

Chapter 02

Against reception of persons. 10. From al and euery finne we muft absteine, hauing in al our words and deeds, the Iudgement before our eyes: wherin 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 fo 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.*

My Brethren, Haue not the faith of our Lord IESVS Chrif of glorie ¹in reception of persons. ²For if there shal enter into your affembly a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, ³and 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-foole: ⁴doe you not iudge with your felues, and are become iudges of vniust cogitations? ⁵Heare, my dearest Brethren: hath not God chofen the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him? ⁶But you haue dishonoured the poore man. Doe not the rich oppresse you by might: and the felues draw you to iudgemēts? ⁷Doe not they blaspheme the good name that is inuocated vpon you? ⁸If not-withstanding you fulfil the roial law according to the Scriptures, *Thou shalt loue thy neighbour as thy self*, you doe wel: ⁹But if you accept persons, you worke finne, reprobated of the Law as transgressours. ¹⁰And whofoeuer shal keep the whole Law, but offendeth in one, ¹¹is made guilty of al. ¹¹For he that said, Thou shalt not commit adoutrie, said also, Thou shalt not kil. And if thou doe not commit adoutrie, but shal kil; thou art made a transgressour of the Law. ¹²So speake ye, and so doe, as beginning to be iudged by the law of libertie. ¹³For ¹³judgement without

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

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 beleuee 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 beleueed 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 fometime 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 oberue 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.

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

and saluation, and bestowing the spiritual functions and charge of foule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself calleth al, and endoweth al forts with his graces; so in such and the like things we must not be partial, but count al to be fellowes, Brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or haue the Christian faith with or in such differences or partialities.

10 Is made guilty of al.) He meaneth not, that whofoeuer is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that al finnes be equal, according to the Stoikes & the Heresie of Iouinian: much lesse, that he shall haue as great damnation that transgresseth one commandement, as if he had offended against euery precept: but the sense is, that it shall not auail him to saluation, that he seemeth to haue kept certaine & not broken al the commandements: seeing that any one transgression of the law, proueth that he hath not obserued the whole, which he was bound to doe, so farre as is required, & as is possible for a man in this life. S. Augustin disputing profoundly in his *29. Epistle to S. Hierom*, of this place of S. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandement of loue or charitie (because it is in a manner al, as being the summe of al, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

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 shall any be vsed with extreme rigour in the next world, but such as vsed not mercie in this world. *August. de pec. merit. li. 2. c. 3.* Which is true, not only in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustin signifieth, declaring that our venial finnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See *epist. 29. aforesaid in fine*, and *li. 21. de Ciu. Dei. c. 17. in fine*.

14 What shall it profit, if a man say he hath faith?) This whole passage of the Apostle is so cleere against iustification or saluation by only faith, damnably defended by the Protestants, & so euident for the necessitie, merit, & concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor false gloss for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreeing with their Maisters, confesse it to be holy Scripture. But their shifts & fond glosses for answer of so plaine places, be as impudent as

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

Workes of mercie exceeding grateful to God.

The proud and impudent dealing of the heretikes against this Epistle, because it is so plaine against 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 those vulgar euasions that the Zuinglians and Caluinists doe vse (wherof they were not ignorant) could haue serued. In both forts the Christian Reader may see, that al the Heretikes vantiing of expresse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer so plaine against them, they must either be wrested to found as they say, or els they must be no Scriptures at al. And to see Luther, Caluin, Beza, & their fellowes, fit as it were in iudgement of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalyphe, the Machabees, and other.

21 Abraham, was he not iustified by workes?) It is much to be noted that S. Augustin in his booke *de fide & operibus c. 14.* writeth, that the heresie of only faith iustifying or sauing, was an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the *Epistle to the Romans*, wherin he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose write so much of good workes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (*Ep. 2. c. 3.*) warneth the faithful that many things be hard in S. Pauls writings, and of light vlearned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the *preface of his commentarie vpon the 81. Psalme*, he warneth al men, that this deduction vpon S. Pauls speech, *Abraham was iustified by faith, therefore workes be not necessarie to saluation*: is the right way to the gulfe of Hel and damnation.

And lastly (which is in it-self very plaine) that we may see this Apostle did purposely thus commend vnto vs the necessitie of good workes, & the inanity and insufficiencie of only faith, to correct the error of such as misconstrued S. Pauls words for the same: the said holy Doctour noteth that of purpose he tooke the very same example of Abraham, whom S. Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul faith that Abraham was iustified by faith, see the *Annotations vpon that place, Ro. 4. v. 1.*

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

Only faith, an old heresie.

S. Iames & the rest inculcate good workes against the error of only faith falsely gathered of S. Pauls words.

S. Augustines whole disputation in this point very notable, & directly against 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

Gal. 5.

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 ^aels-where there is enough faid. The Fathers indeed vfe fometimes this exclufiue, *fola, 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 Chrif, 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, fetces, 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 Phariſaical vantiſh 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 Proteftants fay *by faith only*: S. Iames cleane contrarie, *Not by faith only*.

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

^a 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 well-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 Chrif, 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 therefore 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 therefore 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 himfelfe 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.