which is the moral code of the Gospel.  
And the point of the exhortation is, “So  
do good, as not constrained by the law,  
but free agents”).  
  
**13.]** *Reason why  
we should be careful thus to speak and do:*  
viz. that if we do not, we cast ourselves out  
of that merciful judgment at God's hands  
which is promised to the merciful : Matt.  
v. 7, “*Blessed are the merciful : for they  
shall obtain mercy:*” which is the key to  
our verse. **For the judgment** (which is  
coming) **(shall be) unmerciful to him who  
wrought not** (the past tense is anticipatory,  
the Writer standing at the day of the judgment  
and looking back over life) **mercy:  
mercy boasteth over judgment** (without  
a copula, the sentence is introduced more  
emphatically and strikingly. The meaning  
is, the judgment which would condemn  
any and all of us, is, in the case of  
merciful, overpowered by the blessed effect  
of mercy, and mercy prevails over it. The  
saying is abstract: to turn it into a concrete,  
‘the merciful man,’ or to appropriate  
the *mercy*, ‘the mercy of God,” is to limit  
that which is purposely and weightily left  
unlimited, as an universal truth).

**14–26.]** In close connexion with what  
has gone before, the Apostle sets forth  
that *bare faith without works can never  
save a man.* The following remarks of  
De Wette on the passage are important,  
and well condensed. They have been  
impugned by many, among whom are Neander,  
Schneckenburger, Theile, Thierseh,  
Hofmann: but they seem to me best to  
represent the simple and honest view of the  
matter, without any finessing to make the  
two Apostles in exact accord in their  
meaning of terms and their positions   
respecting them. “In order rightly to   
understand this polemical passage, it is necessary

accurately to define St. James’s ideas  
of *faith*, of *works*, and of *justification*,  
and to compare them with those of St.  
Paul. *Faith* is, according to St. James,  
the result of the reception of the Word  
(ch. i. 22), especially in a moral point of  
view: *moral conviction* (Rom. xiv. 23):  
and although he recognizes it also as belief  
in Christ (ch. ii. 1), *as trust* (i. 6; v. 15),  
and *truth* (i. 3), yet he makes these

particulars here of so little moment, that he  
regards it as *theoretical* belief only, and

ascribes it to the evil spirits (ii. 19).  
Widely different from this is St. Paul’s  
idea of faith, which presupposes self-abasement,

the feeling of unworthiness and incapability

(Rom. iii. 9 ff., 23), and consists

in trust on the grace of God revealed in  
the atoning death of Christ (Rom. iii. 25;  
v. 8; 2 Cor. v. 18 f.). Of this faith, moral  
faith is a branch (Rom. xiv. 23): but this  
latter, which is the adoption of the working  
principle of love (Gal. v. 6), can only  
spring from the purification of the inner  
man by faith in the atonement. So that  
it is impossible to say, as some have done,  
that the idea of faith in the two Apostles  
is the same. Works, according to St.  
James, are not the works of the law in  
the lower sense, the mere observance of,  
carnal ordinances and usages,—but an  
active life of practical morality, the rule  
of which is indeed found in the Mosaical  
law, and especially in the command to love  
one another, but so found, as apprehended,  
and appropriated by the spirit of liberty  
(see ch. i. 25; ii. 12). St. Paul also   
understands by ‘the works of the law’ not  
merely ceremonial observances, as plainly  
appears from Rom. vii. 14 ff.: but when  
he contends against the Jewish righteousness  
by works, and their pride, as in Rom.  
ix. 30 ff., he includes these observances in

that to which he refers. As regards

*justification*, St. James understands it in a  
*proper*, or moral sense (compare Matt. xii.  
37), which St. Paul also recognizes. But in  
the latter Apostle’s idea of justification,  
we must distinguish a threefold point of  
view: 1) the general moral, at which he  
stops, Rom. ii. 13 (compare ib. ver. 5 ff.),  
taking no account, *how* the highest aim of  
morality, there indicated, is *to be* attained,  
and *is* attained: 2) In his polemical point  
of view, as combating Jewish righteousness  
by works, he denies that we can, by the  
fulfilment of the law (even of its moral  
part, seeing that no man fulfils it aright),  
attain justification or well-pleasingness to  
God (Rom. iii. 20; Gal. ii. 16). 3) In the  
third point of view also, in the Christian  
life itself, St. Paul recognizes the  
inadequacy of a good conscience to give peace  
aud blessedness to men (1 Cor. iv. 4), and