

James Chapter 2

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

A. **My brethren,**

1. **brethren-** Gr.- **adelphos-** *sharing the same womb.*

a. Jewish believers

B. **do not hold the faith of our Lord Jesus Christ,**

1. **hold-** Gr. **echo-** *have, hold, possessing, occupying, and practicing*

a. Do not practice or exercise your faith in the Lord with partiality.

2. **faith-** Gr. **pistis-** *firm persuasion*

3. **of our Lord Jesus Christ-** translate- *in our Lord Jesus Christ*

C. **the Lord of glory,**

1. **Lord-** Gr. **kurios-** *master, owner*

2. **glory-** Gr. **doxa-** *estimation, opinion, splendor*

a. Jesus Christ is God. He is the Lord of glory!

D. **with partiality**

1. **partiality-** Gr. **prosopolepsia-** *to receive someone's appearance, show favoritism, partiality*

a. Appearances can be deceiving. God does not look at the outward appearance but upon the heart.

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,**

A. **For if there should come into your assembly a man with gold rings,**

1. **come-** Gr. **eisrchomai-** *to come into*

2. **assembly-** Gr. **sunagoge-** *to bring together, synagogue*

a. Jewish Christians still met in synagogues and observed aspects of Judaism- i.e. feast days, Sabbaths

b. A Gentile gathering place was called an **ekklesia**

3. **man-** Gr. **aner**

4. **gold rings-** Gr. **chrusodaktulios-** *gold fingered*

a. This implies wealth.

b. Wealthy Christians wore rings with Christian symbols and it was common among the Jews to wear a signet ring that spoke of authority. [Luke 15:22](#)

B. **in fine apparel,**

1. **fine**- Gr. **lampros**- *shining, resplendent, brilliant*

2. **apparel**- Gr. **esthes**

C. and there should also come in a poor man in filthy clothes

1. **come**- Gr. **eiserchomai**- *to come into*

2. **poor**- Gr. **ptochos**- *destitute of wealth, influence, position, honor*

a. Both the rich and poor equally need God and need to be taught things of God. They need to come into church together and sit together and learn of the Lord.

b. Status of the world needs to be stripped off at the church door. We all need to sit at the feet of our Lord and be taught. We were all spiritually destitute, but now in Christ we all have been made rich!

c. Jesus was born into a place of poverty. However, soon He was provided for richly through the wise men and later on in His ministry by wealthy persons who gave into His ministry.

3. **filthy**- Gr. **rhuparos**- *to be dirty, grow filthy, defiled*

4. **clothes**- Gr. **esthes**

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,"

A. and you pay attention to the one wearing the fine clothes and say to him,

1. **pay attention**- Gr. **epiblepo**- *to turn the eyes upon, to look upon, gaze upon, to look up to, regard*

2. **wearing**- Gr. **phoreo**- *to bear constantly, wear*

3. **fine clothes**- Gr. **lampros esthes**

B. you sit here in a good place,

1. **sit**- Gr. **kathemai**

2. **good place**- Gr. **kalos**- *in a good place, comfortable, in honor*

a. The official who directed people to their seats was called the **חָזָן** (*Chazzan*) *i.e.*, the man who "had charge" is supposed to point the poor man to his place at the other end of the synagogue, far from sight and hearing, giving him, it may be, the alternative of a seat on the ground, just below what we should call the "stall," in which the rich man was invited to take his place, with a stool for his feet to rest on.

b. It is scriptural to respect and honor to honor is due, but it is not

scriptural to discriminate based upon wealth.

C. and say to the poor man

1. **poor**- Gr. **ptochos**

a. It was common in the first century that the rich oppressed the poor. James speaks to this problem a number of times in this book.

2. **man**- Gr. **aner**

D. you stand there,

1. **stand**-Gr. **histemi**

E. or sit here at my footstool.

1. **sit**- Gr. **kathemai**

2. **footstool**-Gr. **hupopodion**- *support under the feet*

4. have you not shown partiality among yourselves, and become judges with evil thoughts?

A. **shown partiality**- Gr. **diakrino**- *to separate, make a distinction, discriminate, to prefer, to determine, give judgment, decide a dispute*

B. **among yourselves**

1. believers

C. **become judges**- Gr. **ginomai krites**- *become critics*

D. **evil**- Gr. **poneros**

E. **thoughts**- Gr. **dialogismos**- *the thinking of a man deliberating with himself, a thought, inward reasoning, a deliberating, questioning about what is true.*

1. God warns us against judging because we are often prone to evil thoughts.

2. We are to judge fruit but not people's heart based upon their appearance. Only God sees the heart. [1 Sam. 16:7](#)

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?

