

Faith, with works, justifies instrumentally the person believing: inasmuch as its works give evidence of its genuineness as a permanent living principle. It retains the soul in a state of justification, and is the power of a Divine life by which the righteousness of the law is fulfilled.

Living in Works.	<p>1. The works of faith declare the life and reality of the faith that justifies. Those works did not declare its genuineness at first, when forgiveness was received: <i>God imputeth righteousness without works . . . through the righteousness of faith.</i> But afterwards, and to retain that justification, its works must absolutely be produced. <i>I will shew thee my faith by my works.</i> In the whole sequel after receiving Christ, <i>by works a man is justified and not by faith only</i>; that is, rearranging the words without violating their sense, a man is justified not by faith only—which in this connection is no faith at all—but by faith living in its works. <i>As the body without the spirit is dead, so faith without works is dead also.</i> Here is the origin of the phrase Living or Lively faith; it is remarkable, however, that the invigorating principle is not from the faith to the works but from the works to the faith. The faith is the body, the works the spirit: a seeming anomaly which plainly shows St. James to be contrasting two kinds of faith only.</p>
Rom. iv. 6, 13.	
Jas. ii. 18, 21, 24.	
Jas. ii. 26.	
Living Faith.	<p>2. The expression Living Faith, just used, suggests the vital relation of this subject to union with Christ. When St. Paul says <i>that we might be made the righteousness of God in Him</i>, the word <i>γινώμεθα</i> means more than the non-imputation of sin which has been spoken of before. <i>That we might become</i>: our forensic justification being included of necessity, our moral conformity to the Divine righteousness cannot be excluded. These closing words are a resumption, but in a more emphatic and enlarged form, of the preceding paragraph, which ended with <i>If any man be in Christ he is a new creature.</i> <i>The righteousness of God in Him</i> is the full realisation of the new method of conforming us to His attribute of righteousness. It is impossible to establish the distinction between IN CHRIST for external righteousness, and CHRIST IN US for righteousness internal. These are only different aspects of one and the same union with Christ. Still, the distinction may be used for illustration. We are <i>accepted in the Beloved, in Whom we have redemption through His blood, the forgiveness of sins,</i> in order that <i>Christ may dwell in your hearts by faith</i>: that His grace may present every man perfect in Christ Jesus. The vital union of faith secures both objects: our being reckoned as righteous because <i>found in Him</i>, and our being made righteous</p>
2 Cor. v. 21.	
2 Cor. v. 17.	
Eph. i. 6, 7.	
Eph. iii. 17.	
Col. i. 28.	
Phil. iii.	

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because He is in us as the *Spirit of life* and strength unto all obedience: *that the righteousness of the law may be fulfilled in us.* *He that is joined unto the Lord is one Spirit*; and this Holy Spirit, common to Him and to us, gradually realises the ideal righteousness of God within by a sure necessity. Gradually, for *we wait for the hope of righteousness by faith*; but while this work is in process its perfection is always anticipated by the imputation of grace, and righteousness is reckoned to cover its sin of defect. While the imputation of God reckons its final perfection to the righteousness which is begun, we ourselves also are exhorted to *reckon ourselves dead indeed unto sin*: this imputation in ourselves answering to imputation in God. In what sense dead to sin has been already explained, *for he that is dead is justified from sin.* During the process the song is *In the Lord have I righteousness and strength.* But when it is accomplished the perfection is from Him and not our own. He is for ever and ever THE LORD OUR RIGHTEOUSNESS. Abraham *believed in the Lord, and He counted it to him for righteousness.* Afterwards *by faith Abraham, when he was tried, offered up Isaac, and therefore was not Abraham our father justified by works?* Faith and Works may be used interchangeably as to abiding state: they are together and one. St. Paul and St. James agree that the state of Justification is that of a *faith which worketh by love.* St. John mediates, *he that doeth righteousness is righteous*: this would be tautology did he not mean that the righteous man—he who in the well-known terminology of St. Paul, which St. John does not use, is the justified man—is one who worketh righteousness, *even as He is righteous* Who is the Author and Pattern and Finisher of human righteousness.

3. The justification of faith itself in and through its works forms the Scriptural transition to internal and finished righteousness, which however is generally viewed as entire sanctification: improperly, however, if sanctification is regarded as finishing what righteousness leaves incomplete. To him who insists upon bringing in the doctrine of sanctification to supplement as an inward work what in justification is only outward St. James replies: *Seest thou how faith wrought with his works, and by works was faith made perfect?* Here is the finished result of *faith which worketh by love*; that one and indivisible *work of faith*, in the

Rom. viii.
2, 4.
1 Cor.
vi. 17.

Gal. v. 5.

Rom. vi.
11.

Rom. vi.
7.

Isa. xlv.
24.

Jer. xxiii.
6.

Gen. xv.
6.

Heb. xi.
17.

Jas. ii. 21.
Gen. xxii.
15—19.

Gal. v. 6.
1 John
iii. 7.

Faith
itself
Justified.

Jas. ii. 22.
Gal. v. 6.

1 Thess. i
5.

- assertion of which at the outset of his teaching St. Paul by anticipation declared his agreement with St. James. Both these
- 1 Cor. iv. 15. *Instructors in Christ* show that justifying faith in a consummate religion *ἐτελειώθη*, is MADE PERFECT in its effects; and both with reference to the law, as against Antinomian renunciation of it. St. Paul uses another term which again shows his full agreement with St. James, *πληρωθῇ*: the juxtaposition of these two terms is perhaps their best reconciliation. *That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit*: here righteousness fulfilled is not the claim of justice satisfied in punishment but its requirements satisfied in love. If, in any sense whatever, RIGHTEOUSNESS IS FULFILLED IN US, that must be by our being MADE RIGHTEOUS while reckoned such. But always, whether at the outset when works are excluded, or in the Christian life when they are required, whether in earth or in heaven, justification will still and ever be the IMPUTATION OF RIGHTEOUSNESS TO FAITH. The works which follow and give evidence will only declare that the faith in Christ was genuine and living faith. This alone can secure eternal life to those who, though as holy as their Lord Himself and as blessed as His joy can make them, will be apart from Him and in the record of the past sinners still. *Of whom I am chief!* was St. Paul's word when
- 1 Tim. i. 15. *ready to be offered*; and he and all true believers will then look as
- 2 Tim. iv. 6. *they are now looking for the mercy of our Lord Jesus Christ unto eternal life*. The profound consideration of this truth in all its bearings, it may be said in conclusion, will furnish the secret of the defence of the Evangelical doctrine of justification against all the perversions which will hereafter be reviewed.
- Eternal Imputation of Righteousness.
- Jude 21.