

## THIS WEEK'S STUDY: 7/17-18/2023 *James Chapter 2*

Classroom Location and Zoom – Sign In information, below at end of the notes;

[www.ptwente.com](http://www.ptwente.com) - Audio & notes from previous studies Phil Twente ptwente@gmail.com cell 714 425 9221

### OPENING PRAYER

**THIS WEEK: (JAMES 2:1-26) – God tests faith by attitude and action in respect of persons; God tests faith by good works.**

#### *The Sin of Partiality*

***Jas 2:1 My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.***

- **The unity and openness of the early church was an amazement to both the pagans and the Jews.** However, the unity did not come naturally. As this command from James shows, the apostles had to teach the early church to never *hold the faith of our Lord Jesus Christ . . . with partiality.*
- **We are not to show favoritism in the church in regard to a person's status in life.** We should treat everyone the same. The Bible tells us that with God, there is no respecter of persons. What James is telling us here is not to profess faith in Christ and at the same time be a spiritual snob. When we stand before God, we all stand on the same level. To show favor to one person over another, just because they are rich or because they are poor, was considered a sin in the Bible.
- **It's interesting that they recognized with Jesus, that He didn't show respect of person.** When they came to Him, they said, Master, we know that You do not respect or regard a person. That is, He treated everyone alike. It didn't matter to Him if they were rich or poor. In fact, He called the poor to follow Him.
- **No special allowance to the rich! When a rich young ruler came declaring his desire for eternal life,** Jesus laid down what he would have to give up in order to obtain eternal life. He was unwilling to do so. He went away sorrowful. Jesus didn't cut any corners for him. He didn't try to make it easier. He didn't think, oh my, he's rich. He's young. How great it would be and so let's give him a little easier path to come by. We don't want to turn him away.
- **When we come to the Lord we all come on the same level.** There is no respecter of persons as far as the Lord is concerned. That means that all of you are of equal importance to the Lord. It doesn't matter what your background may be. It doesn't matter how much money you have in the bank. All of us are equally important to the Lord. So James tells us that we're not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. *(Act 10:34) Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality.*
- **When Peter was on the housetop in the city of Joppa, and God let down the sheet.** God said, rise, Peter, kill and eat. The net result of that vision was Peter, recognized that God was no respecter of persons. With God it made no difference, if you were a Jew or a Gentile. God loves all! And He wants all to come to Him. And there is only one way by which we all may come to Him, and that is through Jesus Christ!
- **When Paul was writing to the Ephesians, concerning the relationship of a master to his slave,** he declared that with God there was no respecter of persons. And that the masters were not to treat their slaves, as the worldly masters did, but with respect and dignity, because God was no respecter of persons.
- **In those days, when there was a marked difference in the cultural status of people,** it was interesting because when they would go to church, it might be that the slave would be ministering the word and his master would be in the congregation. It might be that they would sit side by side in the congregation. And as you sit there before the Lord, you all sit on the same level because God loves all and there is no respecter of persons with God.
- **Partiality.** Originally, this word referred to raising someone's face or elevating the person, but it came to refer to exalting someone strictly on a superficial, external basis, such as appearance, race, wealth, rank, or social status. *(Lev 19:15) 'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. (Deu 10:17) For the LORD*

*your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. (Rom 2:11) For there is no partiality with God. (1Pe 1:17) And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;*

