

The apostle shows conclusively that if one merits the reward, he receives it as a payment of debt, and it cannot consequently be grace. The 2nd chapter of Ephesians quite agrees with this, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

Paul could not say that our good works form no part of our salvation, if grace meant anything else than unmerited favor.

"But," the Priest answered, "James tells us that as the body without the spirit is dead, so faith without works is dead also."

"True," I said, "but scripture cannot contradict itself, Paul is speaking in Ephesians of salvation and James of justification. Good works form no part in our salvation as Paul so positively states, but they do in our justification.

"How do you distinguish the two?" he questioned.

"Salvation is God's work," I replied, "through faith in Christ 'who died for us and rose again,' 'Christ did the work on the cross for us.' As to justification, in the 4th chapter of Romans, Paul teaches us that before God, it is by faith only, and James tells us we are justified before men by works, (3rd chapter of his Epistle.)"

God sees the faith and it is enough for Him; but I cannot see the faith of another save as it expresses itself in works. This is most clearly shown by Paul and James in these very chapters. They take Abraham as one who illustrates these truths.