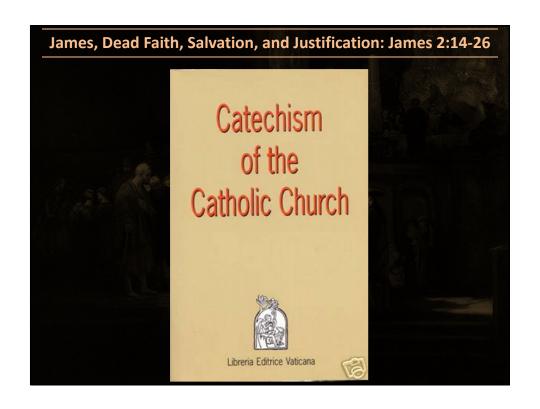
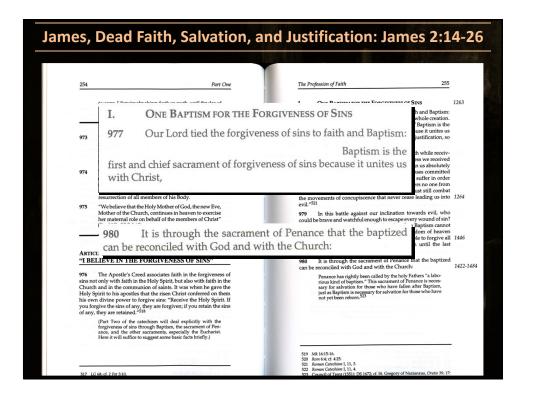


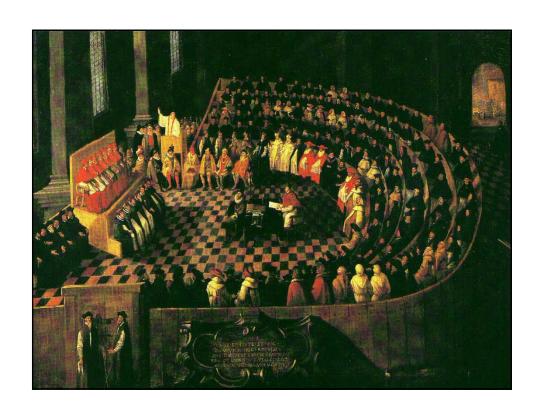
- A. View #1: Eternal life is by faith plus works. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 1. James is saying that true or genuine faith must be followed by good works or the believer forfeits eternal life.
  - 2. A dead faith or a faith that has died will not produce works.

# James, Dead Faith, Salvation, and Justification: James 2:14-26 I. Four Views on James 2:14-26 A. View #1: Eternal life is by faith plus works. A dead faith cannot produce works and thus cannot lead to eternal life. 3. This view says faith + works = eternal life. 4. This view is held by Roman Catholicism.



# James, Dead Faith, Salvation, and Justification: James 2:14-26 255 Part One ONE BAPTISM FOR THE FORGIVENESS OF SINS to come. Likewise she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God. $^{517}$ TORE DATA ISSUE THE CONSISTENSIS OF SINS "Go into all the world and preach the google to the whole creation. He who believes and is baptized will be aswed."59 Baptism is the first and chief sacrament of forgiveness of sins because it unities us with Christ, who died for our sins and rose for our justification, so that "we too might walk in newness of life."520 IN BRIEF By pronouncing her "fiat" at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body. that "we too might walk in newness of life." So "So was justification, so "978" When we made our first profession of faith while receiving the holy laghtim that cleansed us, the forgiveness we received them was so full and complete that there remained in us absolutely nothing left to feface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to explate them. ... Yet the grace of Baptism delives no one from all the weakness of nature. On the contrary, we must still combat the movements of concupiscence that never cease leading us into 1264 evil. "521 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body. "We believe that the Holy Mother of God, the new Eve Mother of the Church, continues in heaven to exercise evil. \*\*\* "979 In this battle against our inclination towards evil, who could be brave and watchful enough to escape every wound of sin? "If the Church has the power to forgive sins, then Bigstiam cannot be her only means of using the keys of the Kingdom of heaving received from Jesus Christ. The Church must be able to forgive all penitents their offenses, even if they should sin until the last moment of their lives. \*\* 202 her maternal role on behalf of the members of Christ" (Paul VI, CPG § 15). ARTICLE 10 "I BELIEVE IN THE FORGIVENESS OF SINS" It is through the sacrament of Penance that the baptized e reconciled with God and with the Church: 976 The Apostle's Creed associates faith in the forgiveness of sins not only with faith in the Holy Spirit, but also with faith in the Church and in the communion of saints. It was when he gave the Holy Spirit to his apostles that the risen Christ conferred on them his own divine power to forgive sins: "Receive the Holy Spirit. It has one divine sins of any, they are forgiven; if you retain the sins of any, they are redained." <sup>20</sup> Penance has rightly been called by the holy Fathers "a laborious kind of baptism." This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn. 320 (Part Two of the catechism will deal explicitly with the forgiveness of sins through Baptism, the sacrament of Penance, and the other sacraments, especially the Eucharist. Here it will suffice to suggest some basic facts briefly.)





