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Selections Translated from the Loci Theiologici by Johann Gerhard

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SELECTIONS TRANSLATED FROM THE
LOCI THEOLOGICI BY JOHANN GERHARD

A Research Paper Presented to the Faculty
of Concordia Seminary, St. Louis,
in partial fulfillment of the
requirements for elective
S-200

by

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PREFACE

An article in the December 14, 1981 issue of the Reporter begins: "Lutheran theologians do a good job of emphasizing salvation through faith in Jesus Christ alone, yet lay people do not seem to grasp the divine compulsion to follow faith with works." This may be true today, but it is no fault of John Gerhard and the other 'orthodox' Lutheran theologians. This paper has originated from a desire to learn more about the connection between faith and works, and whether Lutheran theology gives this connection proper treatment. Because the age of orthodoxy has formed the basis of so much of Lutheran dogmatics; and because so much of what these theologians thought has been 'lost' in the huge tomes which they wrote, buried by the reactions of Rationalism and Pietism; and finally because so many libraries have been filled with volumes on the Reformation documents, it seemed advantageous to begin my search here, using Reformation documents only for background. Correct as the Lutheran Reformers may have been, why was their teaching seemingly so obscured by the following generations, or was it? This paper is the result of inquiry into one small section of one such orthodox theologian.

Concerning Gerhard's Loci Theologici: The edition used is edited by Eduard Preus, published by Gustav Schlawitz, Berlin, 1863, and is located in the library of Concordia Seminary, St. Louis. The work is undeniably vast, but not ponderous to anyone who might wish to mine its treasures. The following list of contents is meant to help place the Loci 'On Justification' and 'On Good Works' in perspective. The work consists of five volumes, first published in 1625. Volume I, Tome I, 1. De Scriptura Sacra, 2. De Natura Dei, 3. De Sanctissimo Trinitatis Mysterio, 4. De Persona et Officia Christi,

Tome II, 1. De Creatione et Angelis, 2. De Providentia
3. De Electione et Reprobatione, 4. De Imagine Dei in homine ante lapsum,

5. De Peccato Originali, 6. De Peccatis Actualibus, 7. De Libero Arbitrio,
 Volume II, Tome III, 1. De Lege Dei, 2. De Legibus Ceremonialibus et
 Forensibus, 3. De Evangelio, 4. De Poenitentia, 5. De Justificatione per Fidem,
 Tome IV, 1. De Bonis Operibus, 2. De Sacramentis, 3. De
 Circumcisione et Agno Paschali, 4. De Sacro Baptismo.

Volume III, Tome V, 1. De Sacra Coena, 2. De Ecclesia,

Tome VI, 1. De Ministerio Ecclesiastico, 2. De Magistratu Politico.

Volume IV, Tome VII, 1. De Conjugio, Coelibatu et similibus argumentis.

Tome VIII, 1. De Morti, 2. De Resurrectione Mortuorum.

Volume V, Tome IX, 1. De Extremo judicio, 2. De Consummatione seculi,
 3. De inferno seu morte aeterna, 4. De vita aeterna.

This translation consists of some very brief selections first from the Locus 'On Justification.' These selections are chosen first, to provide a very brief setting for the larger selections from 'On Good Works' within the inescapable context of the doctrine of Justification; secondly, to give a short introduction to Gerhard's style of writing and method of logic; thirdly, to show Gerhard's deep, abiding faith and his close understanding and relationship with the work of the Holy Spirit, which one might not expect from an 'orthodox' theologian. This Locus consists of about 200 pages in the original text. The second part of the translation is taken from the Locus 'On Good Works,' consisting of about 150 pages in the original. I have translated two rather extensive sections, pages 1-14 and 25-34. These selections will hopefully give a comprehensive view of Gerhard's faith and understanding, and his confidence in the connection between faith and works made by Scripture. Because of the limitations of time, talent and personal bias, I have sought to remain true to the Latin style of writing which Gerhard uses, and not to attempt to turn it into modern colloquial English. Gerhard's style is

unencumbered and moves rapidly once one becomes accustomed to it. I have omitted some extensive quotes from other authors, indicated by parentheses. The single quotation mark (') is used to indicate all words and sentences in italics in the text. This may or may not always indicate quotes from other works (notably the Bible and Bellarmine), as well as particular Greek and Latin terms. References in the text to other works are often left much as they appear in the original. The bibliography consists of texts specifically used in the preparation of this paper, and for extensive work done on preliminary background material not included here.

The preparation of this paper has been a rewarding experience, and I wish to acknowledge my appreciation to my advisor, Professor William J. Schmelder, for his help and encouragement.

INTRODUCTION

John Gerhard (1582-1637) "is generally considered to be the third preeminent Lutheran theologian."¹ He was born in Quedlinberg, and had John Arndt as an influential pastor. "At the age of 15 he went through a critical illness and severe depression, during which he expected to die. This experience permanently deepened his piety and increased his understanding of Christian tribulation."² He studied at Wittenberg, Jena and Marburg, and returned to teach at Jena where began to win a wide reputation. He wrote numerous works on all manner of theological topics. The most important was the Loci following the pattern set by Melanchthon, and the most popular was his Meditationes sacrae. The Loci manifest "a deep evangelical piety and a strong systematic and philosophical bent.... They are models of clarity and his conclusions are easily retained by the reader."³ The 17th century was the classical period of protestant theology because "the several theological themes (loci) of the Protestant Reformation had not been merged till that time. One theme was justification by grace through faith, the concern of Martin Luther. A second theme was the problem of Scripture as sole theological principle, the concern of John Calvin." "Both of these themes came together and received a final formulation in John Gerhard's Loci Theologici (1610-1621)."⁴ Gerhard's great contribution to Prolegomena is the reconciliation of philosophy to theology, resulting in "a fresh interest in philosophy and an eclectic semi-Aristotelianism... which is entirely in the service of theology."⁵ "In 17th century scholasticism the whole ontological realm, the realm of the knowable, was divided into two parts. One part was knowable by reason, this coincided with finite being. The other part was knowable by faith, this extended to infinite being."⁶ Gerhard was apparently convinced that philosophy could be made subservient to theology in Lutheran thought, and perhaps he saw this as the only way to

beat Roman Catholic scholastics at their own game; for Gerhard merged the two in his principle of Scripture. However he was not alone in this enterprise, nor was he the first, for there was already a strong move in this direction in several Protestant universities. Gerhard was the first Lutheran theologian to address himself to the nature of theology. If it were purely scientific then it could be examined empirically from an impersonal point of view; if it were purely spiritual then it could be accepted only by faith. Gerhard finds a measure of truth to both points of view, but his "double character of theology is not derived...from the distinction between theory and practice. It comes from the difference between theology as academic or scientific, and theology as kerygmatic or personal."⁷ Gerhard's theology is concerned with the exposition of Scripture's contents and the use of it in public and private devotion. The difference "lies in Luther's recognition of a difference between belief about God and faith in God."⁸ Gerhard's treatment of theological topics should become obvious in the selections in this translation. He begins with the basic concepts of a particular Locus, which "are the derivative of words.... Thus each Locus begins with a section called 'onomatology,' in which the pertinent names or words are treated, and then it goes on to 'pragmatology,' in which the usual Aristotelian categories are treated."⁹ Without rejecting Thomistic logic altogether, Gerhard instead uses it by drawing a sharp distinction between the R.C. view of faith and good works and the Lutheran. In the R.C. view God bestows his justification upon man in principle, but man is left to work out his own justification by the exercise and growth of faith through acts of love. For Gerhard God has bestowed his justification upon man absolutely, thus leaving man free to express his trust in God through faith. "Thus what man does is evil, not in the sense that every aspect of it is absolutely vicious, but in that it always falls short of being a perfect expression of

confidence in God;"¹⁰ but "in relation to man's ultimate standing, Gerhard can assert that 'good works are always perfectly good, evil works are perfectly evil.'"¹¹ Man is absolutely forgiven and justified because God has already pronounced him so, therefore he does not live to achieve such forgiveness but to express his thanksgiving and glory to God for giving it to him. "Any good works which a man does must be totally excluded from his apprehension of justification. They grow out of faith and faith is not genuine without them, but they are not its cause."¹² "It is not enough just to know that God has made promises of mercy for Christ's sake and to assent to them because he has made them; it is not enough to believe that His promises are reliable. What is needed yet to make such faith a saving faith is the very relying upon the promises."¹³ So what can overcome the despair of a concrete situation? Where do faith and works meet in the life of the believer? How can a man be sure that he is saved? Gerhard's answer is: "Only that which will turn man completely away from himself, to rely not at all upon what he finds in himself but solely upon what he finds in Christ."¹⁴

It is hoped that the rich store of treasure found in Gerhard's faith and logic will be exemplified in the following selections, and I cannot help calling attention to the very last paragraph LXI which serves as a fitting climax to the depth and richness of this treasure.

Two additional notes: First concerning Aristotelian categories. I offer here a very brief summary of some of the categories which Gerhard uses throughout the work, taken from the Physics and Metaphysics. There are four categories concerning the definition of the word 'cause:' 1) Substance - that out of which a thing comes to be and persist. 2) Essence - the form or pattern (the 'formal' cause). 3) Source of change - the 'efficient' cause. 4) Purpose - the end or that for the sake of which a thing is done (the 'final' cause).

(The first is also called the 'material' cause.) "There are three kinds of substance - the matter, which is a 'this' in appearance...; the nature which is a 'this' or positive state toward which movement takes place; and the particular substance which is composed of these two, e.g. Socrates or Callias."¹⁵

Secondly, much of the last section is directed against Robert Cardinal Bellarmine (1542-1621) and his systematic work on the defense of the Council of Trent, Disputationes de Controversiis christianae fidei adversus huius temporis haereticos. This and other works by this Jesuit scholar have had a lasting effect upon Roman Catholicism. Bellarmine was canonized in 1923.

PART I

Selections From

DE JUSTIFICATIONE PER FIDEM

Page 309 - For the efficient cause of the principle of justification is set forth there (Rom.3:24,25), which is the grace of God; the meritorious cause, which is the obedience and satisfaction of Christ the mediator; the formal cause, which is the remission of sins; the instrumental cause, which is faith; the final cause, which is the declaration of justice on the part of God and peace of conscience and eternal life on our part; all of which are treated at greater length by the Apostle.

Page 348 - The instrumental cause (of justification) on the part of God is the Word and Sacraments through and in which the benefits of Christ are offered to men; on our part - faith, which, offered in Word and Sacraments, loves the good and applies them to itself; whence some call the organic cause of justification either 'internal,' meaning faith, or 'external,' meaning Word and Sacraments.

Page 368 - From Eph. 3: In Christ we have assurance and access in confidence through faith, and if we have access to God in confidence or assurance through faith, surely it follows that faith is not assurance, but the cause of assurance, otherwise we have access in confidence through confidence. In Mt. 9 likewise assurance is distinguished from faith. 'Be confident, daughter, your faith has made you whole,' when the woman is urged to seige onto assurance when she had already been healed by faith. I Tim. 3: Assurance is said to be acquired in faith, since there can be faith without such assurance. We reply: 1) we invert the argument. From justifying faith arises confidence and 'ἡσυχία.' But from mere historical knowledge and even from assent without the assured apprehension of Christ confidence and 'ἡσυχία' do not arise, as is evident from the example of hypocrites. Therefore justifying faith is not only knowledge or assent without the sure apprehension of Christ. 2) The Apostle (Rom.5:1), being not so concerned with the distinction of faith

from assurance as with one faith acting in different ways, distinguishes the seizing of the gospel from Christ the mediator, and from thence the arising of confidence in the spirit; and he teaches that that assurance has access to God through faith and stands in faith.

