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Good Works.

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THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Continued.)

In the light of this simple description of the procedure at the Last Judgment we also understand Luke 16, 9, where Christ says: "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail (*ὅταν ἐκλείπητε*), they may receive you into everlasting habitations." Luther says: "When I come before God's Judgment, a poor man to whom I have done good will stand in heaven and say: 'He washed my feet; he gave me meat, drink, clothing.' That man will certainly be my friend and a witness for my faith, whatever words he may use to express his testimony. At that time a beggar will be of more use to me than St. Peter." (St. Louis Ed., XI, 1951.) Aegidius Hunnius writes to the same effect: "On the Last Day the poor will receive their benefactors with the testimony which the Son of God will bear in their stead and in their name in favor of the godly persons who were wealthy. By this testimony He will show publicly that their faith was not hypocritical, but abounded in good works and therefore was a genuine and living faith. For this fact there will be as many witnesses as there are persons who were succored by them in this life." 1)

This public justification does, however, take place not only on the Last Day, but very often also before that day. For did not the Lord publicly absolve the great sinner in the presence of the Pharisee and his company? (Luther. St. Louis Ed., VII, 1456 to 1461.) And always according to the works. Christ said to the

1) In novissimo die recipient benefactores suos egeni suo testimonio, quod illorum vice atque nomine Filius Dei perhibebit piis divitibus, publice testificaturus, fidem eorum non inanem, sed bonis operibus gravidam atque sic vivam veram et non simulatam fuisse; cujus tot habebunt vivos testes, quot ex pauperum grege beneficentiam eorum in hoc mundo sunt experti. (Aegidius Hunnius, *De Justificatione*, 231.)

Pharisee: "Seest thou this woman? . . . She hath washed My feet with tears and wiped them with the hairs of her head. . . . Since the time I came in, [she] hath not ceased to kiss My feet; . . . she hath anointed My feet with ointment. *Wherefore* I say unto thee, her sins, which are many, are forgiven." Luke 7, 44—46.²⁾

The great sinner is, however, not the only example of such public absolution according to works. Also to the bishop of Philadelphia, God promises: "Behold, I will make them of the synagog of Satan, which say they are Jews and are not, but do lie, — behold, I will make them to come and worship before thy feet and to know that I have loved thee." Rev. 3, 9. And when God, in the midst of the last great persecution of the Christians, visited Asia Minor with pestilence and famine, the harassed Christians came from their hiding-places and buried the dead, comforted the dying, and nursed the sick. Then the heathen glorified the God of the Christians and confessed that they alone were truly godly people.³⁾ Thus God publicly justifies His children by their works. True, He does not always do that, nor with all His children, while the secret justification is bestowed upon us continuously.⁴⁾ However, "when a man's ways please the Lord, He maketh his enemies to be at peace with him (יהא שלום)." Prov. 16, 7. In Ps. 31, 19 both things are linked together: "Oh, how great is Thy goodness which Thou *hast laid up* [Luther: *verborgen hast*] for them that fear Thee; which Thou *hast wrought* [Luther: *erzeigest*] for them that trust in Thee before the sons of men!"

Now, just as Scripture knows secret and public justification, so it also knows secret and public judgment. The secret judgment takes place on the basis of unbelief. "He that believeth not is condemned already because he hath not believed in the name of

2) Luther. St. Louis Ed., VII, 1459. (See quotation in THEOL. MONTHLY, 1929, p. 135.)

3) Ὁς περιβόητον εἰς πάντα ἀνθρώπους καταστῆναι τὸ πρᾶγμα, θεὸν τε τῶν Χριστιανῶν δοξάζειν, εὐσεβεῖς τε καὶ μόνους θεοσεβεῖς τούτους ἀληθῶς, πρὸς αὐτῶν ἐλεγχθέντας τῶν πραγμάτων, ὁμολογεῖν. (Eusebius, *Hist. Eccl.*, Bk. IX, chap. 8.)