# The Council of Trent 1545-1563 "And this sacrament of Penance is, for those who have fallen after baptism, necessary unto salvation; as baptism itself is for those who have not as yet been regenerated." Council of Trent, XIV, 2.

# I. Four Views on James 2:14-26

- A. View #1: Eternal life is by faith plus works. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 3. This view says faith + works = eternal life.
  - 4. This view is held by Roman Catholicism.
    - a. Note that in the theological debate between Protestants and Catholics, both affirm that salvation (eternal life) is by *grace* alone.

James, Dead Faith, Salvation, and Justification: James 2:14-26

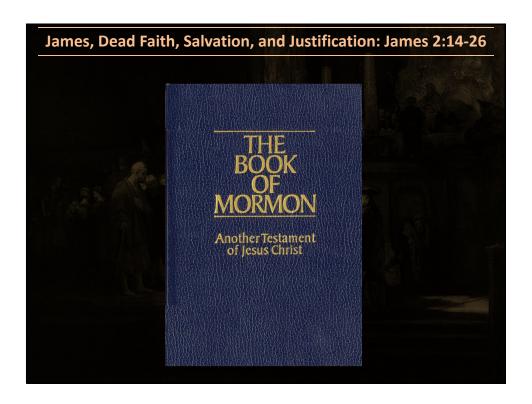
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  - 3. This view says faith + works = eternal life.
  - 4. This view is held by Roman Catholicism.
    - b. What Roman Catholicism denies is that salvation (eternal life) is by *faith* alone.

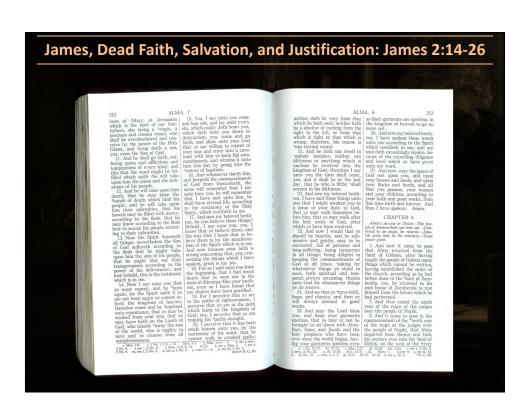
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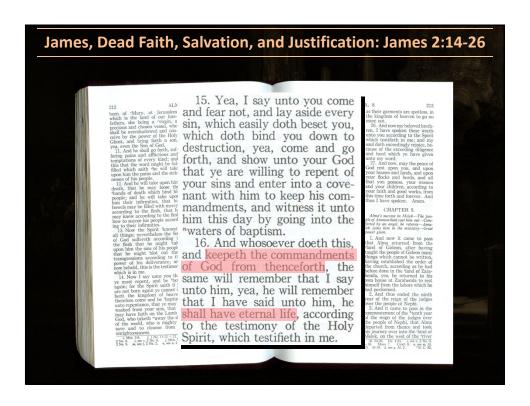
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  - 4. This view is held by Roman Catholicism.
    - c. Thus, there is a difference in the debate between grace alone and faith alone.

