

Chapter 2

Now also he sheweth that neither the Iewes could be faued by the knowledge of the Law, of the which they did so much brag against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.

For the which cause thou art inexcusable, ô man, whofoeuer thou be that iudgeft. For wherein thou iudgeft another, thou condemneft thyself. For thou doeft the same things which thou iudgeft. 2 For we know that the iudgement of God is according to veritie vpon them that doe such things. 3 And doeft thou suppose this, ô man, that iudgeft them which doe such things, and doeft the same, that thou shalt escape the iudgement of God? 4 Or doeft thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5 But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, 6 who wil render to euery man according to his workes: 7 a)to them truly that according to patience in good worke, seeke glorie and honour and incorruption, life eternal; 8 but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9 Tribulation and anguish vpon euery fowl of man that worketh euil, of the Iew first and of the Greek: 10 but glorie and honour and peace to euery one that worketh good, to the Iew and to the Greek. 11 For there is no acception of persons with God. 12 For whofoeuer haue finned without the Law, without the Law shall perish: and whofoeuer haue finned in the Law, by the Law shall be iudged. 13 For not the hearers of

Pf. 63, 13.

That is,
the Gentil.

Deu. 10, 17.

Act. 10, 34.

Mt. 7, 21.

Ia. 1, 21.

^a Good mē also according to the merits of their good wil shall haue their reward. *Aug. ep. 47.*

the Law are iust with God: but the doers of the Law
 shall be iustificed. ¹⁴ For when the Gentils which haue
 not the Law, naturally doe those things that are of the
 Law; the same not hauing the Law, themselues are a
 law to themselues: ¹⁵ who shew the workes of the Law
 written in their harts, their conscience giuing testimony
 to them, and among themselues mutually their thoughts
 accusing, or also defending, ¹⁶ in the day when God shall
 iudge the secrets of men, according to my Gospell, by
 IESVS CHRIST.

¹⁷ But if thou be furnamed a Iew, and restest in the
 Law, and doest glorie in God, ¹⁸ and knowest his wil, and
 aprovest the more profitable things, instructed by the
 Law, ¹⁹ presumeest that thy self art a leader of the blind,
 a light of them that are in darknes, ²⁰ a teacher of the
 foolish, a maister of infants, hauing the forme of sciēce
 & of veritie in the Law. ²¹ Thou therefore ^a)that teachest
 another, teachest not thy self: that preacheest, men ought
 not to steale, thou stealest: ²² that sayest men should not
 commit adoutrie, thou commiteest adoutrie: that ab-
 horrest idols, thou doest sacrilege: ²³ that doest glorie
 in the Law, thou by preuaricatiō of the Law doest disho-
 nour God. (²⁴ For ^b)the name of God through you is
 blasphemed among the Gentils, as it is written.) ²⁵ Cir-
 cumcision indeed profiteth, if thou obserue the Law: but
 if thou be a preuaricator of the Law, thy circumcision
 is become ^c)prepuce. ²⁶ If then the prepuce shall keepe the
 iustices of the Law; shall not his prepuce be reputed for
 circumcision? ²⁷ and shall not that which of nature is
 prepuce, fulfilling the Law, iudge thee, that by the let-
 ter and circumcision, art a preuaricator of the Law?

Ef. 52, 5.
Ez. 36, 20.

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- ^a It is a shameful and damnable thing for Preachers, Teachers, or
 other guides of mens life, to commit the same things themselves, which
 they reprove in other.
 - ^b It is a great sinne that by the ill life of the faithful, our Lords
 name should be ill spoken of among the misbelieuers, and many
 withdrawn from the true religion thereby.
 - ^c Prepuce is the foreskin not circumcised, & therefore signifieth the
 Gentils, or the state and condition of the Gentils: as circumcision,
 the Iewes and their state.

²⁸ For not he that is in open fthew, is a Iew, nor that which is in open fthew in the flefh, is circumcifiō: ²⁹ but he that is in feeret a Iew; and the circumcifion of the hart, ³⁰ in fpirit, not in the letter: whofe praife is not of men, but of God.

ANNOTATIONS

1 Thou that iudgeft.) Such as by publike authoritie either fpiritual or temporal haue to punifh offenders, be not forbidden to iudge or condemne any for their offenfes, though themfelues be fometimes guilty in their confcience of the fame or greater: yet may it be matter of aggrauating finnes before God, when they wil not repent of thofe offenfes themfelues, for the which they punish others. But if they be open offenders themfelues, in the fame fort for which they iudge other, they giue fcandal, and thereby aggrauate their finnes very much. Properly here he forbiddeth to charge another falſely or truly with theſe crimes whereof himſelf is as farre guilty or more then the other, as the Iewes ſpecially did the Gentils, to whom he ſpeaketh here.

