

Why are works done before justification "not pleasant to God?"

Because "they spring not of faith in Jesus Christ."

How does that make them unacceptable?

Because no man is really acceptable to God, except in Christ.

What other negative assertion does this Article make concerning works done before justification?

That they do not "make men meet to receive grace."

How is this expressed in the language of the School-authors?

They do not "deserve grace of *congruity*."

Who are meant by "the School-authors?"

The learned writers whose works were commonly used in colleges and universities when the Reformation commenced.

What did they mean by *congruity*?

Fitness or suitableness.

What did they mean by deserving grace of *congruity*?

That works done in a state of nature might make men so fit to receive God's favour, that they might be said to deserve it.

What objection does the Article state to this opinion?

That works done by man in a state of nature have the nature of sin, and consequently deserve God's displeasure rather than His favour.