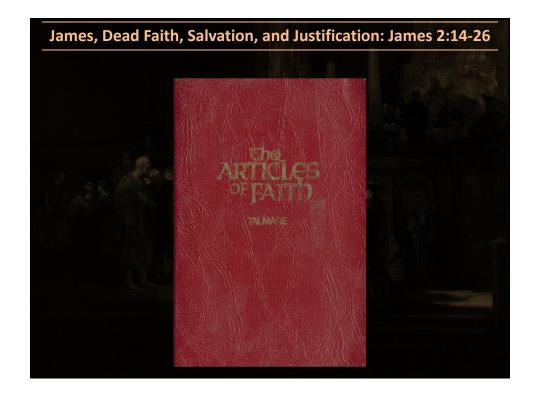
James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. View #1: Eternal life is by faith plus works. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 5. This view is also held by some of the cults.

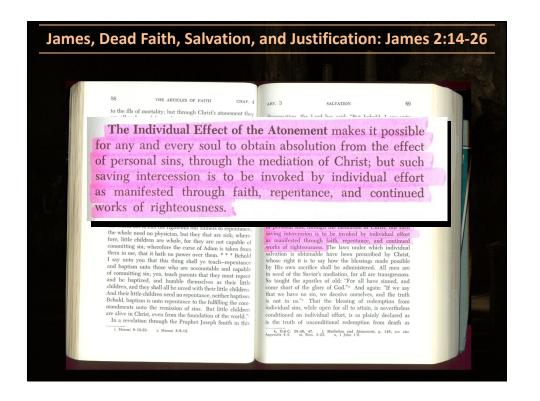


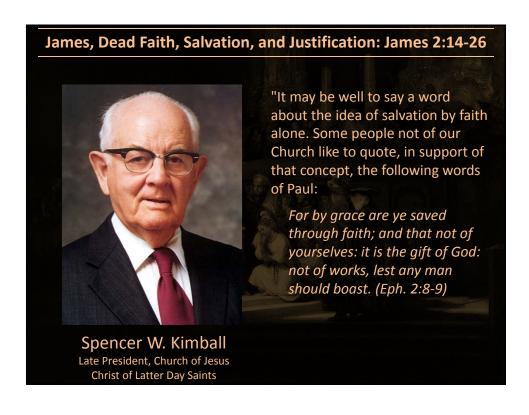


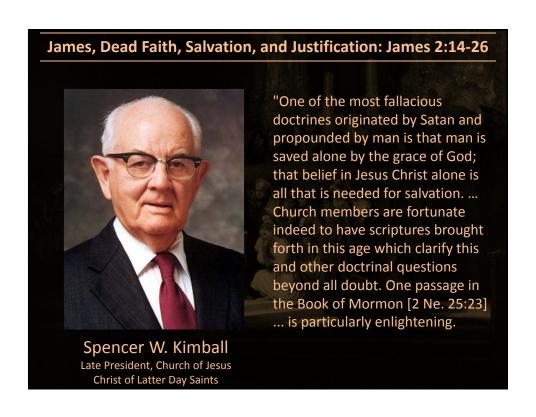


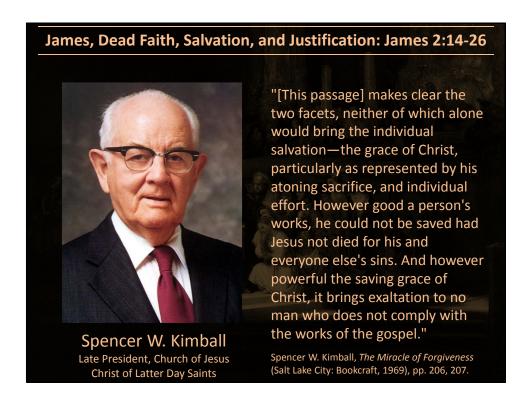


# James, Dead Faith, Salvation, and Justification: James 2:14-26 \*\*Salvation\*\* \*\*To the fills of nortality, but through Chrick atonement they are all referenced from the cause of this fallen state. The debt, which comes to the removed the first through the state of accountability for their acts are innecent in the cycs of God, even though they be the offspring of transgressors. We read in the Book of Mormon. "Little children amount repent; wherefore, it is awful wickedness to deny the pure mercies of God unto then, for they are all allies and the state of accountability for their acts are incomed in the cycs of God, even though they be the offspring of transgressors. We read in the Book of Mormon. "Little children are allies mercy." "I have behold that all with the state of the power of a beginning that the state of the power of the power of the power of the state of the state of the power of the power of the power of the state of the state



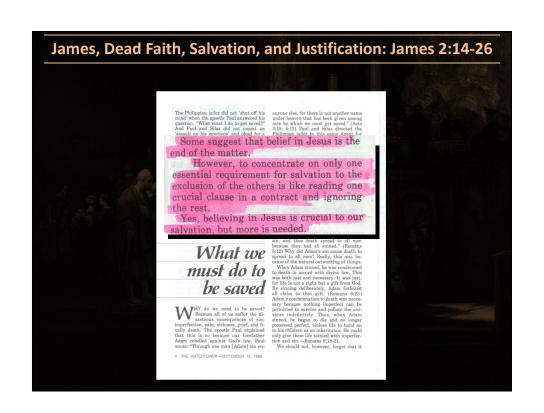


