

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

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

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

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



*Iustificatio petitur ex operibus. Iacobus urget utramque esse conjungendam, adeoque non Iustificari hominem ex fide tantum, sed & ex operibus: id est, non sufficere ut Iustificetur ex fide à peccatis quæ commisit, sed requiri porro ut Iustificetur etiam ex operibus à peccatis quorum falsò accusatur, & à quibus per Regenerationem immunis est.*

Faith alone without Works: The other by which they are Absolved from those false charges of the Devil and wicked men, as being truly sanctified and Regenerate: which Iustification is fetcht from Works. James urgeth that both must be conjoynd, and so that a man is not justified by Faith only, but by works also: that is, that it is not enough to be justified by Faith from the sins which one hath committed; but it is requisite also to be justified by Works from the sins which he is falsely accused of, and from which through Regeneration he is free.

Daniel Colonius.

14. **D**aniel Colonius, a very eminent Divine, hath some *Theſes* extant, maintaining the same opinion as *Lud. de Dieu*, as his words shew, though I cannot get the book. In *Rom. 8. 4.* after the forecited words, *de Dieu* addeth, [*Hanc sententiam probavit & Illustravit in Theſibus publicè editis, quas analyticè collegit ex 2. c. Epist. Iac. doctissimus ac Clar. Vir Avunculus meus, Præceptor, & Collega, adeoque multis mihi nominibus suspiciendus D. Daniel Colonius, Collegii Gallo-Bellgici Regens.*]

15. Mart.



15. **M**Att. Bucer. Colloq.

Ratisb. p. 302. *Iustificari fide, qua Iustificatio prima & vita est, interpretatus est Iacobus per [vocari amicum Dei] hoc est, condonatis peccatis reconciliari cum Deo, & recipi ab eo in Gratiam & amicitiam, quia ante erat inimicus Dei & filius irae Iustificari autem ex operibus docuit idem esse quod percipere à Deo propter bona opera, qua ab eo percepit Abraham & Rahab, hoc est, comprobationem, laudem & remunerationem.*

Pag. 308. he asserteth a twofold Righteousness, and p. 313. saith, *Iustitiam hanc inchoatam sentimus esse quidem veram & vivam Iustitiam, Dei praeclarum & eximium donum, vitamque novam in Christo hac Iustitia constare, omnesque sanctos hac ipsa quoque Iustitia iustos esse & coram Deo & coram hominibus, & propter eam sanctos quoque à Deo Iustificari Iustificatione operum, id est, Comprobari eos à Deo, Laudari, & Remunerari.* Attamen quamlibet hac Iustitia sit vera ac viva, & suo etiam modo Iustificans; tamen non esse ejusmodi, non sic veram, vivam & solidam, ut quisquam sanctorum Iustificari

**T**O be Justified by Faith, which is the first Justification, and of Life, James interpreteth by [to be called the friend of God] that is, sin being forgiven, to be reconciled with God, and be received by him into favour and friendship, when a man was before an enemy of God, and child of wrath. But to be Justified by Works, he teacheth is the same, as to receive of God for good Works, that which Abraham and Rahab received of him, that is, Approbation, Praise and Reward.

Pag. 318. he saith, [We Judge that this inchoate righteousness is indeed a true and lively righteousness, an excellent and eminent gift of God, and that our new life in Christ consisteth of this righteousness, and that all the Saints also are righteous by this very righteousness, both before God and before men; and that for it also the Saints are Justified by the Justification of Works, that is, they are approved of God, Praised and Rewarded. Yet though this righteousness be true and lively, and justify in its manner, it is not such, or so true,



cari ea possit Iustificatione vita,  
multo minus ut sit ipsa vel Iusti-  
tia vel Iustificatio vita.

Vide plura pag. 302. 308. 313.  
Et pag. 567. [Ilud solum in  
Questione de mercede bonorum  
operum Controversum est, an sit  
in bonis operibus Renatorum, ali-  
quod meritum condignum mer-  
cede quam eis Deus retribuit?  
Nam vitam eternam reddi fide-  
libus bene operantibus, etiam  
Corona & mercedis loco, nos  
semper dedimus.]

true, lively or solid, as that any  
Saint can by it be justified with  
the Iustification of life, much  
less that it self should be the  
Righteousness or Iustification  
of life.

This only is controverted in  
the question of the Reward of  
good Works, Whether there  
be in the good Works of the  
Regenerate any merit condign  
of the Reward which God  
renders to them? For that life  
eternal is given to the faithful  
doing good Works, and that  
in place of a Crown and Re-  
ward, we alway granted.]

Piscator.