4) The expression "secret justification" is based on Rev. 2, 17: Ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων. Qui vicerit, vocabitur et erit Dei filius et haeres, Christi frater et cohaeres, civis Hierosolymae celestis. Sed illud in vita est adhuc absconditum, 1 Joh. 3, 2; in iudicii die haec gloria piorum manifestabitur. Nomen "filiorum Dei" nemo novit, nisi qui accipit, quia fides, per quam illud nomen alicui obtingit, non potest ab aliis videri. 1 Cor. 2, 11. — Compare Chr. Fr. Richter's hymn *Es glaenzet der Christen inwendiges Leben*, s. 1.

the only-begotten Son of God." John 3, 18. The other judgment is public and takes place on the basis of shameful works, for example, the Flood, the destruction of Sodom, the drowning of the Egyptians in the Red Sea.

The entire New Testament treats of secret justification, especially the Epistle to the Romans. The Epistle of St. James treats of public justification. Jas. 2, 14 begins thus: "What doth it profit, my brethren, though a man *say* he hath faith and have not works? [That] faith [in the mouth] cannot save him, can it?" Just as the Lord says Matt. 7, 21. 22: "Not every one that *saieth* unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of My Father which is in heaven." And 1 John 3, 7: "Little children, let no man deceive you; he that *doeth* righteousness is righteous, even as He is righteous." Such admonitions are very necessary; for our wicked nature distorts everything, so that a caricature results. For example, God encourages His people to fast. Joel 2, 12. They do fast, but they "fast for strife and debate and smite with the fist of wickedness," Is. 58, 4, so that God chides them thus by the mouth of Isaiah: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" Is. 58, 5. God requires fasting from us as a sign of our conversion, Joel 2, 12, and His crafty children intend to satisfy Him by fasting without conversion. So God also requires faith of the mouth, Rom. 10, 9. 10, but as the fruit of the faith of the heart which flows from repentance, and His shrewd children offer Him the faith of the mouth without the faith of the heart — the garment without the man in it. Can that be true faith, and can such a confession be acceptable to the Lord? ⁵⁾ In the days of the apostle there must indeed have been many such counterfeiters; for the Apostle Paul speaks of people who profess to know God, but deny Him by the works they are doing. Titus 1, 16. And in another place he says that they have a form of godliness, but deny the power thereof. 2 Tim. 3, 5. You fools, says St. James, do you

5) Fides apud Jacobum non accipitur pro fide justificante, sed pro externa fidei professione, ut ipse verborum sonus ostendit. Idem etiam probat scopus apostoli; disputat enim contra eos, qui doctrinam de justificatione fidei non recte percipientes multa de fide garriebant, eandem vero operibus non demonstrabant. Docet igitur, externam illam fidei professionem, si non sit conjuncta cum operibus bonis, non justificare. (John Gerhard, *Loci*, III, 473.)

think that it is the inscription which gives the value to the coin? It is the gold which does it! For also that love which is found only in the mouth is vain in itself. For instance, "if a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace,⁶⁾ be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit (τί τὸ ὄφελος;)" Jas. 2, 15. 16. Or as St. John says: "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3, 17. 18; comp. 1 John 4, 20. Genuine love is known by two marks: words of love and works of love. Whoever loves with words only betrays that in fact he does not love at all. "Even so faith, if it hath not works, is dead, being alone." Jas. 2, 17.⁷⁾ The hermit is dead to the world, but not dead in himself; but the faith of which St. James is speaking here is dead in itself, like a corpse.⁸⁾ Furthermore, the apostle does not say that faith if it has not works is "dying," but that it is "dead." The absence of works like the absence of breath is a sign that it is no longer living. In this way St. James tried to bring him who *asserted* that he believe to his senses by using the example of a love which consists in mere words of the mouth. But he strikes him still harder. "So you assert that you believe although you have no works. Now, some one will come along and say:⁹⁾ 'Do show me your faith *without* your

6) Ὑπάγετε ἐν εἰρήνῃ, like πορεύεσθε ἐν εἰρήνῃ, Acts 16, 36.