Page 373 - God not only testifies externally in the Word concerning his grace promised to believers in Christ, but also he gives them his Holy Spirit, who gives testimony to their spirit that they are the sons of God; so internally he assures them concerning the grace of God, the benefits of Christ and their particular attachment (to Him). (Rom.8:14-17,Gal.4:6,I Cor.2:12,II Cor.1:21,22, Eph.1:13,14,4:30) From these a large field of arguments arises for us. Truly believers are the temple and habitation of the Holy Spirit, and he is the Spirit of the adoption of sons and gives testimony to them that they are sons of God. (See Luther on Gal. 4.) Since Christ, as Son of God, is most certain that he is pleasing to God, then our hearts ought to be certain that we are pleasing to God since we have that same Spirit in which Christ is assured, and we ought to be certain on account of Christ. That Spirit has been given to believers, the Spirit of sonship, not a spirit of servitude; so he expells servile fear, uncertainty and doubt against assurance, and that Spirit grows in us so that we can shout 'Abba, Father!' This shout does not arise from doubt but from full confidence; for to shout is not to speak with doubt and fear, but to testify with a clear voice that he knows that God is our most esteemed Father and to call upon him with such assurance. That Spirit testifies to our spirit that we are sons of God, not by some moral certainty or conjectural opinion, but from the testimony of the Holy Spirit himself believers know that they are sons of God. (Jn.5:9) Just as a pledge is ordinarily given to a creditor to confirm an agreement, so God has entered a pact with us, because he wishes to call us inheritors of eternal life;

but since in this life we labor under the cross, and wrestle with our sinful flesh, he gives us the Holy Spirit in place of a pact, who makes us certain of the fulfillment of the promise. In former times this was often called 'earnest money.' Just as a husband who has given conjugal faith to his wife gives her a dower which is a pledge of continued marriage, so God has pledged himself to us...a most noble pledge, the Holy Spirit.

Page 374 - That very thing which the Holy Spirit testifies to externally in the Word he also stamps internally upon the heart. Whatever the Holy Spirit makes known and testifies to, it is the Word of God, since the Holy Spirit is true God. So also that internal witness which is the encouragement and witness of the Holy Spirit is therefore surely the Word of God.

Page 399 - On the one hand we call faith 'historic,' on another 'miraculous,' and on another 'justifying.' Historic faith which we believe to be true is that which is revealed in the Word of God. Faith in miracles has a double meaning, active and passive. Active is a special gift of God through which miracles are performed by the reliance on divine power, as it is explained in I Cor.13:2. Passive is that confidence which assures someone that they will be a participant of the benefits which come through a miracle; e.g. in Acts 14:9 a certain man of Lystra had faith that he would be healed by Paul. Justifying faith is the apprehension of the faithfulness of divine mercy promised through Christ.

Page 411 - Nor in truth does the Holy Spirit wish to work faith in the hearts of men immediately or through 'enthusiastic rapture,' but mediately through the preaching, hearing, reading and meditation of the Word. From the light of the Word the light of faith is lit. (Jn.17:20,Rom.10:17,I Cor.1:21,3:5)

Therefore the instrumental cause of faith is preaching of the Word. The Holy Spirit not only offers in the Word of the gospel the immense benefits

provided by Christ's passion and death, but he also works through that Word in the hearts of men, arouses faith in them by which they grasp the goodness offered and apply it to themselves. Therefore as many as reject the Word of God, persecute, blaspheme, etc. in them ordinarily the Holy Spirit does not wish to work faith, since such ones resist the Holy Spirit, Acts 7:51, and judge themselves unworthy of eternal life, Acts 13:46. From which it is apparent that the reason that many do not come to faith and salvation is not to be sought so much from some absolute decree of God, since he himself wishes all men to be saved and come to knowledge of truth, I Tim.2:4; but in men themselves who love darkness more than light, Jn.3:19, who love the glory of men more than the glory of God, Jn.5:44.

PART II

Selections From

DE BONIS OPERIBUS

I. An article on good works follows in proper order the doctrine of justification by faith. For although we are justified by faith without works, and in like manner good works are to be separated from the doctrine (foro) of justification; nevertheless, that true and living faith by which we are justified is not without works, since the benefits of justification and sanctification, of regeneration and renewal, are bound by a perpetual and indissoluble knot. And from the example of Paul, the doctrine of good works is immediately joined to the doctrine of justification by faith. That he uses this system is apparent from the epistles to the Romans and Galatians, which cannot be doubted to have been done by a unique plan and divine inspiration. However, that vain and false conviction is accepted in the reasoning of men's minds that faith is some bare notion made up of a certain grasping of the trusting heart and an internal renewal, which otherwise is a vacuum, dead and empty of the motions of a spiritual life and the fruits of good works; and which externally is deprived of any kind of oral witness or bold testimony of works. Against this reasoning we place James 2:17,18 and 26. Finally, by this arrangement defense can be brought against the Tridentine charge: 'in our churches it is proclaimed with great contention that trust is removed from all righteousness (pietate).' But to distinguish faith and works, and to attribute to each one what is their own (nature) is not to separate faith and works. To remove works from the act of justification is not the same as removing them from those who are justified and eliminating them wholly from the bounds of the church.

II. The term 'operis;' being derived from 'operando,' is used in the school of the Holy Spirit for the justice of the righteous, not only in regard to external actions perceivable to the eyes, but also internal affections of the heart and movements of the will, including the whole new obedience of

the reborn, as much internal as external, habitual as active. For Scripture is filled with names of good works, such as 'internal renewal,' 'good will,' 'good conscience,' etc. Moreover, it was pleasing to the holy writers to make use of the term 'works' rather than 'habits' or 'affections,' since 'every praise of true virtue depends upon action,' and since external works are more noticeable than internal qualities and affections, and finally since only the works of the reborn are worthy of the praise of good works; even though the good works of the unregenerate may be morally, and in their own way, good, like a shadow or larva of virtue. Still, they are sins, as they are deservedly called by Paul in Rom. 14, the last verse. (See also Augustine, Prospero and Anselm.) Furthermore, when the term 'good works' is used for external actions, then it generally denotes not only the fleeting actions themselves, but also their permanent deeds and effects. Thus, a good work is love for your neighbor as well as a gift given out of that love for him. It should be noted that the term 'good works' is used very broadly for the total obedience of the reborn and his new life (Eph.2:10, Tit.2:14 and elsewhere), in which sense we will use the term in this work. But it is also used more specifically for certain other kinds of *καλοεργιας*, 'especially for liberality and kindness for the poor (Acts 9:36, I Tim.5:10, Rom.13:10, I Jn.3:17,18, Augustine, City, bk.10, ch.1).

III. Both simple nouns and subordinate phrases are used as synonyms of good works. Chemnitz applies synonymous terms for good works to the following classes. Some pertain to the efficient cause, as 'gift through grace,' Rom.5:15; and 'new creature in Christ,' II Cor.5:17,6:6,15. Some pertain to the formal cause, as 'renewal,' Eph.4:23, Col.3:10; 'new life,' Rom.6:4; 'newness of Spirit,' Rom.7:6; 'new and clean heart,' Ps.51:12; 'new man,' Eph.2:15,4:25, Col.3:10; and 'justice of a good conscience,' Rom.9:1, I Tim.1:5, Heb.11:39. Some apply

to both the efficient and formal cause, as 'good intention,' 'a ready mind,' 'προθυμία,' II Cor.9:2,7,II Tim.3:10, if that 'προθυμία,' given and aroused by the Holy Spirit, is a good work and is the cause of an external good work. So also 'vivification,' 'regeneration,' 'sanctification,' 'renewal,' etc. denote both the efficient cause (as the Holy Spirit making alive, regenerating, sanctifying and renewing), and the formal cause (as an inherent newness and an inborn spiritual life). These appropriately pertain to internal qualities of the renewed mind, and lead to action in proper sequence; just as certain words pertain to the object, as 'works of the law,' Rom.3:28,Gal.2:16; 'justice of the law,' Phil.3:9. Some describe the effects of renewal, as 'good conduct,' I Pet.2:12; 'holy conduct,' II Pet.3:11; 'mortification of the flesh,' Rom.8:13, 'obedience to justice,' Rom.6:16. Some at the same time represent the formal cause and the effect of renewal, as 'virtue,' Phil.4:8; 'εὐσεβεία,' and 'θεοσεβεία,' I Tim.2:10. Some represent the final cause, as 'worship of God,' Rom.12:1; 'service of God,' Lk.1:74,Acts 23:1.

IV. Moreover, Chemnitz, after whom I have divided synonymous terms, rightly adds that if anyone wishes to examine these more carefully he could probably be more exacting, for several of Chemnitz' terms can wander through several classes. Thus, good works are called 'justice,' Lk.1:75,Rom.6:16, I Jn.3:7, first by reason of the efficient cause; for there are fruits of justice imparted through faith, Phil.1:11; secondly by reason of divine acceptance, since they are accepted freely by God from those who are already adopted as sons, Is.58:7; thirdly by reason of the object, since those very commands by which good works are enjoined are called 'justice,' Deut.27:10; fourthly by reason of the adjuncts, since it is 'just' and 'right' to serve God with good works: 'it is right for God to grant to those who suffer persecution rest,' II Thess.1:6,7. Thus, even 'sanctification' refers to

the efficient cause, meaning 'spirit of sanctification;' the formal cause, meaning 'inherent, incomplete sanctity;' the object, meaning the divine law which is the standard of all sanctity; the effect, meaning 'holy works,' etc. Some terms are metaphorical, as 'fruit of repentance,' 'fruit of the spirit,' 'fruit of justice,' 'fruit of faith,' etc. For as good fruit comes from a good tree, so good works follow salutary penitence, renewal of the Spirit and justifying faith as salutary fruit, Ps.92:13,14. By nature we are non-fruitbearing trees, 'olive trees,' Rom.11:24, deserving and destined to eternal flames, Mt.3:10; but through faith in Christ we are ingrafted by a good olive tree 'that we might share in the richness of the olive tree,' Rom.11:17; and like branches we draw from its trunk a heavenly sap so that we might bear good fruit, Jn.15:2. In the same way, therefore, as a wild and wooded tree through transplantation acquires a soft and fruitful nature and becomes fertile by irrigation water, so we are regenerated by Word and Spirit and, irrigated by the divine grace, we lose our old, wild and sterile nature and become fruitful and bear most beautiful fruit. Just as the fruit of shrubs and trees spring from the life-giving spirit of nature which is in the trees and shrubs, so good works are the fruit of the Holy Spirit, by whom the faithful are led. Just as good fruit is the test of the goodness of a tree, so good works are the testimony of conversion and faith. Just as fruit is so great a delight and sweetly refreshes, so good works are a 'smell of sweet fragrance pleasing to God,' Ps.4:18. Just as all agricultural and horticultural labor looks to fruitful results, 'He who plows, plows in hope,' I Cor.9:10; so also election, vocation, justification, the giving of the Holy Spirit, and every kindness of God in the same way expect that we shall bear abundant fruit, gracious and pleasing to him. Just as fruit is, as it were, reward to the tiller for labor and diligence; so also spiritual tillers (i.e. ministers

of the church) cannot but rejoice when they see 'spiritual growth given for their planting and watering,' I Cor.3:6; and 'that their labor is not in vain in the Lord,' I Cor.15:58. Some terms refer to Old Testament types, as when good works are called $\theta\upsilon\sigma\iota\alpha$, 'sacrificium justitiae,' 'living host,' 'pleasing to God,' 'spiritual,' Ps.4:6,51:19,141:2,Hos.14:3,Rom.12:1,Phil.4:18. Kindnesses to servants of the church are called 'an acceptable offering, pleasing to God' (in the last passage), which is repeated in the epistle to the Hebrews 13:16. Just as in the Old Testament it was the duty of the priests to offer sacrifices to God; so Christ 'made us priests to God and to his Father,' Rev.1:6, in order that 'we might offer spiritual hosts acceptable to God through Christ,' I Pet.2:5. Just as the Levites were consecrated to God for slaughtering victims; so the righteous ought to deliver their whole being to holy living and servitude, and mortify their own flesh. Just as Old Testament sacrifices were pleasing to God only in so far as they were offered in true faith looking to the promised Messiah; so good works of the reborn are pleasing to God only if they procede from true faith in Christ. 'No sacrifice is pleasing to God except Christ, his son.' Hence it applies that the obedience of the righteous, and especially their prayers, are called $\theta\upsilon\mu\iota\alpha\mu\alpha$, 'incensum,' 'odoramentum,' Ps.141:2,Rev.8:3, since they are $\beta\omicron\upsilon\mu\eta$ $\epsilon\upsilon\omega\delta\iota\alpha\varsigma$, 'a sweet smell pleasing to God as Old Testament thyme. Chrysostum commonly uses the term $\pi\omicron\lambda\iota\tau\epsilon\iota\alpha\varsigma$ ' for good works. In a homily on the title of the book of Acts (he says): 'it introduces us not to miracles but to citizenship in the kingdom of heaven.' Moreover, he understands that it is self explanatory that 'to live life is to do good.'

