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On the Necessity of Good Works

I. Although the question of the Necessity of Good Works seems less necessary, especially in the light of the Gospel, which tends to recommend nothing else more earnestly than the zeal of Sanctification and good Works. It renders it necessary, however, both for the Epicureans and the Libertines, whose license is too wild in the present age, who, turning the grace of God into ἀσέλγειαν [licentiousness]. Then there is the Antinomian insanity, denying the [OT] Law has any right upon the faithful after it has once been abrogated; and finally, the Pontiffs of our times, who, extending the necessity of Works further than it should, wrongly relate it to the merit of Justification and Salvation. And therefore, they [Pope's apologists] write a serious, but most falsified and unjust accusation against us, as if we absolutely denied the need for good works, and that our doctrine, under the pretext of grace, extinguished piety and loosened the reins of all sins.

II. IN THIS SIN IS EXCESS OR DEFICIENCY

So that we may know what course we should take in this section, we must first observe that sin was here once upon a time and that sin is still being committed today, and it is in *Excess* and in *Deficiency* we meet these two equally dangerous rocks, Epicureanism and Pharisaism. One is the altar of those who recognize no need for works; The other altar is the fact of those who urge too much. In the first place, the Epicureans and Simonians, named for Simon the Magus, who denied the necessity of good works, taught that the faithful should not pay attention to the Divine Law, nor take care of what precepts or omissions there were, but were free to do what they pleased, and so they introduced the indecency of manners and any outrageous license to act, as Augustine observes *On Heresies*, and Theodoret, book 1, *The heresy of Simon*. Which error they recalled from Orcus in the last times, though another in the end of Libertines and Antinomians who established that good works were not necessary, but ἀδιαφόρα [without regard to] they ignominiously attacked the proposition about the necessity of good works, as Sleiden's *History* relates, book 9. But they ran into another rock after the

Pharisees who were in the time of the Apostles: the Pseudo-Apostles, who, trying to make a fatal mixture of Moses and Christ, the Law with the Gospel, and works with faith in the business of Justification, insisted on the observance of the Law and Circumcision, and so they believed that good works were necessary to earn salvation, as Luke reports in Acts 15:1. In whose footsteps are these days pressed by the Pontiffs, who, as they do meritorious works, press and demand their necessity to earn salvation and preserve it by merit. Thus, the Devil, as he usually does in several other Heads of doctrine, tried to corrupt this primary Head of Salvation in a twofold way, by conjoining that which is divided and dividing that which is conjoined. For in the matter of justification he endeavors to unite faith and works which God has separated, and in sanctification he endeavors to tear away works from faith which God has joined together.

III. THE ORTHODOX [PROTESTANT REFORMED] OPINION

Between these two extremes, the Orthodox hold a middle ground, who, indeed, insist on the necessity of good works against the Antinomians and the Libertines,

but constantly deny their merit against the Pontiffs. They argue that it is necessary to acquire salvation because without holiness no one will see God, Heb. 12:14, but they do not want to acknowledge that it is necessary to obtain it because we are saved by grace and not by works, Eph. 2:8. They admit that Works have multiple σχέσιν [divisions] and relations to life as the means to the end of the journey of the battle toward victory in receiving the crown of victory and the duty of labor to gain the free reward. But they cannot admit that it has a relation of merit and causality to their adversaries because they agree with Bernard that the *way to reign* is not the *cause of reigning*. It must be admitted, however, that even among Evangelicals themselves there is some difference of opinion concerning the necessity of good works for salvation, whether good works can be said to be necessary for salvation. For when, in the last century, the Popes in Germany saw that the doctrine of Justification by faith alone could not be simultaneously overthrown at once, they began to insidiously insist on this proposition that good works are necessary for salvation in the *Interim formula* (which under the guise of

Conciliation and Ecclesiastical Peace they tried to impose on the Protestants, but actually contributed to a purer Corrupting religion as the contemporary Syncretists do) and indeed, under this famous pretext that Epicureanism should not be introduced into the Church. But in truth, the doctrine of Justification was gradually overthrown when many did not immediately notice what a fraud the proposition was, and among them was also Melanchthon, who, however, later rejected that phrase as less beneficial and dangerous, as is evident from the Acts of the Colloquy of Worms held in 1557. The same dispute was afterwards raised between the theologians of Wittenburg and Jena for a long time and in different ways, and both sides argued over the admissibility of the proposition, but despite the objections of the latter, it was finally composed in the book of Concord. And in this meeting, it was decided 'new obedience or good works, internal and external, are necessary for those who believe and are converted to God.' Among the Reformed there are those who simply do not want to say that good works are necessary for salvation, without a guarantee that phrase not be interpreted in the Pontifical sense. As

if, of course, good works were said to be necessary to bring about or procure salvation, as Pareus in Bellarmine, book 4, *On Justification*, chap. 1, et John Davenant, *On Justification*, chap. 31. Others, on the other hand, are of the opinion that the proposition can simply be retained, and that no scandalous matter should be found in it, if it is properly explained. But there is much danger and offense if anyone denies it or shrinks back from saying it; to whom we will also easily approach. Whatever this disagreement may be, it is easy to gather from both that this disagreement is in words and phrases rather than in reality, for in the confession it is stated that works are so necessary to us that no one can be saved without them, although they contribute nothing to salvation, either to effect or to acquire, which has already been demonstrated by us.

IV. THE NATURE OF THE CONTROVERSY EXPOUNDED

In order that the truth of the Orthodox opinion may be held more clearly, certain distinctions regarding *Necessity* must be made in advance, which must be carefully attended to here. The *Necessity of presence* is one such distinction, according to which good works are

said to be so necessary that salvation cannot be obtained without them. On the other hand, there is another *Necessity for efficient power*, according to which they must not only be faithful in maintaining good works, but also in working and effecting salvation. Another is the *Necessity of the means* by which good works are determined to be the necessary means to the possession of salvation. There is another *Necessity of merit*, by which a meritorious strength is also given to them to acquire it. Another *Necessity of connection* and dependence, whereby good Works are said to necessarily precede and be connected, drawing after them life and salvation. Yet another is the *Necessity of causality*, according to which works have a reason for salvation, which either earn it or produce it. We hold against the Libertines that good works are necessary in the former sense, but we deny the latter against the Pontiffs. And now we undertake to deal distinctly with the former.