7) Marg.: *by itself*. Luther: *tot an ihm selber*. — Simulatam istam fidem declarat et redarguit collatione simulatae caritatis, quae tantum in verbis inanique cogitatione consistat per se vanissima, proximo prorsus inutilis. Hinc manifeste liquet, Jacobum non de vera fide, sed de simulata ac, ut ita dicam, verbali loqui. (Flacius, *Glossa*, 1209 A.) — Quemadmodum non est vera caritas, quae nudis verbis egenum solatur, re ipsa autem nihil beneficii eidem exhibet, ita quoque non est vera fides, quae externa tantum professione jactatur, nulla bonorum operum fructificatione conspicua. (John Gerhard, *Loci*, III, 473.)

8) Ad significandum tanto evidentius hunc defectum formae intrinsecae, dicimus addi ab apostolo tanquam *ἐμφατικόν τι*, quod mala fides sit mortua καθ' ἑαυτήν intrinsece, in semet ipsa, juxta substantiam suam mortua. Atque ita ipsa *διάνοια* vetat, ne τὸ mortuum esse intelligamus de solius actus secundi ineventia. Fides [est] *in semet ipsa* mortua. (Huelsemann, *De Auxiliis Gratiae*, 395 A and 399 A. B.)

9) Ἄλλ' ἐπεὶ τις, Jas. 2, 18, occurs only once more in the New Testament, namely, 1 Cor. 15, 35, where it introduces an objection against a doctrine which Paul had presented. Evidently that is not the case in this

works.¹⁰) [This you cannot do.] I, however, will show you my faith by my works.' This is the center of the apostle's dissertation, the point of the whole epistle: the works are witnesses of faith. He who has no works cannot *show* his faith, for the simple reason that he has no faith. St. James says: "Who is a wise man and endued with knowledge among you? *Let him show* out of a good conversation his works with meekness of wisdom. But if ye have bitter envy and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." Jas. 3, 13—15. And again: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1, 26. The apostle always concludes backwards, from works to faith. Where there are no works, there is no faith; faith must be *shown* by works.¹¹) Suppose you possessed some sort of faith, then the absence of good works would still show that it is not saving faith. For example, "thou believest that there is one God; thou doest well [considering the polytheism of the heathen. This, however, will

text, as all exegetes admit. Nevertheless we must not without urgent reasons give up the meaning of ἀλλ' ἐρεῖ τις established by 1 Cor. 15, 35, namely, that of an objection against a preceding statement. The question, then, is: What in the preceding verses [14—17] is of such a nature that v. 18 can be taken as an objection to it? Evidently only ἐὰν πιστὸν λέγῃ τις ἔχειν. V. 14. With these words St. James began his discourse. "Here is one *who says* that he has faith, and yet he has not works. Now, some one will object that he cannot prove that." So ἀλλ' ἐρεῖ τις does indeed contain an interpellation; the only difference is that in this place it is not the apostle who is being interpellated, as 1 Cor. 15, 35, but the hypocrite, who is on the stage since v. 14 (λέγει τις ἔχειν). — Hanc esse justam provocationem jactatoris Jacobaei, factam ab eo, qui et fidem et opera simul habet. (John Huelsemann, *De Auxiliis Gratiae*, 406 B.)

10) I have condensed v. 18 somewhat to make it easier to understand this passage. The entire connection is as follows: The true Christian says to the swindler: "So you have faith [such is the assertion you make]." Locutio "Tu fidem habes" tantum per concessionem quandam aut etiam mimesin, non autem serio dicitur. (Flacius, *Glossa*, 1209 B.) "And I," so the true Christian proceeds, "have works [to show my faith thereby]." The καί is adversative, as in John 6, 70. "Do show me your faith without works." (According to Cod. A, B, C, Sin.: Χωρὶς τῶν ἔργων, not ἐκ τῶν ἔργων.) "This you cannot do. And I" [καί adversative, as before] "will show you my faith by my works."

11) Apostolo ergo sermo est de ostensione et demonstratione fidei ex operibus, qua scilicet homo homini probat et declarat, se esse vere fidelem et justum. (Brochmand, *Systema*, II, 205 B.)

not yet save you, for] the devils also believe and tremble.”¹²⁾ Jas. 2, 19.