V. From the simple nouns it can easily be judged concerning conjunctive phrases whether they are proper or metaphorical, and refer either to the efficient cause or the formal, the final cause or the object, etc., as 'to

do justice,' Deut.27:10, I Jn.3;7; 'to do the commands of God,' Lev.20:8; 'to act according to the commands of God,' Deut.17:11; 'to flee from evil and to do good,' Ps.34:15; 'to walk in the ways of the Lord,' Deut.8:6; 'to walk with God,' Gen.5:22; 'to fear and love God,' Eccl.2:18; 'to keep the commandments,' Ex.20:6; 'to walk in the law of God,' Ex.16:4; 'to walk in innocence,' Ps.81:12; 'to yield your members to God as instruments of justice,' Rom.6:13; 'to yield your members as servants of justice for sanctification,' v.19; 'to serve God in holiness and righteousness,' Lk.1:75; 'to perfect sanctification with the fear of God,' II Cor.7:1; 'to serve God with a good conscience,' Acts 23:1; 'to establish the heart unblamable in holiness,' I Thess.3:13; etc. Phrases of this kind occur in the readings of Scripture by far the most in reference to zealous righteousness. But it must be noted that a two-fold meaning is described in the Holy Writings - 'legal' and 'evangelical.' To fulfill the legal meaning is to fulfill perfectly the law of God, to perform complete and absolute obedience in every respect, both internally and externally, immune from every taint of sin, Rom.2:13, Gal.3:12. To fulfill that law is not possible in any man in this life, since 'the law is spiritual but we are carnal, sold under sin,' Rom.7:14. To fulfill the evangelical law is to believe in Christ 'who is the end of the law for the justification of all who believe,' Rom.10:4, and to depend on the preeminent faith for obedience to the law, Mt.7:21, Jn.6:40, I Thess.4:3, I Jn.3:23. Doing this 'evangelical law' fulfills true penitence and faith, serious purpose and desire for holiness, knowledge of imperfection and defects which adhere to good works, sincere obedience, unadulterated (αυτοκρατορον) love, etc. This distinction often occurs in the writings of Luther and Philipp, and it is not absent in the Fathers either (Ambrose, Augustine). Neither ought this distinction be twisted to the confusion of law and gospel, or

to weaken the article on justification; but its use is in explicating the words of Scripture which are concerned with the exercise of faith through good works; or, as Luther says, 'concrete' and 'incarnate' are spoken concerning faith, where by the name of 'works' is understood in the first place 'faith,' without which good works cannot be done, then those spoken words, which at first seem to be legal, but with deeper introspection are actually evangelical.

VI. Good works, just as the name suggests, are good actions, καλοκαγαθιαι, αγαθοεργιαι, notions, affections, motions and actions set apart by the name of goodness. But since the meaning of 'work' and 'goodness' is complex, so also various divisions of good works are used, of which certain distinctions are of ambiguous value in their significance. In regard to 'work,' some good works are labeled 'internal,' others 'external.' Internal, apparent to the eyes of God alone, include the inner movements of mind and will, and good affections of the heart, such as, esteem, fear of God, sure confidence in God, patience, humility, etc. External, seen not by God alone, but by the eyes of men, include external works of the members and external words and actions. The principles of this division stand in the Decalogue itself, which requires not only external but internal spiritual obedience on our part. (Rom.7:14,Mt.12:34,Lk.6:45,Mt.23:26,28,I Jn.3:18)

VII. In regard to the two-fold objects of creator and creature, good works have a two-fold nature: some are directed to God, others to men. And there are two kinds that follow after that, for certain ones refer to ourselves and others to our neighbor. The origin of this division comes from the Decalogue, of which there are two tables, distinguished in this way by the will and wisdom of God himself, so that attention is first given to worship owed to God, then to performing duties for our neighbor, Mt.22:37-39. From

this it must be mentioned that Christ in Mt.6 arguing against the hypocrisy of the Pharisees puts good works into three classes: eleemosynam, orationem and jejunium, where by the term 'orationis' is meant all worship in the universe owed to God; for whoever neither fears nor loves God will never pray properly; by the term 'jejuni' is meant the discipline of the body; and of 'eleemosynae' the acts of love done for a neighbor. The Apostle Paul lists three kinds of good works: 'ευσεβειαν,' 'δικαιοπραξιαν' and 'αφροσυνην,' Tit.2:12. Zacharias, father of the Baptist, Lk.1:75 to the beginning of chap. 2, calls good works 'βοιωτητα' and 'δικαιοσυνην,' where the first fulfills the first table of the law and the second fulfills the second. It should be observed 1) that certain good works are used in respect to God and others to men; but it must also be understood immediately that that which is done for a neighbor, at the same time Christ is witness to its being done for God. Mt.25:40, since God commands love for our neighbor, it follows in respect to God that whoever loves his neighbor loves God also. 2) From this division grades of good works can be found. The first and foremost grade of good works is internal obedience of the heart for God, whose distinguishing marks are fear and love of God. The second grade includes the moral good works of the first Table: prayer, acts of grace, hearing the Holy Word. The third grade includes the moral works of the second Table, including every kind of duty owed to our neighbor. The fourth grade includes duties of personal vocation, whether in the church or civilian life or business. The fifth grade includes ceremonial duties of the first Table. This division is found from the following Scripture passages: I Sam.15:22, Eccl.4:17, Hos.6:6, Mt.9:13, 12:7, Mk.12:33.

3) Although angels seem to constitute a special class of objects, nevertheless reverence owed to them does not constitute a new kind of good works distinct from the rest, but to bring honor to those visibly apparent could possibly

be referred to a fourth class. In heaven we may meet with the angels in some familiar association, but here on this earth they are invisible to us, so they cannot be honored by external duties, and they ought not be honored with religious and divine worship; so what wonder then that there is no special class of good works owed to angels?

VIII. Works of the unregenerate (whether outside the church or within), although they may seem externally good in the sight of men and may be good by their own standards, as to clothe the naked, to rescue the endangered, to give alms, etc.; nevertheless they are not good and pleasing works in God's sight, but sinful; first, because they are done by a person not yet reconciled to God, but defiled and unfaithful, for 'nothing is clean to those defiled and unfaithful,' Tit.1:15. The unregenerate are dead in sins, therefore their spiritual life is as nothing, nor is their spiritual work. Secondly, because they are not done from faith, for 'whatever is not done in faith is sin,' Rom.14, and 'without faith it is impossible to please God,' Heb.11:6. (See Nazianzen and Augustine.) Thirdly, because they are done under the old law, not in newness of spirit, for the 'φρονημα σαρκος' lusts of the flesh, that is of a man not yet reborn through the Spirit, 'are hostile to God,' Rom.8:7 (and see Augustine). Fourthly, because they are done without true knowledge of the true God, for 'he who does not honor the Son, neither does he honor the Father,' Jn.5:23 (and see Bernhard). Fifthly, because they are not done for the proper reason, i.e. to the glory of God, but for personal gain, desire or will; for 'our light ought to be a light to glorify the Father in heaven,' Mt.5:16 (and see Augustine). Therefore, although the works of the unregenerate are good according to the appearance or substance of the work (so to speak), nevertheless by the subject, object, end and other circumstances they are not truly good in the sight of God, for he does not judge according to appearance

but by just judgment. He looks at the heart and judges works not by external actions but by true causes. (See Augustine and Luther.) 1) Some works are 'from the Holy Spirit' but not 'with the Holy Spirit,' such as those which come from a kind of extraordinary inspiration from God, as in the justice of Aristides, the bravery of Alexander, the chastity of Scipio. 2) Some works are 'from the Holy Spirit' and 'with the Holy Spirit,' as the good works in believers. 3) Some works are 'with the Holy Spirit' but not 'from Him,' as venial sins in the reborn. 4) Some works are neither 'from' nor 'with the Holy Spirit,' as mortal sins. Armandus de bello viso tract. 2. c. 126.

IX. But what of works done by heretics who commend themselves with a great deal of goodness? I reply: 1) By directly fighting with their errors against fundamental truth and staunchly defending them, no less than by their sins against the conscience, is the grace of the Holy Spirit withheld. So truly and rightly the works of heretics cannot be said to be spiritually good. 2) Heretics 'have departed from the faith,' I Tim.4:1. 'They have made shipwreck of their faith,' I Tim.1:19. So how can their works be done from faith? 3) 'If you remain in my word, truly you will be my disciples,' said Christ, Jn.8:31. Therefore by contrast, 'if anyone teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness, he is puffed up knowing nothing,' I Tim.6:3,4, nor is he able to be a disciple of Christ; so how can he do works pleasing to God? 4) Heretics are no longer true and living members of the church which is the mystical body of Christ. Therefore they are not participants in the spiritual life which is 'from God,' Eph.4:18; they are not 'branches' bearing fruit from the salutary tree of Christ, Jn.15:4. Therefore their works are dead in the sight of God. 5) Heretics truly and rightly are called idolaters, because 'new teaching' is commonly used in the Old Testament to

mean 'alien gods,' because 'their opinions are worshiped by heretics as their own gods are worshiped by gentiles,' as Vincent Lerinensis writes against the heretics; so how can their works be directed to the glory of the true God? (See Tertullian and Augustine.)

X. Therefore in many ways good works of the reborn differ from secular virtues and works of the unregenerate: 1) By the efficient cause, which among unbelievers and the unregenerate exists as a law and ordinance of right reason coming from the light of nature, which the will obeys up to a point and then directs the external members to a qualitative obedience. Among the heroic virtues there is an extraordinarily divine inspiration; but the efficient cause of good works in the reborn is first the mind, enlightened through the Holy Spirit by the light of the Word, then the will, given over to new abilities. 2) The impulsive cause. The unregenerate are compelled to good works by the value of external obedience, by authority of the law, by reverence for rulers, by promise of reward or threat of punishment; but the truly righteous and reborn are compelled purely by fear and love of God to be obedient. 3) The subjective cause. Not only are the unregenerate not reconciled to God, they are not pleasing to God by their very nature, nor can their works be pleasing to him; but believers in Christ are pleasing to God by faith, as are their works. 4) The objective cause. The unregenerate have the idea that obedience to a particular kind of divine law should be recognized from external obedience; but the reborn look at the whole law and know that inner spiritual obedience is required by the law, and at the same time in the shining light of truth in Christ they obey God by faith in Christ from the heart in fear, confidence, love, patience, etc. 5) The formal cause. The works of the unregenerate stand in the governance of external motivation, or at least in a kind of philosophical moderation of moods, so

that they may do no external wickedness but they lack faith in Christ; but the obedience of the reborn is the external and internal product of faith, which is the true form of good works. 6) The final cause. The unregenerate work for their own glory and do all things either for their own, their country's or their friends' benefit. 'Great love and desire for one's country wins praise,' but the reborn look first to the glory of God and direct their labors to the safety of the church. 7) Consequential rewards. The unregenerate receive temporal rewards for their works, but the righteousness of the reborn 'has the promise of present and future life,' I Tim.4:8. (See Luther.)

XI. The Scholastics make another division of good works, namely that some works are morally good and others are meritoriously good. By morally good works they do not understand only works of external discipline, but also internal and spiritually good; as to esteem God above all things, which they think that man can do by his own natural purity; and also a preparation and disposition toward the grace of justification, by which they understand not only the externally heard word but also good internal motives. From this Bellarmine, following the Scholastics, in book 5 on grace and freedom of the will chap. 9 argues 'that some good works can be done by infidels whether with the special help of God or by their own virtues, which are not sins.' By works meritoriously good they understand those which are meritorious deservedly (*ex condigno*), which they contend are properly called meritorious, but they also do not deny that works morally good are meritorious inherently (*ex congruo*). But all these rely on false hypotheses which we cannot accept. The Holy Scriptures nowhere give the name of 'merit' to works, as we will show by many examples in its own Locus. But they also identify four kinds of works: some are called 'living,' or good; some 'dead,' as venial sins; some 'destructive,' as a mortal sin, which though useless for salvation, they

argue can be made alive again by penitence. (See Thomas.) This is their list to which we reply that good works are not the cause of spiritual life but its effect. Therefore they do not make man alive but they proceed from a man already made alive by the Holy Spirit.

