**James 2**

read verses 1-9 - don’t have “respect of persons” (don’t show partiality, don’t be prejudiced)

Based on:

* **dress (actually financial status – “poor” in verse 6)**
* race
* gender
* etc.

Acts 10:34-35 “Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons**: But in every **nation he that feareth him, and worketh righteousness, is accepted with him**.” – So it is right to make judgments based upon a person’s obedience to matters of God’s law.

**Dressing Up For Church Services?**

James 1:1-9 authorizes dressing non-fancy for worship services. Unless “situations ethics” is true, these people wearing “shabby clothing” (ESV) to church services proves such is not a sin for anybody (in and of itself).

* We ought to do the best we can? proves the very rich must wear a Tux
* We dress up for a wedding? proves those leading must wear a Tux
* We don’t even know that God likes suits better than overalls. That’s a man made preference. We should remember that when making rules.
* I am confident we all sometimes sing hymns or pray in the shower, but you don’t dress up for that worship, do you?
* Was the Baptist wrong for preaching in this? “John was clothed with camel's hair, and with a girdle of a skin about his loins; and … preached” - Mark 1:6
* Dressing casual in worship is much like facial hair. Some old timers think it is sin (a matter of right and wrong), but really it should be decided based upon our influence upon others (Rom 14:16 “Let not then your good be evil spoken of”).

Obviously this is not an important issue to me, so if you think it is a sin to dress casual for church, I don’t have incentive to persuade you otherwise.

**Offend In One Point Then Guilty Of All**

read verse 10

This verse states a truism about any law. Even under our government law, it only takes one crime to be a criminal. And in regard to God’s law, it only takes one sin to be a sinner.

Many we know seem to think if they are doing most things right, that God will overlook the “few” sins they don’t make up their mind to quit.

This verse doesn’t mean if we tell a lie, we are also guilty of adultery. What it does mean is if there is even just one sin that we refuse to repent of, that sin will cause us to be lost.

**Offend In One Point Then Guilty Of All**

**Applies To Old Law And New Law**

read verses 11-12

James’ point is that just like the verse 10 rule applies to the old law, it applies the same way to the law of liberty – the New Testament law.

The phrase “Law Of Liberty” does not mean freedom to sin or freedom from any law, but freedom from the old law, freedom from (forgiveness of) sin …

Gal 5:1-4 “Stand fast therefore in the **liberty** wherewith Christ hath made us **free**, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”

**We Must Show Mercy To Receive Mercy**

read verse 13

Matt 6:14-15 “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Luke 17:3 “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”

**Salvation Is By Faith And Works**

Read verse 14. This question is answered “no” four times … the conclusion of those answers being in verses 17, 20, 24, and 26.

Read verses 15-17. Verses 15-16 is an illustration. Just like it doesn’t help a destitute person to say “be ye warmed and filled” without helping them, faith without works does no good either; it is worthless.

Read 18-20. Two more illustrations to reach the same conclusion:

* The only way to see a person’s faith is via his works that result from his faith.
* The devils believe, but their faith (without works) doesn’t save them.

Read 21-24. Another illustration to prove the same conclusion: When Abraham offered Isaac, he was justified by works (in addition to faith).

Read 25-26. Two more illustrations to make the same point:

* Rahab was justified/saved (physically) by what she did, and not by faith only
* Just like the body without the spirit is dead, likewise so is faith without works

**Verse 24 Justification Is Before God, Not Men**

**Verse 24 is an answer to the verse 14 question about sin salvation, i.e., justification before God (not just before men)**

Verse 18 is an illustration that works show men our faith, not that works show men our justification. See the difference?

How was Abraham justified before men? – Abraham and Isaac were alone (Gen 22:5). Gen 22:12 says now God knows Abraham fears God, not now man knows. Consequently the justification of verse 21 has to be salvation before God, and therefore so must also verse 24.

If we are saved by faith without works, then we are saved by an incomplete faith – verse 22.

All Calvinists admit verse 23 (quote of Gen 15:6) is talking about justification before God. Well, verse 24 is drawn from verse 23.