And now comes the chief proof: “But wilt thou know, O vain man, that faith without works is dead?¹³⁾ Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?” Jas. 2, 20. 21.¹⁴⁾ Gen. 22, 10—12 we read that, after Abraham had taken the knife, “the Angel of the Lord called unto him out of heaven and said, . . . Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.” Then follows the glorious promise: “Thy seed [I will multiply] as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed.” Gen. 22, 16—18. What kind

12) The opinion of De Wette that the clause with *ἔτι* already designates faith as a theoretical faith is groundless, as may be seen from John 17, 8; 13, 19. — The reason why St. James here suddenly introduces the demons is this: His thesis is: Where there are no good works, there is also no saving faith. All faith is false which does not manifest itself by good works. He shows this to be true, first, as regards the faith of the mouth vv. 14—18, and here, v. 19, also as regards the faith of the head. That St. James knows the genuine, saving faith very well may be seen from chap. 1, 21.

13) We read *νεκρά*, not *ἀργή*; first, on account of Cod. A and Sin.; secondly, for internal reasons. For what could that mean: “Faith without works is workless (*werklos*)?” [*Workless* . . . — 2. Without works; not carried out or exemplified in works. — Ydle, *workless* faith. Sir T. More, *Works*, p. 411.” — *Century Dictionary*, sub *workless*.] If we take the clause as it stands, it contains a tautology: The green tree is green. The only thing we could do would be to refer *ἀργή* to the public justification spoken of in the following and translate: Faith without works is inefficacious for justification. However, in an epanaleptic question, which once more sums up that which is to be proved in order to fortify it later on with new grounds, as a rule no foreign, not yet understandable, factor occurs. By the way, the *doctrine* is not in the least affected by the decision of the question whether *ἀργή* or *νεκρά* should be read. — *Κενός* means *empty, without spiritual contents*, as in 1 Cor. 15, 14; Eph. 5, 6. Hence a *κενός ἄνθρωπος* is a hollow babbler, one who has a form of godliness, but denies the power thereof. — *ὁ ἄνθρωπος*, the man who was introduced v. 14 (*ὁς λέγει πίστιν ἔχειν*) is still on the stage.

14) From the very outset we shall expect no other proof than this, that Abraham, the father of the believers, in whom the genuine essence of faith certainly must have manifested itself by his works, proved his faith to be not a mere dead, pretended, but a true, living faith. If Abraham's example proves that only that faith which is active in works is a true,

of justification¹⁵⁾ is this? Were more sins forgiven here to Abraham on account of his obedience? The text does not say one syllable about that; but the Angel of the Lord declares publicly and distinctly, in the presence of Isaac and, therefore, of all men, that Abraham feared God. However, he who fears God in the Scriptural sense is justified.¹⁶⁾ This justification took place in secret continuously ever since Abraham went out of Chaldea and never on the basis of good works, but, as Gen. 15, 6 testifies, by faith. Here, however, on the occasion of the humble obedience of Abraham, which at the same time was both a confession of God and a good work, it is *publicly declared*. Therefore St. James must have meant public justification, Jas. 2, 21, otherwise he would have arbitrarily distorted Gen. 22 against the clear words of the text.¹⁷⁾ If, however, he had God's public and solemn declaration in mind, then his story perfectly refuted those who had only faith of the mouth, for it was just Abraham¹⁸⁾ to whom they pointed as an example of workless faith. "You fools," says St. James, "do you dare to compare yourselves with Abraham? I will show you the nature of Abraham's faith. It is true that God counted his faith unto him for righteousness (Jas. 2, 23), but that was not merely a faith of the mouth, but the works were *joint witnesses* [bezeugten *mit*] that it was genuine. Therefore Abraham was publicly justi-

living faith, then it also proves, *vice versa*, that workless faith is dead in itself — quod erat demonstrandum. Now, just in regard to Abraham a statement of Scripture or a word of God was extant which the opponents who trusted in the naked, workless faith could quote in their defense, namely, the statement that his faith was counted unto him for righteousness. James himself admits this, 2, 23, and this is the very best proof that he absolutely agrees with Paul in the doctrine of the *justificatio sola fide*. It was, however, his business to prove to his opponents that this faith of Abraham by which alone he was justified and consequently also saved was not a dead, pretended faith, not a mere theoretical knowledge and assent, but true, living faith. Therefore it was necessary to describe more fully the quality of Abraham's faith. This is done in v. 21. (Philippi, *Glaubenslehren*, V, 1, 302.)