A. **Listen**- Gr. **akouo**

B. **my beloved brethren,**

1. **beloved**- Gr. **agapetos**

2. **brethren**- Gr. **adelphos**

a. This is common term in the NT when correction is being given.

b. People need to know they are valued and cared for when they are being corrected.

C. Has not God chosen the poor of this world to be rich in faith and heirs of the kingdom which He has promised to those who love Him?

1. **chosen-** Gr. **eklegomai-** *to pick out, choose, to pick or choose out for one's self*

2. **poor-** Gr. **ptochos-** *destitute of wealth, influence, position, honor*

a. He did not chose them because they are poor. They were chosen because they were the ones who answered the call for salvation. Often rich people feel no need for God. Many more poor will come to Christ because they feel the need for God. Those who are not chosen are those who did not heed the call of God. [Matt. 22:2-14](#)

b. God did not chose many who were rich, powerful, and influential because few of them answered his call for salvation. [1 Cor. 1:26](#)

3. **world-** Gr. **kosmos**

4. **rich-** Gr. **plousios**

a. It is much better to be rich in faith than rich in finances.

b. Being rich in faith can be a doorway to riches in finances because prosperity is part of redemption. Many that are rich in faith for salvation, are not rich in faith towards finances however.

5. **faith-** Gr. **pistis**

6. **heirs-** Gr. **kleronomos-** *one who receives by lot, an heir, one who receives his allotted possession by right of sonship, one who has acquired or obtained the portion allotted to him*

a. You can be allotted an inheritance by God but not necessarily acquire it for use in this life. It is possible to not acquire your inheritance allotted to you in this life because of unbelief.

b. We receive our inheritance through faith and patience. [Heb. 6:12](#)

7. **kingdom-** Gr. **basileia**

a. We spiritually are part of a kingdom and not a democracy. We are ruled by a King.

8. **promised-** Gr. **epaggello**

9. **love-** Gr. **agape**

a. If we love God we will keep His commandments. [John 14:15](#) His

commandments are to believe upon His Son and love one another. [1 John 3:23](#) Loving others can only be realized by believing upon the Son. Love for others comes as a gift by believing upon the Son.

6. But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

A. But you have dishonored the poor man

1. **dishonored-** Gr. **atimazo-** *dishonor, disesteem, insult, treat with contempt*

a. All men should be honored because they are creations of God and are made in His image.

2. **poor-** Gr. **ptochos**

3. **man-** *not in Greek- omit*

B. Do not the rich oppress you and drag you into the courts

1. **rich-** Gr. **plousios**

2. **oppress-** Gr. **katadunasteuo-** *to exercise harsh control over one, to use one's power against one, to put under subjection to*

a. Many governments make as many people poor so they can be controlled by them. This is even happening in the U.S. with the influence of socialism. Socialism and Communism promises a chicken in every pot, but what ends up happening is that the people end up poor and the government has all the chickens!

3. **drag-** Gr. **helkuo-** *to draw, drag off, impel*

4. **courts-** Gr. **kriterion-** *the instrument or means of trying or judging anything, the place where judgment is given*

7. Do they not blaspheme that noble name by which you are called?

A. **blaspheme-** Gr. **blasphemeo-** *to speak reproachfully, rail at, revile, calumniate, blaspheme*

B. **noble-** Gr. **kalos-** *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; good, excellent in its nature and characteristics, and therefore well adapted to its ends*

1. The name of Jesus is all of these things!

C. **name-** Gr. **onoma-** *the name is used for everything which the name covers,*

everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

1. The name of Christ!

D. **called-** Gr. **epikaleomai-** *to put a name upon, to surname*

1. We are called Christians- little christ. [Acts 11:26](#)

8. **If you really fulfill *the* royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you do well;**