XII. The most common division made by the pontifical writers is that between works of the law and works of the gospel. Works of the law they call those which are done solely by the virtues of the free will; works of the gospel are those which are done by the grace and indwelling of the Holy Spirit. Therefore they dispute that the apostle Paul excludes only works done prior to the act of justification, when he pronounces us to be justified by faith without works, and that he by no means excludes works done after. So they call works of the law those which are done according to the Decalogue; works of the gospel are those which are prescribed according to the plan of perfection in the gospel. We reply: 1) that all works of the reborn are altogether excluded from the act of justification, which we have shown in the preceding tract, paragraph 118; and that new ordinances are not proposed in the gospel, or a plan of perfection, we have shown in the treatise on the gospel, paragraph 64 ff., from which it easily follows what should be said of this division. 2) The works of the reborn are also called works of the law, not by reason of their efficient cause, as though those works are extracted unwillingly by the command of the law, since they spring from a spontaneous spirit and are done by the reborn with a kind of willingness and joy, Ps.110:3; but by reason of the object, because the reborn do not follow the judgment of reason or proper intention in the exercise of good works, but the norm and prescript of divine law (Rom.7:25, 'with my mind I serve the law of God'); and from consideration of the rules, promises, threats, and divine rewards and punishments they mortify the flesh, so that it might be made subject to the spirit nor resist

it in good works. 3) If by works of the law are understood those things which the law extracts by threatening and terrifying, or which are done only by virtue of a free will before faith and justification, we agree that in this sense and view the works of the reborn are not works of the law, since they are fruits of the Spirit and works of grace. Therefore we accept Augustine's distinction which he uses in bk. 3 against two letters of the Pelagians, c. 4 and elsewhere between works of the law and works of grace: He says, 'Great is the difference between those who, when they guard the precepts of the law from the force of love, do so while standing beneath the law; but who, when they stand under grace, do so out of love.' Moreover we add that this division is from the efficient cause, not the formal or objective cause. 4) Rightly is the benefit of Christ given to believers by the preaching of the Gospel, the remission of sins, and the gift of the Holy Spirit, who impells the reborn to good works of every kind; but with that in view they ought not, nor can, good works of the reborn firmly be called works of the Gospel, except by some aptly named *ἄκυρολογίαν* (empty word) and by the insidious treachery of our adversaries so that their confusion of law and gospel may not be made known and the integrity of the article on the gratuitous justification by faith be destroyed.

XIII. The efficient cause of the principle of good works is the Holy Spirit, not only because he points them out externally in the Word, does he direct and regulate them, but also because he illuminates the mind by regenerating and renewing man; he bends the will and drives man to all kinds of good works. Rom.8:14, 'Whoever are moved by the Spirit of God, are sons of God;' whence good works are called 'fruits of the Spirit,' Gal.5:22. As the fruit of bushes and trees produce plants, trees and other living things from that living spirit of nature, so good works of the reborn, as from our

most kind and gracious God, produce fruit from that heavenly Spirit by which the faithful live. Ps.104:30, 'Send your Spirit and you will renew the face of the land.' As with faith, so also the efficient cause of good works is the Holy Spirit, who arouses not only faith in our hearts through preaching of the Gospel, but also effects a new motive in them, renews our nature and directs the necessary virtues for doing well. So it is the same whether you say that the Holy Spirit or God is the cause of good works, since the Holy Spirit is one true God with the Father and Son, and the Father and Son are not excluded in any consideration of the Holy Spirit, but a kind of appropriation that is attributed to the Holy Spirit is also the work of the whole Holy Trinity, Jn.5:17,Eph.3:17,Gal.2:20,Jn.15:4,5.

XIV. The instrumental cause of good works is the Word of God. As a fruit is born from a seed, so the word of God is that spiritual and incorruptible seed from which we are reborn and nourished, Jm.1:18,I Pet.1:23. And even as the spirit of life is fully present in a seed, so also the working and effect of the Holy Spirit is joined with the Word, whence it is called 'the word and spirit of life,' Jn.6:63. So it must be exactly and properly understood how the Holy Spirit is given, Gal.3:2, 'Did you receive the Holy Spirit by works of the law or by hearing with faith?' Meanwhile as fields are often plowed and weeds removed from them before the seed is planted and nourished in them, so too through the preaching of the law true contrition is aroused in the hearts of men, and the weeds of external desires which hinder the growth of the Word are plucked out, so that that heavenly seed might grow to do every kind of good work, Lk.8:15. Therefore the Word of God once received generally uses four methods for producing good works: 1) It shows what good works are; 2) it teaches how they ought to be done to please God; 3) it inspires, urges and compels us in the direction of good works; 4) through it the Holy

Spirit grants grace for doing well.

XV. The *ἡτις οὐνεργον* ' (blameworthy accomplice) of good works is the mind and will of man renewed through the Holy Spirit, II Cor.5:17; that is, the Holy Spirit grants new strength to those who are in Christ through faith, regenerates, vivifies, and efficaciously changes their mind and will, so that as new and spiritual men they strive for newness of life and bring forth actions of the spiritual life. Rom.8:14, 'The reborn are led by the Holy Spirit;' yet they are so led and urged on to good works that they themselves do not do them by the natural virtues of a free will, but by the newness given by the Holy Spirit. (See Augustine lib. de corrept. et gratia c. 2.) No longer is the will of man hateful when reborn and renewed by the Holy Spirit, but through those new virtues granted by the Holy Spirit it cooperates with the Holy Spirit, and freely at that. Jn.8:36, 'If the Son of man has freed you, you are free indeed.' (See Rom.6:18, II Cor.3:17, II Tim.2:21,3:17, Tit.3:1, Eph.2:10, Jn.5:29, Mt.26:10, Mk.14:6, Tit.3:8,14,18, I Pet.2:15, Col.1:10, II Cor.9:8, Acts 9:36, Tit.2:14, Jms.3:17. Nevertheless that 'synergy' in the good works of the reborn in no way shuts out the perpetual help of the Holy Spirit, but requires it, about which we have spoken in the tract on freedom of the will, paragraph 141.

XVI. The form of good works by absolute definition is conformity with the law of God. For as 'sin is lawlessness (*ἀνομία*),' I Jn.3:4, so a good work is *ἐννομία*, 'conformity of action with the law of God, which is the norm and canon of good works. (See Dan.12:8,32, Num.15:39,40, Ezech.20:19, Is.29:13, Mt.15:9, Jer.7:31, Zach.7:5,9, Amos 5:25,26, Eph.2:10, Rom.12:2,9, Col.2:20, Mich.6:8, Is.1:12, Ps.106:39, Ex.32, Jud.8, etc.) Cults of any kind are expressly rejected by God and their authors punished on account of them, so their worship cannot possibly be good works. And also *ἑθελοθρησκείαι* ' (self-imposed

religious practices) are expressly rejected by God and their authors punished for it. Therefore, there are three things which prove that the norm of good works is to be sought from the law and that 'εθελοθρησκείας' are to be condemned. 1) The propriety (peculiar nature) of divine law; for since this is the perfect regulation of good works, new forms of worship ought not to be invented. 2) The authority of the ruling God. Only under authority of the most wise God is there a right to establish worship, Jms.4:12. 3) The blindness of human reason, for this devoid of the light of the Word lives in pure darkness and dashes about wildly.

XVII. Against establishing 'εθελοθρησκείας'

XVIII. Again since even the works of the reborn are imperfect and unclean (for neither can they reach that highest degree of perfection decreed by divine law, nor are they inwardly free from filth clinging to a depraved concupiscence and the remains of sin, as we shall teach shortly), at the same time in order that they be pleasing to God, it is necessary to receive faith in Christ. On account of this faith which is apprehended, not only the person, but also the good works of the reborn are pleasing to God; whence it is that faith is called the 'form' of good works in the reborn. Correctly is conformity with the law truly and properly called the form of good works by absolute definition, but although that perfect conformity with the law in this life, except it be found in the works of the reborn, may still be imperfect itself, yet it is shown in the gospel that, on account of Christ grasped by faith, the works of the reborn are pleasing to God and accepted by him, even as a parent gives thanks and approval for the obedience of a son. To this pertains the thought of Evagrius, bishop of Antioch, whom Philipp Melanchthon quotes: 'Good works are pleasing to God in respect to the faith.' Therefore faith joins with the works of the reborn in many ways: 1) by reason of

'notitiae' (their thoughts). God in the Word through the Holy Spirit has revealed his will to us, and from this light of the Word arises in our hearts the light of faith. Rom.10:17, without this light of the Word and faith the human mind always wonders: who knows whether that which you do is pleasing to God, or whether it is truly a good work? So in order for works to be truly good, the light of the Word and faith is required. 2) By reason of 'fiduciae' (trust); the gospel teaches that we are reconciled to God and adopted by him as sons on account of Christ; so faith seizes this and stands on this, that on account of Him both we and our works are pleasing to God. This certainty of trust is required at all times in good works, so that hesitation and fluctuation of conscience is excluded, as when the Apostle taught in Rom.14:23 that nothing is to be done by a fluctuating and hesitating conscience; he also adds the general rule: 'whatever is not done from faith, is sin,' because that certainty does have a place in the conscience without faith, which alone strengthens our conscience; for on account of Christ our sins are remitted and our works are pleasing to God. 3) Faith is above all the cause of good works, as described in Gal.5:6, because it (faith) 'works through love.' The Holy Spirit is given by faith and good works are 'the fruit of the Spirit,' Gal.5:22. Therefore they are the fruit of faith. By faith are we justified in the sight of God, and good works are 'the fruit of Justice,' Phil.1:11. Therefore they are the fruit of faith. Faith is the essential and most important part of penitence, and good works are 'the fruit of penitence,' Mt.3:8. Therefore they are the fruit of faith. (Eph.3:17, Jn.15:5, Hab.2:4, Gal.2:20) 4) Finally, although works of the reborn from and in themselves are in no way perfect, at the same time faith in Christ, or rather Christ himself, must cover their imperfect and clinging moles, in which sense faith is spoken of as the 'anima' (source) and form of good works, from which both

the matter and name of goodness are chosen. (Heb.11:6,Rom.14:23,I Pet.2:5, and Luther)

XIX. Therefore we mean this when we say that faith is the form of good works: namely that Christ the mediator, apprehended by true faith, renders a man and his works acceptable to God; that on account of Christ, not only is a person reconciled to God by faith, but also the works of a believer are pleasing to God; that by faith in Christ remission of sins is given, not only for those from the past, but also for those infirmities which remain and which contaminate the good works themselves. Nor is it to be understood in this way, that faith is the form of good works as though the justice and satisfaction of Christ are so imputed to good works that through our own works we are justified in God's judgment; 'for since they themselves stand in need of justification (to quote Luther) they certainly cannot justify us.' The works of the reborn are pleasing to God, but they do not satisfy God; whence some distinguish between acceptance of the person and the works. For although there is one and the same reason for acceptance of the person and of the works, namely Christ apprehended by faith, nevertheless they say that acceptance of the person differs from acceptance of the works in three important ways: 1) by the end and effect. Acceptance of the person is done for the adoption of the sons of God and inheritance of eternal life; acceptance of works is done only as a gracious *'μισθαποδοσιαν'* (payment). 2) By the order of cause and effect, because acceptance of works is the fruit resulting from the acceptance of the person, borrowing all power from it, even as a fulcrum leaning on a base, so that without it it cannot stand. 3) By a different consideration of the divine court, for in the court of the justification of the person, God pleads against the sinner called before his trial on behalf of the most severe enforcement of his justice, demanding from him the most

perfect conformity with the law; nor, unless he depends on a just defense through faith in the justice of Christ, does God adopt him into sonship or grant him a spirit of adoption. However in the court of the approval of good works God argues with a man, not as with a slave or a prisoner, but as a father with a son; for in view of the person reconciled to Him by faith He recognizes the very least fruits of new obedience by His paternal grace, and he kisses and adorns them with most precious encomiums and rewards of justice.