V. GOOD WORKS ARE NECESSARY BY THE NECESSITY OF THE COMMANDMENT

Since Necessity is generally established twofold due to the nature of the things that are to be performed,

another is called the *precept*, which is based on the will of the person giving the precept, as was the necessary observance of the Ceremonies under the Old Testament and the necessary use of Baptism in the New Testament. But there is another medium which does not depend only on the will of the Legislator, but which has its foundation in the nature of the things themselves and in their mutual relation and connection with each other: How faith is said to be necessary for salvation, not only because God so commands, but also because the connection between faith and salvation is so close that it is impossible to obtain salvation without faith. In both ways we understand that good works are necessary for the salvation of all believers, and that they are necessary commandments because they are commanded by God and are owed by man; and by the necessity of a medium, because they are bound together by an inseparable connection with salvation. And to speak of the necessity of the precept first, Scripture enjoins it throughout while commanding the faithful to practice Good Works with the zeal for sanctification. "This is the will of God," Paul says in 1 Thess. 43, "your sanctification; that each may

possess his vessel in sanctity and honor." Thus Christ, Matt. 5:16, "Let your light shine before others," and John 13:34, "A new commandment I give you, that you love one another," and 1 John 3:23, "And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another." Nor do the most powerful exhortations of the Prophets and Apostles to piety and sanctity look to any other than to teach that God does not grant everyone license to live at his own discretion, but that the exercise of good works is prescribed as most just and most salutary. To which also belongs the word *Debt*, which is attributed to the faithful when they are called *Debtors*, Romans 8:12 and 13:7-8, and Luke 17:10. For they could not be called Debtors except for the necessity of obedience imposed upon them by God's prescription.

VI. A TWOFOLD DEBT: LEGAL AND EVANGELICAL

Moreover, a twofold debt must be distinguished here, one Legal and the other Evangelical. Legal or perfect obedience to the Law required for the acquisition of life is the sense in which Paul calls the Law Handwritten, Col. 2:14, because in that obedience due to God, to which we

are bound, is sanctification. Thus, Adam was a debtor, and as many as remain under the covenant of Works, Gal. 5:3, "Every man who lets himself be circumcised is obliged to obey the whole Law." Or Punishment, that is, by reason of the curse which the transgressors of the Law must bear; hence Sinners who are guilty before God are called ὀφειλεται [debtors], Matt. 18:34, and sins are called debts in the Lord's Prayer, Matt. 6. Not that we owe them to God, though we owe nothing less; which is the reason why sins unto death are truly meritorious, because they are clearly deserved; but rather we are debtors by reason of the consequent punishment, because the sinner is bound to it by the order of justice; nor can he escape without paying that debt sooner. The faithful have been freed from both debts by Christ, who, by fulfilling the Law for them, both as to obedience and as to punishment, freed them from the guilt of death and acquired for them the right to life, Romans 8:1, 3; Gal. 3:13. But in addition to this legal debt, there is an evangelical debt from which the faithful can never be freed; Of course, the debt of new obedience to which all

those born again from the Law of Christ are bound, Rom. 8:12.

VI. But it is not only because they have the Necessity of Precepts for that good works are urged, but because they also have the multiple Necessity of the Means. For the bond by which man is bound to them is so tight that he is bound to them everywhere always and cannot be freed from them in any state: either of a sin nature, or a state of grace. And of course, if no other right belongs to God concerning man than that of the Creator and Preserver, who will not recognize that the obedience and worship that he is bound to render to his Lord most just and necessary? For as man has all things from God, so God refers all things back to Himself. And if man depends on God in his genus of *Being*, which is necessary and indispensable regarding the production and preservation of life, so man must also depend on Him in the genus of *Morals*, as regards obedience and sanctity of life. But this bond becomes much stronger if we look at the *σχέσιν* [state] of Redemption. For by his Faith he obtains far more plentiful and greater benefits. Thus, he binds himself far more closely to his Redeemer, unless he

wants to run towards the most terrible vice of ingratitude.

VIII. GOD'S REASONING CONCERNS NEIGHBOR AND OURSELVES

Hence, the manifold necessity of Works arises.; first in respect to illustrate the glory of *God*, Matt. 5:16; and then with regard to one's *Neighbor*, to provide for his edification, 1 Peter 3:1, Phil. 2:15, Titus 2:7; and also in respect of the *Believer* himself, for securing his salvation, Phil. 2:12-13, as well to confirm his Calling and Election, 2 Peter 1:10. For it is to these three things that Paul refers the whole Christian life: Titus 2:12, that we may live σωφρόνως δικαίως καὶ εὐσεβῶς {soberly, righteously and godly}, soberly and temperately with respect to *Ourselves*, righteously with respect to our *Neighbor*, and piously with respect to *God*. But in order that the reason for this Necessity may be more distinctly perceived, various σχέσεις [relationships] must be considered, and the relations under which the Faithful may be looked upon. For wherever he turns he finds innumerable incentives to sanctity; whether he looks back to the *covenant of Grace* into which he was received; or to the

God to whom he gave his name in Baptism; or to the *Gospel* which is proposed to him to be believed; or to the *Faith* which he professes; or to the *Grace* which he already enjoys; or to the *Glory* which he still hopes for: There is nothing that does not lead to the need for good works in many ways.

IX. THE COVENANT OF GRACE REQUIRES GOOD WORKS

First, the Covenant of Grace demonstrates this most clearly, for it is known that it necessarily contains two parts: a *Promise* on the part of God and an *Office stipulated* on the part of man. As God Himself promises that He will be our God, He certainly also wants us to be His people, guaranteeing favor and protection in every way. Thus, He demands all manner of worship and obedience. And so that He would not deny us anything needed for our salvation, He took an oath declaring His holiness [thus, never to break His promises]. Likewise, He also demands that we refuse nothing required of ourselves, but that we devote ourselves entirely to His glory by walking in His precepts. "I will be their God, and they shall be my people," Lev. 26:12, Jer. 31:33. Indeed, I admit that God's kindness is so great that He does not so