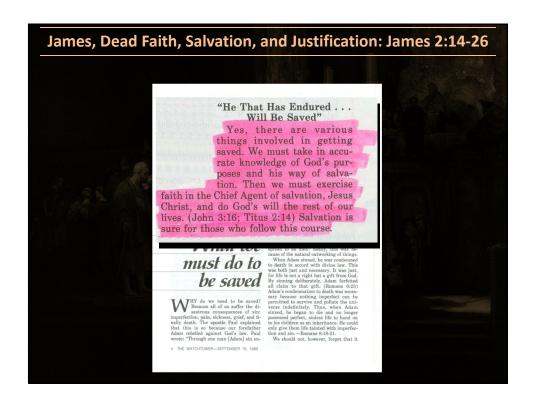






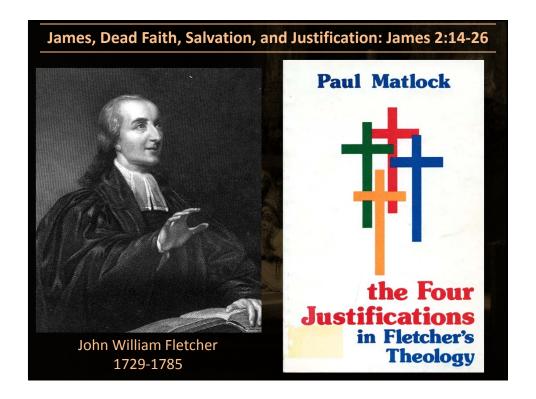






# James, Dead Faith, Salvation, and Justification: James 2:14-26 I. Four Views on James 2:14-26 B. View #2: Eternal life is lost by lack of works or by grievous sin. A dead faith cannot produce works and thus cannot lead to eternal life. 1. James is not denying that faith is necessary for eternal life. However, if a Christian fails to exemplify works or falls into grievous sin, he will lose his eternal life.

- B. View #2: Eternal life is lost by lack of works or by grievous sin. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 2. This view says that faith = eternal life; but either no works or + sin = loss of eternal life
  - 3. This view is held within the Wesleyan tradition (Methodism; Arminianism)



Those who hold to the doctrine of unconditional eternal security usually go to the verses found in John 10:27, 28: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

never perss, neutner shall any man pluck them out of my hand.

But we should note more than the fact that the sheep are secure in the Father's hand. This itself is a great comfort and a timber rafter to the believer's faith. It should be emphasized that "we are kept by the power of God" and that man's strength is small against the forces of darkness. God alone can keep the believer from the evil one.