16. Ioh. Piscator. (A man as  
far from suspicion of in-  
clination to Arminianism or  
Popery, as most that ever li-  
ved in the reformed Churches)  
in Act. 10. 35. [Queri hic po-  
test an Conciliemus nobis Amo-  
rem Dei nostra pietate, &c. Sed  
quomodo convenit cum verbis  
1 Ioh. 4. 10. in hoc est Chari-  
tas, &c. Resp. Quod ad Pri-  
mam conciliationem Amoris Dei  
attinet, illa non efficitur per no-  
stram pietatem, sed contra Pie-  
tas nostra fluit ex illa: Nam quia  
sibi Deus ex gratuito Amore  
Conciliavit per Christum, eos  
etiam sanctificat per spiritum

HERE it may be questioned,  
Whether we do reconcile,  
or procure to our selves the  
love of God by our Godlyness,  
&c. How agrees it with that  
of 1 Ioh. 4. 10. In this is love,  
not that we loved him, but, &c.  
Ans. As to the first procure-  
ment of Gods love, it is not  
done by our Godlyness, but  
contrarily our Godlyness flow-  
eth from it: For those whom  
God by his free love hath re-  
conciled to himself by Christ,  
them he also sanctifieth by his  
Spirit. And of this Concilia-  
tion do the alledged places  
speak. But as to the Conser-  
vation

sum :

tion



*sum : Et de hac Conciliatio-  
ne loquuntur dicta allegata.  
Quod vero attinet ad Amoris  
Dei nobis semel Conciliati  
Conservationem & Incremen-  
tum, illa sane Efficitur ex nostra  
Pietate, cujus quidem Radix est  
vera in Christum fides.*

tion and Increase of the love of  
God, once reconciled ( or set  
upon us ) this verily is effected  
by our Godlyness, whose root  
is a true Faith in Christ.

[Dem in Math. 25.35. Et sane  
Bona opera respectu vite  
eterna habent rationem Cause  
efficientis ; Non ut merita, sed  
ut Via, seu Ambulatio qua ad  
eternam vitam pervenitur, ex  
Ordinatione Dei. Simili res  
hec declarari potest. Ut si cui do-  
netur thesaurus in cacumine  
montis reconditus : sed hac Le-  
ge ut si potiri eo velit, mon-  
tem conscendat illumque effo-  
diat : Hic certe Consensus  
montis & effossio thesauri rati-  
onem habet Cause efficientis re-  
spectu possessionis & fruitionis  
thesauri ; at non habet ratio-  
nem Meriti, quippe cum The-  
saurus illi fuerit Donatus.

AND indeed good Works  
in respect of Eternal life,  
have the nature of an efficient  
Cause : Not as Merits, but as  
the way or walking by which  
we come to eternal life, by  
Gods Ordination. The matter  
may be declared by this simili-  
tude ; As if a Treasure which  
is hid in the top of a mountain  
be given to one, but on this  
Condition, that if he will en-  
joy it, he must climbe the Hill,  
and dig it up : Here doubt-  
less climbing the hill and digging  
up the treasure hath the nature  
of an efficient Cause, in respect  
of the possessing and enjoying  
of the treasure ; but it hath  
not the nature of Merit ; for  
the Treasure was freely given  
him.



**P**iscator saith more then ever I did, in ascribing an efficiency to Works, especially of the Continuance and Increase of Gods Love and Favour, as on *Act. 10. 35.* he doth. Though as to the Possession of some part of salvation, it is true: Yet here the Lutherans running into the extream since the Flaccian Seduction, blame the Calvinists, as one of the most Learned and Moderate of them doth blame *Piscator* himself; I mean *Chr. Pelargus* in *Math. 5. p. 67.* speaking of the Beatitudes, he saith that they are from the fruits and signs of Gods children, *Non autem a Causis veris & adjunctis, quemadmodum Piscator existimat, Causas Beatitudinis tradi procreantes; quarum alia sint hominis beandi &c. Cum tamen a nobis nulla possit procreari Beatitudo.*

If *Piscator* could not plea'e, nor escape censure, as being not rigid enough in this point: why should I expect to speed better, or think much, if every man speak according to the complexion of his brain or spleen?

Beza.

17. **BEZA** *Annot. in Tit. 3. 7. Ut Iustificati, &c. ita dixerunt. Iustificationis Nomen largè accipio, ita ut complectatur Quicquid a Christo Consequimur tum per Imputationem, tum per spiritum in nobis sanctificantis effluam; ut si quis perfectus & integri in eo. Sic quoque accipitur Iustificandi Verbum, Rom. 8. 30.*

*Idem in Rom. 5. 1. Shewing how Faith justifieth, Nempe ex fide ut Instrumento, sive, neque quatenus est qualitas nobis per dei Gratiam insita, neque ex ipsi-*

us

**T**It. 3. 7. *That being Justified by his Grace, &c. I take the word [Justification] largely, so as it comprehendeth Whatsoever we obtain from Christ, both by Imputation, and by the efficacy of the sanctifying Spirit within us; that we may be perfect and entire in him. So also is the word [Justification] taken Rom. 8. 30. (Whom he called, them he Justified.)*

*Rom. 5. 1. by Faith as an Instrument; that is, not as a quality put into us by Grace, nor by the work of that quali-*

ty

in qualitat's ap-  
mou; sed propter  
sic nobiscum  
Potentia tum v-  
sum cum omni  
sunt fidei appre-

Hence I  
Justific-  
times, and si-  
Justification,  
rial or formal,  
yet I never se-  
famous Text  
&c. and Tit.  
Justification  
Sanctificatio-  
so, how w-  
Popery? t-  
not the ma-  
ment, yet f-  
same as I  
interest in  
miser.