A. **If you really fulfill the royal law according to the scriptures,**

1. **really-** not in Greek- omit

2. **fulfill-** *to bring to a close, to finish, to end*

3. **royal-** Gr. **basilikos-** *of or belong to a king, kingly, royal, regal; befitting or worthy of a king*

a. This was the law left us by our King- Jesus. It is the law of love. [John 3:34](#), [1 John 3:23](#)

b. This law of love is given by our king, but is also worthy and befitting of kings- us. We are kings and priests. [Rev. 1:6](#), [1 Pet. 2:9](#), [Gal. 6:2](#)

4. **law-** Gr. **nomos-** *a precept or injunction*

B. **You shall love you neighbor as yourself**

1. **love-** Gr. **agapao**

2. **neighbor-** Gr. **plesion-** *according to Christ, any other man irrespective of nation or religion with whom we live or whom we chance to meet*

C. **you do well**

1. **do-** Gr. **poieo**

2. **well-** Gr. **kalos-** *beautifully, finely, excellently, well, rightly, so that there shall be no room for blame, well, truly excellently, nobly, commendably, honorably,*

a. This can't be fulfilled in and by us in our own energies and strength. This is a mere fruit of the Spirit in us manifesting through faith.

9. **but if you show partiality, you commit sin, and are convicted by the law as transgressors.**

A. but if you show partiality,

1. **show partiality-** Gr. **prosopelepto-** *to accept the face of someone, favor an individual*

B. you commit sin,

1. **commit sin-** Gr. **ergazomai hamartia-** *work sin*

C. and are convicted by the law as transgressors.

1. **convicted-** Gr. **elegcho-** *to convict, refute, confute by conviction to bring to the light, to expose*

2. **law-** Gr. **nomos**

- a. The Law forbid partiality. [Lev. 19:15](#)

3. **transgressors-** Gr. **parabates-** *a violator, transgressor, law breaker*

- a. He who commits sin transgresses the Law- [1 John 3:4](#)

10. For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

A. For whoever shall keep the whole law,

1. **whoever**

- a. This is universal and applies to all.

2. **keep-** Gr. **tereo-** *to attend to carefully, take care of, to guard*

3. **whole law-** Gr. **holos nomos**

B. and yet stumble in one point,

1. **stumble-** Gr. **ptaio-** *to stumble to err, make a mistake, to sin*

2. **one point-** Gr. **heis-** *one; omit point-* *not in Greek*

- a. There are 613 commands of the Law. They are seen as one unit.

- b. A mosaic is many pieces that make up one picture. The Mosaic law is a mosaic! 613 individual commands make up the one unit of Law. If you break one all of it is broken!

C. he is guilty of all

1. **guilty-** Gr. **enochos-** *bound, under obligation, subject to, liable, guilty of anything*

2. **of all**

- a. If you break on commandment you break the whole Law as it is a unit. [Deut. 27:26](#), [Gal. 3:10](#)

- b. The penalty for breaking the Law is death. This is why God instituted animal sacrifices right after he gave the Law. [Exodus 20](#)

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.

A. For He who said,

1. The Lord said this

B. Do not commit adultery

1. commit adultery- Gr. *moicheuo*

a. This is not just physical adultery but lust in the heart. [Matt. 5:27-28](#)

C. Do not murder

1. murder- Gr. *phoneuo*- *to commit murder*

a. There is a difference between killing and murder. There is a time to kill. [Ecc. 3:3](#) This would be during righteous war, capital punishment, and self-defense. There is never a time to murder. Those who misinterpret scripture will take the admonition in the KJV against *killing* and advocate civil disobedience and draft dodging. The real admonition of scripture is against *murder*- shedding innocent blood. There is a time to shed guilty blood. There is a righteous war. God had Israel wage righteous war in the OT and even Jesus himself will wage righteous war when He returns! [Rev. 19:11](#)

b. To be angry at your brother in your heart unjustly or to hate someone is to murder them in your heart. [Matt. 5:21-22](#)

D. Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

1. commit adultery

a. Many who are proud they don't do certain sins, but they indulge in others. They judge those who do certain sins, but excuse their sins that are in different areas.

2. murder- Gr. *phoneuo*

3. transgressor- Gr. *parabates*

4. law- Gr. *nomos*

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

A. speak- Gr. *laleo*

B. do- Gr. *poieo*

1. Our speaking and doing should line up with each other and balance out.

C. **judged**- Gr. **krino**- *to separate, put asunder, to pick out, select, choose, to be of opinion, deem, think, to be of opinion, to determine, resolve, decree, to judge, to rule, govern*

1. There awaits a judgment day for all humans. Believers will be judged at the Judgement Seat of Christ and unbelievers at the Great White Throne judgment.