From this passage however the character of the sheep should also be observed. Two things stand out in verse 27: Then them the Shepherd's voice, and (2) they follow that the shepherd's voice, and (2) they follow that the sheep should be sheep the sheep that the sheep the sheep that the sheep that the sheep that the sheep that the sheep is the sheep. In commenting on these obedient sheep Fletcher writes:

We believe that Christ's sheep, mentioned in John x, are obedient, persevering believers; that is, as our Lord himself describes them. John x, 4, 5, 27, persons that "hear (i.e. obey) his voice," and "whom he knows," (i.e. approves) persons that "know (ie. approved) persons that "know (ie. approved) his voice," that "know not (ii.e. do not approved the voice of strangers;" and "flee from a stranger," instead of following him."

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Eternal justification is then applicable to those who bear the character of sheep. This is further borne out by the feet that the character of sheep. This is further borne out by the feet of the character of sheep. This is further borne out by the feet of the feet of

not unconditional, but is rather conditioned upon character.

not unconditional, but is rather conditioned upon character.
And character is conditioned upon faith. Hence the Scriptures abound with exhortations to persevere in the faith, and with warnings against "falling away," or abandoning the faith. The book of Hebrews has rightly been called "The Epistle of Warning," and is in itself a contradiction to unconditional eternal security. The Bible nowhere promises any security or assurance in sin. The "18" of the New Testament are sufficient to establish the fact that eternal justification is conditional upon continued obedience and perseverance in the faith. To note just a few of these: "If ye continue in my word, then are ye my disciples indeed" (John Sxil). "If, ye do these things ye shall never fall" (II Peter 1:10). If what ye have heard shall abide in you, ye shall continue in the Son and in the Father" (I John 2:24). And, "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14).

Final Justification Establishes the Doctrine of Conditional Perseverance

Doctrine of Conditional Perseverance

Holding steadfast unto the end is an absolute requirement for final or eternal justification. Pletcher believed in degrees of spiritual death and degrees of spiritual file or acceptance. It is possible to have attained a measure of acceptance and then, through a failure to "go or discount of the control of the c

# James, Dead Faith, Salvation, and Justification: James 2:14-26

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From this passage however the character of the sheep should also be observed. Two things stand out in verse 27: (1) They hear the Shepherd's voice, and (2) they follow him, that is, they obey His voice. These are disciples indeed who follow Jesus in his holy walk of righteous, sacrificial giving, even to the point of laying down his life for the sheep. In commenting on these obedient sheep Fletcher writes:

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Eternal justification is then applicable to those who bear the character of sheep. This is further borne out by the fact that at the final judgment the sheep will be placed on his right hand, but the goats will be on the left." It must be kept in mind that the sheep is an expression or symbol used by our Lord to reflect a reality for which it stands. If the symbol does not reflect exactly this reality, then the statement is not true, it is an error.

Therefore the character of the believer who is in the Father's hand now and will be justified eternally at the judgment corresponds exactly to that of a sheep. He is meek, mild, lowly, and easily led. Eternal justification is

-84-

just a few of these: "If ye continue in my word, then are ye my disciples indeed" (John 8:31). "If, ye do these things ye shall never fall" (II Peter 1:10). If what ye have heard shall abide in you, ye shall continue in the Son and in the Father" (I John 2:24). And, "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14).

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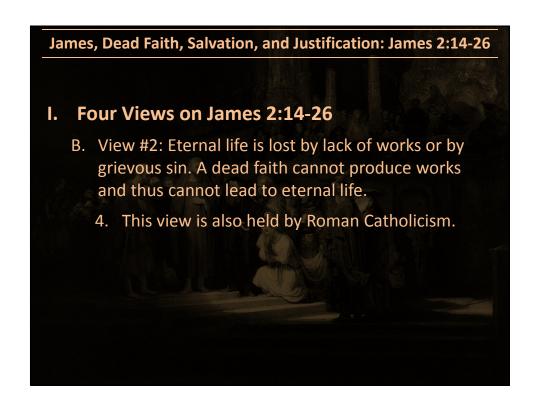
Holding steadfast unto the end is an absolute requirement for final or eternal justification. Fletcher believed in degrees of spiritual death and degrees of spiritual lite or acceptance. It is a possible of the spiritual lite or acceptance. It is a possible of the spiritual lite or acceptance in a possible of the spiritual lite or acceptance. It is a possible of a failure to "go on unto perfection," to fall away and lose the measure of faith already attained. In other words the Christian walk is "from faith to faith" and "from glory to glory."