much demand these duties from us as if they were due, but also promises them as benefits. This is the privilege of the New Covenant, in which God not only deals with what is His own, but also ours, and so demands faith that He also gives to us, Phil. 1:29. He so requires fear of Himself and reverence that He instills it in our hearts as well, so that we may never depart from Him, Jer. 32:40. True, this does not prevent the Faithful from being bound to the execution of his duty; nay, these are so closely and indissolubly joined to each other by a bond so that nothing can be promised on the part of God unless a man fulfills the proposed condition on his own part, and no one can ever promise himself the grace of God, except falsely, who has not discovered in himself the faith and repentance which it demands. May God, therefore, present to us the promise of the Covenant in the Word and Sacraments and show us most truly and sincerely what is pleasing to Him. For He has determined to give grace [of salvation] to those who believe and repent, although this promise is always conditioned, however indiscriminately proposed and offered to men, yet it should be considered only to look upon those who

have had the condition under which the matter itself is proposed, to whom He Himself has decided to give it, who alone can give it: the Elect and Faithful. Hence, it follows the Covenant of Grace can have no place in men unless they have the power and calling of God to endeavor to fulfill the office which God requires of them by practicing and exercising good works and repentance.

X. THE THREE PERSONS OF THE TRINITY

Furthermore, since obedience is required in the Covenant of Grace, obedience is also required of the Triune God, the Father, the Son, and the Holy Spirit, just as it regards the Faithful who press on to maintain good works. For the individual Persons of the Trinity have a special *σχέσιν* [relationship]. First, the Economy of Salvation by the *Father* who has chosen us from eternity and has taken us into His family; The second, of the *Redeemer*, who redeems us in time and recruits us into a special people and members of His mystical Body. Thirdly, the *Paraclete* who sanctifies us and consecrates us in the Temple by applying the Grace intended for us by the Father and acquired by the Son. Thus, our worship must be limited to three Persons, that we may worship

and worship the Father and the Son, 1 Peter 1:15-16, Eph. 5:1, Mal. 1:6; That we may follow in the steps of the Redeemer, 1 Peter 2:24, and we may truly render the people περιούσιον ζηλωτὴν καλῶν ἔργων [specially chosen zealous of good works], Titus 2:14. That we may diligently worship the Paraclete who dwells in us and must never be grieved, Eph. 4:30, nor let His Temple be defiled by any filth, 1 Cor. 6:19. In one word, let us live worthy as the Sons of God, Brothers and Members of Christ and the Temple of the Holy Spirit. How else shall we be able to cry out to God the Father if we do not desire to render our best filial obedience to Him, Mal. 1:6? Or do we become Christ's disciples if we do not obey His commandments and live the life of Christ, John 14:15, 1 John 2:3, Romans 8:9? Or should the Holy Spirit in you be called Sacred when not walking according to the Spirit, Gal. 5:25? But our conformity to Him is especially required for communion with Christ our head, who intercedes for us, to which we are predestined, Romans 8:30. That we may be Christians, not only in name and profession, but in life and character, walking as He walked, 1 John 2:6, and that Christ Himself may live in us,

Gal. 2:20, and for the threefold office to which He has consecrated us with His heavenly anointing. May He produce and accomplish in us a resemblance to Christ, by appointing:

- Prophets who will proclaim His name and virtues, 1 Peter 2:9;
- Priests who offer their bodies as a living and holy sacrifice to him, Romans 12:1;
- and Kings who exercise control over the [carnal] world and their own [fleshly] desires, Rev 1:6 and 5:10.

XI. THE GOSPEL

Thirdly, the very character of the Gospel presented to us confirms this even more clearly. For since the doctrine is not only Theoretical, feeding the mind with empty speculation, but practical, which corrects the will and impels to the practice of good, and therefore, "Truth according to godliness and the Mystery of godliness," [Titus 1:1], 1 Tim. 3:16. Who does not see that no one can seriously embrace it who is not obliged to walk with dignity? So that with Charity, Knowledge, Worship, and Wisdom, which renders us learned; Religion, which

makes us good and pious, are in an inseparable bond, that we may be powerful λογῶ καὶ ἐργῶ [with our words and work], and not only know what to believe, but also to fulfill what should be done. "If you know these things, blessed are you if you do them," John 13:17. To which belong the golden words of Lactantius, book 1, chap. 1, who describes the saving knowledge which the Gospel presents to us in this way: "So that no religion is to be received without wisdom, and no wisdom is to be proved without religion." And book 7, chap. 4, "Religion cannot be separated from wisdom, nor can wisdom be separated from religion, because it is the same God, who must be understood for the things of wisdom and honored for the things of religion." Just as God in Christ, who is the object of the Gospel, is the first Truth and the highest Good, so He must be grasped and known by faith as the first Truth, and through Love worshiped, esteemed and revered as the highest Good. And for this reason, the Gospel is often frequently referred to under the name of the Law, as "the Law of faith," Rom. 3:27; "The law of the Spirit of life," Rom. 8:2; "The royal law of liberty," James 1:25; "The law of Christ," 1 Cor. 9:21. This is not so much

by μιμησίν [imitation] alluding to the mind of the Jews, because the Gospel truly and completely guarantees us what they wrongly and falsely sought in the Jewish Law, for example, Justification and Salvation, but rather it is not unusual for the Holy Spirit to give the names of things to that which men attribute efficacy and great value to those that are *truly* efficacious and also costly. But also, precisely because the Gospel also has its own Law that is indeed sweeter than the rigid and inexorable Law of Moses. But the [Gospel] Law still binds man to obedience. Christ's yoke is light, but it is still a yoke that we are bound to bear, Matt. 11:29. Hence Paul, Gal. 2:19, "Through the Law I am dead to the Law," through the Law of Christ, dead to the Law of Moses, and through the Gospel, dead to the Law; and Romans 8:2, "The Law of the Spirit of life," is said to "deliver us from the Law of sin and death," because the Gospel, which is the ministry of the Spirit and the Word of life, liberates us from the Law of Moses, which aims at stimulating sin and increasing death to sinners. Therefore, although we have been freed from the Law through Christ, we are no longer under the Law, but under grace; We must not, therefore,

choose to live lawless, but to be under the Law of Christ. "As free," says Peter in the 1st Epistle, 2:16, "but as servants of God," because having been freed from sin we have become servants of righteousness, Romans 6:18, so that slavery has not been completely removed, but the slavery of sin has only been changed into the slavery of grace, and the devil's iron yoke into the sweet yoke of Christ.

