

## Chapter 02

*Against acception of persons. 10. From al and euery finne we muſt abſteine, hauing in al our words and deeds, the Iudgement before our eyes: wherein workes of mercie ſhal be required of vs, 14. and only faith, ſhal not auaille vs. 18. And that the Catholike by his workes ſheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer ſo much, and of iuſtification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was iuſtified by workes alſo, 25. and likewiſe Rahab.*

*Leu. 19, 15.  
Deu. 1, 16.  
Pro. 24, 23.  
Eccl. 42, 1.*

**M**y Brethren, Haue not the faith of our Lord IESVS Chriſt of glorie <sup>1</sup>in acception of perſons. <sup>2</sup>For if there ſhal enter into your aſſembly a man hauing a golden ring in goodly apparel, and there ſhal enter in a poore man in homely attire, <sup>3</sup>and you haue reſpect to him that is clothed with the goodly apparel, and ſhal ſay to him, Sit thou here wel: but ſay to the poore man, Stand thou there, or ſit vnder my foot-ſtoole: <sup>4</sup>doe you not iudge with your ſelues, and are become iudges of vniuſt cogitations? <sup>5</sup>Heare, my deareſt Brethren: hath not God choſen the poore in this world, rich in faith, and heires of the Kingdom which God hath promiſed to them that loue him? <sup>6</sup>But you haue diſhonoured the poore man. Doe not the rich oppreſſe you by might: and theſelues draw you to iudgemēts? <sup>7</sup>Doe not they blaſpheme the good name that is inuocated vpon you? <sup>8</sup>If not-withſtanding you fulfil the roial law according to the Scriptures, *Thou ſhalt loue thy neighbour as thy ſelf*, you doe wel: <sup>9</sup>But if you accept perſōs, you worke finne, reſproued of the Law as tranſgreſſours. <sup>10</sup>And whoſoeuer ſhal keep the whole Law, but offēdeth in one, <sup>11</sup>is made guilty of al. <sup>11</sup>For he that ſaid, Thou ſhalt not commit aduoutrie, ſaid alſo, Thou ſhalt not kil. And if thou doe not commit aduoutrie, but ſhal kil; thou art made a tranſgreſſour of the Law. <sup>12</sup>So ſpeake ye, and ſo doe, as beginning to be iudged by the law of libertie. <sup>13</sup>For <sup>14</sup>iudgement without

*Leu. 19, 18.  
Mat. 22, 39.  
Rom. 13.  
Leu. 19, 37.  
Deu. 1, 12*

κατακαυχᾶται      mercie to him that hath not done mercie. And mercie exalteth it-felf aboute iudgement.

14 ♪What fhall it profit, my Brethren, if a man fay he hath faith, but hath not workes? Shal faith be able to faue him? 15 And if a Brother or Sifter be naked, and lacke daily food, 16 and one of you fay to them, Goe in peace, be warmed and filled; but you giue them not the things that are neceffarie for the bodie; what fhall it profit? 17 So faith alfo, if it haue not workes, is dead in it-felf. 18 But fome man faith, Thou haft faith, and I haue workes: fhew me thy faith without workes; and I wil fhew thee by workes my faith. 19 Thou beleueft that there is one God. Thou doeft wel: the Diuels alfo beleue and tremble. 20 But wilt thou know, a)ô vaine dead? man, that faith without workes is ‘idle?’ 21 ♪Abraham our Father was he not iuftified by workes offering Ifaac his fonne vpon the altar? 22 Seeft thou that ♪faith did worke with his workes: and by the workes the faith was confummate? 23 And the Scripture was fulfilled, faying, *Gen. 15, 6. Abraham beleued God, and it was reputed him to iuftice, and he was called ♪the freind of God.* 24 Doe you fee that by workes a man is iuftified; & ♪not by faith only? 25 And in like manner alfo ♪Rahab the harlot, *Ro. 4, 3. Gal. 3. Iof. 2, 1. 18. and 6, 22.* was not fhe iuftified by workes, receiuing the meffengers, and putting them forth another way? 26 For euen as the bodie without the fpirit is dead: fo alfo ♪faith without workes is dead.

