritage) than this, that, having acknowledged Christ, being washed in the Laver for the Remission of sins, as proclaimed by Isaiah, we live without sin from now on." Id. Apology 2: "For not those who only say, but those who also do the works, did he say would be saved." Irenaeus, Lib. 1, c. 10, where he recites the Rule of faith, says: "To the just and those endowed with piety, who have kept his Precepts, and have persevered in his charity, partly from the very beginning, partly from repentance, He gives Life and grants incorruptibility, and brings eternal Glory." Id. L. 3, c. 18: "Christ will give those things which are of God, which are good, to those who have kept His Precepts." Lib. 4, c. 49, he teaches: "That those who do not obey GOD will be justly damned, because they did not obey, and that those who have obeyed and believed him will be honored with incorruptibility." Ibid. cap. 72: "GOD, who is in need of nothing, accepts good and just operations into himself, for this purpose, that he may grant us the Retribution of his goods." Clement of Alexandria, L. 3, *Stromata*, refutes the Heretics who opined that it was permissible for the faithful to live according to their own will, and on the contrary teaches that true Faith is always joined with obedience to the Divine Mandates. Id. *Strom.* 5: "We are saved by grace, indeed, but not without good works." Id. *Strom.* 6: "Therefore, whenever we hear, *faith has saved you*, let us not believe it is said that believers are saved in any way whatsoever; but only if works also follow." Tertullian, *Lib. adversus Valentinianos*, sharply reprehends them because they denied that good Works are Necessary for spiritual men, and exclaims: "Woe to us, if we become sluggish in the Works of Holiness and Justice." Cyprian, *de Unitate Eccles.*: "How does he say he believes in Christ, who does not do what Christ commands to be done? Or whence will he come to the reward of faith, who does not wish to keep the faith of the command?" The same has a whole treatise *On Work and Alms*. Origen, Lib. 3, *Epist. ad Romanos*, on chap. 3: "But perhaps someone hearing this may become lax and take up negligence in acting well, if indeed faith alone is sufficient for justification. To whom we will say, that after Justification, if anyone acts unjustly, he has without a doubt spurned the Grace of Justification. Nor does anyone receive forgiveness of sins for this reason, that he may

think license for sinning has been given to him again." Ambrose on chap. 1 to the Ephesians: "The redeemed have been designated as heirs, if they persevere in Regeneration, so that the first Faith merits forgiveness, but a holy Conversation, persevering with Faith, merits the Crown." Id., in Chap. 4 to the Hebrews: "Faith alone is not sufficient, but it is necessary that Faith work through love, and that one converse worthily of GOD. Likewise: It is necessary for everyone who wishes to possess Heaven, that Faith be adorned with good works." Chrysostom on the Epistle to the Romans, chap. 3: "But since, after the Grace by which we have been justified, a good life is needed, let us show a study of virtue worthy of it." And chap. 6: "A Christian will gain nothing, if he has Faith indeed, and the good of Baptism, but is subject to wicked deeds." And chap. 8: "It cannot be that he who grows sluggish after Faith should be saved. The struggles have been made easy for you, that you may conquer by striving, not that you may sleep, not that you may abuse the greatness of Grace as an occasion for laziness, being rolled again in the former mire." Also chap. XI: "He did not say by Faith, but by goodness, that is, if you do things worthy of God's love for men: for Faith alone is not required." Id. Lib. 4, *de Sacerdotio*: "Nothing is gained from a sound Faith if life is corrupt." And Homil. 31 on John: "Does someone then say that believing in the Son is sufficient for eternal life? By no means: for hear Christ indicating this and saying: Not everyone who says to me, Lord, Lord, he says, will enter the Kingdom of Heaven." Jerome, *adv. Pelag. Dial.* 1: "A reward is given to the one who believes, if what is believed is also carried out." After a little: "Baptism cuts away old sins, it does not bestow new virtues: it releases from prison, and to the one released, if he has labored, it promises rewards." The same, *Comment. in Isa. c.* 25: "It is not sufficient to have the wall of Faith, unless Faith itself is confirmed by good works."

§. XXIII.

Since, therefore, it is manifest from the sayings of Holy Scripture and the Consensus of the Catholic Church that Good Works are not arbitrary, but most necessary, so that surviving adults cannot be saved without their exercise; it is our duty to join to this profession of the Necessity of Good Works the constant practice of Good Works, so that (in the words of the Apostle, Heb. 10:36), by doing the will of God, we may receive the Promise.

To God Alone Be the Glory.