*ns qualitat's opere quo credimus; sed propterea quod ex Dei sic nobiscum paciscentis tum Potentia tum voluntate, Christum cum omnibus quae ipsi insunt fides apprehendit.*

ty by which we believe; but because through the Power and Will of God so Covenanting with us, Faith apprehendeth Christ with all that is in him.

**H**ence I conclude 1. That he that shall say, that the word *Justification* in Scripture containeth sanctification sometimes, and so that our own holyness is the very matter of our Justification, and that we are justified so by it as the cause, material or formal, should say no more then *Beza* did allow of: which yet I never spake or wrote. Yea he thinketh that those two famous Texts, *Rom. 8. 30. Whom he called, them he Justified,* &c. and *Tit. 3. 7.* are thus meant. So that according to *Beza*, Justification in these Texts hath two parts, Remission of sin, and Sanctification; our Relative and Real cleansing. If I had said so, how unquestionably would it have been carried that it was Popery? though the Controversie be but about the word, and not the matter. 2. *Beza* here, though he use the word Instrument, yet so explaineth it that he manifesteth himself to mean the same as I do; for he describeth it to be a right Condition, and its interest in Justification to depend directly on the will of the Promiser.



Chemnitius. 18. **M**Art. Chemnitius  
Exam. Conc. Trid.

q. 4. de bon. operib. p. mihi 335.

[Sed in Reconciliatis postea bona opera cum placeant fide propter Mediatorem, habent premia spiritualia & corporalia in hac vita & post hanc vitam, idq. ex gratuita promissione divina; & illae promissiones debent in renatis excitare studium bona operandi. — Et in hanc sententiam nostri etiam à Vocabulo meriti non abhorrent, sicut etiam Patribus n. tatum fuit. Premia enim promittuntur ex gratia & misericordia: Non tamen dantur otiosis vel male agentibus, sed laborantibus in Vineam domini. Atque ita in Apologia Confess. August. in Confess. Wittenberg. et in aliis nostrorum scriptis, usurpatur vocabulum Meriti.]

Use the  
small volume.

**B**UT afterwards, in the Reconciled good Works, seeing they please by Faith for the Mediator, have spiritual and corporal Rewards in this life, and after this life; and that by Gods free Promise. And those Promises should stir up in the regenerate a study of good Works. — And in this sense our Divines also abhor not the word Merit, as it was also used by the Fathers. For rewards are promised of Grace and mercy: yet are they not given to the idle, or evil doers, but to them that labour in Gods Vine-yard. And so in the Apologie for the Augustan Confession, in the Wittenberg Confession, and in other writings of our Divines, the word Merit is used.

Idem ib. de Iustifi. p. 234. It being objected, That the Papists and we agree in sense, both Confessing both Remission of sin and sanctification; but we differ only about the word [Justification] which they take in one sense, and we in another, and the Church should not be rent for a word.

Resp.



**R**esp. Nequaquam tales  
 sumus turbatores qui vera  
 & solida & salutarī concordia  
 ita simus iniqui, & adeo cupidi  
 contentionum ut etiam si de re-  
 bus ipsis constituta esset vera, pia,  
 & salutaris consensus, quaesituri  
 tamen essemus materiam rixa-  
 rum ex verborum pugnis. Patri-  
 bus enim, licet plerumque ver-  
 bum Iustificare accipiant pro re-  
 novatione qua efficiuntur in no-  
 bis per spiritum opera Iustitiae,  
 non movemus litem, ubi juxta  
 Scripturam rectè & commodè  
 tradant doctrinam quomodo &  
 quare persona Deo reconcilietur,  
 accipiat Remissionem peccatorum  
 & adoptionem, & Accipitur ad  
 Vitam eternam. Sape etiam à  
 nostris monstratum est discrimen  
 illud significationum, quomodo  
 juxta analogiam fidei & perpe-  
 tuam Scripturae sententiam rectè  
 piè & dextrè intelligi & ad-  
 mitti possit illa etiam significa-  
 tio, si cum patribus accipiat  
 juxta morem Latine Compositionis.  
 Sed nibilo placatiores facti  
 sunt Pontificii.

**VVEE** are no such tur-  
 bulent persons, and  
 such enemies to true, solid,  
 wholsom concord, and so desir-  
 ous of contentions, as to seek  
 matter of quarrels from a strife  
 of words, if a true, pious and  
 safe consent were settled about  
 the things themselves. For  
 though the Fathers do for the  
 most part take the word [Ius-  
 tifie] for Renovation, where-  
 by the works of righteousness  
 are effected in us by the Spirit,  
 yet do we not make it a quar-  
 rel with them, as long as ac-  
 cording to Scripture they  
 rightly and fitly deliver the  
 Doctrine, how and wherefore  
 a person is reconciled to God,  
 receiveth Remission of sins, and  
 Adoption, and is Accepted  
 to eternal life. And there  
 hath been oft declared by our  
 Divines this difference of the  
 significations ( of the word  
 Iustification) and how accord-  
 ing to the Analogie of Faith,  
 and the perpetual sense of Scrip-  
 ture, we may rightly, piously,  
 and dextrously understand and  
 admit that signification also. If  
 with the Fathers it be taken af-  
 ter the manner of the Latine  
 composition. But the Papists  
 are never the more quieted, (or  
 appeased.)