15) For *δικαιοῦν* never means anything else in all the texts where it occurs in the New Testament, no matter whether secret or public justification is spoken of.

16) Ps. 112, 1; 115, 11, 13; 130, 4; 147, 11; Prov. 14, 27; 19, 23; Acts 19, 31.

17) Even Reformed writers admit this.

18) This must be concluded from Jas. 2, 23.

fied in Isaac's and your presence." 19) "Seest thou," proceeds the apostle, "how faith wrought with his works?" 20) Jas. 2, 22. What does that mean? It is faith that effects the works. How, then, can it be said that faith works with 21) them? The faith in the heart does, of course, not cooperate with the works in order to make one a partaker of public justification, but the faith of the mouth does. Cp. Jas. 2, 14. Therefore Balthasar Menzer is right when he says: "The faith on the lips literally cooperates with the works. For he who confesses the Christian faith and at the same time exhibits it by good works testifies by word and deed that he truly believes in God and therefore is justified. On the other hand, he who confesses Christ and at the same time lives in sin, or he who leads a decent life, but knows nothing of Christ, of him we can say with certainty that he does not possess forgiveness. So it is neither the confession alone nor the good works alone that make a Christian, but faith and good works working together." 22) However, James adds: "And by works was faith made perfect." 23)

19) The verb *δικαιοῦν* signifies a judicial act in all the thirty-eight texts where it occurs in the New Testament. We translate to *absolve*, whether the absolution takes place in secret, as Luke 18, 14; Acts 13, 39; Rom. 3, 20. 24. 26. 28. 30; 4, 5; 5, 1. 9; 8, 30. 33; Gal. 2, 16. 17; 3, 8. 11. 24; Titus 3, 7, or in public, as Matt. 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; Rom. 3, 4; 2 Tim. 3, 16. — If one wishes to be exact, let him call the former, the secret act of God *regarding or considering one righteous, estimating him righteous, looking upon him as righteous, absolving him*, and the latter, the public act of God, *solemnly and publicly declaring one righteous, proclaiming him righteous*. Like the Greek verb *δικαιοῦν* so also the German word *rechtfertigen* [and the English verb *to justify*] means both. See Luther's [and the King James'] translation of Matt. 12, 37 and 1 Tim. 3, 16. However if we simply speak of *justifying* without adding any modifier, we always mean *justum habere, justum reputare, absolvere*. The fathers of the Evangelical [Lutheran] Church unanimously say that *δικαιοῦν*, Jas. 2, 21, refers to public justification. — Potest namque justificatio duobus modis considerari, ut coram Deo sit et continuatur et ut coram Deo facta esse aut continuari declaratur hominibus. Priori modo considerat illam Paulus Rom. 3 et 4 nec non Gal. 2; posteriori modo Jacobus cap. 2. (H. Hoepfner, *De Justificatione*, 1063.)

20) Jas. 2, 22 is not a question, but a simple statement.

21) *Συνεργεῖν*. Cp. 1 Cor. 16, 16; 2 Cor. 6, 1.

22) Professio fidei verissime cooperatur operibus; nam qui fidem Christianam profitetur et eandem simul exprimit bonis operibus, ille verbo et facto simul testatur ac confirmat, se vere in Deum credere, non simulate, ac proinde vere etiam esse justificatum. Quemadmodum contra, qui fidem profitetur in Christum et tamen impie vivit, aut externam quidem vitam honestam ac laudabilem agit, non tamen profitetur fidem Christianam, de eo certo statuitur, justificatum non esse. Neque igitur sola professio verum Christianum arguit, neque sola externa bona opera, sed conjunctim et professionis veritatis et honorum operum sinceritas. (B. Menzer, quoted by Hoepfner, *De Justificatione*, 1130.) — Walther von der Vogelweide held the same opinion when he sang: —

Swelch kristen kristentuomes giht,
an worten unde an werken niht,
der ist wol help ein heiden.

