his readers being all Jews) **justified**  
(accounted righteous before God. No  
other meaning will satisfy the connexion,

inevitable to any intelligent reader, between  
this *justification* and the *salvation* of ver.  
14: which again is connected with the  
“*being about to be judged*” of ver. 12.  
Commentators have éndeavoured to evade  
this full meaning, in various ways. On the  
difficulty itself, see in the Introduction) **by**  
(*out of*, as the ground of the justification :  
precisely as St. Paul so constantly uses  
the phrase *to be justified by, or out of*,  
*faith*) **works** (the category to which the  
ground of his justification belonged. It  
was one especial work, in matter of fact :  
and that work, itself springing out of preeminent

faith), **when he offered** (not, as  
A. V., ‘*had* offered’) **Isaac his son at the  
altar?**

**22.]** **Thou seest** (better not a  
question: in which case the “*and*” of ver.  
23 does not follow so naturally as when we  
couple the direct verb **seest** with the direct  
verb **was fulfilled**) **that** (not, *how*, as A. V.:  
it is not the manner in which, nor even  
‘how,’ in the sense of ‘*how that*,’ which is  
meant. The assertion is, that the inference  
indubitable, that the fact was *as stated*)  
**faith wrought** (at the time, ‘was working’)  
**with his works** (this plural again is categorical,

the work in the example being  
but one), **and by** (*out of*, as the ground  
and source) **works** (again categorical; the  
general proposition proved by the particular case. Doubtless this second time it  
*might be* ‘by his works, his faith…:’  
but the other is more like St. James, who  
is singularly given to introduce abstract  
propositions as applicable to particular  
cases) **faith** (see above) **was made complete**  
(in one act, once for all. The Apostle’s  
argument is, that faith is developed and  
brought to perfection by obedience: see  
below on yer. 26. And hence also is it  
evident, how faith *wrought with his works*.  
By the Apostle’s own comparison, ver. 26,  
faith is the body, obedience the spirit: faith  
without obedience is dead, until obedience,  
the spirit, sets faith in motion: then faith,  
like the limbs of the body, moves with and  
works with the acts of obedience. Which  
is prior in time, which the ground of the  
other, is a point not touched by St. James  
at all); **and the scripture was fulfilled  
which saith, But Abraham believed God,  
and it was reckoned unto him for righteousness** (i. e. that saying of Scripture which  
long preceded the offering of Isaac, received  
its realization, not, it may be, its only realization, but certainly its chief one, in this  
act of obedience. It was not, until this,  
fulfilled, in the sense of being entirely exemplified and filled up. Wiesinger combats this sense as an unworthy one: no  
such objection as that which he brings [viz.  
that we make thus the truth of God’s saying  
depend on Abraham’s subsequent conduct]  
lies against our view, that the saying received on, and not till this occasion, its entire  
and full realization. It was true, when  
uttered: but it became more and more  
gloriously true of Abraham’s life and acts  
till it reached this its culminating point,  
in his chief act of self-denying obedience):  
**and he was called** (couple with *was fulfilled*,  
not with *was reckoned*) **God's friend** (i. e.  
‘*loved by God*,’ not ‘*loving God*.’ This  
appellation of Abrabam is not found in the  
Septuagint. In Gen. xviii. 17, where they  
have “*Abraham my servant*,” Philo cites  
it “*Abraham* **my friend**.” And in Isa.  
xli. 8 the words “*the seed of Abraham  
whom I loved*” are rendered by the Vulgate  
and by the A. V. ‘the seed of Abraham my  
friend.’ So also in 2 Chron. xx. 7).

**24.]** *General inference from the example  
of Abraham.* **Ye see that by** (from, out  
of, as a source) **works a man is justified**