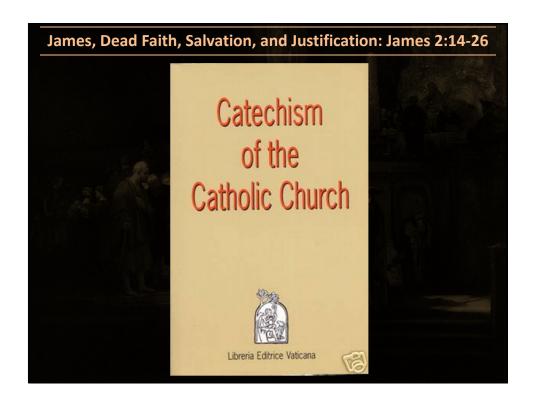
There were Calvinists who were absurdly supposing "that the sins of the elect are forgiven, not only before they are confessed, but even before they are committed." "is Fletcher considered such a doctrinal scheme to be "a prostitution of the word of God." ""

The Word teaches just the opposite. Rowland Hill made a bold and unscriptural assection when he said that, "the Scriptures always speak of justification as perfect, full, and complete." "In answering Mr. Hill, Fletcher wrote these words in his Fourth Check:

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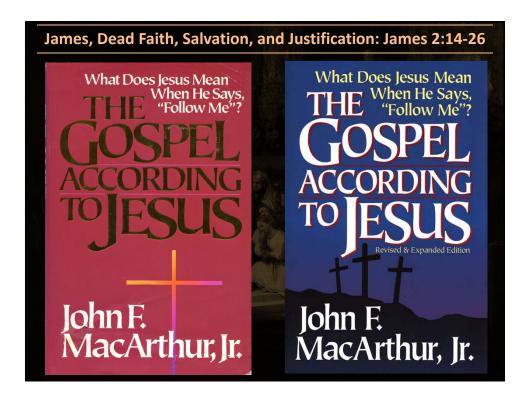




# James, Dead Faith, Salvation, and Justification: James 2:14-26 Life in Christ 456 1742 1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's Kingdom and the elemal death of helf, for our freedom has 1033 the power to make choices for ever, with no turning back. However, although we can judge that an ct is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God. V. THE PROLIFERATION OF SIN 1865 Sin creates a proclivity to sin; it engenders vice by repeti-tion of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it 1768 cannot destroy the moral sense at lar root. cannot eastroy the moral sense at its root. 1866 Viesc an be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following 51, bind Cassian and 51. Gregory the Great. They are called "capital" because they engender other sins, other vices, 1889 They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia. 1862 One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent. and sioth or accusa. 1867 The catchetical tradition also recalls that there are "sins 2268 that cry to hearer": the blood of Abel, <sup>130</sup> the sin of the Sodomites, <sup>140</sup> the cry of the people oppressed in Egypt, <sup>141</sup> the roy of the foreigner, the widow, and the orphan, <sup>142</sup> injustice to the wage earner; <sup>143</sup> knowledge of without compilete consent. 194 1863 Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the writtees and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us the single consent of the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness." 193 1868 Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them: 1736 - by participating directly and voluntarily in them; - by ordering, advising, praising, or approving them; While he is in the flesh, man cannot help but have at least some light sins. But do not despise these sins which we can be supported by the support of the support of the hem, tremble when you count them. A number of light object when you count them. A number of light object ankes a great mass, a number of drops fills a friver; an unimber of grains makes a heap. What then is our hope? Above all, confession... 136 – by not disclosing or not hindering them when we have an obligation to do so; - by protecting evil-doers. 1869 Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness. "Structures of sin" are the expression and 408 effect of personal sins. They lead their victims to do evil in their 1887 turn. In an analogous sense, they constitute a "social sin." 144 1864 "Whoever blasphemes against the Holy Spirit never has for-giveness, but is guilty of an eternal sin." <sup>136</sup> There are no limits to the mercy of God, but anyone who deliberately refuses to accept 2091 his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. <sup>137</sup> Such hadness of heart can 1037 lead to final impenitence and eternal loss. 138 Cf. St. Gregory the Great, Moralia in Job, 31, 45: PL 76, 621A. 139 Cf. Gm 810. 140 Cf. Gm 1820; 1913. 141 Cf. Er. 37-10. 142 Cf. Er. 2020-22. 138 Cf. Duy 3-41.14. Ex. Ex. 134 John Paul II, RP 17 § 9. 135 St. Augustine, In ep. Jo. 1, 6: PL 35, 1982.

