768 JAMES, Il, 22—26.   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 sii® works, “when he offered Isaae his | hen he had offered Isaac   
 22 Thou seest   
 son upon the altar? ith his works, | wrought with his works,   
 xHebxi17 >that faith wrought vy (2? Seest thou how faith   
 made| «rd by works was faith   
 and by works faith was made perfect? \* And the   
 perfect; \*%and the scripture was seripturewas fulfilled   
 fulfilled which saith, ¥ Abraham be-| saith, Abraham believed   
 lieved God, and it was reckoned | G4, and i was imputed   
 unto him for righteousness: and he unto him for righteousness:   
 2God’s friend. and hewascalled the Friend   
 . was + called by works a man is justi- of God. 4 Ye see then   
 how that by works a man   
 is justified, and not by   
   
 his readers being all Jews) justified evident, how faith wrought with his works,   
 (accounted righteous before God. No By the Apostle’s own comparison, ver. 26,   
 other meaning will satis'y the connexion, faith is the body, obedience the spirit : faith   
 inevitable to any intelligent between without obedience is dead, until obedience,   
 th justification and the salvation of ver. the spirit, faith in motion: then faith,   
 1 which again is connected with the like the limbs of the body, moves with and   
 being about to be judged” of ver. 12. works with the acts of obedience. Which   
 Commentators have éndeavoured to evade is prior in time, which the ground of the   
 this fall meaning, in varions ways. On the other, is a point not touched by St. James   
 difficulty itself, in the Introtuction) by at all); and the scripture was fulfilled   
 (out of, as the ground of the justification : which saith, But Abraham believed God,   
 precisely as St, Paul so constantly uses and it was reckoned unto him for righte-   
 the phrase to Le justified by, or out of, ousness (i. e. saying which   
 Faith) works (the ry to which the long preceded the offering of Isaac,   
 ground of his justification belonged. It its realization, it may be, its reali-   
 Was one especial work, in matter of fact : zation, but certainly its chief one, in this   
 and that work, itself springing out of pre- act of obedience. It was not, until this,   
 eminent faith), when he offered (not, as fulfilled, in the sense of being entirely ex-   
 A. V., ‘had offered’) Isaac his son at the emplified and filled up. Wiesinger com-   
 altar? 22.) Thou seest (better not a bats this sense as an unworthy one: no   
 question: in which case the “and” of ver. such objection as that which he brings [viz.   
 Joes not follow so naturally as when we that we make thus the truth of God’s saying   
 couple the direct verb seest with the direct depend on Abraham’s subsequent conduet |   
 ‘y) fulfilled) (not, how, as A. V.: against our view, that the saying   
 it is not the manner in which, nor even xd on, and not till occasion, its   
 ‘how,’ in the sense of ‘how that, which and full realization. It was true, when   
 meant. ‘The assertion is, the inference uttered: but it became more and more   
 indubitable, that the fact as stated) gloriously trne of Abraham’s life and acts   
 faith wrought (at the time, ‘was working’) till it reached this its culminating point,   
 with his works (this plural again is ¢ in his chief act of self-denying obedience) +   
 gorical, the work in the example being and he was called (couple with as fulfilled,   
 Int one), and by (out of, as the ground not with was reckoned) God's friend (i. e.   
 and souree) works (again categorical; the “loved by God,’ not ‘loving God. This   
 general proposition proved by the par- appellation of Abrabam is not found in the   
 ticular case. Doubtless this second time it Septuagint. \_In Gen, xviii. where they   
 might be “by his works, his faith... .? have “ Abraham my servant,” Philo cites   
 ut the other is more like St. James, it “Abraham my friend.” And in Isa,   
 is singularly given to introduce abstract, xli, 8 the words “the seed of Abraham   
 propositions as applicable to partienlar whom loved” are vendered by the Vulgate   
 Cases) faith (sce above) was made complete and by the A. V. ‘the seed of Abraham my:   
 (im one act, onee for all. ‘The Apostle’s friend.’ So also in 2 Chron. xx. 7).   
 argument is, that faith is developed arc 24.) General inference from the example   
 hronght to perfection by obedience: sve of Abraham. Ye see that by (from, out:   
 below on yer, 26, And heuce also is it of, as a source) works a man is justified