o—lt. MES.   
   
   
 AUTHORIZED VERSION. AUTHORIZ D VERSION RE ED.   
 8 For he shall have judg-| 13 Poy "the judgment shall be with. 90038,   
 ment without mercy, that out merey to him that wrought not iii.   
 hath shewed no merey ; and ila   
 mercy rejuiveth against merey: + °merey rejoiceth AS OTIEL   
 Gudgment. 6 What doth | MP What is the profit, %2   
 8, p Matt. igen ch. 1.2   
   
 which is the moral code of the Gos ‘ds it us theoretical belief only, and   
 And the point of the is, So cribes it to the evil spirits (i   
 do good, as not constrained by the Inw, Widely different from this is St.   
 but free agents”). 13.] Reason why idea of faith, presupposes self-ubase~   
 me should be careful thus to speak and do: ment, the fecling of unworthiness consists   
 viz, that if do not, we cast onrselves ont ‘on the grace of God revealed in   
 of that is judgment im God's : hands the atoning death of Christ (Rom. iii.   
 7, \* Blessed are the mer v.8; 2 Cor. v.18 f.). Of this faith, moral   
 Malt obtain mercy 3” is faith isa branch xiv. 23): but this   
 our verse, For the judgment (which is latter, which is adoption of the work-   
 coming) (shall be) unmerciful to him who ing principle of love (Gal. v. 6), ean ouly   
 wrought not (the past tense is spring froin the purification of the inner   
 the Writer standing at the day of the jud; yy faith in the atonement. So that   
 ment and looking back over life) mercy: it is to say, as some have done,   
 mercy boasteth over judgment (without that the ideu of faith in the two Apostles   
 a copula, the sentence is introduced more is the same. Works, according to St.   
 emphatically and strikingly. ‘The mea James, are not the works of the law in   
 is, the judgment which would cond the lower sense, the mere observance of,   
 any and ull of us, is, the case of carnal ordinances and usages, — but an   
 micreiful, overpowered by the blessed uctive life of practical morality, the rule   
 y, and merey previtils over of which is indeed found in the Mosaical   
 saying is abstract: to turn it into a cou- law, and especiully in the command to love   
 crete, ‘the merciful mau,’ or to one another, but so found, as apprehended,   
 the mercy, ‘the merey of God,” and appropriated by the spirit of liberty   
 that which is purposely and weightily left (see ch. i. 255 ii, 12). St. Paul also un-   
 unlimited, as an universal trath). derstands hy ‘the works of the law? not   
 14—26.] In close connexion with what merely ceremonial observances, as plainly   
 has gone before, the Apostle sets forth appeats from Rom. vii. 14 ff: but when.   
 that bare faith without works can never he contends against the Jewish righteous-   
 save a man. The following remarks of by works, and their pride, as in Rom.   
 De Wette on the passage are important, he includes these observances in   
 nnd well condensed. They have been im- As regards justi-   
 pugned by many, among whom are Neander, fication, St. James understands it”in a   
 Schneckenburger, Theile, Thierseh, Mof- ‘proper, or moral sense (compare Matt. xii.   
 mann: but they scem to me best to re- 37), which St. Panlalso recognizes. But in   
 present the simple and honest view of the the latter Apostle’s idea of justification,   
 matter, without any finessing to make the we must distingnish a threefold point of   
 two Apostles in exact accord in their view: 1) the general moral, at which he   
 aneaning of terms and their positions re stops, Rom. ii, 13 (compare ib. ver. 5 ff),   
 specting them. “In order rightly to un- taking uo account, how the highest aim   
 derstand this polemical passage, it is iY, indicated, is fo attained,   
 sary accurately to define St. James’s ideas and is attained : 2) In his polemical point   
 of faith, of works, and of justification, of view, as combating Jewish righteousness   
 and to compare them with “those of St. , he denies that we can, by the   
 Vaul. Faith is, according to St. James, falfilment of the law (even of its moral   
 the result of the reception of the Word part, seeing that no man fulfils it aright),   
 i, 22), especially in a moral point of attain justification or well-pleasingness   
 jew: moral couviction (Rom. xiv. 23): God (Rom. iii. 20; Gal. ii. 3) In the   
 and although he recognizes it also as belief third point of view also, the Christian   
 in Chnist (ch. ii. 1), as trust (. 63 v. 15), life itself, St. Paul recognizes the in:   
 and truth (i. 3), yet he makes these par- quacy of a good conscience to give peace   
 ticulars here of sv little moment, that he aud blessedness to men (1 Cor. iv. 4), aud