## ANNOTATIONS

1 In acception of perfons.) The Apoftle meaneth not, as the Anabaptifts and other feditious perfons sometime gather hereof that there should be no difference in Common-weales or affemblies betwixt the Magiftrate and the fubiect, the free man and the bond, the rich and the poore, betwixt one degree & another: for God and nature, and the neceffitie of man, haue made fuch diftinctions, and men are bound to obferue them. But it is meant only, or fpecially, that in fpiritual giifts and graces, in matters of faith, Sacraments,

Scripture abufed by the Anabaptiftes to make no diftinction of perfons.

What the Apoftle meaneth by acception of perfons.

<sup>a</sup> He fpeaketh to al heretikes that fay, faith only without workes doth iuftifie, calling them vaine men, and comparing them to Diuels.

and faluation, and beftowing the fpiritual functions and charge of foule, we muft efteeme of a poore man or a bond man, no leffe then of the rich man and the free, then of the Prince or the Gentleman: becaufe as Chrift himfelf calleth al, and endoweth al forts with his graces; fo in fuch and the like things we muft not be partial, but count al to be fellowes, Brethren, and members of one head. And therefore the Apoftle faith with a fpecial claufe, That we should not hold or haue the Chriftian faith with or in fuch differences or partialities.

10 Is made guilty of al.) He meaneth not, that whofoeuer is a theefe, is alfo a murderer, or that euery murderer is an aduouterer alfo: or that al finnes be equal, according to the Stoikes & the Herefie of Iouinian: much leffe, that he fhall haue as great damnation that tranfgreffeth one commandement, as if he had offended againft euery precept: but the fenfe is, that it fhall not auaille him to faluation, that he feemeth to haue kept certaine & not broken al the commandements: feeing that any one tranfgreffion of the law, proueth that he hath not obferued the whole, which he was bound to doe, fo farre as is required, & as is poffible for a man in this life. S. Auguftin difputing profoundly in his *29. Epiftle to S. Hierom*, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, that is, againft the general and great commandement of loue or charitie (becaufe it is in a manner al, as being the fumme of al, the plenitude of the law, and the perfection of the reft) breaketh after a fort and tranfgreffeth al, no finne being committed but either againft the loue of God, or of our neighbour.

How he that offendeth in one commandement, is guilty of al.

13 Iudgement without mercie.) Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither fhall any be vfed with extreme rigour in the next world, but fuch as vfed not mercie in this world. *Auguft. de pec. merit. li. 2. c. 3.* Which is true, not only in refpect of the iudgement to euerlafting damnation, but alfo of the temporal chaftifement in Purgatorie, as S. Auguftin fignifieth, declaring that our venial finnes be washed away in this world with daily workes of mercie, which otherwife fhould be chaftifed in the next. See *epift. 29. aforefaid in fine*, and *li. 21. de Ciu. Dei. c. 17. in fine*.

Workes of mercie exceeding grateful to God.

14 What fhall it profit, if a man fay he hath faith?) This whole paffage of the Apoftle is fo cleere againft iuftification or faluation by only faith, damnably defended by the Proteftants, & fo euident for the neceffitie, merit, & concurrence of good workes, that their firft Authour Luther and fuch as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor falfe gloffe for the text, deny the booke to be Canonical Scripture. But Caluin and his companions difagreeing with their Maifters, confeffe it to be holy Scripture. But their shifts & fond gloffes for anfwer of fo plaine places, be as impudent as

The proud and impudent dealing of the heretikes againft this Epiftle, becaufe it is fo plaine againft only faith.

the denying of the Epistle was in the other: who would neuer haue denied the booke, thereby to shew themfelues Heretikes, if they had thought thofe vulgar euafions that the Zuinglians and Caluinifts doe vse (wherof they were not ignorant) could haue ferued. In both forts the Chriftian Reader may fee, that al the Heretikes vinting of exprefse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer fo plaine againft them, they muft either be wrested to found as they fay, or els they muft be no Scriptures at al. And to fee Luther, Caluin, Beza, & their fellowes, fit as it were in iudgement of the Scriptures to allow or difallow at their pleafures, it is the moft notorious example of Heretical pride & miferie that can be. See their prefaces and cenfures vpon this Canonical Epistle, the Apocalypfe, the Machabees, and other.