XX. The ultimate and principal end of good works is the glory of God, because the truth is that whatever is not directed to this end, although it may seem otherwise, is nevertheless not a good work. (Augustine, bk. 4 against Julian, c. 3.) This end of good works Scripture describes in the following passages: Ps.115:1, Jer.9:23,24, Mt.5:16, I Cor.10:31, Phil.1:11, I Pet.2:9,12,4:11. The intermediate and secondary end of good works is the safety of our neighbor and especially the church, Phil.2:4, Tit.3:14, I Jn.4:21.

XXI. Having examined the causes of good works, it remains that we should consider with equal perspicuity their adjuncts and effects, where the following questions must be examined: whether good works are necessary, whether they are complete (or perfect), whether they should be accompanied by rewards, and whether they are deserving of those rewards. Concerning the first question, whether good works are necessary, it should be observed that there are various kinds of necessity, and we will enumerate only those here which can be used to explain this question. (See Aristotle, 5. Metaphysics c. 5; Albertus (Magnus), Anim. tract. 1. c. 3. fol. 120; Thomas, part. 3. quaest. 14, art. 2; Biel, 3. sentent. distinct. 16. quaest. 11; Augustine on Psalm 77.)

XXII. Chemnitz, pt. 3 of his Loci on good works, q. 4, p. 49, usefully advises that Scripture uses the term 'necessity' in four most important ways:

1) First, because necessity is directed toward justice and salvation. In this sense, Acts 15:5, those who were from the Pharisees urged the necessity of observing the law, and in Gal.2:4,6:12 the pseudo-apostles urged the necessity of circumcision among the gentiles. 2) The term 'necessity' in certain passages of Scripture indicates either 'force' or something involuntary, when either unwillingly or involuntarily some external work is extracted contrary to the intent of the mind, II Cor.9:7, Philem.14. 3) Scripture also uses the term because it is not an adiaphoron or arbitrary matter but necessitated by reason of the divine command or will, Acts 13:46,15:28,Rom.13:5, I Cor.9:16. 4) More often it is used for the necessity of a consequence which it calls immutable, Heb.7:12,Phil.1:24.

XXIII. Although good works are not to be called necessary in the first or second use, nevertheless it still does not follow from this that the use of the term 'necessity' must be rejected from the doctrine of good works, since in the third and fourth use good works are and ought to be necessary. 1) First because the analogy of faith teaches that it is not left free or arbitrary to the reborn whether they may wish to serve God with good works; but that good works are necessary for many reasons, as I will explain, and that this is the serious and perpetual will of God, that creatures of reason obey their creator, because the debt of obedience is not removed by the preaching of the gospel or by faith, Rom.3:31. 2) Because Scripture itself uses not only words of equal value, but even the very term 'necessity' in this question, Mt.23:23,Lk.17:10,Rom.8:12,13:8,Acts 5:29,I Tim.2:2,I Jn.4:11, Acts 15:28,Rom.13:5,I Cor.9:16. 3) To deny that good works are necessary would offer fuel to the flames of the Antinomians, Libertines and their 'εργασίαν' (misdeeds). (These are briefly examined.) 4) The necessity of good works should be encouraged, lest the desire for them languish among the

reborn, for they are still partly 'of the flesh,' Rom.7:14. Therefore we should diligently see to it that they not change the freedom of the spirit into lust of the flesh. 5) The Augustana Confession and its Apology use the term 'necessity' widely and add a clear declaration when they speak of the necessary works; see Art. 6, 20.

XXIV. The causes on account of which good works ought to be done:

1) The authority of Holy Scripture, Tit.2:14,Eph.2:10. 2) The propriety of faith, Gal.5:6,Jms.2:17. 3) Necessity itself. The causes on account of which good works are necessary can be enumerated fully; but they lend themselves most conveniently to three classes: such that some refer to God, others to our neighbor, and others to ourselves. In respect to God good works are necessary in many ways, as: 1) since this is his serious and perpetual will and command that we walk in good works, Lev.11:44,19:2,Is.1:17,Ezech.20:19, Jn.13:34,I Thess.4:3,I Jn.4:21,Acts 10:35,Col.1:10. 2) God is creator and Lord, we are his creatures and servants; so it is only right that we owe him obedience, Mal.1:6. 3) God is Father, we are his sons; therefore we should follow after our Father, Mt.5:44,Eph.5:1,Col.1:10,I Pet.1:14. 4) We are redeemed by Christ to this end that we act well, Lk.1:74,75,II Cor.5:15,Eph.2:10, Tit.2:14,I Pet.2:24. God made man, not that he should be hateful, but that infinitely good and useful things be done by him. This end of our creation Satan perverted by inducing sin, but Christ restored it to order; through Him we are regenerated, so that we are new creatures capable of good works and called into the fellowship of the church. Moreover for a two-fold reason does he urge us to good works in the name of the work of redemption, both because it is the sign of the love of God and Christ which is most equitably repaid by love, and because it testifies to the magnitude of divine anger against sin, which cannot be extinguished except by the blood of the Son of

God himself; so it is only right that we hate sin too. 5) We are also regenerated by the Holy Spirit, justified and sanctified so that we may walk in good works, I Cor.6:11, Gal.5:25, Eph.4:1,30, T Thess,4:7, I Pet.2:20. 6) By our good works God is glorified, and so it is pleasing to see the glory of God in all things, Mt.5:16, I Cor.10:31, I Pet.2:12. 7) Care ought to be taken lest the most holy name of God be taken in vain on account of us, Rom.2:24, I Tim.6:1, Tit.2:5, Phil.1:27, Tit.2:10. 8) Finally, the example of Christ from his days in the flesh is a proper example for us to follow, Mt.11:29, Jn.13:15, Phil.2:5, I Pet.2:21, I Jn.2:6, Justin, apol. 2. p. 49.

XXV. In respect to our neighbor good works are necessary: 1) that we might help him by our deeds as much as possible, Tit.3:14. Human society is preserved by mutual concern, and in the mystical body of Christ one member ought to 'upbuild' another, Eph.4:16. (See Anselm libr. de simil. c. 180.) 2) So that we might shine by our good example, Phil.2:5, and Oecumenius. 3) That we might enlighten others, that is, invite them to true doctrine and righteousness, I Pet.3:1,2. 4) That we might avoid scandal, Mt.18:7, I Cor.10:32, II Cor.6:3, Heb.12:15. 5) That we might shut the mouths of gossips by treating them well, Tit.2:7,8, I Pet.2:12,3:16, and Lactantius bk. 5, inst. c. 9.

XXVI. In respect to ourselves good works are necessary: 1) that we might witness to newness of life, that we are a new creature in Christ, II Cor.5:17, Gal.5:24, and that by walking as children of light we may prove that we are snatched from darkness, Eph.5:8, and by opposing spiritual hosts we might show that we are true priests of God, Rom.12:1. 2) That we might produce fruits of faith and in this way make our calling sure, Jms.2:18, II Pet.1:10; to which pertain the words which witness that the bondage of faith and good works is perpetual. 3) That we might remove the suspicion of hypocrisy, and beguile ourselves and others by false persuasion, I Jn.2:4,3,

18,19. 4) That we might avoid temporal and eternal punishment by doing evil deeds, Mt.3:10,Rom.8:13,I Cor.6:9,Col.3:6. 5) Lest we cut off faith by our sins, restrict the Holy Spirit and lose the grace of God, I Tim.1:19,Eph.4:30, etc. 6) Finally that we might receive bodily and spiritual rewards from God, Is.3:10,I Tim.4:8. Such promises stand in many other passages in the writings of the prophets and apostles.

XXVII. From these it is easily apparent that good works are not only necessary, but even the following categories (of necessity) occur: 1) 'Necessity of command,' because God decrees the exercise of good works in the Decalogue. 2) 'Necessity arising from prior debt,' because, as to our God as creator, redeemer and sanctifier we owe familial respect, so also we owe every need of humanity and duty of love to our neighbor. 3) 'Necessity of order,' because the order of justice remains perpetual that a rational creature should obey his creator. 4) 'Necessity of consequence,' because good works always accompany and follow faith. 5) 'Necessity of the hypothesis,' because unless we wish to cut off faith, lose the grace of God and eternal life, and summon every kind of punishment, we must not lose the desires for good works. (See Luther, Melanchthon, the Formula of Concord.)

XLVI. It is indeed certain that: 1) good works are necessary for those who have been justified by faith; 2) that faith and salvation is lost through sins against the conscience; 3) that there is a distinction between justification and 'υιοθεσιαν' ('sonship') on the one hand, and between glorification and full possession of eternal inheritance which is hoped for in life eternal; 4) that those draw more closely to truth and orthodoxy who say that good works are necessary for salvation, not in so far as salvation indicates justification, but glorification; also that they are not absolutely necessary but hypothetically, not as causes or instruments, but as adjuncts; rather than those (who are not so orthodox) who say that good works are necessary for salvation, either by reason of merit or by reason of the efficient cause or by reason of the instrumental use or to preserve salvation. Nevertheless while we, in striving for unity (το ενωτικον), think that we must reject that proposition for not being enough in agreement with (υποτανωσιν υγιανοντιω λογω) a model of sound doctrine; yet we shall set forth the fundamentals of this assertion, if we may first advise the following: 1) that good works have reason neither of merit nor of cause (whether efficient or instrumental) in the business of our salvation. That good works are not the merit nor the efficient cause of salvation we shall show below; that they are not the instrumental cause of salvation or have anything to do with it, because the grace of God, the remission of sins, justice and eternal life is offered to us in Christ alone the mediator, this we do not grasp by our works but by faith, Jn.3:36, I Jn.5:11. Whence the Apostle distinctively pronounces us not only 'justified by faith in Christ,' but also 'that we have access by faith to that grace, in which we stand and are glorified in the hope of the glory of the Son of God.' 2) That the preservation of salvation is not attributed in Scripture to good works but to the strength of God and to faith, I Pet.1:5,

9,Rom.11:20,Mk.16:16.

XLVII. That we are even less inclined to call good works necessary for salvation, we are moved by these reasons: The Apostle in the appropriate 'sedes doctrinae' of justification, Rom.3:4,Gal.2,Eph.2, in joining justice and salvation from the words of Moses and David, i.e. from the law and all the prophets, says 'that we are justified and saved by grace without works; that blessed is that man to whom God grants acceptance and justice without works; that blessed is he to whom the Lord does not impute sin; that we are saved by grace through faith and that not of ourselves, it is the gift of God not of works, lest anyone should boast.' But this idea that good works are necessary for salvation: 1) is opposed by the words of the Apostle; for he asserts to him who has already been justified by faith without works, that good works are necessary for salvation, meaning that it is impossible for any man to be blessed without works; 2) it confuses law and gospel. We are justified and saved, not by the law, but by the gospel, Gal.3:11,21,5:4. Now the gospel offers justice and salvation to believers in Christ by grace without the condition of good works, Rom.4:5,6; but if good works are necessary for salvation the promises of the gospel will not be more fully gracious but conditional, by which reason the law and gospel are confused. 3) It makes the promise of salvation uncertain. For if good works are said to be necessary for salvation, consciences trembling and terrified by a sense of divine wrath are forced to live in perpetual doubt whether they have enough good works with which they can please God and acquire salvation, Acts 15:24, 1:5,Rom.4:5. 4) It establishes other reasons for justification and salvation, or it requires greater certainty for justification, even though these very causes of justification and salvation rest upon the proper 'sedes doctrinae' of justification; as the grace of God, Acts 15:11, by faith, I Pet.1:5, not

works, Eph.2:8,9,II Tim.1:9,Tit.3:5. 5) It detracts from the grace of God and the merit of Christ, Rom.11:6. If the merit of Christ is most sufficient for justice and salvation, as in Acts 4:12, then good works cannot be called necessary for salvation. 6) It arises in the school of the pseudo-apostles whose words Luke records in this manner in Acts 15:1,5: 'Unless you be circumcised and serve the law you cannot be saved,' which words are plainly equivalent to the proposition: it is impossible for anyone to be saved without keeping the law, or in other words, without works. The proposition of the pseudo-apostles in Galatians, against which Paul fought so fiercely, Luther puts in his commentary of Galatians chapter 1: that besides faith in Christ also works are necessary for salvation. 7) In like manner it approves the corruption of the Popes, for they also in fighting with such great zeal against justifying faith alone always set up the antithesis: Good works are necessary for salvation. Therefore we are not justified and saved by faith alone; or we are not justified by faith alone because good works are also necessary for salvation. In the doctrine of the Anabaptist sect was this article: that good works are necessary for salvation although trust (fiducia) is not to be included in the merit of good works, which proposition even at that time Menius solidly refuted in his writing against the Anapaptists, to whom Luther refers also in his preface, in Tom. 2, Witteb., p. 326. Monastics reject this proposition that faith saves without good works, and they substitute another, that faith saves but not without good works, against which Urbanus Regius set forth a vigorous defense. 8) It fractures the testimonies of the Fathers; Ambrose in c. 11 on Romans: 'Grace is given in Christ, because this was established by God, that whoso believes in Christ is saved without works, receiving freely by faith alone the remission of sins.' His preface of his commentary on the epistle to the Galatians: 'Faith alone suffices for salvation.'