Zanchius.

19 **Z**anchius in very many places saith more for works then ever I did. On 1 *Ioh. 1. Loco de Remiss. Qu. 6.* On what Conditions sin is forgiven; he shews that it is not forgiven but on these three conditions. 1. True constant repentance. 2. Confession. 3. Forgiving others; and excellently answereth their Objection, who say, Remission is not free if it have all these Conditions. I do not transcribe the words, because they are long, and because I would have the Reader peruse them at large in the Author.

Also he often saith that Works shall justify our Faith in judgement, (as most of our Divines do.) And then they must needs justify the person, when the Accusation is, that he is an Unbeliever or an Hypocrite: Or when the case is, Whether he have that true Faith which will prove his Right in Christ. The Iustification of the Cause is the Iustification of the person.

**T**Om. 8. pag. 787. loc. de *Justif. fidei* [Opera necessaria sunt. 1. Ad Iustificationem fidei coram Deo, &c. 2. Necessaria sunt ad Consecutionem vite aeternae, non tanquam Causa meritoria, sed tanquam necessaria via per quas Ordinariè Deus electos suos ad possidendam vitam, &c. Mat. 25. Venite Benedicti, &c. q. d. Opera pietatis quae fecistis Effecerunt, non quidem ut vobis parata sit & donata vita aeterna, &c. sed Effecerunt & Causa fuerunt ut nunc ingrediamini ad possidendum Regnum ante

**W**orks are necessary, 1. To justify Faith before God, &c. 2. They are necessary to the obtaining eternal Life; not as meritorious causes, but as necessary wayes by which God ordinarily brings his Elect to possess life, &c. Mat. 25, Come ye blessed, &c. The Works of piety, which you have done, did not indeed effect that life eternal was prepared for you, and given, &c. But they did effect and were Causes that you now may enter to possess the Kingdom before prepared



ante vobis paratum. 3. *Necessaria sunt ad Iustificationem Inherentem tanquam Causæ. Homo enim Iustitia inherente Iustificatur ex operibus, id est, sanctificatur, renovatur, Iustus fit; juxta quem sensum loquuntur Scholastici, & ante eos Patres, & ante hos Iohannes Apostolus, Apoc. 22. Qui Iustus est, Iustificetur adhuc. 4. Utilia sunt ad Conservandam & augendam fidem; Item ad multa bona tum spiritualia tum Corporalia, tum in hac vita tum in alia à Deo Promerenda & obtinenda, ut postea dicitur.*

pared for you. 3. They are necessary to Inherent Iustification as *Causæ*. For a man is Iustified by Works with Inherent Righteousness: that is, he is sanctified, renewed, made Righteous: After which sense the Schoolmen speak, and before them the Fathers, and before them the Apostle John, Rev. 22. He that is righteous, let him be justified yet. 4. They are profitable to conserve and increase Faith: also to Promerit of God and obtain many good things both spiritual and corporal, both in this life and in another, as shall be afterwards shewed.

*Id. ib. pap. 79. Opera considerantur 1. Ex sua dignitate & merito, &c. 2. Ex Acceptatione Divine bonitatis, sive prout sunt ab homine Christiano grato Deo & Remissione peccatorum donato, dilectoque in Christo: Et hoc modo Deus Acceptat illa, ut Iusta, & Imputat ea homini ad iusticiam, &c.*

**W**orks are considered,  
1. In their own dignity and merit: 2. In the Acceptation of Gods goodness, or as they are done by a Christian, pleasing to God, pardoned and beloved in Christ. And in this wise God Accepteth them as Righteous, and Imputeth them to man for righteousness, &c.

A a a

Vol.



**V**OL. 3. pag. 207. *Epist. ad Heidelbergens.* [Duplicem etiam Iustitiam nobis sacra tradunt literæ, quæ electi gratis à Deo donati Iustificati & Iusti esse dicuntur. Unam perfectissimam & numeris omnibus absolutam : alteram imperfectam & in nobis inchoatam, in altero tantum seculo perficiendam. Unam quæ sicut ab operibus nostris non pendet, sic neque per opera perfici potest ; alteram, quæ, licet ex gratia non autem propter opera doneatur, per opera tamen incrementum accipit & perficitur. Unam qua donati ita Coram Deo Iustificamur, ut in ipsius Dei conspectu atque Iudicio, pro omnino inculpatis atque Iustissimis reputemur. Alteram quæ non solum nos coram hominibus Iustos reddit, verum etiam gratos nos Deo magis ac magis efficit, & promissiones habet vitæ præsentis & futuræ. Unam denique extra nos in solo Christo tanquam in capite nostro realiter positum, nobis vero imputatam, eoque nostram per imputationem effectam. Alteram vero in nobis reapse existentem atque inherenterem.