D. **law**- Gr. **nomos**

E. **liberty**- Gr. **eleutheria**- *freedom*

1. This is the law of love.

2. We need to treat others with the mercy we want to be treated and judged by. [James 2:13](#)

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

A. **For judgment is without mercy to the one who has shown no mercy.**

1. **judgment**-Gr. **krisis**

a. We have a tendency to judge because we were made in God's image. God is the Judge. We are also called to judge but it is to judge fruit and between truth and falsehood. We are not called to judge the hearts of others.

2. **without mercy**- Gr. **anileos**

3. **shown**- Gr. **poieo**- *to make or do*

4. **mercy**- Gr. **eleos**

a. This should make us be very leery of judging other people!

B. **Mercy triumphs over judgment**

1. **mercy**- Gr. **eleos**

2. **triumphs over**- Gr. **katakauchaomai**- *to glory against, to exult over, to boast one's self*

3. **judgment**- Gr. **krisis**

a. God's mercy towards us triumphs over God's judgment that was poured out on Jesus in our behalf. [1 John 4:17-18](#)

b. Jesus has saved us from wrath! [Rom. 5:9](#)

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

A. What does it profit,

1. **profit-** Gr. **ophelos-** *advantage, profit*

- a. James is focusing on living out your salvation and it being helpful to others. Here we see that having the new birth and being justified in the eyes of God does not necessarily profit others. It is when we release our faith by our works that it will profit others.

B. my brethren,

1. **brethren-** Gr. **adelphos-** *sharing the same womb*

C. if someone says he has faith but does not have works

1. **faith-** Gr. **pistis-** *firm persuasion*

2. **works-** Gr. **ergon**

D. can faith save him

1. **faith-** Gr. **pistis-** *firm persuasion*

- a. We are saved by faith alone, but not by a faith that is alone. True bible faith has corresponding actions connected to it.

2. **save-** Gr. **sozo-** *to save, that is, deliver or protect (literally or figuratively): - heal, preserve*

- a. A man born lame in the city of Lystra had faith to be healed but was not healed until he acted on his faith and stood up.

[Acts 14:8-10](#)

15. If a brother or sister is naked and destitute of daily food,

A. **brother-** Gr. **adelphos**

B. **sister-** Gr. **adelphe**

C. **naked-** Gr. **gumnos-** *nude*

1. This would be more shocking for the sister than the brother to be in this state.

D. **destitute-** Gr. **leipo-** *leave behind, forsake, be inferior, to be destitute of, to lack, to fail*

E. **daily food-** Gr. **ephemeros trophe-** *nourishment for the day*

1. There are many that are well clothed in this country but do not have daily food.
2. Jesus said when you take care of people with these two conditions you do it unto Him. [Matt. 25:35-40](#)

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?

A. and one of you says to them,

1. one of you- *believers*

B. Depart in peace,

1. **depart-** Gr. **hupago-** *to withdraw one's self, to go away, depart*

2. **peace-** Gr. **eirene-** *security, safety, prosperity, felicity*

C. be warmed and filled,

1. **warmed-** Gr. **thermaino-** *to heat*

2. **filled-** Gr. **chortazo-** *satisfy with food, to fatten*

a. Speaking good over others is vital, but then giving that good is just as vital.

D. but you do not give them the things which are needed for the body,

1. **give-** Gr. **didomi**

a. God not only speaks good over us but he also gives good to us.

2. **needed-** Gr. **epitedeios-** *fit, suitable, convenient, advantageous, needful, especially of the necessities of life*

3. **body-** Gr. **soma**

E. what does it profit

1. **profit-** Gr. **ophelos-** *advantage, profit*

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

A. Thus also faith by itself,

1. **faith-** Gr. **pistis**

2. **by itself**

a. Bible faith does not exist alone. It is accompanied by words and actions.

b. Jesus said those who believe and are baptized will be saved. He who does not believe will be damned. Believing is what brings us salvation, but bible faith is not alone. It is accompanied by actions- i.e. baptism.

B. if it does not have works,

1. **works-** Gr. **ergon**

a. There are works of the Law. These are dead works. [Heb. 6:1](#), [Heb. 9:14](#) There are works of faith. These are prompted and directed by faith.

