

Euery man, and the workes of man,
are eyther good or euill.

Good fruites are
figues of a
good tree,
but not the
caufe thereof.

Euery tree, and the fruites thereof, are either good or euill,
either make yee the tree good, and the fruite good also,
or els make the tree euill, and the fruite of it like vnto euill.
Mat. 12.

A good man is knowen by his workes, for a good man
doth good workes, and an euill man, euill workes. Ye shall
know the by their fruit, for a good tree beareth good fruite,
and an euill tree, euill fruite. A mā is likened to the tree, and
his workes to the fruit of the tree.

Beware of the false Prophetes which come to you in
shepes clothing, but inwardly they are rauening wolues:
ye shall know them by theyr fruites. Luke. 7.

None of our workes either saue
vs, or condemne vs.

Obiection.

Answer.

If workes make vs neither righteous nor vnrighous,
then thou wilt say, it maketh no matter what we doe. I
answer, if thou do euill, it is a sure argument, that thou art
euill, and wantest faith. If thou do good, it is an argument
that thou art good, & haste faith, for a good tree beareth good
fruite, and an euill tree euill fruite. Yet good fruite maketh
not the tree good, nor euill fruite the tree euill: so that man
is good ere he do good dedes, and euill, ere he do euill dedes,

The man is the tree, his workes
are the fruites.

Faith maketh the mā
good.
A good man
maketh
good
workes.
To say that
our workes
do saue vs, is
to deny that
Christ is our
Saviour.

Faith maketh the good tree, and incredulity the euill tree:
such a tree, such fruite, such a man, such workes: for all
thynges that are done in faith, please God, and are good
workes: and all that are done without faith, displease God
and are euill workes.

Who so euer beleueth, or thinketh to be saued by hys
workes, denieth that Christe is his Saviour, that Christe
dyed for him, and all things that pertaine to Christe. For
howe is hee thy Saviour, if thou mightest saue thy selfe by
thy workes, or wherto should he die for thee, if any workes
might haue saued thee?

What is this to say, Christ died for thee? Verely that
thou shouldst haue died perpetually, and Christ to deliuer
thee from death, died for thee, and chaunged thy perpetual
death, into hys owne death: for thou madest the fault, and
he suffered the payne, and that for the loue he had to thee,
before thou wast borne, when thou haddest done neyther
good nor euill.

Not seeing he hath payed thy dette, thou needest not,
neyther canst thou pay it, but shouldst be damned, if hys
bloode were not. But sith hee was punished for thee, thou
shalt not be punished.

Finally, he hath deliuered thee from thy condemnation
and all euill, and desireth nought of thee, but that thou wouldest
acknowledge what hee hath done for thee, and beare it in
minde: and that thou wouldest helpe other for hys sake,
both in worde and dedes, euen as he hath holpen thee for
nought, and without reward.

How ready would we be to helpe other, if we knewe
his goodnes and gentlenes towards vs? He is a good and
a gentie Lord, for he doth all for nought. Let vs I beseeche
you therefore, follow his footestepes, whom all the worlde
ought to praise and worship. Amen.

He that thinketh to be saued by his
workes, calleth himselfe Christ.

No Saviour
but Christ.

For he calleth himselfe the Saviour, which pertaineth to
Christ onely.

What is a Saviour, but he that saucth? and he sayeth, I
sauct my selfe, which is as much to say, as I am Christ, for
Christ onely is the Saviour of the worlde.

We should do no good workes for the in-
tent to get the inheritance of heauen,
or remission of sinne.

Noremyth
but in
Christ.

For whoso euer beleueth to get the inheritace of heauen,
or remission of sinne through workes, he beleueth not to
get the same for Christes sake. And they that beleue not
that theyr sinnes are forgiven them, and that they shall be
sauct for Christes sake, they beleue not the Gospell: For
the Gospell sayth, you shall be sauct for Christes sake, your
sinnes are forgiven for Christes sake.

He that beleueth not the Gospell, beleueth not God.
So if foloweth, that they which beleue to be saued by their
workes, or to get remission of their sinnes by their owne
dedes, beleue not God, but regard him as a lier, and so vt-

terly deny him to be God.

Obiection.

Thou wilt say, shall we then do no good dedes?

Answer.