XII. THE NATURE OF FAITH

Fourthly, the nature of Faith draws after it the same necessity of Works. For when the Holy Spirit testifies that it is united with Love by an indissoluble bond, and that it cannot be true except through love ἐνεργουμένη [working], Gal. 5:6. Indeed, James had expressly asserted faith was dead without Works. After all, who will be able to boast about faith if it is not packed with good Works? It is a tree which must not be without fruit, and a spring of water which cannot but pour out streams from itself. Indeed, I admit that faith and works in the business of Justification are so diametrically opposed to each other that they are completely inconsistent; hence, the opposition of faith and works is often urged by the

Apostle. But does this not prevent the justified from meeting one another in their roles which conspire, in the most pleasant way, to promote and complete sanctification? He who is satisfied with the profession of faith alone is not at all concerned about works, as the Libertines did in the time of James, who misinterpreted the words of Paul, who insisted on faith alone for the justification of sanctification and neglected the study of good works; which they would not have done if they had observed that the same faith which is the instrument of Justification is also the beginning and root of Sanctification by which hearts must be purified, Acts 15:9.

XIII. GOD'S BENEFITS

Finally, all the benefits of God tend to this, whether the past which has already been conferred on us, or the future which is yet to be conferred, whether the grace we enjoy, or the glory we hope for. Why are they given to us or promised to us except to promote the work of Sanctification in us and to be the most effective motives for our obedience to God? And of course, as a twin *σχέσιν* [relationship] our works can cover both, with

respect to the past and with respect to the future. The former are the seals and guaranty of the preceding grace, Eph. 4:30, 2 Tim. 2:19; to the latter are the earnest money and first fruits of consequent glory, Eph. 1:14, Romans 8:23. They are the fruits of Election which proceeded from eternity, Eph. 1:4, by which He is known and confirmed in us by the latter, 2 Peter 1:10; and the seeds of glorification which will follow forever, Gal. 6:7-8. And as well as Bernard, *On Grace and Free Will*, "they [works] are the seedbeds of Hope, stimulating Love, hidden indications of Predestination, foretelling of future happiness, the way of the kingdom, but not the cause of the reign." Nor will this be obscure to the one who weighs the details of God's benefits. For what does the eternal Election of God, by which we are destined for salvation from the common mass of human sinners to salvation, provide for unless it is our Sanctification? Paul says in Eph. 1:4, "Chosen in Christ to be holy;" 2 Thess. 2:13, "God has chosen you from the beginning to salvation through sanctification of the Spirit and belief in the truth." What is the *Redemption* of Christ? Except for this very thing, that "being delivered from our enemies,

we worship him ἀφοβῶς [fearlessly] in holiness and righteousness all the days of our lives," Luke 1:74, and that we may glorify Him both in body and soul which He has redeemed, 1 Cor. 6:20. What is His *Call*? Unless we are holy as He who calls us is holy, 1 Peter 1:18, and let us preach the vicissitudes of Him who called us out of darkness into His wonderful light, 1 Peter 2:19. To what purpose is *Justification*? Unless we are freed from the guilt of sin, inner forgiveness [is impossible] in the world to come. "We can worship You because of your forgiveness," Psalm 130:4; "He speaks peace to his people, but let them not turn to folly," Psalm 85:8. Hence, these two benefits are so connected that he who does not keep both has neither, and no one is justified who is not immediately sanctified, as Christ, who became our righteousness is also our sanctification, 1 Cor. 1:30. "He came by water and blood," 1 John 5:6: with blood to atone and with water to cleanse, which two, under the Old Testament, were the means of atonement and purification. To which He was alluded to on the Cross, while blood and water flowed from His side, John 19:34, to indicate His two chief benefits: justification in blood

and sanctification in water. To what end does *Regeneration* aim? Any man in Christ is a new man, a new creation, 2 Cor. 5:17. "Let us no longer walk in the oldness of the letter but in the newness of the Spirit," Romans 7:6 and 6:14. The One who appeared to us speaking the Word of Grace was not spoken for the purpose of abusing it as a license to sin, and thus causing sin to abound so that it overflows, but rather "denying ungodliness and worldly lusts, we may live soberly righteous and godly," Titus 2:12.

XIV. The same is said with no less certainty of the *Glory* and salvation which are reserved for us in the heavens, since good works are, according to Him, like *Means* to the end, John 3:5, Luke 13:3, Matt. 5:8; *Ways* to the Goal, Eph. 2:10, Phil. 3:14; *Battles* for the Victory, 1 Tim. 6; 2 Tim. 2:3-4; *Work* is rewarded, Matt. 20:1-2; *Sowing* leads to Harvest, Gal. 6:7-8, and of the *First Fruits* which groan, Romans 8:23. How could either the End be obtained without the Means or the Goal being reached, if we do not follow the path leading to it. Or else Victoria and Corrona [?] will be brought back, unless we fight a good fight; or receive gratuitous wages, unless we work in the

Lord's field and vineyard; or the harvest to be gathered in the heavens, unless we have planted the seed on the earth, or the grain to be possessed, if we have not had the first Fruits? Hence, the Scriptures often insist on the active necessity of good things, in order that salvation may not be acquired by the right which Christ alone has made, but to be attained and possessed by the fact that without holiness no one will see God, Heb. 12:14, and nothing unclean and defiled can enter the holy city, Rev. 21:27; "For without are dogs, idolators and liars," Rev. 22:15. Finally, while holiness is the most important part of happiness, just as in God το αγιον και το μακαριον [the holy and the blessed] are most closely joined, here salvation must begin by grace before it is consummated by glory. Nay, let grace be nothing but glory begun, and glory grace consummated. Who does not see they mutually follow each other? And that no one can obtain the completion and crown of Salvation in heaven through glorification who has not laid its foundation on earth through sanctification and the pursuit of piety?