# James, Dead Faith, Salvation, and Justification: James 2:14-26 Part Three Life in Christ 457 1742 1861 Mortal sin is a radical possibility of human freedom, as is sanctifying love itself. It results in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of Christ's in the loss of charity and the privation of the loss of charity and the loss of charity a Mortal sin is a radical possibility of human freedom, as is Christ's kir sanctifying grace, that is, of the state of grace. If it is not redeemed ever, after by repentance and God's forgiveness, it causes exclusion from God. o. Christ's kingdom and the eternal death of hell, for our freedom has knowledg Porter to make choices for ever, with no turning back. How1394 1863 v. ever, although we can judge that an act is in itself a grave offense, officere we must entrust judgment of persons to the justice and mercy of punishme God. set us in di 2539 reigner, 143 set us in di not break the reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal hap-piness." [34] - by participating directly and voluntarily in them; - by ordering, advising, praising, or approving them; - by not disclosing or not hindering them when we have an obligation to do so; While he is in the flesh, man cannot help but have at least some light aim. But do not deepise these aim which we call "light." If you take them for light when you weigh them, tremble when you count them. A number of light objects makes a great mass, a number of drops fills a triver, a number of grains makes a heap. What then is our hope? Above all, confession.... 35 - by protecting evil-doers. - oy protecting evir-doers. 1869 Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the drivine goodness. "Structures of sin" are the expression and 408 effect of personal sins. They lead their victims to do evil in their 1887 turn. In an analogous sense, they constitute a "social sin." 144 1864 "Whoever blasphemes against the Holy Spirit never has for-giveness, but is guilty of an eternal sin." <sup>136</sup> There are no limits to the mercy of God, but anyone who deliberately refuses to accept 2091 his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. <sup>137</sup> Such hardness of heart can 1037 lead to final impenitence and eternal loss. 138 Cf. St. Gregory the Great, Moralia in Job, 31, 45: PL 76, 621A. 139 Cf. Gen #20. 140 Cf. Gen 1820; 1913. 141 Cf. Er 37-10. 142 Cf. Er 2020-22. 143 Cf. Den 27-14-14. Len. Ex. 134 John Paul II, RP 17 § 9. 135 St. Augustine, In ep. Jo. 1, 6: PL 35, 1982.

- C. View #3: True, or genuine, or real faith necessarily leads to works. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 1. James is saying that if a professing Christian does not manifest good works, he was never a true believer to begin with.
  - 2. This view says faith = eternal life + works.
  - 3. This view is held within the Reformed tradition (Presbyterianism; Calvinism) and others.



The Gospel According to Jesus

on the spectacle of a notorious pornographer who claimed to be "born again" yet continued to publish the worst kinds of smut. A well-known sports figure professed faith in Christ and was apatized in a highly publicized ceremony, then weeks later was accused and later convicted of rape. Another celebrity who claims to be a Christian is renowned for the profligacy of his lifestyle. What troubles me about all these is that many Christians insist such people really are born again and should be embraced by the rest of the church as true believers.