C. is dead

1. **dead**- Gr. **nekros**

- a. Death in the bible is not an extinction. It is a separation. At physical death the spirit/soul separates from the body. To us someone who dies ceases to be but that is not the case. They are very much alive either in heaven or hell. In spiritual death the human spirit is separated from the life of God. Dead faith is where faith is separated from the natural world and does not influence it. Faith in in the spirit. It has to be released into the natural realm by words and actions.
- b. The impotent man in Lystra had dead faith until it became living faith by his acting on his faith. [Acts 14:8-9](#)
- c. Dead faith can't help you in the natural. [James 2:17, 20, 26](#)

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.**

A. **But someone will say,**

1. There is always someone who will say something against what you say. Someone always has a but to interject.

B. **you have faith,**

1. **faith**- Gr. **pistis**- *firm persuasion*

C. **and I have works**

1. **works**- Gr. **ergon**

D. **show me your faith without your works,**

1. **show**- Gr. **deiknuo**- *expose to the eyes, to give evidence or proof of a thing*
 - a. Some have said that James contradicts Paul. James is not speaking in his epistle of our vertical relationship with God, but our horizontal relationships with people. They can't see our righteous spirit. They can only see our righteous actions. James focuses on our faith being profitable for others. Here the world must see our faith in our actions as a testimony to them.

2. **faith**- Gr. **pistis**

3. **works**- Gr. **ergon**

E. **and I will show you my faith by my works**

1. **show**-Gr. **deiknuo**

- a. The world needs show and tell, not just tell!
- b. Both faith and wisdom are shown by actions. [James 3:13](#)

- 2. **faith-** Gr. **pistis**
- 3. **works-** Gr. **ergon**

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

A. You believe that there is one God

- 1. **believe-** Gr. **pisteuo**
- 2. **God-** Gr. **theos**
 - a. Christianity believes in one God in three persons- Father, Son, and Holy Spirit.
 - b. Islam does not believe God has a son, so they do not worship the same God we do, even though they say we do.

B. You do well

- 1. **do well-** Gr. **poieo kalos**
 - a. Notice here that believing is equated with doing well.
 - b. Someone asked Jesus what they must do to do the works of God. He said to believe upon Him. [John 6:28-29](#)
 - c. It is recorded about Abel that his works were righteousness, but all we see of him is his faith in the Lord and the blood sacrifice. [1 John 3:12](#)

C. Even the demons believe

- 1. **demons-** Gr. **daimonion**
 - a. Demons and fallen angels are not the same. Nothing is said about the origin of demons. Some say they are dispossessed spirits from a pre-Adamite age. Demons seek a body to inhabit and angels do not have a need to do this. Demons are lower ranking spiritual beings in Satan's kingdom. They do the dirty work!
 - b. Demons would regularly acknowledge Jesus as the Holy One of God. [Mark 1:24](#), [Luke 4:34](#)

- 2. **believe-** Gr. **pistueo**

D. and tremble

- 1. **tremble-** Gr. **phrisso-** *to bristle, stiffen stand up, to shudder, to be struck with extreme fear, to be horrified*
 - a. Bible faith is trust. This brings peace. The believing of demons do not have trust in God and results in terror of God.

20. But do you want to know, O foolish man, that faith without works is dead?

A. But do you want to know,

1. **know-** Gr. **ginosko-** *to generally know or to know by relationship*
 - a. The biggest problem in the body of Christ is ignorance whether it is due to lack of knowledge or willful ignorance.

B. O foolish man,

1. **foolish-** Gr. **kenos-** *empty, vain, devoid of truth*
 - a. A person who claims to have faith but does not have corresponding actions is an empty person. They are devoid of truth. They claim to be full but are just full of it- hot air.
 - b. It is foolish to move over into legalism and it is foolish not to act on your faith. [Gal. 3:1, 3:3](#)

2. **man-** Gr. **anthropos**

C. that faith without works is dead

1. **faith-** Gr. **pistis**
2. **works-** Gr. **ergon**
3. **dead-** Gr. **nekros**

- a. This statement is made three times in this chapter. This is the testimony of the triune God to this fact.