XV. But here Antinomians are in vain, in order to alleviate the necessity of good works they have assembled various

places in which we are no longer under the law, but are said to be under grace, Romans 6:14 and 7:4. For it is one thing not to be under the Law, as was Adam under the Covenant [of Works] to obtain life by obedience; But it is another thing to be under the Law as under the Rule of Life composed of pious and holy manners. It is one thing to be under the Law which is opposed to the Gospel regarding the command of perfect obedience and the terrible curse which is intended for sinners. So, it is one thing to be under [Old Testament] Law in so far as objection to it, and quite another to be under [New Testament Law] in terms of subjection to it in regard to its sweet and pleasant correction. In the former sense we are no longer under the Law, from whose rule and yoke Christ has freed us, but in the latter sense we are still bound by it. For the same Law which prescribed duty and obedience to Adam in the old Covenant still remains under the new and can never be abrogated, although the purpose of both is different. Indeed, in that Covenant man had to do this to live, to acquire life under that Law. In this Covenant he lives because of his possession [of Christ] and the testimony of his grateful heart.

XVI. Nor do the words of Paul refer to another [Law], 1 Tim. 1:9, when he says, "The Law is not made for a righteous man." Nor is this simply and absolutely to be understood as if the faithful were chosen to be completely under grace, otherwise it would be in vain the Apostle had elsewhere prescribed the Law of faith and love to us. Moreover, in this place [verse 5] he would have incorrectly said that the end of the commandment is love from a pure heart and a good conscience and faith ἀνυποκρίτου [sincere], and verse 8, "The Law is good if used lawfully." But this is what is said, namely, on account of the severity of the threats and curses which he directs at the contumacious and rebellious, who, with no care for righteousness, may at least be touched by some fear of punishment which they hear will befall them. But the faithful who no longer have the Spirit of slavery to fear, but the Spirit of adoption and freedom, and who, like willing people, Psalm 110:3, are driven to duty by the love of virtue and voluntarily, not by fear of punishment. They are no longer subject to that harsh and inexorable mistress, but they follow the royal Law of liberty and arrange their lives according to its rule.

XVII. Even here Christian Liberty is wrongly challenged, as if it excluded the necessity of good works. For the freedom of the Spirit is one thing, but the license of the flesh is another. This, indeed, is *αυστάτος* [inconsistent] with good works. But that is not the case when true freedom is based on the practice of piety and the worship of God, for to serve God is to reign. And so, the liberty of Christ freed us from the yoke of the curse of the Law, from the tyranny of the Devil, from slavery to sin. But it does not exempt us from the necessity of rendering obedience to God; in fact, it tightens the bond of our obedience the more strongly we are bound to God. And that freedom from sin necessarily brings about the slavery of grace, just as the slavery of sin previously brought freedom from grace behind it. "You have been freed from sin and become slaves of righteousness," Romans 6:18. Whence elsewhere Paul is wont to distinguish Christian liberty so carefully from the license of the flesh of the wicked, Gal. 5:13, "ye have been called unto liberty; only use not liberty for an occasion to the flesh," and 1 Peter 2:16, "As free, and not using your

liberty for a cloak of maliciousness, but as the servants of God."

XVIII. From this discussion we have undertaken to prove how good works are necessary for the salvation of all believers. It is true that because our adversaries are wont to cry out that we give with one hand and take away with the other, establishing those things which lessen and overthrow this necessity, these slanders and grossest lies must now be narrowed to a few. Bellarmine tries to collect the various foundations of calumny, book 4, *On Justification*, chap. 4-6. First, he asks about the common dogma that we protect: That all the works of the righteous are by their nature mortal sins, from which he concludes that if the works of the righteous are mortal sins, then they are not necessary for salvation, nay, they must be avoided as forbidden. Truly, this sophism is easily resolved by the distinction made between sin itself and its circumstances. Of course, I admit that if the Works of the Just were sins by themselves or by their nature they would be shunned by us to such an extent that they would not only be unnecessary, but also forbidden, harmful and rejected. But it is a far different

thing if they are said to be sins only by accident, and in what respect, not by reason of the act or the substance of the work, but by reason of the imperfection of those attached to them due to the remnants of the flesh. For in this way the mature are, indeed, to be corrected and cleansed of the filth adhering to them, but works are not to be shunned as illicit or to denied their necessity, because works do not depend on their perfection, but on the commandment of God, which cannot be nullified, even though our strength is miniscule. Now this is our mind: that when we call them sins, they are not such in themselves, but only by reason of the wickedness of the people attached to them. And we follow the Holy Spirit who speaks thus more than once, Isa. 64:6, 1 Cor. 13:12, 1 John 1:8. Hence, you may well conclude that works do not merit salvation, nor are they sufficient for it. But you wrongly conclude with the adversaries from this hypothesis that it is not required and not necessary.

XIX. Another ground of slander is, "Justification by faith alone." He says, "If faith alone is sufficient for salvation, then the additional works are superfluous." Thus, he deduces that, according to us, salvation is sufficient

without works because Justification is sufficient without works; For that which is sufficient for Justification is also sufficient for salvation, and since once he is justified he cannot be condemned. But this is not a better argument than the preceding one because Justification is wrongly confused here with complete salvation, as if what is sufficient for Justification is sufficient for salvation. But many more things are required for salvation than for Justification: As it is one thing to have the right to life, it is quite another to actually possess it. Thus, Works follow justification and are the means which precede salvation. So then Works are not necessary in the act of Justification because it is only obtained through the righteousness of Christ apprehended by faith, yet they are necessary in him who is justified, who cannot do without them without losing his [alleged] salvation. "They do not precede the Justified, but follow the Justified," as Augustine says. Thirdly, since faith alone is said to justify, this is to be understood in the way that it alone contributes to the act of justification because among the other virtues it only can stand with grace, Romans 4:16, since it alone has the receptive power of

Christ's righteousness on which our justification rests, John 1:12, Romans 5:17. But it is not for that reason that it is to be considered alone, that is, isolated and separated from those other virtues; as the eye alone sees, but not alone, that is, removed from the other members. For the faith that justifies is never without works, although the faith by which it justifies has nothing in common with works. Works, therefore, accompany faith, not as co-effecting Justification; But that they coexist in Justification, not to acquire salvation as merits, but to lead us to it as means.