**Does James 2:24 Contradict Ephesians 2:8-9?**

It misses the point of Eph 2:8-9 to point out there are different types of works. Eph 2:8-9 is not talking about the works of the flesh or the works of the law of Moses.

Eph 2:8-9 is talking about the kind of works we are created (born again) in Christ Jesus to walk in – verse 10 - “For we are his workmanship, created in Christ Jesus unto good **works**, which God hath before ordained that we should walk in them.”

The key is realizing Eph 2:8-9 is talking about the earning **basis** for our salvation, while James 2:24 is talking about the fact that the salvation provided for by grace (by the death of Christ) is **conditional**.

**The Walls Of Jericho**

**By Grace … Through Faith … Not Of Works, Yet CONDITIONAL**

The Walls of Jericho fell "**by grace**" - Joshua 6:2:

And the Lord said unto Joshua, See, I have **given** into thine hand Jericho

The Walls fell "**through faith**" – Hebrews 11:30:

**By faith** the walls of Jericho fell down, after they were compassed about seven days.

Walls of Jericho fell "**not of works**" – Joshua 24:13:

And I have given you a land for which **ye did not labour** …

However, conditions had to be met for the Walls of Jericho to fall:

• Joshua 6:3-5 Israelites told to walk around the city 13 times, shout, etc.

• Joshua 6:6-21 they met these conditions

• Hebrews 11:30 the city fell **after** they walked

Would the walls have fallen if the Israelites had not done what God said ?

**Conclusion**: “By Grace” or “Through Faith” or “Not Of Works” (**basis**) does NOT mean **conditions** (like water baptism) do not have to be met.

**Trust And Obey – Is Necessary**

**Just A Few Of The Many Other Passages That Confirm - Salvation Is By Faith And Works**

**Hebrews 5:9 And being made perfect, he (Jesus) became the author of eternal salvation unto all them that obey him.**

**Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into … heaven; but he that doeth the will of my Father which is in heaven**

**I Peter 1:22 Seeing ye have purified your souls in obeying the truth**

**II Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.**

**Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

**II Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

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Ralph Johnson wrote on 6-4 “Yes, verse 23 is about salvation.” If verse 23 is about salvation, since verse 24 is taken from what preceeds it ("ye see then"), verse 24 would have to be about salvation also

James 2:14 sets the context and so tells us what justification means in verse 21. Verse 21 is in answer to the question "can faith without works save?," so James 2:21 is talking about salvation (from sin). It helps your view not one iota to notice the word “lego” (say) is in verse 14. Just because somebody “says’ something, that does not mean it is a false claim. For example the first time “lego” is used in the NT is in Matt 1:16 which says Jesus was “called” Christ. Was that a false claim? I imagine that this word is used to tell us what Jesus said over 100 times in the four gospels – is everything Jesus “said” just false claims? The way 15-26 answers the question raised in James 2:14 is important here. The man’s claim is not questioned, but his claim that he has faith (without works) is assumed to be true. We know that because the response is that faith without works is dead.

Ralph - Another way we can prove the justification of James 2:14-26 is referring to salvation is by noticing 23-24. You admit that James 2:23 (quote of Gen 15:6) is talking about salvation. Well, verse 24 uses the what is described by 23 (Gen 15:6) to make a point about justification. That would then prove by your own admission that justification in this section is synonymous with salvation.

Ralph - **You wrote on 6-4-2016 "Whether or not Abraham was justified before Gen 15:6 depends on whether or not he had that same belief before. We don't know."** This is admitting that Abraham might have been justified before Gen 15:6. This means you can never use your argument again (honestly) that Abraham was justified before James 2:21 therefore 2:21 cannot be talking about salvation. Specifically the argument was couched in this question for me – “if Abraham was justified by works when he offered Isaac, does this mean he was unjustified before he offered Isaac?” When you asked that question, you really made an argument you did not believe. But I am assuming the best that you didn’t realize what you were doing because you had not thought it through. But now you can never make that argument again (your whole life) honestly, because you have admitted that Gen 15:6 doesn’t prove Abraham was not justified before then.