Nu ist ab uns ir beider nôt:
das eine ist an' das ander tôt.
Nu sture uns got an heiden.

23) Jas. 2, 22b. In regard to *τελειοῦν* see John 17, 4; Acts 20, 24.

When we meet a ship on the ocean, we first see the sail, and then the hull becomes visible; in that way the vessel, to our view, becomes complete. So one hears the confession; but it is only when one sees the good works that faith becomes complete to the eye of man. Mere faith of the mouth is only half a faith, a sail without the hull of the ship.²⁴⁾ So, then, the faith of Abraham was made perfect before the eyes of all men by his act of obedience, "and the Scripture was [manifestly] fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Philippi pertinently remarks on this point: The word of Scripture concerning the righteousness of faith of Abraham, this righteousness being as such invisible, was, until the time when it became visible by proof of works, so to speak, an unfulfilled prophecy. A statement is fulfilled when its content is confirmed by succeeding facts. Here we see that James and Paul are in perfect harmony. The justification of Abraham by faith, on which the whole structure of the Pauline doctrine rests, is also the basis of James's doctrine. The only difference is that James does not describe the procedure of Abraham's justification, but only the manner in which it authenticated itself by confession and works. Therefore Abraham was also "called a friend of God."²⁵⁾ He *was* a friend of God long before, as Heb. 11, 8. 9. 10. 16 shows, but he was *called* a friend of God from the time he offered his only son to God and the Angel of the Lord bore him the distinct and solemn testimony that he feared God.²⁶⁾ In general, that is God's order: first He adorns His children with the garment of Christ's righteousness, Is. 61, 10, then they glorify Him and do good works, Is. 51, 10;

24) Ex operibus fides consummata est, h. e., fidei illa professio per opera eidem consentanea coram hominibus demonstrata est, quod sit vera et viva fides, et sic in illo fine perfectionem suam adeptam, quod scilicet hominibus vera esse cognita est. (John Gerhard, *Loci*, III, 474 B.) Please do not object that it is *we* who understand πίστις to mean one thing in this verse and another thing in the next one. It is not *we* who are doing this, but St. James. Try, if you will, to understand πίστις and πιστεύω throughout the whole chapter as referring to saving faith, and the result will be absolute nonsense [see chap. 2, 19], not to speak of the crass contradiction against all the rest of Scripture which would be artificially produced by this procedure.

25) Καὶ φίλος θεοῦ ἐκλήθη. Jas. 2, 23. "Friend of God" means both, *one who loves God* and *one who is loved by God*. 2 Chron. 20, 7; Is. 41, 8; Song of the Three Holy Children, v. 12 (A. V.).

26) By whom was he called "friend of God"? Among others by Isaiah, chap. 41, 8, and by the author of 2 Chron. 20, 7; Song of the Three Holy Children, v. 11.

62, 12, and finally they are perhaps also praised by the people, Is. 62, 7. "Ye see, then, how that by works man is justified and not by faith alone."²⁷⁾ Here no escape is possible;²⁸⁾ for James distinctly says that faith *and* works justify. Therefore he is either speaking of public justification, or he contradicts the whole Bible, first of all St. Paul. However, the entire connection of the chapter,²⁹⁾ especially the story of Abraham, shows that he is indeed speaking of public justification. For the clause under consideration is nothing else than a conclusion drawn from Gen. 22. Because *Abraham* was justified by the confession of his mouth *and* by his works, therefore all believers are justified in the same manner; for Abraham is the father of all them that believe.³⁰⁾ The apostle proceeds: "Likewise, was not Rahab, the harlot, justified by works when she had received the messengers and had sent them out another way?" Jas. 2, 25. The story of Rahab is recorded Josh. 2 and 6. According to Josh. 2, 11 she first confessed with her mouth that the God of Israel is the God in heaven above and in earth beneath; then she proved that her faith was genuine by saving the messengers. Josh. 2, 15. 16. 21. This was the basis of her public justification. For when Joshua had taken Jericho, he "said unto the two men that had spied out the country, Go into the harlot's house and bring out thence the woman and all that she hath. . . . And the young men that were spies went in and brought out Rahab and her father and her mother and all that she had; and they brought out all her kindred and left them without the camp of Israel. And they burned the city with fire and all that was therein. And Joshua saved Rahab, the harlot, and her father's house and all that she had . . . because she hid the messengers which Joshua sent to spy out Jericho." Josh. 6, 22.

