

in the manner of St. Augustine's teaching and call the inherited sin concupiscence in the sense that it ceases to be sin in Baptism, then this teaching can be accepted, for it is in accord with St. Paul, who said, "We are all born children of wrath" [Eph. 2:3], and that "in Adam we have all sinned," Romans 5[:12].

Article Three

The Son of God. There is nothing in the third article which is contrary to [the] Apostles' Creed and the correct rule of faith. These state that the Son of God became incarnate, assumed human nature into the unity of his person, was born of the Virgin Mary, truly suffered, was crucified, died, descended to hell, was resurrected on the third day, and ascended into heaven, where he sits at the right hand of the Father.

Article Four

Justification. In the fourth article, the Pelagians are condemned. They judged that human beings could merit eternal life by their own powers and without the grace of God. This condemnation is in accord with the catholic faith and is consistent with the early councils. It is also clearly in agreement with Holy Scripture. John the Baptist says: "No one is able to receive anything except what has been given from heaven," John 3[:27]. We also read that "every good gift and every perfect gift is from above, coming down from the Father of lights," James 1[:17]. Thus "our competence is from God," 2 Corinthians 3[:5]. Christ says, "No one can come to me unless drawn by the Father who sent me," John 6[:44]. And St. Paul asks: "What do you have that you did not receive?" 1 Corinthians 4[:7].

However, to reject human merit, which is acquired through the assistance of divine grace, is to agree with the Manichaeans and not the catholic church. St. Paul says: "I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day," 2 Timothy 4[:7-8]. Paul wrote to the church at Corinth: "For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil," 2 Corinthians 5[:10]. God said to Abraham: "Do not be afraid, Abram, I am your shield; your reward shall be very great," Genesis 15[:1]. And Isaiah says: "See . . . his reward is with him and his recompense before him," Isaiah 40[:10]. In Isaiah 58[:7-8], it says: "Share your bread with the hungry . . . and your righteousness shall go before you, the glory of the Lord shall be your rear guard." Also the Lord said to Cain: "If you do well, will you not be accepted?" Genesis 4[:7]. The parable in the Gospel declares that we have been hired to work in the Lord's vineyard: "Call the laborers and give them their pay," Matthew 20[:8]. St. Paul, who had access to the mysteries of God, says: "Each will receive wages according to the labor of each," 1 Corinthians 3[:8].

All Catholics admit that our works of themselves have no merit but God's grace makes them worthy to earn eternal life. As St. John says: "They will walk with me, dressed in white, for they are worthy," Revelation 3[:4]. And St. Paul says to the Colossians: "Give thanks to the Father, who has enabled you to share in the inheritance of the saints in the light," Colossians 1[:12].

Article Five

The Office of the Ministry. Article Five, which says that the Holy Spirit is given by Word and sacrament, as through instruments, is approved. For it is written in Acts: "While Peter was still speaking, the Holy Spirit fell upon all who heard the word," Acts 10[:44]. And in John it says: "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit," John 1[:33].

However, when they speak of faith, this is to be admitted insofar as they are speaking not of faith alone (which some unfortunately teach) but that faith which is to be understood as working through love (as Paul correctly teaches in Galatians 3[:5]). For in Baptism, it is not faith alone but also hope and love which are simultaneously infused, as Pope Alexander declares in the canon "Majores. Concerning Baptism and Its Effects."¹⁰ John the Baptist taught this long before, saying of Christ: "He will baptize you with the Holy Spirit and fire," Luke 3[:16].

Article Six

The New Obedience. The sixth article, in which they confess that faith ought to bear fruit in good works, is valid and acceptable since "faith without works is dead," James 2[:17], and all of Scripture invites us to do works. The wise person says: "Whatever your hand finds to do, do with your might," Ecclesiastes 9[:10]. Also we read: "And the Lord had regard for Abel and his offering," Genesis 4[:4]. The Lord saw that Abraham would "charge his children and his household after him to keep the way of the Lord by doing righteousness and justice," Genesis 18[:19]. Similarly, we also find: "By myself I have sworn, says the Lord: Because you have done this . . . I will indeed bless you and multiply your offspring," Genesis 22[:16-17]. Thus the Lord regarded the fast of the Ninevites, Jonah 3, and the weeping and tears of King Hezekiah, 2 Kings 20[:5]. For this reason, the faithful ought to follow the counsel of St. Paul: "So, then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith," Galatians 6[:10]. Also, Christ says: "The night is coming when no one can work," John 9[:4] since "their deeds will follow them," Revelation 14[:13].

However, in the same article they attribute to justification by faith alone that which is wholly opposed to evangelical truth. The Gospel does not exclude good

10. According to Gratian, this was Pope Innocent III, X.3.42.3 (*CIC* II:644–46).

works, for “glory and honor and peace for everyone who does good,” Romans 2[:10]. Why is this the case? Because David, Psalm 62[:12]; Christ, Matthew 16[:27]; and Paul, Romans 2[:6] testify that God will reward everyone according to their works. Moreover, Christ says: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven,” Matthew 7[:21].

Thus no matter how much a person believes, if that person does not do good works, then he or she is not a friend of God. “You are my friends,” says Christ, “if you do what I command you,” John 15[:14]. Consequently, it is not enough to say we are justified only by faith because justification pertains to faith and love. For St. Paul says: “If I have all faith, so as to remove mountains, but do not have love, I am nothing,” 1 Corinthians 13[:2]. Here Paul witnesses to the princes and the entire church that faith alone does not justify. Rather, he teaches that love is the superior virtue: “Above all, clothe yourselves with love, which binds everything together in perfect harmony,” Colossians 3[:14].

Nor is their teaching on justification approved by Christ: “When you have done all that you were ordered to do, say, ‘We are worthless slaves,’” Luke 17[:10]. For if it is right to call the doers worthless slaves, how much more appropriate to say to those who only believe: “When you have believed all that you were ordered to believe, say, ‘We are worthless slaves.’” This saying of Christ does not extol faith without works but teaches that our works bring us no credit from God, are not a cause for boasting, and that when compared with the divine reward are null and void. Thus St. Paul says: “I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us,” Romans 8[:18]. For faith and good works are gifts of God, to which eternal life is given through God’s mercy. Their citation of Ambrose is not pertinent, for this church father is speaking specifically of works of the law. He says “apart from the law,” but he actually means “apart from the law of the Sabbath and circumcision and revenge.” This he says even more clearly when he cites St. James on Romans 4 concerning the justification of Abraham without the works of the law before circumcision. For how could it happen that Ambrose in his commentary would say something different than what St. Paul says in Romans: “For no human being will be justified in his sight by deeds prescribed by the law,” Romans 3[:20]. In the end, he does not simply exclude works but says: “We hold that a person is justified apart from works prescribed by the law” [Rom. 3:28].

Article Seven

The Church. The seventh article of their confession, which affirms that the church is an assembly of saints, cannot pass without close examination, if by this they mean that wicked persons and sinners are to be separated from the church. For the Council of Constance condemned this and other teachings of