Iudging other men.

4 Doeſt thou contemne?) This proueth that God offereth his grace & mercie to many, & by long patience & fufferance expected their repentance, differring their puniſhmēt of purpoſe that they may amend, and that he is not delighted in their perdition, nor is the cauſe of their finne: but contrariwife that they harden their owne harts, and of their owne free-wil reiect his grace and contemne his benignitie.

God's lōg fuffering is for our repētance.

6 According to his workes.) Though the holy Apoftles ſpecial purpoſe be in this Epiftle, to commend vnto the Gentils that truſted ſo much in their moral workes, the faith in Chriſt; yet left any man ſhould thinke or gather vntruly of his wordes, that Chriſtian mens workes were not meritorious or the cauſe of Saluation, he expreſly writeth, that God giueth as wel euerlaſting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howfoeuer Heretikes fondly fly from the euidence of theſe places, yet S. Auguſtin faith, Life euerlaſting to be rendred for good workes according to this manifeſt Scripture: *God ſhal render to euery man according to his workes.*

Good workes meritorious.

Li. de grat. & lib. arb. c. 8.

13 Not the hearers.) This fame ſentence agreeable alſo to Chriſtes wordes (*Mat. 7, 21.*) is the very ground of S. Iames diſputatiō, that not faith alone, but good workes alſo doe iuſtifie. Therefore S. Paul (howfoeuer ſome peruerfly conſter his wordes in other places) meaneth the fame that S. Iames. And here he ſpeaketh not properly of the firſt iuſtification, when an Infidel or il man

Aug. de Sp. & lit. c. 16. to. 3.

The firſt iuſtification without workes: the ſecond by workes.

is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which he that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. James namely treat. Which is directly against the Heretikes of this time, who not only attribute nothing to the workes done in finne and infidelitie, but esteeme nothing at al of a Christian mans workes toward iustificatiō & saluation, condēning thē as vncleane, finful, hypocritical, Pharisaical, which is directly against these & other Scriptures, and plaine blaspheming of Chrif and his grace, by whose spirit and cooperation we doe them.

S. Paul speaketh of the first specially, S. James of the second.

13 Shal be iustified.) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to al contentious wranglers, and namely in this word, *Iustifie*. Which because they find fometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared & pronounced innocent) they fallfly make it so signifie in this place & the like, wherefoeuer man is said to be iustified of God for his workes or otherwise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Chrif though he be not indeed iust; or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, & so to erre in his iudgement; or not good, that can loue and faue him whom he knoweth to be euil. And a maruelous pittiful blindnes it is in the Churches Aduerfaries, that they should thinke it more to God's glorie, and more to the commendation of Chriftes iustice, merites, and mercie, to cal and count an il man so continuing, for iust; then by his grace and mercie to make him of an one, iust indeed, and so truly to iustifie him, or as the word doth here signifie, to esteeme and approue for iust indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondance to the former wordes: *Not the hearers are iust, but the doers*. Whereupon *S. Augustin de Sp. & lit. c. 26. to. 3.* hath these wordes: *When it be said, The doers of the Law shal be iustified, what other thing is said, then, The iust shal be iustified? for the doers of the Law verily are iust.*

Against imputatiue iustice.

True inherent iustice more for God's glorie, & for the commēdation of Chrif's merites.

26 Keepe the iustices.) If a Gentil either now since Chrif, by his grace and faith, or any other before Chrif, not of the stocke of Abraham, through the Spirit of God keep the iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shal condemne the circumcised Iew not keeping the

True iustice both in Iew and Gentile, is by keeping the Law.

Law, without which, his outward Sacrament cannot ferue him, but shal be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercife that in his hart which the outward figne did import. And al this is no more but to infinuate that true iuftice is not in faith only or knowledge of the Law, or in the name either of Iew or Chriftian, but in doing good workes and keeping the Law by Gods grace.

29 In Spirit, not letter.) The outward ceremonies, Sacraments, threatens, and commandements of God in the Law, are called the *letter*; the inward working of God in mans hart & indowing him with faith, hope, and charitie, and with loue, liking, wil, & abilitie to keepe his commandements by the grace and merites of Chrift, are called the *fpirit*. In which fenfe, the carnal Iew was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods fight that which was meant by that carnal figne, is a Iew according to the spirit, & iuftified by God. Of the fpirit and letter S. Auguftin made a famous worke, very neceffarie for the vnderftanding of this Epiftle.

The letter, and the fpirit.

The carnal, & fpiritual Iewe.

de fp. & lit. to. 3.