

absurdities in the popes doctrine.

Passio be applied to vs & made ours, ye heard before how so. Paule onely ascribeth the same to faith: as appeareth by all his letters, especially to the Romanes. where he ex- cusing al kind of workes, ascribeth al our saluation, iustifi- cation, righteousnes, reconciliation, and peace with god onely to faith in Christ. Contrary to which doctrine the hope and his church hath by diuers and sondry other meanes of their owne deuising, whereby the merites of Christs passion (they saye) are applied to vs and made ours, to the putting away of finnes, and for our iustifica- tion, as hope, charitie, sacrifice of the Masse, auicular con- fession, satisfaction, merites of Saintes, and holy orders, the Popes pardons, &c. So that Christs sacrifice, stripes, and intercyng, by this teaching doth not heale vs, nor is not beneficiall to vs, though we beleue neuer so well, vnles we adde also these workes and merites aboute recited, which if it be true; then is it false that I say the prophet doth promise: chap. 53. In his stripes all we are made hole. &c. This is proued and heretic of the Church of Rome, though it seme at first sight to the naturall reason of man to be but of small importance yet if it be earnestly considered, it is in very deed the most pernicious heretic that euer almost crept into the Church, vpon the which as the onely founda- tion, all, or the most part of all the erroneous, absurdities, and enormities of the Popes Church are grounded. For this being once admitted, that a man is not iustified by his faith in Christ alone, but that other meanes must be brought by our owne working and merites to apply the merites of Christs Passio vnto vs, then is there neither any certeinie left, of our saluation, nor end in setting by these meanes and merites of our owne deuising, for re- mission of finnes. Neyther hath there bene any heretike that eyther hath rebelled more presumptuously against the high Maiestie of God the father, nor more perniciously hath iniured the soules of the simple, then this doctrine.

The meanes of applying Christs merites vn- to vs by the Popes do- ctine.

The taking away of this Article of faith onely to iustifie, is the roote of great incon- uenience in Christs Church.

No heresie to be copared to the heresie of Papistes.

The first in- conueniēce.

No conditi- on limited of God to man for sal- uation but one.

Histori. in Epist. ad Gal. cap. 1.

The 2. inco- uenience. What hurt cometh into the Church, by taking away the Article of iustifica- tion.

The third inco- uenience.

Obiection of the Pa- pistes an- swered.

The Pa- pistes doe teach the mercye of God to be vncertaine.

Mercy of God made certayne by hys owne promises.

whole seede of Abraham. &c. Rom. 4. Meaning hereby, that workes haue nothing to doe in this case of Iustifying, and noteth the reason why. For then our saluation should stande in a doubtfull waivering, because in working we are neuer certaine whether our desires be perfect and sufficient in Gods iudgement or no. And therefore (sayeth Saint Paule) to the intent our saluation should be out of all doubt, and certaine, it standeth not of workes, in deter- ming, but of faith in apprehending, and of Gods free grace in promising.

Saluation standeth sure and certayne by Gods promise.

The place of S. Paule. Rom. 4. expounded.

The 4. inco- uenience.

The 4. principle aboute recited broken.

Fourthly, as in this their sinister doctryne they break this principle of Christian Religion, which sayth that a man is iustified by faith without workes, so agayne it breaketh an other principle aboue rehearsed. For this rule being graunted that nothing is to be adued to gods worde nor taken from it: then haue these men done wickedly in adding (as they doe) to Gods worde. For where the word of god lyneeth to our iustification no condition but faith: Beleue (sayth he) in the Lorde Iesu and thou shalt be saved, and thy whole house, &c. Act. 16. these Iustificacions doe adde thereto dyuers and sondry other conditions besides, and such as the worde also perythely excludeth, as hope, charitie, the sacrifice of their Masse, the work of the Sacrament Ex opere operato, auicular confession, satisfaction, merito- rious deedes, &c. And thus much concerning the doctrine of faith and iustification. whereby it may appeare to what horrible blindness and blaspemye, the Church of Rome is now fallen: where this kinde of doctrine is not only sus- tained, but also publickely professed, which speaking agaynst faith, thus blasphemously dare say: Fides illa qua quis firmiter credit, & certo statuit propter Christum sibi remissa esse peccata, seleg. possessurum vitam eternam, non fides est, sed temeritas: non spiritus sancti persuasio, sed humanae audaciae presumpcio. That is, That faith wherewith a man firmly beleueeth and certeinly assureth himselfe, that for Christs sake his finnes be forgyuen him, and that he shall possesse eternal life, is not faith but rashnes: not the persuasion of the holy Ghost, but presumption of a mans boldnes.

¶ Of workes, and the law.

As touching the doctrine of good workes and the lawe, what the teaching of Saint Paule was to the Romanes, ye heard before. who although hee excludeth good workes from the office of Iustifying, yet excludeth he them not from the practice and conuersion of Christian life, but most earnestly calleth vpon all saythfull belee- uers in Christ, to walke worthye their vocation, to laye downe their olde conuersion, to gyue their mem- bers seruantes of ryghteousnes, to offer their bodies vnto God a liuely sacrifice, &c. The like example of whose teachyng, if the Churches nowe reformed doe not folowe, let their Sermons, their preachinges, wytynges, exhortynges, and lyues also beare record. who although they can not say with Christ. Which of you can blame me of sinne, yet they may say to the aduersaries, wholocuer of you is without fault, cast the fyrst stone of reproch agaynst vs, wherfore Hosius, Pighius, wyth their fellowes, doe them open wrong, and laundersly be- lieve them in comparing them in this behalfe to Aetius Euno- mius, and other heretikes called Anomei, who taking the good sentences of S. Paule, did abuse the same to the licence of the flesh, and corruption of wicked life, &c.

The first error of the Papistes touching good workes.

Hosius in 2. tom. confesio- nis. Cap. 10.

But to let these launders passe, nowe what the errors be of the Church of Rome, touching this part of doctryne, remayneth to be declared. whole error first standeth in this, that they misvnderstanding the definiti- on of good workes, doe call good workes, not such as pro- perly are commaunded by the lawe of God, but such as are agreeable to the popes law: As building of Abbeyes and churches, gyuing to the high altar, founding of tri- nities, synding of chauntries, gyding of Images, hearing of Masses, going on pilgrimage, syghing for the holy crosse, keeping of bowes, entryng to orders, fastyng of vigiles, creppyn to the Crosse, praying to Saintes, &c. All which are not onely reputed for good workes, but so preferred also before all other workes, that to theie is gy- uen pardon from the hope, double and triplefolde more, then to any other good worke of charitie commaunded in the lawe of almighty God.

The second error of the Pa- pistes in the do- ctine of good workes.

An other error also may be noted in the Papistes, touch- ing the efficient or formall cause of good workes. For albeit they all confesse in their bookes, that Gratia dei gratis data, is the chiefe principall cause thereof, and worketh in vs iustitiam primam (as they call it) yet the good workes after regeneration, they refer to other subordinate causes vnder God, as to free wil, or to habitum virtutis, or ad inte-

Fayth the roote and cause of good workes.