XX. Thirdly [sic: Fourthly], they are hard pressed to dispel this by considering the grace to which we receive all our salvation, as if the reins on sin were loosened, for where "transgression abounds, there grace abounds," Romans 5:20, or it would remove the necessity of works though God works in us to will and to accomplish His good pleasure, Phil. 2:13. But the first thing [we must remember] is that the same slanders that are impinging upon us today were once upon Paul and his doctrine, Romans 3:31 and 6:1, 15, which is an irrefutable argument that we embrace the same doctrine as Paul,

since it is urged by the same absurdities. Indeed, the Apostle strongly rebuffs such calumny from applying to himself and shows the impact of this most false doctrine. So, we also use the same weapons to beat their weapons: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Since it is possible for Grace to do both sides in the work of regeneration, we can neither will nor execute anything without it. This, however, does not prevent us from possessing and directing our zeal to [our duty]. Nay, the Grace of God and the Duty of Man are always so closely connected with each other that they can never be, or ought to be, separated from each other. "Although he created you without you," says Augustine, "he will not save you without you." I admit that in the first moment of conversion the sinner is merely passive and can do nothing else but receive the life-giving power of grace. But progressing from death he became alive; his members must lay down their arms as instruments of righteousness unto God, walking in newness of life, Romans 6. If God works in him, he must work with him and under him as his co-worker, 2 Cor.

6:1; if he is drawn by the Spirit he must run by obedience, Song of Solomon 1:9; if he is called by the Word, he must respond by faith. In the passage quoted by Paul, Phil. 2:13, clearly demonstrates the zeal of man by combining it with the efficacy of Grace, while he so commends the necessity of good Works against the profane security of the Libertines while powerfully asserting the power of Grace against the sacrilegious pride of the Pharisees. Lest they should think that the Grace of God should make them lazy and idle, he commands them to work out their salvation with fear and trembling. But lest they believe that their zeal gives them reason for boasting, he wants all to know that they can do nothing without God who works in them, and wants to make it perfectly clear that if they do anything, they do not do it themselves alone, but with God, and they should say with Paul, 1 Cor. 15:10, "Not I, but the grace of God which was with me." They must, therefore, be combined as subordinates, not contrary opponents. And hence it happens that those expressions describe our Sanctification, while expressing the grace of God and our duty. There is work that we must accomplish, Phil.

2:13. We have *Talents* which we are bound to cultivate, Matt. 25. We have *Seed* that should bear fruit, Gal. 6. We have a *Life* which is bound to show itself in [sanctifying] results, Gal. 5:24, Romans 6. There is a *Course* to be completed, Heb. 12:1, and a *Light* which must not be extinguished, but must be kindled more and more and shine brighter, Matt. 5:16.

XXI. Fourthly [sic: Fifthly], the Doctrine of the Immutability of Election and the Certainty of Salvation is brought forth as if they permit the way to Epicureanism and the frenzy of sinning. For if the Election of God is immutable, and the salvation of the faithful is certain, so that they may never fall from it, [they argue] it seems that men can easily be led to relax the reins of the flesh and the mind, relying on this hope that nothing they have done can separate them from the grace of God, since God's Election is unchangeable. Thus, the Remonstrants in the Collation of the Hague and in the Acts and Writings of the Synod of Dort try to discredit the opinion of the Orthodox, following in the footsteps of the Pontiffs in this respect. But not once have we answered most falsely, when eliciting the consequences from this

very truthful dogma. Let us indeed grant and not deny that even the Profane can be kept safe by this impiously abused doctrine respecting their own destruction. We deny, however, that true believers who have understood the nature of this Mystery, can ever fall into this impious thinking. Surely, our Adversaries know that the sophistry in which they compare their interpretation with ours is diabolical, because they wrongly separate the end from the means and the means from the end. I think it's a certainty. They wish to mitigate or overturn the pursuit of salvation from the dedication to Sanctification.

Abolishing their connection is contrary to the certainty and infallibility of the End, for it establishes the Necessity and use of the Means because God, who chose us for salvation as the end, also chose faith and holiness as the means, Eph. 1:4, 2 Thess. 2:13, 1 Peter 1:2; So that he who neglects the means will not be able to attain the end. Hence, the same Saints who most assuredly pledge themselves, who are steadfast in the way and [the present and future] enjoyment of their homeland [i.e. heaven], at the same time know that this cannot be guaranteed without the intermediate office of sanctity,

putting to flight that which is opposite. Therefore, they do not bid farewell to sanctity, but carefully bow down to it. Was anyone more sure of salvation than Paul? Romans 8:37-38, 2 Tim. 1:12 and 4:7-8. Paul, who has devoted himself to sanctification by running, fighting, and mortifying his body, yet he preaches to others that he may be found rejected, 1 Cor. 9:27, Phil. 3:14? Thus, the believer knows that salvation is prepared and promised for him. That is why he does not separate what God has joined together and diligently follows the means by which he achieves the end. Here, then, we must distinguish between the security of the flesh, which is stricken with the love for a lazy and leisurely life and the confidence of the Spirit, which nourishes and encourages the pursuit of godliness. Typically, in a city there is another kind of security for stupid people who, buried in the grave of sleep and wine, snore and are caught unaware. Yet another kind is that of the watchmen and the alarmed who act as guards, lest the enemy attack them by surprise. Thus, the Spirit generates a certainty that is not idle but efficacious, which cannot come into effect outside of a zeal for holiness and the use of the

means established by God. Whence we restrain any fear or mistrust and despair which may occur, lest we doubt the certainty of our promised salvation, Luke 12:32, Isa. 63:1-2, Romans 8:15. He earnestly recommends the same fear, caution, and concern, lest we should neglect the means prescribed for us by God, Phil. 2:12, Romans 11:20, Prov. 28:14.

XXII. And here we would have put our hands on the table [i.e., finished this debate?] except for the oar injected by the Author of the Gallic Tract, which was last brought to light in Paris, in the fourth chapter under this title, "The Subversion of the Moral Doctrine of Christ by the Errors of the Calvinists concerning Justification," would cast upon us reproof; Wherein he endeavors to renew the same calumny with great difficulty. It will not be, as I think, ἀπροδιόνυσον [unproductive] for the greater elucidation of the truth to subject to examination a few things that belong here. The aim of the Author is to transpose our Doctrine of Perseverance and the impossibility of losing one's Justification as harmful to Piety and Sanctification, and which opens the way to all kinds of sins and crimes. And [he furthermore alleges] in

that name above all, that we have decided not to oppose the greatest and most ignominious crimes, so that the faithful who commit them may always remain the Sons of God and the Just. In this way he rages and twists the various places of Ours, by which he [allegedly] proves his premise. It would take too long to pursue the details and it is not our plan to do so now, but we intend to touch only those things which contribute to our argument, which are found in book 2, chap. 8-9, where it takes to prove that this dogma of ours completely weakens the desire for godliness and removes the need for good works.