21 Abraham, was he not iuftified by workes?) It is much to be noted that S. Auguftin in his booke *de fide & operibus* c. 14. writeth, that the heresie of only faith iuftifying or fauing, was an old Heresie euen in the Apoftles time, gathered by the falfe interpretation of fome of S. Paules profound difputation in the *Epistle to the Romans*, wherein he commended fo highly the faith in Chrift, that they thought good workes were not auailable: adding further, that the other three Apoftles, Iames, Iohn, and Iude, did of purpofe write fo much of good workes, to correct the faid error of only faith, gathered by the mifconftuction of S. Paules words. Yea when S. Peter (*Ep. 2. c. 3.*) warneth the faithful that many things be hard in S. Paules writings, and of light vnlearned men miftaken to their perdition; the faid S. Auguftin affirmeth, that he meant of his difputation concerning faith, which fo many Heretikes did miftake to condemne good workes. And in the *preface of his commentarie vpon the 81. Pfalme*, he warneth al men, that this deduction vpon S. Paules fpeech, *Abraham was iuftified by faith, therefore workes be not neceffarie to faluation*: is the right way to the gulfe of Hel and damnation.

And laftly (which is in it-felf very plaine) that we may fee this Apoftle did purpofely thus commend vnto vs the neceffitie of good workes, & the inanity and insufficiencie of only faith, to correct the error of fuch as mifconftued S. Paules words for the fame: the faid holy Doctour noteth that of purpofe he tooke the very fame example of Abraham, whom S. Paul faid to be iuftified by faith, and declareth that he was iuftified by good workes, fpecifying the good worke for which he was iuftified and bleffed of God, to wit, his obedience and immolation of his only fonne. But how S. Paul faith that Abraham was iuftified by faith, fee the *Annotations vpon that place, Ro. 4. v. 1.*

22 Faith did worke with.) Some Heretikes hold, that good workes are pernicious to faluation and iuftification: other, that though they be not hurtful but required, yet they be no caufes or workes of faluation, much leffe meritorious, but are as effects

Only faith, an old heresie.

S. Iames & the reft inculcate good workes againft the error of only faith falſely gathered of S. Paules words.

S. Auguftines whole difputation in this point very notable, & directly againft only faith.

Hereſies againſt good workes.

*loco citato.*

Li. 83. q. q. 76.

and fruits iffuing neceffarily out of faith. Both which fictions, falshoods, & flights from the plaine truth of God's word, are refuted by thefe words, when the Apoftle faith, That faith worketh together with good workes: making faith to be a coadiutour or co-operatour with workes, and fo both ioyntly concurring as caufes and workers of iuftification: yea afterward he maketh workes the more principal caufe, when he refembleth faith to the body, and workes to the fpirit or life of man.

23 The freind of God.) By this alfo another falfe and friuolous euafion of the Heretikes is ouertaken, when they feine, that the Apoftle here when he faith, workes doe iuftifie, meaneth that they shew vs iuft before men, and auaille not to our iuftice before God. For the Apoftle euidently declareth that Abraham by his workes was made or truely called the freind of God, and therefore was not (as the Heretikes fay) by his workes approued iuft before man only.

24 Not by faith only.) This propofition or fpeech is directly oppofit or contradictorie to that which the Heretikes hold. For the Apoftle faith, Man is iuftified by good workes, and not by faith only. But the Heretikes fay, Man is not iuftified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames fpeeches and S. Paules. For though S. Paule fay, man is iuftified by faith, yet he neuer faith, by faith only, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, as he expoundeth himfelf. Though concerning workes alfo, there is a difference betwixt the firft iuftification, whereof S. Paul fpecially fpeaketh: and the fecond iuftification, whereof S. Iames doth more fpecially treat. Of which thing <sup>a</sup>els-where there is enough faid.