*Et Tom. ult. Thes. de merit. oper. pag. 702. Esi talia sint Sanctorum*

**T**HE Scriptures deliver a twofold righteousness, by which the Elect being freely endowed, are said to be righteous and justified : One most perfect and in all points absolute : the other imperfect and begun in us, and to be perfected in another world : One, which as it dependeth not on our Works, so can it not be perfected by our Works : The other, which though it be given of Grace and not for Works, yet is it increased and perfected by Works : One, with which we being endowed, are so justified before God, that in the sight and judgement of God himself we are reputed for altogether blameless & most just : Another, which doth not only make us righteous before men, but also maketh us more and more acceptable to God, and hath the Promise of the life that now is, and that which is to come. To conclude, one without us, really placed in Christ himself only our head, and imputed to us, and so made ours by Imputation : The other really existing and inherent in our selves.]

[ Though the Works of the Saints

SO that  
when  
ded from  
end and ch  
he oft said  
imputed to  
and faith  
Much mo



*sanctorum opera, Deus tamen illa si ex fide fiant, & gratissima habet, & multis magnisque premiis, atque adeo vita eterna, idque nomine etiam mercedis & Corona remunerat.*

*Et Vol. 3. pag. 219. Epist. l. i. Accidit quod in Scripturis duo tribunalia dantur Deo, viz. iudicii & misericordie: in illo ex Lege; in hoc ex Evangelio homines iudicantur.*

*Vol. 3. Tom. 8. p. 578. Sunt etiam duo actionum fidei genera; Unum in intellectu; alterum in Voluntate. Intellectus lumine fidei donatus res per verbum propositas intelligit, assentit, Credit. Voluntatis efficacia fidei affecta, eas ut Bonas Amat, vult, Amplectitur.] vid. & vol. 1. To. 3. p. 636. & 368.*

Saints are such, yet if they be done in Faith, God doth both take them as most acceptable, and rewardeth them with many and great Rewards; and so with Life Eternal, and that by the name of Wages, and of a Crown.]

[In Scriptures two Tribunals are ascribed to God: to wit, of judgement, and of mercy. In that, men are judged out of the Law; In this, out of (or by) the Gospel.]

[Also there are two kinds of acts of Faith: One in the understanding, the other in the will. The understanding endowed with the light of Faith, understandeth things propounded by the word, Assenteth, Believeth. The will being affected with the efficacy of Belief, Loveth, Willeth, and embraceth them as good.]

SO that according to Zanchy, Love and Faith is one thing, when Christ is the object; therefore that love is not excluded from Iustification. And often he maketh love to God as our end and chief good to go before Faith in Christ as the way. And he oft saith we are Justified by Inherent Righteousness, and it is imputed to us for Righteousness and gives it the name of a Cause, and saith it doth effect it, that we should enter into heaven: Much more then I have said.



Conradus  
Bergius.

20. Conradus Bergius in Praxi  
Cathol. Divin. Canon.  
Dissert. 7. pag. 986. 987. [Et in  
hæc fructuum comparatione sub  
nomine propriæ causæ finalis per-  
tinentis ad Non Amittendum,  
sed Retinendum gratuito data,  
ordo & respectus operum ad sa-  
lutem simplicissime & Commo-  
dissime ad Scripturæ filum expli-  
cari potest.]

Et antea [Ut ceteræ actiones  
significatæ per fidem quasi mate-  
rialiter & Synecdochicè, per se  
& directè non ordinantur ad a-  
micitiam Dei & salutem proprè  
efficiendam: sed vel ad fidem  
(cui quoquo modo profunt) vel  
ad amicitiam Dei vel salutem  
saltem Non-Amittendam; Ita  
neq. iustificabunt & salvabunt  
propriè & directè. Proderunt,  
&c. quatenus per illa excludi-  
mus & cavemus peccata & in-  
gratitudinem, quæ omnino vera  
causa Amittendæ Justitiæ & sa-  
lutis futura essent: qualem  
causam Removentem prohi-  
bens, & ad causas per accidens,  
referre solent.]

Et pag. 973. [I. Fides est o-  
bedientia, quatenus ejus actus  
proprius respondet precepto Evan-  
gelii

[AND in this comparison of  
fruits, under the name of  
a final cause properly belong-  
ing to the Not-losing, but re-  
taining what is freely given us,  
the Order and Respect of  
Works to Salvation, may most  
simply and most fitly be ex-  
plained according to the line of  
the Scriptures.]

[As the rest of the actions  
signified by faith as it were ma-  
terially and Synecdochically, are  
not ordained of themselves,  
and directly, properly to effect  
the friendship of God, and Sal-  
vation: but to the not-losing  
of faith, to which they are many  
ways profitable: Or at least to  
the Not-losing the friendship of  
God or Salvation: So neither  
will they Justifie and save pro-  
perly and directly. They avail  
us as by them we exclude and  
beware sins and ingratitude,  
which would be the true cause  
altogether of our losing righte-  
ousness and Salvation: Such a  
cause we call a remover of im-  
pediments, and are wont to refer  
it to a cause by accident.]