Origin in c. 3 of Romans: 'If we require an example of who was justified by faith alone without works, it is enough for me to think of that thief who while dying on the cross with Christ shouted from his cross; Lord Jesus, remember me when you come into your kingdom; nor is any other good work of him described in the gospels. But to the woman who is referred to in the gospel according to Luke, from no work of the law but from faith alone He says to her: Your sins are forgiven you, your faith has made you (whole).'

Chrysostom on faith and the nature of the law: 'The thief simply believed and was justified by the most merciful God, so you cannot tell me that he had time to live justly and do honest deeds. Neither will I argue about this, but only assert that faith alone brings salvation through itself. For if he had been strong in the faith while being neglectful of good works, he would have fallen from salvation. So this now should be sought, that faith by itself brings salvation itself.'

9) It is opposed by the Symbolic writings of our church and all the ideas of Luther. The Augsburg Confession, Art. VI cites the writing of Ambrose: 'It is set by God that whoever believes in Christ is saved without works, receiving freely by faith alone remission of sins.' This same thought is repeated in the Apology in the article on justification and good works; in the Smallcald Articles, part 3, article 3; in the Formula of Concord, article 4, antithesis 1. Luther in many places rejects that proposition, especially in c. 1 of Galatians in the disp. of the year 1536, in c. 22 of Gen. etc. Philipp in resp. to the Bavarian articles and in the Concordat at Worms says, 'that he teaches that good works are necessary since they are bound by divine command, but that they should not be called necessary for salvation and eternal life, lest confusion result from this addition.'

10) It is deserted by those very ones who take up its defense. George Major, tom. 1. p. 1203 of his works complains that injury

is done to him because he had stated that works are another cause of justification, and he promises 'that since by this proposition, that works are necessary for salvation, on account of the ambiguity it shows to others, he will not henceforth use it.' Sohnius, tom 2. exeg. on the Confessions of Augustine, p. 800: 'We say that good works can be called necessary for salvation, yet not as a cause and merit of salvation but as a means without which salvation is not reached.' Afterward he adds: 'Since this proposition arouses strife and offers a handle to those who would jeer at us and is seized by the pontifices for evil use and confirms them in their opinion concerning the merit of good works; therefore it should not be used, or if you wish to use it, it must be used with necessary explanation.' 11) Nor indeed is it universally true among the pontifices themselves. Bellarmine, bk. 4 on justification, c. 7, writes: 'We understand that good works are necessary for salvation for men of sound mind and who live for a long enough time after attaining the grace of remission, until the opportunity for making full use of the law occurs. For we do not deny that infants and even adults recently baptized are saved, if they immediately depart from this life;' and bk. 1 on justification, c. 25: 'Origin teaches that man can sometimes be justified although he may do no external good work. Therefore he excludes the necessity of good works whenever the ability or opportunity for doing a work of this kind is lacking.' And afterward: 'Chrysostom teaches: that faith alone, i.e. without an external work, sometimes suffices, and that an external work without faith never suffices.' Anglo-Remenses in annot. marg. Apoc. 20: 'Whoever does no good works, if they are old enough and have enough time, will not find their names written in the book of life.' Therefore we conclude that good works are not necessary for salvation, either for its merit, its acquisition or its preservation, although for other reasons that they are at most necessary

for those who have been already justified has been shown above.

XLVIII. But these do not yet satisfy Bellarmine, not so much in his trying to prove the necessity of good works for salvation as to preserve his five classes of arguments, as though he has set up an impregnable battle line against us in bk. 4 on justification, c. 7. His first class contains arguments from the distinction between law and gospel, the second from Christian liberty, the third from select passages of Scripture, the fourth from the testimonies of the Fathers, the fifth from the exercise of reason. This is the argument of the first class: 'If the promise of eternal life is conditional, then surely it is necessary to fulfill the condition if anyone wishes to be saved; but the former (is true), therefore the latter follows.' We reply: Concerning the distinction of law and gospel we wrote before in the tract on the gospel, paragraph 19 following, where we show that both the law and the gospel promise eternal life, but from a different basis. The promises of the law are conditional, for they require our obedience, and that most perfect; but the promises of the gospel are gratuitous, for they show us Christ who fulfilled the law in our place. The faith which the gospel promises require is not a kind of condition of merit, but the means by which we grasp the justice and salvation offered to us in Christ. Whatever (promises) require contrition and the exercise of good works do not properly belong to the doctrine of the gospel, but are legal and describe an ordinance which God observes in converting and saving mankind. Therefore we turn the argument around: Salvation reaches us from the gospel, not from the law. The gospel promises are free, not conditional; they require faith, not our works. Therefore good works are not necessary for salvation.

XLVIII. The second argument is deduced from Christian liberty thus: 'If a just man is not free from the obligation of the divine law, unless he

fulfills it he will not be saved; but the former holds, therefore also the latter.' We reply: 1) We showed above, paragraph 30, that Christian freedom is freedom from force and evil deeds, not from obedience to the law. The liberty of the spirit must be distinguished from license of the flesh. Therefore falsely does Bellarmine charge us with those Simonian, Eunomian and Libertine blasphemies, that the reborn are simply and absolutely free from obligation to the law and obtain power to do whatever they wish; the opposite view of which occurs more than a thousand times in the writings of Luther and the others of us. The sixth chapter, in which he had treated of Christian liberty, Bellarmine concludes with these words: 'We have to conclude from true Christian liberty, that the guarding of the law and good works are very necessary for the Christian man.' But who of us denies this? Therefore it is a pure 'shadow fight' (σκιαμαχία) which he undertakes in such an attempt, for he opposes his own dreams not our dogma, for thus in the beginning of c. 7 he himself adds: 'Our adversaries agree in this, that good works are not necessary for salvation but only for present necessity,' by which words he frees us from criminal intent and proves that he himself has been the instigator. 2) Therefore if by the obligation of the law Bellarmine understands 'obedience' to be the fulfilling of the law from a spontaneous spirit, we agree that the just are not free from the obligation of the divine law, but it does not follow from this that the just man, unless he fulfills the law, is unable to be saved. For a man can be obligated to the law, though he may not fulfill it, if the debt of obedience is not to be judged from those virtues which are still left in man since the Fall; but from those which God himself bestowed with abundant hand in the first creation, which elsewhere has been proved by most firm reasoning and examples. 3) Nor does it follow: that the just man is obligated to complete obedience to the law.

So (the argument) that unless he fulfills it he will not be saved is advanced by this reasoning from non-distribution to distribution. The just man is obligated to obedience to the law, not that he might earn by his obedience eternal salvation for himself, for he has it already through faith in Christ, since he is just, i.e. he is justified by faith in Christ; but he is not obligated to fulfilling perfect obedience of the law to this end that by it he might become just and saved, if indeed 'Christ is the ('τελος') end and fulfillment of the law to all who believe for their justification,' Rom.10:4 'for him who believes, he is just' and has eternal life. 4) Therefore the diverse ends of obedience are confused when the just, i.e. those justified by Christ, are said to be bound to the law. We say that a just man is bound to the law so that he may show that he is thankful to God his creator, redeemer, sanctifier etc., and for various other reasons spelled out before. Bellarmine contends that the just man is a debtor of the law so that by his own obedience he might perfectly fulfill the law and earn eternal salvation for himself; i.e. that we should return to the proposed question of the necessity of good works which Bellarmine argues simply from the faulty assertion that good works are necessary for salvation. From a simple statement he builds a structure to which he attaches a second and third level.

L. Therefore we proceed to the writings of Scripture by which he is content to prove the necessity of works for salvation. 1) Heb.10:36, 'Endurance is necessary for you, that you may do the will of God and receive the promise. Here we have a way of saying that works are necessary for salvation. For endurance is a work since it is an act of virtue distinct from faith, and it is called necessary by eloquent words, and there is added to what is necessary the way in which you may receive the promise. So we have (it said) here that endurance is necessary, not only in regard to the present, but in relation to

salvation; for if it were only necessary for the present, it had been enough to say that endurance is necessary for you, but since it adds the reason for the necessity and says, 'that you may receive the promise,' it clearly indicates the relation of some endurance for the acquisition of the promise.' We reply: 1) These are two distinct propositions: 'Endurance is necessary for you so that in doing the will of God you may receive a promise,' and 'Endurance is necessary for receiving the promised salvation.' The former is apostolic, the latter is Bellarmine. 2) By no means does the Apostle say that endurance is necessary for acquiring or earning salvation, but for doing God's will; the meaning is that no one in the face of such great adversities can do the will of God, unless 'he will gain his life by endurance,' Lk.21:19, by which he may bravely defend himself against all insults. 3) Moreover the will of God is not only the practice of good works, but primarily faith in Christ and constant perseverance in it. Jn.6:29: 'This is the work of God' (i.e. his serious will and the most pleasing worship of Him) 'that you believe in him whom he has sent.' Also I Jn.3:23, I Tim.1:18,19. For this will of God to be done by us, the Apostle asserts that endurance is necessary. 4) Then another question is, what ought to be expected by doing the will of God; to which the Apostle responds that it is the receiving of the promise by which the temporal and eternal rewards of every kind are perceived, as is said in I Tim.4:8: 'Righteousness has the promise of present and future life.' Endurance is not only related to salvation itself, but also endurance is necessary for faith that we may not make shipwreck of it in such great tempests of adversity and persecution. 5) Some distinguish between those things of which we are said (χρειαὶ ἐχθροῦ) 'to have a need' and those which are called ('ἀναγκαια') 'necessities' ('wants!'), which although we might not disapprove in its place, yet in this context we cannot accept, unless one can advise us

of this manner of speaking; for it amounts to the same thing, we freely confess, that endurance is an 'αναγκαιον' for the reborn.

LI. 2) The passage I Tim.2:15 is added: 'Woman will be saved by bearing sons, if she continues in faith, love and holiness with modesty. In which place perseverance, not only in faith, but in faith, love, holiness and sobriety is made necessary for salvation as a kind of condition without which a woman cannot be saved.' We reply: 1) We agree that, not only in faith, but also in love and every other Christian virtue there ought to be perseverance by believers in Christ and by those aspiring to a heavenly inheritance. 2) But it still does not follow from this that faith, love and other virtues are intended in the same way for salvation. Faith is intended for pursuing and preserving salvation as the instrumental cause; for it grasps salvation offered in Christ, holds it and preserves it; but love and the other virtues do not have that purpose of the instrumental cause for salvation, either for acquiring or preserving it, but they are the fruits of faith and bear witness concerning the justice and salvation granted by faith. 3) Therefore the perseverance of faith, or 'a persevering faith,' is required as a necessity for obtaining and preserving salvation; but the perseverance of love and the other virtues is required as a witness of faith and an indication of salvation granted through faith. 4) Briefly, the Apostle lists not the causes of salvation but qualities of those who are the heirs of salvation, because they persevere in faith, love, holiness and sobriety; for if these are absent, salvation is understood to be lost.