21. Was not Abraham our father justified by works when he offered Isaac his son on the altar?

A. Abraham- *means Father of a multitude*

B. father- Gr. **pater-** *generator or male ancestor, the originator and transmitter of anything one who has infused his own spirit into others, who actuates and governs their minds*

C. justified- Gr. **dikaioo-** *to render righteous or such he ought to be, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered*

1. We are seen and treated by God just as we have never sinned.
2. Through the blood and new birth we are now just as we ought to be in God's eyes. He does not have eye problems by the way!
3. Some have said that James contradicts Paul and that James should not be in the Bible. Martin Luther was such a person. He called the book of James "an epistle of straw."
4. James does not contradict Paul. Paul spoke of justification of the believer in the eyes of God. That deals with faith in the heart. Rom. 10:9-10 James is speaking of justification that can be seen in the natural realm before people. He was seen as justified in the eyes of Isaac and the men

that accompanied him who he told to wait and he and the boy would return. [Gen. 22:5](#) God sees our heart, but people can only see our righteousness by our works that proceed from our faith.

5. The only way you can be justified in God's eyes is by faith. This speaks of our vertical relationship with God. However, the only way we can be justified in the eyes of people is by our words and actions. [Mark 12:37](#), [James 2:21](#)

D. works- Gr. **ergon**

E. offered- Gr. **anaphero-** *to carry or bear up*

1. What is offered is given willingly. An offering is not forced. God never forces anyone. That is why Universalism is a false teaching.

F. Isaac- Gr. *means laughter*

1. Sometimes we need to offer laughter on the altar and give a sacrifice of praise and laugh at the devil by faith.

G. son- Gr. **huios-** *mature son*

1. Isaac was not a small child at this time. He was a grown man or in his late teens. This shows that Isaac had faith as well. He could have fought his father or ran away easily.

H. altar- Gr. **thusiasterion**

1. This is a type of the cross.
2. Abraham and Isaac went up Mt. Moriah and Isaac carried the wood on his back. [Gen. 22:6](#) This is a type of the cross.

22. Do you see that faith was working together with his works, and by works faith was made perfect?

A. Do you see that faith was working together with his works,

1. **faith-** Gr. **pistis**

2. **working together-** Gr. **sunergeo**

- a. Faith and works work together. Works without faith does not work with God! But faith without works doesn't work for others. Faith working with works work for God and for others!

3. **works-** Gr. **ergon**

B. and by works faith was made perfect

1. **works-**Gr. **ergon**

2. **faith-** Gr. **pistis**

3. **perfect-** Gr. **teleioo-** *to make perfect, complete, to carry through completely, to accomplish, finish, bring to an end, add what is yet*

wanting in order to render a thing full, to bring to the end (goal)
proposed, bring to a close or fulfilment by event

- a. Abraham was promised a seed in [Genesis 12](#). Abraham believed upon the Lord [Jesus- the coming Seed]. God saw faith in his heart and he was declared righteous by God. It was not until [Gen. 22](#) that Abraham took Isaac to Mt. Moriah. In Hebrews we see that he knew that Isaac would be raised from the dead because he knew God had said to him "through Isaac your seed would be called". Abraham's faith moved from his heart to the surface of his actions for all of us to see. This is the end goal of our faith. It is not for God to see it but for all to see it as a testimony to them. His faith was brought to a fulfilment by the event of offering Isaac.
- b. Faith and love both can be perfected. [James 2:22](#), [1 John 4:18](#) They both are perfected by coming out from our heart to the surface of our actions with others.

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.

A. And the Scripture was fulfilled which says,

1. **Scripture-** Gr. *graphe*- *the writings*
2. **fulfilled-** Gr. *pleroo*- *to render full, i.e. to complete*
3. **says-** Gr. *lego*- *to speak*

a. The Scripture will speak to you if you are listening!

B. Abraham believed God,

1. **Abraham-** *means father of a multitude*
2. **believed-** Gr. *pisteuo*- *to have firm reliance, exercise trust*
3. **God-** Gr. *theos*

C. and it was accounted to him for righteousness

1. **accounted-** Gr. *logizomai*- *to reckon, count, compute, calculate, count over, to take into account, to suppose, deem, judge*

a. In the OT people were only accounted as righteous. Righteousness was imputed to Abraham. It was not until Jesus died and rose again that believers were not only accounted as righteous but were made righteous in their spirit. [Rom. 4:24](#), [Eph. 4:24](#) In the NT we are made the righteousness of God in Christ Jesus! [2 Cor. 5:21](#)

