

## Important Quotes For Your Further Consideration

“It is faith alone that justifies, but faith that justifies can never be alone.” John Calvin

“A faith that has no works does not work.” Douglas Moo

“No orthodoxy [correct doctrine] that fails to lead to orthopraxy [correct practice] comes anywhere near authentic Christian faith! ... Against those who paraded the *sola fide* slogan in a way that was an invitation to antinomian [anti law] laxity and ethical indifference, James raises the protest that no such quietism ‘works.’ Against those who misunderstood James as a nomist with little regard for ... faith, his loyal disciples enter the warm retort that the deeds that validate true religion spring directly from a living faith. In summary, as the Puritan John Owen phrased the antinomy, faith alone saves – but saving faith is never alone; it ‘completes’ itself in deeds.”

Martin Ralph in Word Biblical Commentary, pp. 100,101

“We must never forget the indissoluble unity of the two (faith, obedience); we must place the one proposition that only he who believes is obedient alongside the other, that only he who is obedient believes. In the one case faith is the condition of obedience, and in the other obedience is the condition of faith ... ‘Only those who believe obey’ is what we say to that part of a believer’s soul which obeys, and ‘only those who obey believe’ is what we say to that part of the soul of the obedient which believes. If the first half of the proposition stands alone, the believer is exposed to the danger of cheap grace, which is another word for damnation. If the second half stands alone, the believer is exposed to the danger of salvation through works, which is another word for damnation.”

Dietrich Bonhoeffer (a Lutheran pastor and theologian who was executed at the age of 39 by the Nazi regime for his speaking out against the murdering of the Jews) in The Cost of Discipleship

“The difference between Paul and James consists in the *sequence* of works and conversion: Paul denies any efficacy [saving merit] to pre-conversion works, but James is pleading for the absolute necessity of post-conversion works. ... Genuine faith must go beyond the intellect to the will; it must affect our attitudes and actions as well as our ‘beliefs.’ As Mitton says, ‘It is a good thing to possess an accurate theology, but it is unsatisfactory unless that good theology also possesses us.’ Whenever people rely on their religious activities for salvation, Paul’s powerful plea for a radical commitment on the whole person to Christ must be vigorously proclaimed. But when ‘faith’ has been turned onto nothing more than a verbal commitment to certain doctrines, James’ understanding of faith as an active, vigorous obedience must be forcefully reasserted.”

Douglas Moo in “James” – Tyndale NT Commentaries

“Luther himself may well have stressed the message of James much more had he been living in a different age. Faced with an excessive preoccupation with works, he sought to right the balance by an insistence on the Pauline message of faith. ... Somewhat ironically, no one has captured the basic message of James 2:14-26 more forcefully than Luther (from his preface to Romans):

O it is a living, busy active mighty thing, this faith. It is impossible for it not to be doing good things incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done this, and is constantly doing them. Whoever does not do such works, however, is an unbeliever. He gropes and looks around for faith and good works, but knows neither what faith is nor what good works are. Yet he talks and talks, with many words, about faith and good works.

Douglas Moo in “James,” pp. 116,117

“Faith without works cannot save; it takes faith that proves itself in the deeds it produces. James is not speaking of deeds performed to earn merit before God (as Paul uses the term in Romans 3:20). Genuine faith that does not issue in regenerate actions is superficial and spurious. ... [Concerning verse 23 of James chapter 2,] God’s act of crediting Abraham with righteousness because of his faith was vindicated [substantiated; justified or proved the worth of, especially in light of later developments] by Abraham’s act of obedience in offering his son.”

The Expositor’s Bible Commentary, Vol. 12; pp. 182-185

“Now, I have heard that a Christian brother has said, ‘Tozer doesn’t distinguish between discipleship and salvation. You can be a Christian without being a disciple.’ Just let me ask: Who said that you can be a Christian without being a disciple? I don’t think you can be a Christian without being a disciple. The idea that I can come to the Lord and by grace have all of my sins forgiven and have my name written in heaven, and have the carpenter go to work on a mansion in my Father’s house, and at the same time raise hell on my way to heaven is impossible and unscriptural. It cannot be found in the Bible. We are never saved by our good works, but we are not saved apart from good works. Out on our saving faith in Jesus Christ, there springs immediately goodness and righteousness. Spring is not brought by flowers, but you cannot have spring without flowers. It isn’t my righteousness that saves, but the salvation I have received brings righteousness. I think we must face up to this now—that we must walk in righteousness if we are going on to know the Lord. The man who is not ready to live right is not saved, and he will be deceived in that great day.”

Tozer Speaks, pp.267,268.

“Balance” is a big word and needs to be applied to the biblical study of faith and works.

Let’s seek GOD’s instruction in light of the **full Counsel** of His WORD ... unto His glory and praise!