XXIII. To prove this, he takes up two Dogmas we teach. The first is the inseparable connection of Faith with Love and good Works. The second is the persevering Faith and Virtues of Christians with the most serious crimes. Whence he thinks the idea of Virtue and Vice is so confused that there is no longer any reason for either, and thus, Vices obtain the name of Virtue and Virtue of Vice, which by this reason he tries to win a point, p. 187, "True faith," says he, "according to the Calvinists, is inseparable from the Christian Virtues, and consequently

from Chastity, Long-Suffering , etc. But it not infrequently happens that believers fall into various adulteries and murders without having lost their faith. Therefore, they do not lose chastity and long-suffering even by committing adulteries and murders. And so, according to our doctrine there are chaste adulterers and long-suffering murderers.” This seems so horrible that even for this one reason our doctrine is deservedly detestable to them and to all the pious. It is true that all these things, which are set forth in a beautiful and great verbal arrangement, are easily solved if the Orthodox opinion is sincerely attended to, which will then prove to distance itself from this slander; and from which it will be evident that both dogmas are asserted most truly from Scripture. And yet it is not possible to draw such a conclusion except by the most false interpretation which they attempt to draw from it.

XXIV. Here, first of all, we may observe we have been treated very unjustly by the Author. For although such conclusions which he elicits from our doctrine, some even with the appearance of truth, might be gathered from it as he thinks, yet he is not ignorant that they are

not only *not* recognized by Us, but most persistently rejected as impious and most false; nay, anathema is denounced to those who endure to introduce destructive dogmas of this kind into the Church. In addition, there is also evidence that there is nothing not done by us to commend Sanctification to all people, as well as the practice itself, no less; nay, [we preach] far greater piety of life should be observed, as human frailty brings about much more of the blameworthy zeal found in our Churches than among those who suspend their Perseverance from their Free Will, subjecting their minds to constant trepidation. Lastly, on what basis can this argument rightly persist, which claims our Doctrine can, therefore, be transmitted as an error and harmful to godliness? Who does not know that he who defends a dogma does not at once adopt all the consequences which can be drawn from it, whether true or false, and which can only be unfairly attributed to him, especially when he protests that he abhors them with all his heart, and that they are very alien to his mind, or to that which he professes to believe? Thus, even if no further 'evidence' occurs, the injustice of this one accusation

would be sufficient to prove the Adversary's position untenable. But if one is free to criticize, how much more could we rightly repeat the Adversary's argument with the Moral Theology which prevails among the Popes, in which the zeal of Piety and Sanctity is not so much relaxed, as it is thoroughly enervated and corrupted in various Heads, not through consequences, but through the dogmas themselves, inasmuch as even the most serious sins are not so diminished as they are approved and rendered lawful, which no one can read without horror in Amadeus Guimenius, The Apology of the Casuists, and the Moral Theology of the Jesuits, and other writings of that kind, which either report the opinion of the whole Church, or of its chief Doctors, who not only live in its bosom and are tolerated, but publicly, vocally and in writing, under the eyes of the Pope himself, and without his disapproval, teach and defend these pestilential dogmas .

XXV. But the slander will be far more clearly evident after it has been seen that the conclusion which they draw from this opinion of ours is most false, and one which cannot be deduced from it by any faith. We believe that

a believer, once justified and received into the number of God's children and given the grace of regeneration, can never either totally or finally fall from grace. That he may become a servant of the devil, who was formerly the son of God, and be disinherited forever, who once became an heir of God and a co-heir with Christ: What should we believe when the Scripture supplies so many invincible evidences of this Truth as well as immovable pillars of faith? For what else do they cry: either "the immutability of Election," 2 Tim. 2:19, Matt. 24:24, Romans 9:7, or "The power of Christ's merit and intercession," John 17:20, Luke 22:31-32, Romans 8:34. Either "The efficacy of the Holy Spirit sealing us," Eph. 1:13 and 4:30, 2 Cor. 1:21, or "The eternity of the Covenant of Grace," Jer. 32:42 [sic: 40], Isa. 59:21. Either "The faithfulness of the divine promise," John 10:28, 1 Cor. 1:8-9 and 10:13, or "The immutability of the saving gifts, which are ἀμεταμελητα [without regret], Romans 11:29, and cannot be taken away from us? Hence only by "incorruptible seed," 1 Peter 1:23, which always remains in us, 1 John 3:9, only by "eternal life," which cannot fail, 1 John 5:13, only "by Water springing up in eternal life,"

John 4:14, only by "the Tree that withers not," Psalm 1 and 42, Jer. 17, only by "the House," which is not cast down, Matt. 7:25, and others of this kind are outlined by similitudes which denote their perpetuity.

XXVI. But it is true that justifying faith and regenerating grace, by which the faithful are brought forth from the state of guilt and death into adoption and salvation, are at once [declared] αναμαρτησιαν [without sin], so that [allegedly] those who have obtained this must be freed from all sin. Or rather [the truth is] the Work of regeneration here is always incomplete, and the faithful always feel the Flesh struggling with the Spirit. It happens that not only do they fall into the lesser sins of weakness and ignorance every day, but atrocious sins are sometimes even promulgated, by which they may incur the fatherly indignation of God, Psalm 139:31-32, contract the guilt of death, Romans 8:13, and lose the favorable fitness for the kingdom of heaven, Rev. 21:27. And yet, for that reason, either the right to the Kingdom of Heaven, once given, is immediately taken away, or the Adoption is revoked, or the Seed of regeneration is taken away. Hence, though a believer, sinning in that way, if

considered in himself and in the divided sense in which the Sinner is rightly said to be condemned by his merits. However, in the composite sense, in which the Faithful are Chosen by God's Election and for Christ's sake, His merit, absolves their sin, so that it may be truly said that it is impossible, for example, for the elected David to perish. Furthermore, it is also impossible that, while David was an adulterer and a murderer, in the sense that he was a man of death, that is, guilty of death, if death were to overtake him while impenitent, yet he would still be saved and not lost. In the meantime, things that seem to clash with each other are easily reconciled by God's wonderful wisdom and His gracious mercy. For since He looks forward to the salvation of the faithful in such a way that none of the Elect should die in that [unrepentant] state which would exclude them from heavenly glory, [He sovereignly decreed] they would be reintegrated through a renewed act of repentance and faith, so that they would [certainly] return to the [righteous] path before being led to the goal.