2. **righteousness-** Gr. *dikaioisune*- *state of him who is as he ought to be,*

righteousness, the condition acceptable to God

- a. We must take it by faith that in God's eyes we are just as we ought to be. If we cast our eyes upon our past or our performance, we will scoff and disagree and say we are dirty rotten sinners.
- b. We are made righteous in our reborn spirit. We must look in the mirror of the Word to see what we are in our spirit. We must take it by faith.
- c. This verse is in [Genesis 12](#) before he had a child. This scripture was fulfilled in offering Isaac in [Gen. 22](#). Abraham offered Isaac believing he would be raised from the dead. Again his faith that was in his heart was manifested in his actions for all to see. In this way the scripture was fulfilled and his faith was perfected and accomplished the goal God wanted it to.

D. and he was called the friend of God.

1. **called**- Gr. **kaleo**

2. **friend**- Gr. **philos**

- a. Abraham is called the friend of God three times in scripture- [2 Chron. 20:7](#), [Isa. 41:8](#), [James 2:23](#)
- b. No religion in the world would ever offer that friendship with God could be a remote possibility. In the NT all believers are not only children of God but are friends of God. [John 15:15](#)
- c. We enter friendship with God by our faith in Christ and walking in faith in God. Walking in faith is walking in agreement with God. Two can't walk together unless they be agreed. [Amos 3:3](#) God can't walk with us in our deception, but we can walk with God in His truth as Enoch and Noah did in the OT!

3. **God**- Gr. **theos**

- a. Believed God, friend of God. That is the order!

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

A. **see**- Gr. **horao**

1. This section of scripture is not speaking of our unseen vertical relationship with God in our heart, but the seen relationship with the world around us. Notice the words repeatedly used in this chapter:
profit, show, see

B. **man**- Gr. **anthropos**

C. **justified**- Gr. **dikaioo**- *declared to be as you ought to be*

D. works- Gr. **ergon**

1. The word "works" is used 12 times in this chapter.

E. faith- Gr. **pistis**

1. The word "faith" is used 13 times in this chapter. Faith and works go together! Of the two however, faith is more vital.

F. only- Gr. **monon**

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

A. Likewise,

1. Just like Abraham who had acted upon a word given many years earlier, so Rahab now acted to save the messengers based upon what she had heard 40 years earlier when Israel crossed the dead sea. She told them how the hearts of them all melted hearing about the Red Sea. She had believed in Jehovah 40 years before, but now acted upon that faith. Her faith was seen by those around her.

2. Many of you that are reading this will be called to act upon a faith that has been in your heart for years. The time to release that faith into action is coming soon!

B. was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

1. Rahab- *means wide*

a. Her doors and her heart were wide open.

2. harlot- Gr. **porne-** *a woman who sells her body for sexual uses, a prostitute, any woman indulging in unlawful sexual intercourse, whether for gain or for lust*

a. Some try to say this means she was merely an inn-keeper. No, she was a prostitute.

b. I bet she does not like it that people are still calling her a harlot! She is not a harlot anymore!

3. justified- Gr. **dikaioo-** *to be declared as one ought to be*

a. She was justified in the eyes of those around her as a testimony to them.

4. works- Gr. **ergon**

5. received- Gr. **hupodechomai-** *to welcome under one's roof*

a. Some say the messengers had come to her house for her services. This is possible but not probable.

6. **messengers-** Gr. **aggelos**

- a. These were not angels but men sent as messengers. The seven letters of Revelation were sent to the seven **aggelos** of the seven churches. This is not angels of the churches but the seven messengers of the seven churches, which were the pastors. These were men.

7. **sent out-** Gr. **ekballo-** *to throw or eject out*

- a. This forceful word does not mean she rejected them, but was very eager to get them out of her house for their protection.

8. **way-** Gr. **hodos-** *path or road*

- a. Often in serving God you will be sent somewhere one way, but will be led out another way from that place.

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

A. **body-** Gr. **soma**

B. **spirit-** Gr. **pneuma**

C. **dead-** Gr. **nekros**

1. Again, death is not cessation of existence but a separation.

D. **faith-** Gr. **pistis**

E. **works-** Gr. **ergon**

F. **dead-** Gr. **nekros**

- a. The spirit can only be manifested in the natural realm through a body. Likewise, faith can only be manifested in the natural realm through works.