LII. 3) Phil.2:12: 'With fear and trembling work out your own salvation. Surely if good actions bring about salvation, they are necessary, not only in respect to the present, but also to the means.' We reply: To work out salvation is by no means the purpose for doing good works, so that through

them we might earn salvation (for such works are not really good works, since they do not proceed from faith, since it is certain that salvation is given to us in Christ, not from love, since it is not purchased, but it follows from the free and spontaneous heart of God); but the fact is: 1) 'that this work of God is done that we might believe in Christ,' Jn.6:29, and that this faith grows by meditating on the Word, by use of the sacraments and by prayer. 2) To live in familial respect and 'to walk carefully' (ακριβως περιπατειν), as the Apostle says in Eph.5:15, lest faith be destroyed by sins against the conscience and salvation be lost.' Whatever is done for salvation with fear and trembling, in the same place (Phil.2) while he commands that the Philippians 'be obedient and sustain the word of life,' at the same time the Apostle warns lest they, surrounded by errors of pseudo-apostles and polluted by sins against the conscience, receive the grace of God in emptiness and make shipwreck of their faith and salvation; and that 'he might pursue that glory on the day of Christ, because he did not run in vain nor labor among them in vain,' v.16. He urges further, 'that they do this now more than ever in his absence,' v.12, (when in his absence it may not be so easy to resist the errors of false teachers); but if by the working out of salvation is meant the earning of salvation, it would have followed that the Philippians had had less privilege of earning salvation in the presence of the Apostle! Therefore in the same way Timothy is told 'to save himself and his listeners,' I Tim.4:16, (not by earning salvation, but) 'by attending to doctrine,' which is 'the power of God unto salvation,' Rom.1:16; so also the Philippians are told to work out their salvation 'by upholding the word of life, that they might not be frightened in anything by their opponents, but have that same certainty which they see in the apostles,' 1:28,30, 'if indeed they should strive, as is worthy, for the gospel of Christ,' v.27. Likewise that the

Apostle commands here that salvation be worked out with fear and trembling, is made clear when he enjoins, I Tim.1:19,20: 'Render the service of a good soldier holding the faith and good conscience by which some, having rejected, made shipwreck of their faith.' The completion of salvation is not attributed to our works, but we are commanded to live in good works to this end, lest with faith and good conscience lost we make shipwreck of salvation; not for the sake of merit of salvation, but the Apostle is expounding on the course and track of the call in faith of those already justified, in which he warns that the prize is to be struggled for with fear and trembling, excluding the security and confidence of the flesh, I Cor.9:24: 'So run, that you may obtain it.'

LIII. 4) From II Cor.7:10: 'Grief, which is from God, works repentance for a sure salvation. Here too we see the reason for the means. For sadness works repentance and repentance sure salvation.' We reply: We have just explained this passage of the Apostle in the tract on penitence, paragraph 45. However we will briefly add that the Apostle by no means says that grief works penitence and penitence salvation, 'but that sadness on God's account works repentance for salvation,' i.e. that salutary penitence which is called 'μετανοια εις ζωην' in Acts 11:18. Moreover penitence is called salutary and life-giving (εις σωτηριαν και ζωην), not in respect to a prior condition (contrition, for example), but in respect to a posterior condition, i.e. faith in Christ which will have earned salvation for us with its holiest obedience and fullest satisfaction; for he who believes in Him has eternal life.

LIV. 5) From II Cor.4:17: 'For that which is in the present, a momentary and light tribulation, is preparing for us an eternal weight of glory beyond all comparison. If endurance of tribulation works the weight of eternal glory,

who could deny that there is some relationship between endurance and salvation?' We reply: 1) The Apostle clearly asserts in Rom.8:18, 'The passions of this time are not worthy of the future glory to be revealed to us.' Therefore endurance in afflictions is not a merit and cause of eternal glory; for never is the means more outstanding or worthy than its cause. For he clearly says the same in Rom.11:6: 'If from grace, then not from works;' so 'eternal life' is a 'χαρισμα,' Rom.6, last verse. Therefore it does not come from works, among which is endurance. 2) Also our afflictions are said to prepare the weight of eternity because by walking in the way of the commandments of God and in striving for the offered prize many adversities are going to be overcome. Acts 14:22: 'Through many tribulations it is necessary for us to enter into the heavenly kingdom;' and because a most abundant price is deposited in heaven for those who, being justified by faith, show endurance in afflictions. Ambrose on this passage: 'Tribulations of the present time, which are poured out for the sake of faith, (the Apostle) calls momentary and light, because they are temporal, yet the weight that works on those who endure is beyond compare in the splendor of eternal glory; for a great price is paid for small works, and for light tribulation the splendor of perpetual glory beyond compare will be weighed out.' 3) In this very passage the Apostle compares the brevity and levity of afflictions to the immeasurable eternal weight of glory, showing in this, that there really can be no comparison between them; for what is an instant (παραυτικα) to eternity (αιωνιον)? What is a little trouble (ελαφρον) to an immeasurable weight (βαρος καθ υπερβαλον εις υπερβαλον)? 4) Likewise 'κατεργαζεσθαι' does not denote a meritorious efficient cause, but that plan which God uses for making the possession of eternal salvation complete for the righteous, because after he subjects them to various calamities in this life, then he makes them participants of glory; for after he conforms them

to the likeness of the sad cross of his Son, then he restores their bodies, conformed to the glorified body of Christ. This word does not apply to some kind of worth or merit of suffering (because this antithetical practice is clearly excluded by the Apostle), but to the free and gratuitous promise of God which establishes the payment of the sufferings of the righteous with eternal rewards. 5) The word 'operator' does not convey the meaning of an immediately meritorious cause. For when the Apostle writes in Rom.4:15: 'The law works wrath,' he does not wish to teach that the law is the cause of wrath, 'for did that command which was good bring death to me? Far be it!' Rom.7:13.

LV. 6) From Rom.8:13: 'If by the Spirit you will put to death the deeds of the flesh, you will live. When the mortification of the flesh is necessary for salvation as a condition and cause, and through it to have a relation to salvation itself, he uses first a conditional clause, then its antithesis; for a little before he had said: If you live according to the flesh, you will die, nor can it be doubted but that to live according to the flesh is to cause eternal death.' We reply: It is certain that when the reborn engage in concupiscence of the flesh, when they fall from penitence and practice wicked deeds against the conscience, then they fall from salvation. 2) But it still does not follow from this that good works are necessary for acquiring, earning or preserving salvation. 3) For neither by sins against the conscience is salvation lost (because if faith, seizing and possessing Christ, were insufficient for justice and salvation, then it would be necessary to furnish extra amounts of works to Him in this business); but because faith does not remain in those who reject penitence and indulge in sins. I Tim.1:19: 'Those who reject good conscience make shipwreck of their faith.' Col.3:5, sins against the conscience are listed, and it is added 'that on account of

these the wrath of God comes upon the sons of unbelief,' concerning which more will be said below. 4) Therefore the death of the flesh is required of the reborn, not as a merit and cause of salvation, but as the fruit of the Spirit and of faith lest salvation given to us on account of Christ be lost again. 5) To live according to the flesh and to mortify the actions of the flesh by the Spirit are not opposed to one another equally and on the same levels. A man can live according to the flesh by himself; but he cannot mortify the actions of the flesh except by the gift of the Holy Spirit; to live according to the flesh is completely evil; to mortify the actions of the flesh is pure and perfectly good, whence it is that to live according to the flesh merits death, but to mortify the actions of the flesh does not merit eternal life, which difference the Apostle himself shows in Rom.6, last verse: 'The wages of sin is death, but the gift of God is eternal life in Christ Jesus,' concerning which matter on the question of the merits of good works more will be said.

LVI. 7) From Rom.8:17,18: 'If we suffer so that we may be glorified, for I think that the sufferings of this time are not worthy of future glory; where the conditional clause indicates cause, and the reasoning applied from the excess of glory to sufferings shows that there is some power in the work of endurance for acquiring that glory.' We reply: 1) We use the same argument which we used for the last passage. The tolerance of suffering is not required as a causal, meritorious condition of salvation, but as a fruit of saving faith and part of that arrangement which God observes in the negotiation of our salvation. 2) For the Apostle teaches with these words from which foundation arises that glory of the sons of God which he asserts everywhere, that it is given by pure grace on account of Christ to believers in Him; but by this plan God elevates believers to that glory, because clearly

'they must enter into the heavenly kingdom through many tribulations,' Acts 14:22. 3) That excess of glory for afflictions clearly proves, that the endurance of the righteous is not the efficient, meritorious cause of salvation, since there is always a proportion between the cause and effect. 4) Therefore we invert Bellarmine's argument. For the collection of sufferings for glory and the excess of the one to the other does not mean that there is some power in the work of endurance for acquiring glory, but plainly denies that there is some proportion between these two, such as must certainly exist between the means and the effect, between the work and the merit. The Apostle grants the gracious payment for afflictions, but he excludes earned merit (*meritum de condigno*) with clear words.

LVII. From Rom.10:9: 'Belief of the heart is for justice but confession with the mouth is for salvation. We see in this passage that faith is not enough for salvation, which cannot be true and perfect in the heart unless external confession is applied.' We reply: 1) Bellarmine himself is forced to concede that external confession is not absolutely and singularly necessary, when he teaches the example of baptized infants, whom he argues to be saved by an infused condition of faith without external confession, bk. 1 on baptism, c. 11. 2) The Apostle in this passage by no means so distinguishes justice and salvation that he attributes the former to faith and the latter to works, or denies that true faith justifies and saves without works, since in this same passage he contrasts 'the doing of the law and the word of faith, the doing and believing;' i.e. he places in opposition faith and works with respect to the article of justification and he openly argues against the justice of works. 3) But he shows what is the nature and quality of that faith which pursues salvation, being certainly true, living and efficacious; moreover it is not a true and living faith which does not reveal itself in confession,

which is examined in the Apology of the Augsburg Confession. 4) Therefore the Apostle speaks 'about concrete faith' (as Luther calls it), that is he describes faith by its fruits, because a tree of faith, as it were, ought to germinate through the fruit of confession and invocation, Ps.116:10: 'I believed, even when I spoke.' II Cor.4:13: 'Having the same spirit of faith, we too believe even as we speak.' 5) We concede that faith in the heart is not true and whole if there is not present an external confession (as among adults and when the glory of God and the salvation of a neighbor demand it), but it still does not follow from it. Therefore confession is required for grasping, earning or preserving salvation; but only so far as it is required for witnessing to faith and salvation which is obtained through faith in Christ. For faith makes itself known through confession and shows that it is true and obtains salvation in Christ. 6) Therefore the phrase 'for salvation' does not indicate cause on account of which salvation is granted, but the plan of God by which he gradually completes our salvation and leads (us) to that final end; just as 'eternal life is called the end of sanctification,' Rom.6:22. Nevertheless it is and remains (χαρισμα) a gift, v.23. Whence some recognize a Hebraism in this phrase: confession with the mouth is done 'for salvation,' that is 'the confession of salvation.' 7) But if Bellarmine asserts in this sense that faith cannot be true and whole in the heart, unless exterior confession is present because the faith of the heart is formed by confession of the mouth and, as it were, enlivens and then borrows the power of salvation from confession, or even has a fellowship with it; we deny that in this sense faith without external confession is not whole, but we hold to such a relation between faith and confession as exists between cause and proper effect; for as 'faith is effective through love,' Gal.5:6, so also it is effective through confession. 8) Therefore incorrectly does Bellarmine

conclude from this passage that faith does not suffice for salvation. For although true faith is not without external confession, nevertheless confession itself is not an essential part of faith, nor does it justify and save with faith alone, but it arises from faith; therefore when confession is absent he thinks that faith is absent, or at least that it is not true and living.