**Jas 2:2** *For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,*

**Jas 2:3** *and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"*

**Jas 2:4** *have you not shown partiality among yourselves, and become judges with evil thoughts?*

- **Into your assembly**, "a gathering together" or "synagogue." Since James was writing early in the church's history to Jewish believers, he used both this general word and the normal Greek word for church to describe the church's corporate meetings during that period of transition.
- **Gold rings**. It was common for Jews to wear rings, but few could afford gold ones. There are some reports that in the ancient world the most ostentatious people wore rings on every finger but the middle one to show off their economic status. It was possible in those days even to rent rings.
- **Fine clothes**. This word, fine, *lampros*, refers to bright, shining garments and is used of the gorgeous garment Herod's soldiers put on Jesus to mock Him and of the apparel of an angel. It can also refer to bright, flashy color and to brilliant, glittering, sparkling ornamentation. James is not condemning this unbeliever for his distracting dress, but the church's flattering reaction to it.
- **A poor man**. Although there were people of means in the early church, it consisted mostly of common, poor people. Throughout Scripture, the poor are objects of God's special concern. (*Isa 3:14-15*) *The LORD will enter into judgment With the elders of His people And His princes: "For you have eaten up the vineyard; The plunder of the poor is in your houses. [15] What do you mean by crushing My people And grinding the faces of the poor?" Says the Lord GOD of hosts.*
- **You sit here in a good place**. A more comfortable, prominent place of honor. The synagogues and assembly halls of the first century sometimes had benches around the outside wall and a couple of benches in front. Most of the congregation either sat cross-legged on the floor or stood. There were a limited number of good seats; they were the ones the Pharisees always wanted (*Mar 12:38-39*) *Then He said to them in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, [39] the best seats in the synagogues, and the best places at feasts,*
- **We have the greatness of this sin set forth, and that is their great partiality**. It is injustice, and it is to set ourselves against God, who has chosen the poor, and will honor and advance them, if they be good. Do not despise them.
- **Judges with evil thoughts**. This is better translated "judges with vicious intentions." James feared that his readers would behave just like the sinful world by catering to the rich and prominent, while shunning the poor and common.

**Jas 2:5** *Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?*

- **Often when you are poor, you have to be rich in faith**. It's taking more faith to be poor, than it takes to be rich. When you are rich, you are prone, and the danger and the temptation is to trust in the uncertainty of your riches. When you are poor you learn what it is to live by faith.
- **Has not God chosen the poor of this world, who are rich in faith and heirs of the kingdom which He has promised to them those love Him?** Yes, I may not have much of the worldly goods, but I'm an heir to the Kingdom of God, a joint heir with Jesus Christ! But by the grace of God, seeking to lay up treasures for heaven, I would rather be rich in the things of the Spirit, than in the material things of this world. Because the material things of this world are going to rust and corrupt and decay, but the Spiritual riches that you have are eternal. God has chosen the poor of this world who are rich in faith, to be heirs of the kingdom, which he has promised to those that love Him.

**Jas 2:6** *But you have dishonored (despised) the poor man. Do not the rich oppress you and drag you into the courts?*

- **You have dishonored the poor man!** That's not good! God has made those heirs of a kingdom whom you make of no reputation, and has given very great and glorious promises to those to whom you can hardly give a good word or a respectful look, which is a monstrous iniquity in you who pretend to be the children of God, conformed to Him?
- **Do not rich men oppress you, and drag you into the courts?** In those days, if you owed a man some money, and there were loan sharks in those days. They would charge exorbitant interest rates. You remember the Scriptures spoke about usury? People would charge usury, interest upon interest. A person could become hopelessly in debt. If you met one of these persons that you were indebted to on the street, he could grab you. And by force he could take you to the judge and have you thrown in prison for your debt.

**Jas 2:7 Do they not blaspheme that noble (worthy) name by which you are called?**

- **Do they not blaspheme.** By their actions of dishonoring the poor, they were blaspheming the Christian name!
- **Noble name! They were called Christians. It was a name** that was originally given to them by the press. It wasn't a name that they adopted for themselves, but a name that was given to them in Antioch. It was because they were so much like Christ!
- **I think that that's a glorious thing,** when you are so much like Christ, that the world begins to call you, Christians. We remember when in the sixties the press picked up the phrase, "Jesus people," and started called these young people who had received Jesus Christ, as Jesus people, because they were acting like Jesus. They were loving. They were kind. They were considerate. They were forgiving. They had the characteristics and traits of Jesus. They were in love with the Lord. So they were known as Jesus people. That is great when that's the name that people of the world, put on you, because of your Christ likeness.