[I. Faith is obedience, as its  
proper act doth answer the pre-  
cept of the Gospel, Believe in  
the

geli, Crede in  
sum: & sic fide  
tia erga Evan-  
gelium. Augu-  
stini. Quam ab  
dilat, tantum h  
illa determin  
Mentis in L  
15. Etiam si  
quatenus per  
synecdochicè  
tum a fidelibus  
dicem una cum  
13. 7. Rom.  
Nec dubium est  
est mandatum  
d legimus. 1  
precepto dilig  
ritate & fruct  
que habitus or  
sunt; ita etiam  
dendi & habitu  
ut qui nobis m  
de cum i. sa ei  
fructus sit fide  
na Christiana  
bum vel pra  
Religio Chri  
mia Novi Te  
pelleitur Gal.  
Gal. 5. 6, &  
Sic Luther  
ci ne quide  
ligens appre  
onis in Chri  
meriti prope  
obedientiam



gelii, *Crede in Dominum Iesum: & sic fides est Obedientia erga Evangelium, inquit Apolog. August. Confes. pag. 125. Quantum ab Evangelio Lex distat, tantum hæc obedientia ab illa differtur, (inquit Mentzerus in Exeget. art. 4. n. 15.)*

*2. Etiam fides est obedientia, quatenus per Synecdochicam significat totum cultum à fidelibus præstitum; radicem una cum fructibus; Heb. 13. 7. Rom. 1. 8, 1 Thes. 1. 8.*

*Nec dubium est cum dicitur hoc est mandatum ut credamus & diligamus, 1 Joh. 3. 23. Sicut in præcepto diligendi & habitus charitatis & fructus atque opera, ad quæ habitus ordinatur, mandata sunt; ita etiam in præcepto credendi & habitum fidei & fructus ejus nobis mandatos esse. Unde cum ipsa etiam Charitas inter fructus sit fidei, sit ut tota doctrina Christiana aliquando Verbum vel prædicatio fidei, tota Religio Christiana, tota œconomia Novi Testamenti Fides appelletur, Gal. 1. 23. 1 Tim. 4. 6. Gal. 5. 6, & 3. 23.*

*Sic Lutherus sæpe per fidem præcipientem quidam & formaliter intelligens apprehensionem promissionis in Christo, & abnegationem meriti proprii, includit simul totam obedientiam & inclinationem voluntatis.*

the Lord Jesus: And so faith is obedience to the Gospel, saith the Apologie of the *August. Confession, pag. 125.* As far as the Law differeth from the Gospel, so far doth this obedience differ from that, saith *Mentz, &c.]*

2. Also faith is obedience as by a Metonymical Synecdoche it signifieth the whole worship performed by believers; the root with the fruits: *Heb. 13. 7. Rom. 1. 8. 1 Thes. 1. 8.* [Nor is there any doubt when it is said, this is the Commandment that we believe and love, *1 Joh. 3. 23.* As in the precept of Loving, both the Habit of Charity and the fruits and works to which the Habit is ordained, are commanded; so also in the precept of believing, both the habit of faith and the fruits thereof are commanded to us.] Whence it is that Charity it self being among the fruits of faith, the whole Christian doctrine is called *the Word or preaching of faith*; the whole œconomy of the New Testament, is called *Faith, Gal. 1. 23. 1 Tim. 4. 6. Gal. 5. 6 & 3. 23.*

So Luther often understanding by Faith, chiefly indeed and formally the Apprehension of the promise in Christ, and the denial of our own merit, includeth withal our whole Obedience.



*luntatis: & charitatem adeo Evangelio consentaneam: Et per Opera contra intelligit, actiones factas cum opinione meriti & cum expectatione Iustificationis & vite eterna tanquam mercedis debite, (Here he citeth many places of Luther to this End.)*

*Ex his proclivis etiam est intelligentia Quast. de sola fide Iustificante : cum dicitur sine operibus Legis, excluduntur, 1. Opera facta in Veritate Obedientie Legalis, ac Meriti proinde per innocentiam, & cui debetur merces citra Remissionem peccati, & Imputationem secundum Gratiam, &c. 2. Et opera facta cum opinione vera obedientie Legalis, ac Meriti per innocentiam. 3. Et opera facta cum opinione Meriti sine Obedientia aut Innocentia Legalis, aut ex qualicunque imperfecta, aut particulari Obedientia cui aliqualiter detur Merces citra Imputationem secundum Gratiam, ex promissione sub conditione operis, præter Acceptationem & Retentionem ] Vide plura pag. 982, 983, 984, 985. & alibi passim.*

Et pag. 963, 964. Errant igitur Pontificii graviter quando confundunt opera communiter accepta cum Meritis, ac simulatq;  
opus

ence and Inclination of the will, and Charity so agreeable to the Gospel: And by *Works* contrarily he understandeth, Actions done with an Opinion of merit, and with an expectation of Iustification and life eternal as wages of Debt.