9) Nor can their explication be disproved who interpret the word 'ὁμολογεῖσθαι' in the apostolic text to mean public and private meditation of the gospel; whether one teaches it publicly or repeats it to himself privately, in which sense it is used in Heb.3:1,4:14,10:23; for the Apostle is speaking about the word of grace to which faith corresponds, which word alone is in the heart of the believer and at the same time in the mouth of the confessor; namely, concerning our Lord Jesus Christ, having died for our sins and raised from the dead for our justification; which explication can easily be shown to agree in its scope and context. Nor is there any doubt that the Apostle has conformed his style to the writing of Moses in Deut.30, where, since mention had been made of both the heart and mouth, Paul wished to retain this expression as if to say that the doctrine of the gospel easily is and sounds in our hearts by sincere faith; and therefore it is not our task to learn it either by ascending to heaven, or descending to the abyss, or by sailing beyond the sea (Rom.10:6,7). See the analysis of this tenth chapter by Mentzero, tom. 1, Disp. Giss.

LVIII. 9) Mt.25:34 following: 'Come, oh blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food etc., where the added reasoning clearly shows that good works are in some way a cause of eternal salvation.' We reply: 1) That eternal life is never given to the elect as the merit of good works is clearly shown in this same passage. For first they are called 'blessed,' as in that

blessed word apprehended in Christ by faith; but not blessing themselves in their own works and confident in them. Gal.3:8: 'The Scripture foreseeing that God would justify the gentiles by faith, preached the gospel beforehand to Abraham, saying that all nations will be blessed in you,' v. 9: 'therefore those who are of the faith are blessed with faithful Abraham.' Then eternal life is given to them as heirs; therefore 'κληρονομησατε,' 'receive the inheritance,' not as a merit but as a paternal gift to be given to you as to sons of adoption by law; so sonship depends on faith as does the inheritance of the heavenly kingdom. Gal.3:26: 'You are all sons of God by faith in Christ.' Rom.8:17: 'If sons then also heirs.' Besides, that kingdom is said to be 'prepared for the elect from the foundation of the world,' and that 'the elect are in Christ before the foundation of the world was laid,' Eph.1:4; 'before they had done anything good or evil,' Rom.9:11. How then could it be promised by their works? That preparation of the eternal kingdom is nothing other than the predestination of men for eternal life. So that predestination is certainly not made on account of works, as we show in this passage. Therefore neither does the possession itself depend upon works. Finally the elect marvel at the huge abundance of the reward and they declare with simple heart that they do not deserve such mercy because they do not think that their works are worthy of such great payment. But if in this life they had believed that their works were deserving of eternal life (ex condigno) and had done them for the end and intent of earning salvation, neither would they have displayed such wonder. When the end corresponds to the intent, it surely does not depend on it except for the expectation. Here it must be stated that the analogy of faith teaches 'that eternal life is a gift,' Rom.6:23; 'by grace are we saved, not of works, lest anyone should boast,' Eph.2:9. We add the appropriate passage from II Tim.1:16,17,18 where the Apostle prays

thus: 'May the Lord grant mercy to the family of Onisephorus, for he refreshed me' (gave me food to eat, water to drink etc.) 'he was not ashamed of my chains' (I was in prison and he visited me), 'may the Lord grant him to find mercy from the Lord on that day, and for which he ministered to many Ephesians, you know well, Timothy.' Therefore those who have done works of mercy enumerated by Christ will find mercy or grace on that day because they are saved 'by grace not from works,' Rom.11:6. 2) Therefore these are prompted by Christ not as 'ποιητικά,' as efficient causes of eternal life, but as 'συμμεντικά,' as witness and fruit by which the righteous truly declare that they are in the number of the elect and of true believers. Christ had already expressed the cause of eternal life as the gracious mercy of God, who chose us in Christ and adopted us in sonship, therefore he sets forth undoubted evidences of that election and sonship as the works of love 'through which true faith is efficacious,' Gal.5:6. That judgment will be made visible and public in the most august sight of men and of angels, although now faith in Christ is hidden, nor can it be seen except in works. So they are done as undoubted witnesses proving the justice of faith. (Concluding section omitted.)

LIX. James 1:25: 'But he who looks to the perfect law of liberty, and perseveres in it, being no hearer that forgets, but a doer that acts, he shall be blessed in his doing. But how do I seek after this as a blessed man in his own action, if the deeds have no relation to blessedness, but only appear hateful in his own presence? Add to this what the Apostle says in chapter 2: 'What does it profit, my brothers, if a man says he has faith, but has no works? Can his faith save him?'' We reply: From what has been said before we have shed enough light on this exposition in the tract on justification, paragraph 158. In the passage just before this, the law of liberty is accepted by James, having been brought to light divinely as a universal doctrine of

heaven, which in v. 22-23 of this chapter he calls by the general term 'word.' However, 'the perfect law,' since it holds perfectly the way of salvation, is called 'the law of liberty,' since the Spirit of Christ by the preaching of the gospel (which is the other part of the doctrine of heaven given to believers) brings it about that sinners freed from slavery will show spontaneous obedience to the law; Rom.8:2, 'the law of the Spirit of life in Christ has freed me from sin and death.' He is said to remain in it, who receives the word of the gospel with a faithful heart and lives righteously by the rules of the law; as Christ says Jn.8:31, 'If you continue in my Word, you shall be my disciples indeed.' When the doer of a deed is pronounced blessed in his deed, this is opposed to the bare hearing; and it is taught that blessedness is set in motion, not just in the hearing or by bare 'knowledge;' for thus we have the words of the Apostle, v. 22: 'Be doers of the Word, not hearers only, deceiving yourselves,' v. 23: 'for if anyone is a hearer of the word and not a doer, he is like a man who looks at his face in a mirror,' etc., v. 25: 'but he who looks into the perfect law of liberty and remains in it, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.' Therefore nothing else can be elicited from this writing of James except that the righteous should believe the gospel and witness to their faith by doing the works prescribed by the rules of the law. Therefore good works do not have the relationship to the blessedness of a man of cause and effect, but are joined to a blessed man as to a subject.

IX. A fourth class of arguments by which he would prove the necessity of works for salvation, Bellarmine seeks from traditional church teaching, where first he compares our doctrine with the most wretched heresies of the Simonians and Eunemians, with which calumny we have dealt in paragraph 44. Then he offers various writings of the Fathers, by which they would deny that

faith suffices for salvation unless it be joined with works. We reply: 1) Whenever the Fathers deny that faith suffices without works they are referring either to heretical and false faith or to a dead and empty one, either to mere historical knowledge or to a confession without faith; but when we speak with the Apostle 'that men are justified by faith without works of the law,' we understand faith to be true and living, which is effective through love and every kind of good work, even though it may not be acceptable for the act of justification. 2) When the Fathers urge that faith and good works be joined, by no means do they wish that faith and good works should be used in the same way for justice and salvation (whose opposite stands in these words which are in agreement with our teaching, that by faith alone man is justified and saved), but they describe the nature of true faith which neither can nor ought to be separated from good works as its proper and necessary fruits. 3) Therefore the one states that good works are necessary, the other that they are necessary for salvation. By no means do we teach that the performance and perseverance of acts of love is of no benefit to believers whatever (as Bellarmine so impudently charges against us in this chapter), but we deny with diverse words that true faith stands beside sins against the conscience, and we say that it is joined with good works by an indivisible bond. Therefore we say that the necessary desire of good works is to be advocated again and again for the many reasons enumerated above, especially so that the article on justification might stand complete. 4) If the Fathers speak somewhat too zealously about good works of the righteous, as we know to be the fact in their homilies to the people when they saw that the desire for good works was growing lax, then they justly urged the necessity of good works and the constant connection of them with faith, but they also rhetorically extolled them with immoderate praises. Bellarmine recognizes this with his

own words, bk. 2 on grace and freedom of the will, c. 14, resp. to 3: 'The Fathers, when they addressed the people, said those things which seemed more useful for arousing men to good works.'

LXI. The fifth class of arguments is found in a kind of syllogism which Bellarmine forms in this way: 'If faith alone saves and works are not necessary except in regard to the present as fruits and signs of faith, it would follow that faith can save even though it be lacking of every good work and be joined to all vices and sins. The consequence is false, therefore so is the antecedent.' We reply: We have cast down sophistries of this kind in the tract on justification, paragraph 142. Nevertheless let us see what Bellarmine uses in this passage for drawing the connection between these words which we say to be most false: 'Works' (he says) 'are not required in the act of saving unless by accident, for they themselves have no power to save, nor do they add or subtract power from faith which it has for saving, as our adversaries contend; therefore it would save only by bearing all good works.' We reply: this stinking sophistry, totally groundless and devious, proceeds from the false hypothesis that faith can be true without works or even with evil deeds; that is, joined with sins against the conscience, the opposite of which we show in this passage most clearly. We attribute to faith a two-fold power, one formal which looks at Christ whom it apprehends, holds and possesses; for this power works are of no benefit to faith but faith alone acts in it; and the other, effective which looks to our neighbor on which depend love and works of every kind. Therefore although faith alone justifies and saves, yet never is it alone, that is, separated from good works. On the other hand although true faith may not be separated from good works, yet by no means does it follow from this that only with good works does it justify and save; for many things are simultaneous, yet which do not

meet in producing the same effect, as has already been shown by a number of examples above. Therefore because Bellarmine reasons 'that good works have no power of saving nor do they add to or detract from faith, therefore faith only saves by doing good works,' this is a mistake against the laws of true logic, since the consequence concludes more than the antecedent allows; for it only follows that good works do not justify and save at the same time with faith, but this is to be left only to faith. By no means can it be inferred that faith only saves by doing good works, since by doing or negating good works faith itself is produced or negated; for such a faith is a dead and empty likeness, it is a corpse of a faith, not a true and living faith. 'But,' says Bellarmine, 'it is sufficient to state a hypothetical proposition, that faith can be understood without good works and can be separated from them, if not in reality, at least by reason, which the adversaries cannot deny.' We reply: That abstract 'Dianoëtica' does not change the nature of the matter, but it seizes upon distinct conceptions which between themselves are and remain in perpetual union; therefore by no means can it be inferred that faith really lacking in all good works is and remains true faith; therefore it also cannot be inferred from this that faith really lacking in all good works justifies and saves. Faith can be considered without works, but it cannot exist; but if it does not exist without works, then surely no effect can be attributed to it, for no effects are a non-entity. So fire and heat can be separated by reason, yet they are always joined in reality; and even the Scholastics argue that the power of making heat is not separated from fire even by divine power, as is noted by Bellarmine; so also faith and works cannot be separated by reason (or as we might more correctly say, 'distinguished'), but they always are and remain joined, for by faith Christ lives in our hearts, and where Christ is, how can good works be exiled from there? Yet

it must be noted that interior renewal and sanctification are perceived by exterior good works; for Bellarmine himself concedes that external good works are sometimes absent from faith and the justified, as we saw in paragraph 47. Something is said 'to be present by accident' in two ways. In one way, that it can be present or absent indiscriminately; in the other, that it is present not immediately but on account of something else. In the first way the consequence of Bellarmine is conceded, in which manner, for example, erudition is present in a descendant by accident. But good works cannot be included in this arrangement unless the hypothesis itself is destroyed, which posits the necessity of the present. In the other way, some things can be present and absent, but not everything, even though works may be present by accident in a proposed matter, that is by something else, yet they are necessary to that very thing by which they are present. Thus, a descendant of Isaac, even as he was a rational man, must also be rational. But reason is necessary to this descendant less by accident than by something else. For reason is not present in a descendant by itself but by the nature of descent itself, but it is still necessary for this descendant.

ENDNOTES

¹Robert Preus, The Theology of Post-Reformation Lutheranism (St. Louis: Concordia Publishing House, 1970), p. 52.

²Erwin Lueker, ed., Lutheran Cyclopedia (St. Louis: Concordia Publishing House, 1975), p. 329.

³Preus, Theology, p. 52.

⁴Robert Scharlemann, Thomas Aquinas and John Gerhard (New Haven: Yale University Press, 1964), p. 4.

⁵Preus, Theology, p. 132.

⁶Scharlemann, Gerhard, p. 30.

⁷Ibid., p. 23.

⁸Ibid., p. 24.

⁹Ibid., p. 36.

¹⁰Ibid., p. 152.

¹¹Ibid., p. 171.

¹²Ibid., p. 186.

¹³Ibid., p. 192.

¹⁴Ibid., p. 198.

¹⁵Richard McKeon, ed., The Basic Works of Aristotle (New York: Random House, 1941), p. 874.

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