

**INTRODUCTION**

**REVIEW**

(1:1) James greets Jewish Christians dispersed (by the Acts 8:1 persecution)

We should welcome trials, because tested faith yields patience which yields endurance which yields maturity, if we pray for wisdom (1:2–8)

Rich & poor believers should appreciate God seeking for us to become approved through trial (not that He tempts, but only gives good gifts like regeneration) (1:9–18)

**We ought to be Swift to Hear, Slow to Speak, Slow to Wrath, because man's wrath does not produce God's righteousness (1:19f.)**

Swift to Hear means: We ought to be doers, not just hearers (1:21ff.)

Swift to Hear means: We ought not be partial, but to show mercy that we may be shown mercy when we are judged by the perfect law of liberty (2:1–13)

(2:14–17) Unapplied faith is useless in the Christian life, because deliverance [from trials] requires application of believed truth, just as wishing God's blessing upon a needy believer without helping him/her is useless, so believing-biblical-truth does not without applying believed truth

(2:18–20) But someone will object that (even if both James and the objector *were to have*\* both faith and works) there is no link between faith and works, because monotheistic faith may not produce good works, as in the case of demons who tremble), but such an objector foolishly rejects any relationship between faith and works.

\*James has faith and works, but the objector only has faith

### Where does James take back the microphone?

**But someone will say**, “You have faith, and I have works. Show me your faith by your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe -- and tremble! But do you want to know that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? 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.

**The underlined words in verse 20 show that James is taking back the microphone there.**

<sup>18</sup>**But someone will say**, “You have faith, and I have works. Show me your faith by your works, and I will show you my faith by my works. <sup>19</sup>You believe that there is one God. You do well. Even the demons believe -- and tremble!”

<sup>20</sup>**But do you want to know, O foolish man**, that faith without works is dead? <sup>21</sup>Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup>Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup>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.

### The objector says all of verses 18–19. James takes back the microphone in verse 20.

<sup>18</sup> But someone will say,

“You (James) have faith, and I have works. [You] (James) show me your faith by your (James) works, and I will show you (James) my faith by my works. <sup>19</sup>You (James) believe that there is one God. You (James) do well. Even the demons believe—and tremble! ”

<sup>20</sup> But do you want to know, O foolish man, that faith without works is dead?

### NEW EXPOSITION

**(2:21) Abraham was justified by works when he offered his son Isaac on the altar**

**(2:22) We should see that faith worked together with his application and application matured his faith**



**(2:24) The point is that man has two distinct justification: one by faith (alone) and one by works**

**Either of the two common English renderings is a mistranslation:**

Man is justified by works and not by *faith only*

Man is justified by works and not by *faith alone*

**A corrected translation:**

Man is justified by works, and is not *only* justified by faith

**(2:25) Similarly, Rahab was justified by works when she protected the spies**

**(2:26) [In explanation of the dynamic relation between faith and works] faith that lacks works is a corpse, just like a body that lacks the human spirit is a corpse**

**Faith without works**

**A body without a spirit**

**CONCLUSION**