**Jas 2:8 If you really fulfill the royal (sovereign) law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you do well;**

**Jas 2:9 but if (since) you show partiality, you commit sin, and are convicted by the law as transgressors.**

- **James is saying that they blasphemed that noble name** by which you are called. But **If you really fulfill the royal law according to the Scripture.** What is the royal law? *You shall love your neighbor as yourself! You do well!*
- **Jesus was asked by the lawyer, what is the greatest commandment? (Mat 22:36-40)** "Teacher, which is the great commandment in the law?" [37] *Jesus said to him, 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'* [38] *This is the first and great commandment. [39] And the second is like it: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'* [40] *On these two commandments hang all the Law and the Prophets." Thou shall love the Lord, thy God, with all thy heart, soul, mind, and strength. Jesus said, in this is all the law and the prophets. It's all encapsulated in these two.*
- **Here James calls it the royal law.** This is better translated "sovereign law." The idea is that this law is supreme or binding. Remember he says, *be doers of the Word and not hearers only, deceiving yourself.* To be a doer of the Word, I must love my neighbor as myself. Love, as James will go on to show us, is not manifested in my words. Love manifests itself in its actions. And the royal law, "**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,**" *you do well!*
- **But if, better translated, "since" you show partiality, you commit sin.** If you have respect to persons, you are actually committing sin! **And are convicted of the law as transgressors.** He is declaring that it is a sin to have respect of persons, judging a person by the clothes they wear or by their social status or things of that nature.
- **But "if." Better translated as "since,"** the Greek construction of this conditional statement indicates that this practice was in fact happening among James's readers.
- **Convicted by the law.** Specifically, by the commands in **(Deu 1:17)** *You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it. (Deu 16:19)* *You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.*
- **Transgressors.** This refers to one who goes beyond the law of God. Respect of persons makes one a

violator of God's law.

**Jas 2:10** *For whoever shall keep the whole law, and yet stumble (transgress) in one point, he is guilty of all.*

- **How many laws do you have to break to become a lawbreaker? One law!** If you break one law, you are a lawbreaker. Now we've got many laws, so many laws, and we don't even know them all. But there are basic laws. And all you have to do is break one of the laws and you become a lawbreaker. There are laws against robbing banks. There are laws against raping someone, as well as against committing murder. It really doesn't matter which of these laws, you break, or have broken. Just one of them makes you a lawbreaker! There are ten commandments. You don't have to break all ten! All you have to do is break one and you become a violator. You are guilty, just as guilty as if you had broken all of them! You are a lawbreaker because you have broken one of the commandments. So if you keep the whole law and yet you violate one law, you're actually guilty of all! So that is what makes trying to be righteous and to have a righteous standing before God, seeking to be saved by the works of the law, a futile attempt! Because we've all sinned. We've all come short of the glory of God.
- **Now, there are people who see, wrongfully see, a contradiction** between the teaching of Paul and the teaching of James. There really is no contradiction between their teaching! You need to understand what they are teaching. Paul declares that by the works of the law, shall no flesh be justified. You can't be justified by keeping the works of the law.
- **James is telling you this. If you keep the whole law, yet you violate it in one point, you are guilty of all.** James is not talking about the matter of being saved! He believes in salvation through faith in Jesus Christ. But he is saying **if you truly have faith in Jesus Christ, that faith is going to be manifested in the deeds that you do!**
- **Paul is saying the deeds that you do, as far as the works of the law, will never save you.** You are justified by faith. But then Paul goes to say, therefore put off the works of the flesh and put on the Lord Jesus Christ! Paul said, the works of the flesh are manifest, which are these, giving you that list of the works of the flesh. And he said, we know that they which do such things shall not inherit the Kingdom of God. But the fruit of Spirit, so true faith that brings salvation, will also bring the fruit of the Spirit, or the works of the Spirit in and through your life. So Paul says, **you are justified by faith.** And James shows the kind of faith that justifies you. It's the faith that produces a changed life!