27) Jas. 2, 24. *Ὁσαύτε* is the indicative.

28) Also the phrase *fides per opera* will not help us to escape, for James plainly places both side by side: *fides et opera*.

29) Jas. 2, 14: *fides in ore*; vv. 15. 16: *fides in ore per exemplum amoris in ore convicta*; v. 18: *ostende!*; vv. 20—23: *exemplum Abrahæ*.

30) *Vidētis, quoniam ex operibus justificatur homo, i. e., justus coram hominibus declaratur et non ex fide tantum, h. e., non ex nuda fidei professione. Opera sola sine fidei professione non justificant, h. e., vere fidelem Christianum arguunt, nec sola professio fidei sine operibus justificat sive justum et vere fidelem declarat, sed fidem et opera oportet esse conjuncta; verus enim Christianus is demum censendus, qui fidem in Christum publice profitetur ac operibus professioni illi consentaneis eandem demonstrat.* (John Gerhard, *Loci*, III, 475.)

23. 25. How is it possible, in the face of this story, to deny that James is speaking of public justification? Where in the text is it said that because of her good work Rahab received a more abundant measure of forgiveness? Only this is said, that because of her good work she was brought out of the city and spared *before the eyes of all Israel*. And therefore her case is a conclusive confirmation of James's thesis: It is not faith alone which justifies publicly, but faith *and* works. If Rahab had possessed nothing else than the confession: "Your God is the Lord of heaven and earth," Josh. 2, 11, Israel would never have declared her righteous. Her life was saved because she not only confessed (*said that she had faith*, Jas. 2, 14), but also saved the spies. James concludes his *discursus* on this subject with the words: "For as the body without the spirit³¹⁾ is dead, so faith without works is dead also." Jas. 2, 26. If the body of a man is found in the forest, it is examined to see whether he breathes. If he breathes, he is alive; if he does not breathe, people say that a dead man was found. Just so with regard to faith. If the testimony of works is wanting, everybody judges that it is dead.³²⁾ (To be continued.)

31) If one translated *πνεῦμα* in the text with *spirit*, then the following nonsense would be the result: Faith is the body, and works are the spirit operating through it; *i. e.*, works which by faith prove themselves to be active. Since, however, St. James cannot have said such nonsense, we go back to the original meaning of *πνεῦμα*, namely, *respiratio*. Compare, in the Septuagint version, Job 7, 15; Ezek. 27, 8; Hab. 2, 19; 1 Kings 17, 17; and the New Testament texts Luke 8, 54; Rev. 11, 11; 13, 15. — Quemadmodum corpus sine respiratione, quae est immediatus animae ἐνσωμάτων effectus ac certum vitae testimonium, est et judicatur mortuum, eodem modo fides, h. e., externa fidei professio, sine operibus est mortua et inane quoddam simulacrum, vita et motu destitutum. (John Gerhard, *Loci*, III, 475.)

32) Here it can be clearly seen that St. James indeed used the word *πίστις* *aequivoce*. The word *body* properly designates a living thing; when used in an improper sense, however, a corpse. The faith of the mouth is a *πίστις*, and yet it is not. If one wishes to refute the erroneous conception frequently attached to the word *πίστις*, he must necessarily make use of the conception in his argument. However, the apostle has brought order into the confusion, for he has shown that this [mouth] *πίστις* is no true [saving] *πίστις*; neither is the former, the [devil's] *πίστις*, a true [saving] *πίστις*. True faith is only to be found where there are good works.