By this it is easie to understand the Question of Faith alone justifying : When it is said *without the Works of the Law*, there are excluded,

1. Works done in the Truth of Legal obedience, and so of merit by Innocency, and as to whom the Reward is due without Remission of sin and imputation according to Grace, &c.
2. And works done with an Opinion of true Legal obedience and merit by Innocency.
3. And works done with an Opinion of merit without Legal obedience or Innocency, or by any imperfect or particular obedience, whereto the Reward is any way given without imputation according to Grace, by a promise on Condition of works. Except (or beside) *Accepting and Retaining.*

The Papists therefore do greivously err, in that they confound Works commonly taken with Merits: and as soon as they hear



opus pium præcipi audiunt, Meritum illico & opus legaliter appetitum intelligunt. Ita & cum Mercedem promitti audiunt, rursus Juridicè illam & Legaliter, velut in contractu aliquo Locationis & Conditionis intelligendam existimant; cum tamen Merces usitatè appelletur quicquid consequimur precedente labore & molestiis aliquibus quarum formido nos excludere poterat bono proposito, quæq; boni subsequenti dulcedine compensantur. Talia autem sunt non tantum, 1. Redditio boni cui opus præcedens condigna bonitate respondeat, (viz. Meritum ex condigno,) sed & 2. Executio Donationis eleemosynæ merè gratuita quam humili & fideli perseverantia expectans pauper, contemptu & ingratitude non fecerit irritam. Qualis acceptatio non est Causa efficiens, & promerens ipsam donationem jam factam; sed est conditio non excidendi donationem, seu exclusio causæ promerentis & efficientis omnino ut eam amittamus. Nec efficit quicquam per se, sua virtute & dignitate, sed ex præveniente liberalitate & misericordia donantis, aut intercedentis etiam apud donatorem. 3. Etiam executio promissionis quæ facta est sub conditione, non tantum acceptandi gratiæ & non contemnuendi donum (hanc enim

con-

hear a pious work commanded, they presently understand it of Merit, and of Work Legally so called. So when they hear of Reward promised, they again understand it juridically and legally, as in some Contract of Location and Condition; when indeed any thing is usually called a Reward, which we obtain by precedent labour, and by any troubles, the fear of which might have excluded us from the proposed Good, and which are recompensed with the sweetness of the benefit following. And such are, not only 1. The rendering of that good whereto the precedent work doth answer by condign goodness (to wit, Merit of Condignity) but also 2. The performing of a Gift of freest Alms, which the poor that expecteth it in humble and faithful perseverance, shall not make void by contempt and ingratitude. Such Acceptance is not the Cause efficient and meriting the donation already past; but it is a Condition of not losing the Gift, or an exclusion of the Cause meriting and certainly effecting our loss of it. Nor doth it effect any thing of it self, by its own Virtue and Dignity but by the preventing liberality and mercy of the giver, or of one interceding with the giver. 3. And the execution



conditionem nulla donatio est tam gratuita & pura quin includat) sed certi etiam operis præter acceptionem & gratitudinem aliā necessariam, quod proinde est quodammodo meritorium, quamvis inter opus & præmium promissum nulla forte sit æqualitas & commutatio, ut si pater filio accipienti medicamentum amarum gemmam promittat: aut princeps subito in exercitio & certamine ipsi utili brabium, &c. hic autem neq. donatio est merè gratuita & pura, quia res non incipit deberi simulatq. acceptatur promissio & donatio; sed cum impleta fuerit conditio: Nec est meritum ex condigno propriè, cum operans sibi ipsi profit potius, quàm det alteri pro quo pretium æquale accipere debeat: Unde rursus nihil efficit propriè suā virtute & dignitate, sed ex liberalitate, magnificentiā & misericordiā donantis, vel etiam intercedentis apud donantem: Sed est meritum quoddam impropriè dictum, quod ex pacto vocant. Tale quid respectu bonorum operum in filiis quibus præmia Deus promittit, admittit Apolog. Conf. August. in resp. ad Arg. Quanquam meriti vocem propter ambiguitatem, & abutū non maximum, alii non immerito prorsus rejiciunt: Aliud est meritum quod vocant de congruo: Sed quod vel prorsus non

significare

execution of a promise which is made on Condition, not only of Accepting thankfully and not contemning the Gift, (for no Gift is so free and pure but it includeth this Condition,) but also of a Certain work besides Acceptance and Thankfulness, otherwise necessary, which therefore is in some sort meritorious, though perhaps between the work and the promised Reward there is no equality and commutation, as one being given for the other. As if a Father promise a Jewel to his child for taking a bitter medicine, or a Prince a Reward to a Subject in an exercise and fight that is profitable to himself, &c. here the Gift is not merely gratuitous and pure. because the thing begins not to be Due as soon as the promise and donation is accepted, but when the condition is fulfilled: nor is it properly merit of Congdignity, seeing the worker doth rather profit himself, then give that to another for which he should receive an equal price; so that here also it effecteth nothing properly by its own vertue and dignity, but by the Liberality, Magnificence, and Mercy of the Giver, or of one interceding with the Donor; But it is a certain Merit, improperly so called, which they call ex pacto

significare videtur  
contradictionem

Read further,  
his Tables, pag.  
and you will see  
much as ever  
poundeth the p.  
of Merits far m  
and complying