**Jas 2:11** *For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT MURDER." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.*

- These quotations are taken from (*Exo 20:13-14 and Deu 5:17-18*).

**Jas 2:12** *So speak and so do as those who will be judged by the law of liberty.*

- **Now in Christ Jesus I have been set free. I'm at liberty from the Law of Moses.** The Law of Moses could not save me. It did not save me. The keeping of the Law of Moses could not save me and did not save me. I was saved by faith in Jesus Christ! Christ is the end of the law of works to all that believe! So that my faith in Jesus Christ has brought me under a new law, *the law of liberty!* In this law of liberty, I now do not do things to be saved, but I do things because I am saved!
- **The new law within my heart, it is now God's law, written in the fleshly tablets of my heart.** It is God putting His desires in my heart. I am now doing the things that are a blessing for me to do. I delight in doing the things that I do for the Lord. It's the law of liberty. It's not trying to be saved by what I'm doing, but it's because I am saved and I want to please my Lord, that I do these things!
- **There is a big difference between seeking to be saved by doing the works of the law and the works that spring from the new life you have in Christ!** Yes, I do good works. I don't look to them to save me. I look to Jesus alone for my salvation. But because I believe in Jesus and I've received Him as my Lord, my belief is manifested in my changed life! And **with this, Paul and James would be in total agreement!**

**Jas 2:13** *For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.*

- Jesus said, **blessed are the merciful, for they shall obtain mercy.** But if you go around judging people,

showing no mercy, then when it comes time for you to be judged, you will be shown no mercy! For he shall have judgment without mercy, *who has shown no mercy.* (Mat 7:2) *For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.* In whatsoever measure, you measure it out, by the standard by which you judge others, by those standards you will be judged!

- **Paul writing to the Jews, rebuked them because they were setting different standards** for the Jews and the Gentiles. He was saying we're all going to be judged by the same basic standard. You say, Paul said, you shall not steal. But do you steal? Often, it is just a matter of how a person looks at a thing. I may be guilty of judging someone for what they have done. I may be doing basically the same thing, only with a slight twist. Therefore, I feel very justified in what I am doing and how I am judging, but in reality if you just turn it slightly, I'm guilty of the very same thing that I'm judging someone else for!
- **You remember when the prophet Nathan came to David after his sin with Bathsheeba.** He gave him that little story of a very rich man in his kingdom, who had flocks and servants galore, more than he could need or wish! There lived next to him this poor man. He had only one little ewe lamb that was like a child to him. It ate at his table and slept in the room in his little tent at night. The rich man had company come. He ordered his servants to take by force the one little ewe lamb from his neighbor, to kill it, to barbecue it for his company.
- **David was angry. He said that man shall be surely be put to death!** Nathan said, David, you are the man! The story was just slightly changed and here is David now, judging himself. But God was more gracious. When the prophet said you are the man, David said I have sinned. And the prophet said, and God has forgiven your sin. But we have to be careful in this matter of judgment! Judge not, lest you be judged. You see, so often, we are judging people with incomplete information. Or sometimes we are judging them with false information. We have to be careful about that. For if we have no mercy, then we will be shown no mercy when we are judged. Mercy rejoices against judgment.
- **Mercy triumphs over judgment!** The person whose life is characterized by mercy is ready for the day of judgment, and will escape all the charges that strict justice might bring against him because, by showing mercy to others, he gives genuine evidence of having received God's mercy.

### **Faith Without Works Is Dead; (v. 14) -The interpretation of faith**

***Jas 2:14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?***

- **Brethren.** Notice he's using the word, *brethren, or brothers, so much,* nineteen times, more than any other book. It is a word of closeness and fellowship.
- **What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?** Yes, faith can save him. But not if it doesn't have works, because that is not a genuine faith. This is exactly what James is going to show you here! **A true faith will produce works of righteousness, a changed life!** If you say that you went forward and received Jesus Christ, and yet there is no change in your life, you are still living in sin as you were living before. There's been no changed life at all. **Then the commitment that you made is meaningless. A true commitment to Jesus Christ will bring forth changes in your life!**
- **As John the Baptist said when he was preaching (Mat 3:8) Therefore bear fruits worthy of repentance.** You say, well, I've repented from my sin. Well, John said, let's see some fruit that demonstrates that repentance. True faith demonstrated by your works!
- **What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?** No that faith can't save him.