The Fathers indeed vfe fometimes this exclufiue, *folā, only*, but in farre other fenfe then the Proteftants. For fome of them thereby exclude only the workes of Moyfes law, againft the Iewes: fome, the workes of nature and moral vertues without the grace or knowledge of Chrift, againft the Gentils: fome, the neceffitie of external good workes where the parties lacke time and meanes to doe them, as in the cafe of the penitent theefe: fome, the falfe opinions, fectes, and religions contrarie to the Catholike faith, againft Heretikes and mifcreants: fome exclude reafon, fenfe, and arguing in matters of faith and myfterie, againft fuch as wil beleeu nothing but that they fee or vnderftand: fome the merit of workes done in finne before the firft iuftification: fome, the arrogant Pharifaical vanting of man's owne proper workes and iuftice, againft fuch as referre not their actions and good deeds to God's grace. To thefe purpofes the holy Doctours fay fometimes, that only faith faueth and ferueth: but neuer (as Proteftants would haue it) to exclude

Workes concurre with faith as caufe of iuftification.

Workes make vs iuft indeed before God.

The Proteftāts fay *by faith only*: S. Iames cleane contrarie, *Not by faith only*.

The manifold meaning of certaine Fathers, when they fay, *Only faith*.

*Gal. 5.*

<sup>a</sup> See the *annot. vpon the epiftle to the Romans c. 2. v. 11.*

from iuftification and faluation, the cooperation of mans free-wil, difpofitions and preparations of our harts by praier, penance, and facramēts, the vertues of hope and charitie, the purpofe of wel-working and of the obferuation of God's commandements: much leffe, the workes and merits of the children of God, proceeding of grace and charitie, after they be iuftified & are now in his fauour: which are not only difpofitions and preparations to iuftice, but the meritorious caufe of greater iuftice, and of faluation.

25 Rahab.) This Apoftle alleageth the good workes of Rahab by which she was iuftified, and S. Paul (*11. Heb.*) faith she was iuftified by faith. Which are not contrarie one to the other: for both is true that she was faued by faith, as one faith, and that she was faued by her workes, as the other faith. But it were vntruely faid, that she was faued either by only faith as the Heretikes fay; or by only good workes, as no Catholike man euer faid. But becaufe fome Iewes and Gentil Philofophers did affirme; they, that they should be faued by the workes of Moyfes law; thefe, by their moral workes: therfore S. Paul to the Romans difputed fpecially againft both, prouing that no workes done without or before the faith of Chrift, can ferue to iuftification or faluation.

26 Faith without workes is dead.) S. Iames (as the Proteftants  
feine) faith that faith without good workes is no faith, and that therfore it iuftifieth not, becaufe it is no faith; for he faith that it is dead without workes as the bodie is dead without the foule, and therefore being dead hath no actiuity or efficacie to iuftifie or faue. But it is a great difference, to fay that the body is dead, and to fay that it is no body: euen fo it is the like difference, to fay that faith without workes is dead, and to fay that faith without workes is no faith. And if a dead body be not-withftanding a true body, then according to S. Iames comparifon here, a dead faith is not-withftanding a true faith, but yet not auailable to iuftification, becaufe it is dead, that is, becaufe it is only faith without good workes.

And therfore it is a great impudencie in Heretikes, and a hard shift, to fay that the faith of which the Apoftle difputeth al this while, is no true or properly called faith at al. It is the fame faith that S. Paul defined and commended in al the *11. chapter to the Hebrewes*, and the fame which is called the Catholike faith, and the fame which being formed & made aliue by charitie, iuftifieth. Mary true it is, that it is not that fpecial faith which the Heretikes feine only to iuftifie, to wit, when a man doth firmly beleue as an article of his faith, that himfelf fhall be faued. This fpecial faith it is not whereof the Apoftle here fpeaketh. For neither he, nor S. Paul, nor any other facred Writer in al the holy Scriptures euer fpeake or knew of any fuch forged faith.

S. Paul nameth faith & S. Iames workes, caufes of iuftification: but neither the one, faith only, nor the other, workes only.

Faith without workes is a true faith, but not auailable: as the body without the fpirit is a true body, though it be dead.

What faith the Apoftle fpeaketh of: & that he knew no fpecial faith.