XXVII. But if you ask how these things can be consistent with each other, that they may be counted righteous

before God who have contracted the guilt of eternal death in themselves, and yet remain members of Christ who have become members of the Harlot, it is easy to answer this and similar questions κατ' αλλο καὶ αλλο [over and over again] the same way. For that which is the least obstacle to him who, considered in himself as to his own demerit, contracted the guilt of death by sinning, and is worthy to be deprived of God's grace and salvation, but the same being considered in Christ, and because of Christ's merit imputed to himself by the counsel of God, is he not considered righteous with God, and may he not always obtain the right to eternal life? For the guilt of this or that sin does not immediately abrogate the state of the person reconciled to God through Christ. It only puts it in a position so that it can be removed, and that quickly. Indeed, it can take away the effect and sense of justification from the believer for a time so that he does not enjoy peace with God. But it cannot dissolve the state of justification or cool the act of eternal benevolence with which He is pleased with us in Christ, recalling and rescinding the right once conferred to us regarding the heavenly kingdom, because it is not based

on our actions, but on the free love of the Father and our union with Christ. Also, because that which is immutable and eternal must also be forever immovable. Indeed, the children of God can sin so grievously that they incur the indignation of their fathers, but God's providence and mercy will not allow them to sin in such a way that they may be deprived of their homeland [i.e., heaven] and their heavenly Father. As often as a father is angry with a prodigal son, He does not expunge him from the number of His children, nor when He begins to chastise severely, does he cease to sincerely love, Psalm 89:31-33, Heb. 12; 6. The same may be said of our union with Christ. The faithful, when they sin, cut themselves off from Christ as much as is in them, and cease to be members of Christ by default. But Christ, nevertheless, does not lose His right, which He has earned at such a great price, or to suffer the bond of spiritual marriage to actually be broken. Therefore, those [members of Christ], who through abuse and only de facto become members of a harlot, can still remain members of Christ by right and by property.

XXVIII. That is what we call Justification and Adoption. The same thing also applies to Regeneration, which is not immediately destroyed by any man's sin, even a serious one, because the same Spirit who infuses the seed of regeneration into the hearts of the reborn continually nurtures and guards it and impresses upon it a heavenly and incorruptible power so that it does not fail. Hence, it is placed among the gifts ἀμεταμελητα [without regret] and is said to always remain in the faithful, 1 John 3:8 [sic: v. 9]. I do not deny this seed can be kept in the ground for a time so that it does not go out and produce leaves and fruit during the winter of temptation, but life is always hidden in the root. The act of faith may be interrupted, but the habit itself may not be shaken, like a fire hidden under the ashes, which, though it does not emit a flame, still retains heat within. And as the life of this living creature is not always of the same tenor and vigor because he sometimes suffers from his faults, by which, although the strength and sense of life may be interrupted for a time, it is not immediately extinguished. Thus, the spiritual life of the Saints may have its grave faults in which it languishes and seems to be stressed,

but it is not completely suffocated or extinguished: for by subsequent acts of faith and penance it is [re] established whenever the sinner escapes temptation. And here these two things must be accurately distinguished: living in the flesh and walking according to the flesh; to sin, to make sin, to slip and fall into sin, to boldly and passionately urge sin. As it is one thing to lie in the mud, it is another thing to throw oneself into the mud and willingly be there with pleasure; it is one thing for it to be the purposeful plan of one's life, another if it is accidental. Within this inflexible necessity of sinning due to our human frailty is a certain determined will. The former is well said of the faithful, but not the latter, for with the faithful sin it is never with full consent and the deliberate will for pleasure, insofar that their whole will is devoted only to sin, as is the case with those who practice the art of sinning and who, with pleasure, give themselves entirely to the flesh and are said in Scripture to sin with fists held high, and are therefore called sinners κατ' ἐξοχὴν [par excellence]. But [with the faithful] struggle and painful grief always either precedes or follows, so that whether they commit the crime without mourning

or resistance, or if, carried away by the tide of temptations, they are driven to sin because the impulse is too great, they mourn afterwards for that which they committed and are seriously affected by the pain of it.

XXIX. And from this it is not difficult to gather by what agreement Faith can subsist with grave sins, that is, how opposites can stand within the same subject, but in a relaxed degree. For although sinful acts, when manifesting themselves in us, really remove the opposite acts of justice and faith, and even weaken the habits themselves not a little, yet they cannot completely overthrow them, or prevent grace from coming into action in subsequent moments through the stirring up of the Spirit, just as in the continuous battle between the flesh and the Spirit where the Spirit prevails in one's personal deeds. For this reason, the flesh is not completely destroyed. Thus, as long as some victorious flesh remains while in temptation, it does not immediately extinguish or shake off the Spirit and its gifts. Faith and love can, therefore, remain in the faithful, even in sinners; But as regards the first action, not the second: For the seed and the root, not for the fruit; For

the character, not for the operations and exercise. Nor should the faithful falsely be said to have committed adultery or murder since their Author only performs chaste adultery or gentle murders because these twins represent the effects of twins from the principle of the Spirit from which they arise, as well as from which the works of faith and charity flow. For the Flesh, from which sins come, and from which he commits adultery or murder, does not perform this work as Spiritual, but as Carnal. This much may well be inferred from the fact that the gift of chastity and meekness which the believer has obtained through regeneration is not so perfect as to completely exclude the opposite vices, and so, in spite of this, the fuel of concupiscence always remains in his flesh, which not infrequently expresses itself in various deeds, both as to θυμικον [thymic] and as to επιθυμητικον [the appetitive aspect of the soul]. It may not completely extinguish the characteristics and gifts of the Spirit, nor finally shake them off because ultimately the believer, through the Spirit, mortifies the deeds of the body little by little, as well as over these and other sins of that kind, reporting full victory as ὑπερνικῶμεν

[more than conquerors], Romans 8:37. More might be added to confirm the truth of this. But these things should be sufficient to show that there is nothing in our doctrine that removes or lessens the necessity of works and the zeal for godliness, nor is there anything in our teachings which do not recommend effective measures against the contrary.

The End