### **(vs.15-20) – The identification of faith**

***Jas 2:15 If a brother or sister is naked and destitute of daily food,***

***Jas 2:16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?***

- Notice how that James is teaching. He is great! He gives, first of all, a principle. Then he will illustrate the principle. Just like he gave you the principle that we are not to have respect of person. No partiality! Then he illustrates it by saying, if a man comes in loaded with rings, and so forth.
- Now he gives another principle regarding faith, saying without work, can that faith save him?

- **Your words are empty. They are meaningless.** John in writing his first letter said, (*1Jn 3:17-18*) *But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? [18] My little children, let us not love in word or in tongue, but in deed and in truth.* Loving in deed and in truth is then giving to that person from what you have! Sharing with them; there is the proof of your love. You can say, oh, I love you brother! God bless you! Go be warm! Be full! These are empty words, unless they are backed up by giving to that brother in his need.

*Jas 2:17 Thus also faith by itself, if it does not have works, is dead.*

- **If it isn't followed by deeds, it's not a true faith!** Just as professed compassion without action is phony, the kind of faith that is without works is empty profession, *professing faith*, but not genuine *saving faith*.

*Jas 2:18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.*

- **You say you have faith! Show me! How can you show your faith?** You can **show your faith in the things that you do. They are a demonstration of your faith!** If there is no evidence, if there is no demonstration of faith, then that kind of faith is to be sorely doubted. True faith will produce a changed life. It will produce works of love, kindness, goodness.

*Jas 2:19 You believe that there is one God. You do well. Even the demons believe—and tremble!*

- **You believe that there is one God. You do well.** Well, I believe in God! Now James says, great! Give me a break!
- **You do well. Even the demons believe—and tremble! The devils also believe.** They go one step further. They *tremble!* So just to say you believe in God, doesn't save you. Unless there is a changed life, there is no real evidence of salvation! There is no real evidence of faith. True faith will produce in your life, works of righteousness.
- **Now you are not saved by works of righteousness.** People can do the work of righteousness and if they are trusting in those works of righteousness, they'll never be saved! You are **saved by your faith in Jesus Christ, but a genuine faith in Jesus Christ will produce works of righteousness in your life!** You are not then looking to those for your salvation, but you're looking to them as the proof of your salvation!

*Jas 2:20 But do you want to know, O foolish man, that faith without works is dead?*

- **It's not faith. It's not a true faith at all, unless there are demonstrable works.**
- **Paul uses Abraham as the classic example of a man being accounted righteous** by God through his faith. The faith in offering Isaac unto the Lord, when called upon by God to do so. In (*Heb 11:17-19*) *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, [18] of whom it was said, "IN ISAAC YOUR SEED SHALL BE CALLED," [19] concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.* It tells us, by faith, Abraham offered up Isaac, whom he had received, in a way, from the dead, believing that God would, if necessary, raise him from the dead to fulfill His word.
- **When God promised to Abraham that through his seed all the nations of the world would be blessed, Abraham believed God.** And God accounted his faith for righteousness! So, Paul uses Abraham as the example of a man, whose faith in God's Word was accounted by God to him for righteousness!
- **Now James looks at the picture of Abraham's offering Isaac, from a different standpoint.** He is saying this is demonstration of his faith. His faith was not just in believing the promise of God and believing the word of God. He demonstrated that faith in offering Isaac, because there was then the practical demonstration that he truly did believe God that through Isaac the seed would be called and his willingness to sacrifice him! He proved the faith that he had with a genuine faith in the promises of God!
- **Now it wasn't in the offering of Isaac in the works that God accounted him righteous.** He was accounted righteous by his faith, but **because he truly did believe** when God called upon him to make the sacrifice. **His faith was demonstrated in his willingness to do so, believing God would raise Isaac from the dead to keep His word!**