21. Earned  
cuius in  
cap. 7. pag. 12  
niam sola fusi  
notat obedienti  
pellantem prom  
num gratitum  
lter quidem co  
tione promissio  
& precedunt d  
ed hanc ipsum  
quibus vide Pa  
Iustif. contra  
sequuntur fru  
virtutes vel  
dotes tum c  
lat, & oppon  
qua non exp  
tanquam don



*significare videtur meritum, vel contradictionem involvere, &c.*

Read further, and specially his Tables, pag. 967. 968. 969. and you will see that he saith as much as ever I did, and expoundeth the Papiſts Doctrine of Merits far more favorably and complyingly.

paſto, of Contract. The Apologie of the *Auguſtane* Confession admitteth ſuch a thing in reſpect of good works in Gods children, to who God hath promiſed rewards. Though others do not undeservedly wholly reject the word Merit, becauſe of its ambiguity, and great abuſe. There is another Merit which they call of congruity: But it either ſeemeth not to ſignifie any Merit at all, or to involve a Contradiction. ] See the reſt.

21. **L**EARNED Ludovicus Crocius in Syntagm. lib. 4. cap. 7. pag. 1223. [2. Fides etiam ſola juſtificat, quatenus notat obedientiam quandam expectantem promiſſionem ut donum gratuitum, quomodo formaliter quidem conſiſtit in applicatione promiſſionis; quam tamen & precedunt diſpoſitiones aliquae ad hunc ipſum fidei actum (de quibus vide Pareum lib. 10. de Juſtif. contra Bellar. cap. 3.) & ſequuntur fructus; Unde plures virtutes vel actus cum antecedentes tum conſequentes connotat, & opponitur illi obedientiae quae non expectat promiſſionem tanquam donum omnino gratuitum,

2. **A**Lſo ſaith alone Juſtification, as it noteth a certain obedience expecting the promiſe as a free gift, as formally it conſiſteth in the application of the promiſe, which yet ſome diſpoſitions to this very act of faith do precede, (of which ſee Pareus. lib. 10. de juſt. cont. Bellarm.) and fruits do follow: So that it connoteth many virtues or acts both Antecedent and Conſequent, and is oppoſed to that obedience which expecteth not the promiſe as a gift wholly free, but as wages propounded on the condition of ſome work, beſides accepting, and due

Ludov. Crocius.



tum, sed ut mercedem propositam sub conditione operis alienus, præter acceptationem & gratitudinem debitam, quæ suâ naturâ in omni donatione quamvis gratuita requiri solet. Et hujusmodi obedientia peculiariter opus ab Apostolo & Latinis proprie meritum dicitur. Et qui hac conditione obediunt operantes vocantur. Rom. 4. 4. & 11. 6. atq; si ita hac propositio exponatur, ea quidem opera quæ cum fide consistere nequeunt, id est, quæ sunt cum fiducia & opinione meriti, prorsus excluduntur, ita ut non solum negentur justificare, sed & adesse tam in Justificato quam in Justificando.]

Et cap. 18. pag. 1130 & 1131.

[Italia sunt (opera mercedem obtinentia) non tantum (ex condigno) Verum etiam. 1. Executio donationis sive eleemosynæ prorsus gratuita, quam humili & fidei perseverantia expectans pauper, contemptu & ingratitude haud irritam fecerit.

2. Executio promissionis quæ non tantum facta est (sub conditione acceptandi & non contemnendi doni, (quam conditionem nulla est donatio tam gratuita quin includat) sed certi etiam præterea operis, quod propterea est quodammodo meritum; etiamsi inter hoc opus & præmium promissum nulla forsan sit æqualitas, nullumq; arbitrium ut c. g.

thankfulness, which of its own nature is wont to be required in every gift how free soever. And such obedience as this is peculiarly called Works by the Apostle, and Merit properly by the Latines. And they that obey on this condition, are called workers, Rom. 4. 4. and 11. 6. And if this proposition be thus expounded, those works which cannot consist with faith, that is, which are done with a Confidence and Opinion of Merit, are wholly excluded, so that they are not only denied to Justifie, but to be present either in the Justified, or him that is to be Justified.]

[Such are (works obtaining the reward) not only by merit of condignity, but also, 1. The execution of a Donation or an almes meerly free, which the poor expecting in humble and faithfull perseverance, doth not make void by contempt and ingratitude.

2. The execution of a promise which is not only made on condition of accepting and not contemning the gift (which condition there is no gift so free but it doth include,) but also of a certain work besides, which therefore is after a sort Meritorious; though between this work and the promised reward, then be perhaps no equality, and

si pater filio ac  
cum amarum,  
tur. Id vero  
gratuita, quæ  
beri simulatur,  
sio, sed cum in  
ditio: ne, ut  
proprie, cum o  
tus pro sit, quæ  
quo pretium a  
beat: Sed est  
improprie dictu  
vocat. Tale  
norum operum  
premia Deus  
munt.]

Et pag. 1  
adultus omnib  
(opera) hab  
medii, condit  
non sive ant  
quomodo ad  
non erunt?]

Lege reli  
plura trans