I say not so, but I say we should doe no good workes,
for the intent to get the inheritance of heauen, or remission
of sinne. For if we beleue to get the inheritance of heauen
through good workes, then we beleue not to get it through
the promise of God. Or if we thinke to get remission of our
sinnes by our dedes, then we beleue not that they are for-
gauen vs, and so we count God a lier. For God sayth thou
shalt haue the inheritance of heauen for my sonnes sake,
thy sinnes are forgiven thee for my sonnes sake: and you
say it is not so, but I wil win it through my workes. Thus
you see I condemne not good dedes, but I condemne the false
intent in any workes, for all the workes wherein a man put-
teth any confidence, are therewith payoned & become euill,
wherefore, thou must do good workes, but beware thou
do them not to deserue any good thorough them, for if thou
doe, thou receivest the good, not as the giftes of God, but
as dette to thee, and makest thy selfe fellow with God, be-
cause y wilt take nothing of hym for nought. And what
needeth hee any thing of thine, which geueth all thyng and
is not the power?

Good workes
excluded not to
be lefte vndone,
but not to iustify
vs, whē they
are done.

Not the desire
of good workes,
but the intention
in good workes
condemned.

Therefore do nothing to him, but take of hym, for he is a
gentie Lord, and with a gladder will geueth vs al that we
need, then we can take it of hym: if then we want ought,
let vs wite our selues.

Wrest not therefore to the inheritance of heauen thro-
ugh presumption of thy good workes, for if thou do, thou
countest thy selfe holy and equal to God, because thou wilt
take nothing of hym for nought, and so shalt thou fall as
Lucifer fell for his pride.

F I N I S.

Certaine briefe Notes or declarations vp-
on the foresayd places of M. Patrike.

This litle treatise of M. Patrickes places, albeit in quantitie it be
but short, yet in effecte it comprehendeth matter able to fill
large volumes, declaring to vs the true doctrine of the lawe, of the
Gospel, of faith, and of workes, with the nature and properties, &
also the difference of the same. Which difference is thus to be vnder-
standed, that in the cause of saluation, and in the office of iustify-
ing, there are to be remoued and separated a fonder, the lawe
from the Gospel, and faith from workes: Otherwise in the person
that is iustified, and also in order of doctrine, they ought comon-
ly to goe necessarily together.

Notes:

The lawe & the
Gospell, how
they are to be
ioyned, & how
to be seperated.

Therefore, where soeuer any question or doubt riseth of salua-
tion, or our iustifying before God, there the lawe, & al good workes
must be vtterly excluded, and stand apart, that grace may appeare
free, the promise simple, and that faith may stand alone. Which faith
alone, without law or workes, worketh to euery man particular-
ly his saluation, through mere promise, and the free grace of God.
This worde (particularly) I adde, for the particulare certifying of
euery mans hart priuately and peculiarly, that beleueth in Christ.
For as the body of Christ is the cause efficient of the redemption
of the whole world in generall: so is faith the instrumentall cause,
by which euery man applieth the sayde body of Christ particular-
ly to his owne saluation. So that in the action and office of iustifi-
cation, both law & workes here be vtterly seclued and exempted,
as things hauing nothing to doe in this behalfe. The reason is
this: for seeing that all our redemption vniuersally springeth only
frō the body of the fenne of God crucified, then is there nothing,
that can stande vs in steade, but that onely, wherewith thys bodye
of Christ is apprehended. Now, for so much as neither the law nor
workes, but faith onely is the thing which apprehendeth the body
and death of Christ, therefore faith onely is that matter which iustify-
eth euery soule before God, thorough the strength of that object
which it doth apprehend. For the object onely of our faith, is the
body of Christ, like as the brazen Serpent was the objecte onely
of the Israeletes looking, and not of their handes working: by the
strength of which object, through the promise of God, immediat-
ly proceeded health to the beholders. So the body of Christ being
the objecte of our faith, striketh righteousnesse to our soules, not
through working, but beleuing onely.

Grace free,
Promise simple,
Faith alone.

Particularly:

The body of
Christ is the ef-
ficient cause of
our redemption
in generall.
Faith is the in-
strumentall cause
of euery mans
particular salua-
tion.

Thus you see, howe faith being the onely eye of our soule,
standeth alone with her objecte, in case of iustifying: but yet ne-
uertheless, in the body she standeth not alone: for besides the eye,
there be also handes to worke, feete to walke, eares to heare, and
other members moe, euery one conuenient for the seruyce of the
body, and yet there is none of them all that can see, but onely
the eye. So in a christian mans life, and in order of doctrine, there is the
law, there is repentance, there is hope, charitie, and dedes of char-
itie: all which in life, and in doctrine, are ioyned, & necessarily do
concur together, and yet in the action of iustifying, there is
nothing els in man, that hath any parte or place, but onely Faith
apprehending the object which is the body of Christ Iesus for vs
crucified.

Note the ob-
iecte of faith.
Faith with her
objecte, onely
saucth.

A similitude be-
tweene the bra-
zen Serpente and
Christes bodye.

Faith is only the
eye of the soule,
which seeth
to Christ.