(vs. 21-26) – The illustration of faith

**Jas 2:21 Was not Abraham our father justified by works when he offered Isaac his son on the altar?**

- **So James looks at it from a different slant.** We are taught that a justifying faith cannot be without works, from two examples, Abraham and Rahab.
- **Was not Abraham our father justified by works when he offered Isaac his son on the altar?** Abraham was justified by faith long before, some 35 years before he offered Isaac (*Gen 15:6*) *And he believed in the LORD, and He accounted it to him for righteousness.* But his obedience in later (*Gen 22*) offering Isaac demonstrated that he really did trust God.
- **Paul, on the other hand, says in (Rom 4:3) For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.** But these are well reconciled, by observing what is said in *Heb 11*, which shows that the faith both of Abraham and Rahab was such as to produce those good works of which James speaks, and which are not to be separated from faith as justifying and saving. By what Abraham did, it appeared that he truly believed. (*Gen 22:16-17*) *and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—[17] blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.*

**Jas 2:22 Do you see that faith was working together with his works, and by works faith was made perfect?**

- **James joins the faith together.** There was an agreement between his *faith* and his *works*, because he truly did have faith, it followed that he was obedient to the command of God.
- **So *faith was working together with his works and by works was faith made perfect?*** It was complete or it was demonstrated! It was shown and made complete by the works. It shows that the faith was a genuine faith!

**Jas 2:23 And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God.**

- **And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD.** Abraham accepts this. **He believed God, but here is the demonstration, in actually offering Isaac on Mt. Moriah, as instructed, that he truly believed God.**
- **So the Scripture was fulfilled which says, ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS."**
- **And he was called the friend of God.** Abraham is so called in (*2Ch 20:7*) *Are You not our God, who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever? (Isa 41:8) "But you, Israel, are My servant, Jacob whom I have chosen, The descendants of Abraham My friend.* because of his obedience. (*Joh 15:14-15*) *You are My friends if you do whatever I command you. [15] No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.*

**Jas 2:24 You see then that a man is justified by works, and not by faith only.**

- **Now by the works, it proves the faith.** Thus, I'm justified by the faith, but it is the faith that works.

**Jas 2:25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?**

- **Likewise, was not Rahab the harlot also justified by works.** Note that it is interesting that James will join Abraham, the revered father of Israel with Rahab, a Gentile, not only a Gentile, but a prostitute, in illustrating the evidence of faith!
- **In (Heb 11:31) By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.** Rahab is held up as a woman of faith in the Old Testament. And how that it was by faith that she received the spies. She demonstrated the reality of her saving faith when, at great

personal risk she protected the messengers of God. It was by her faith in the believing that God was going to give the land to these people, that she identified with them!

- **Rahab's faith was made manifest when she received the messengers and sent them out another way?** By her delivering the spies that had come into Jericho, it demonstrated her faith. The lesson from Rahab is also clear: if we believe in God, we will help His people, even at our own expense.

**Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.**

- **Now upon the whole matter, the apostle draws this conclusion,** *For as the body without the spirit is dead, so faith without works is dead also.* The illustration is as if you can have a body with no life, a corpse, so you can have a faith with no life. And faith without works is a **dead faith**, unable to save.
- **No man will ever be moved to action without faith.** No man's faith is genuine unless it moves him to action! Repeating for emphasis! **No man will ever be moved to action without faith! No man's faith is genuine, unless it moves him to action!**
- **Consider how there are two oars in rowing a boat.** Using only one will lead you in circles. It takes the two oars to get you anyplace. Faith and works are companions. They work together. The faith produces the works. The works demonstrate the genuineness of the faith.
- **So, again, be doers of the Word and not hearers only, deceiving yourself. If you have faith, it will be demonstrated.** You can demonstrate that faith, and it is demonstrated in the works that do. It demonstrates that **your faith is genuine and that you are genuinely saved, because you have the faith to be saved, it is demonstrated in the works that you do.** Doing the works without faith is invalid! Doing the works in order to save yourself will never make it! Looking to your works to save you, they can never do it!
- **But the faith that will save you, will bring forth fruit, the fruit of righteousness, in your life!** Remember Jesus said, (*Mat 7:20*) *Therefore by their fruits you will know them. (Joh 15:8) By this My Father is glorified, that you bear much fruit; so you will be My disciples.*
- **Paul said, (1Co 11:28a, 31) But let a man examine himself. [31] For if we would judge ourselves, we would not be judged of God..**
- **It's important that our lives bear fruit! It proves our faith is genuine!**
- **What kind of fruit is my life producing?** Is it the fruit of the flesh? The fruit that demonstrates the flesh is in control. Or is it the fruit of the Spirit, that demonstrates the Spirit is in control of my life?
- **May the faith that we have, produce in us the works of righteousness, a demonstration of the genuineness of our commitment to Jesus Christ!**

## SUMMARY:

- **The Sin of Partiality (showing personal favoritism) - God Tests Faith by Attitude and Action in Respect of Persons** - [1] *My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.* [2] *For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, [3] and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," [4] have you not shown partiality among yourselves, and become judges with evil thoughts? [5] Listen, my beloved brethren: *Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?* [6] But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? [7] Do they not blaspheme that noble name by which you are called? [8] If you really fulfill the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you do well; [9] but if you show partiality, you commit sin, and are convicted by the law as transgressors. [10] *For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.* [11] For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT MURDER." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. [12] So speak and so do as those who will be judged by the law of liberty. [13] **For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.***
- **Faith Without Works Is Dead - God Tests Faith by Good Works** - [14] *What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?* [15] *If a brother or sister is naked and destitute of daily food, [16] and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?* [17] **Thus also faith by itself, if it does not have works, is dead.** [18] *But someone will say, "You have faith, and*



*I have works." **Show me your faith without your works, and I will show you my faith by my works.** [19] You believe that there is one God. You do well. Even the demons believe—and tremble! [20] But do you want to know, O foolish man, that faith without works is dead? [21] Was not Abraham our father justified by works when he offered Isaac his son on the altar? [22] **Do you see that faith was working together with his works, and by works faith was made perfect?** [23] And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God. [24] **You see then that a man is justified by works, and not by faith only.** [25] **Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?** [26] **For as the body without the spirit is dead, so faith without works is dead also.***

## **CLOSING SONG:**

***THE LOVE OF GOD*** - Phelps, Penrod & Gardner (4:24)

*The love of God is greater far than tongue or pen can ever tell  
It goes beyond the highest star and reaches to the lowest hell  
the guilty pair bowed down with care God gave his son to win  
His erring child, he reconciled and pardoned from his sins*

*Refrain: O love of God How rich and pure! How measureless and strong  
it shall forever more endure the saints and angels song*

*Could we with ink the ocean fill and were the Skies of parchment made  
were every stone on earth a quill and every man a scribe by trade  
to write the love of God above would drain the ocean dry  
nor could a scroll contain the whole though stretched from sky to sky (Refrain)*

## **CLOSING PRAYER:**

- Father, we thank You for the practicality of James' teaching. How he puts feet to the faith. Lord, help us to put feet to our faith. May the faith that we have, produce in us the works of righteousness, a demonstration of the genuineness of our commitment to Jesus Christ. In His name we pray, Father. Amen.

**Read and study Chapter Three!**

**CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:**

Phil Twente [ptwente@gmail.com](mailto:ptwente@gmail.com) cell 714 425 9221 [www.ptwente.com](http://www.ptwente.com) - Audio & notes from previous studies

**PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!**

**MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)**

**THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!**

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**TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).**

**THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!**

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