### The Abandonment of Jesus' Gospel

The Abandonment of Jesus' Gospel

One segment of evangelicalism even propounds the doctrine that conversion to Christ involves "no spiritual commitment whatso-even." Those who hold this view of the gospel teach that Scripture promises salvation to anyone who simply believes the Astrophysical Christ and claims eternal life. There need be end from sin, no resulting change in lifestyle, and the solid properties of the control of the control

<sup>1</sup>Zane C. Hodges, The Gospel Under Siege (Dullas: Redención Viva, 1981), 14.
169–70.

A Look at the Issues

A Look at the Issues

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that multitudes who now fill church pews in the mainstream of the evangelical movement will be among those turned away because they did not do the will of the Father.

Contemporary Christians have been conditioned to believe that because they recited a prayer, signed on a dotted line, walked an asile, or had some other experience, they are saved and should never question their salvation. I have attended evangelism training semi-answhere counselors were taught to tell "converts" that any doubt about their salvation is satanic and should be dismissed. It is a widely held misconception that anyone who questions whether he or she is saved is challenging the integrity of God's Word.

What misguided thinking that is! Scripture encourages us to examine ourselves to determine if we are in the faith (2 Cor. 13-5). Peter wrote, "Be all the more diligent to make certain about his calling and choosing you" (2 Peter 1:10). It is right to examine our lives and evaluate the frait we hear, for "each tree is known by its own fruit" (Luke 6:44).

The Bible teaches clearly that the evidence of God's work in a life is the inevitable frait of transformed behavior (1 John 3:10). Faith the does not result in righteous living is dead and cannot save (James 21 John 2:4).

Bed salvation is not only justification. It cannot be isolated from regeneration, sactification, and ultimately derification. Salvation is

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Real salvation is not only justification. It cannot be isolated from regeneration, sanctification, and ultimately glorification. Salvation is the work of God through which we are "conformed to the image of His Son" (Rom. 8:29; cf. 13:11). Genuine assurance comes from seeing the Holy Spirit's transforming work in one's life, not from clinging to the memory of some experience.

### Some Historical Background

In a study of Jesus' gospel, we cannot be concerned primaril cademic systems of theology or the views of specific theologi

"James ask the rhetorical question." What use is it, my betthem, if a man says he has faith, but he has no works? Can that faith save him?" [James 2.140, Denbach of conhemponary theology seems be eaving vess. CH Hodges, The Gospel Under Siege, 19–33. Nevertheless, James's message seems clear. Even the demons have faith enough to grapp the basic facts, (v. 19), but that is not redeeming faith. "Faith without works is used!" (v. 20) and "faith without works is dead!" (v. 20). Putting those three verses together, we must conclude that this is a description of imeflectual faith, not faith that was once alive but now has dide. (See further discussion on p. 187, n. 5.)

# James, Dead Faith, Salvation, and Justification: James 2:14-26

The Gospel According to Jesus

A Look at the Issues

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«Charles C. Ryrie, Balancing the Christian Life (Chicago: Moody Press, 1969), 69–70.

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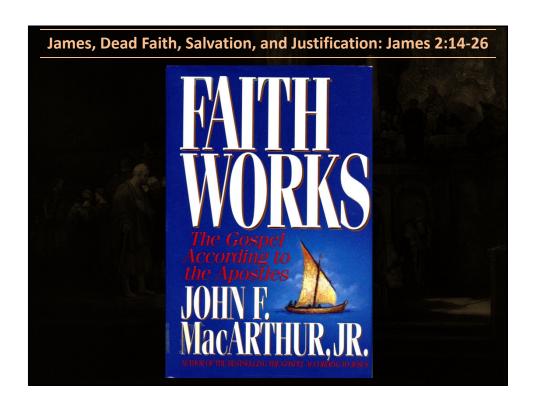
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### Some Historical Background

In a study of Jesus' gospel, we cannot be concerned primarily with cademic systems of theology or the views of specific theologians on

James asks the rhetorical question, "What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?" [James 2:14]. One branch of contemporary theology seems to be saying yes. Cf. Hodges, The Gospel Under Siges, 19–33. Nevertheless, James's message seems clear. Even the demons have faith enough to grasp the basic facts (v. 19), but that is not redeeming faith. "Faith without works is useless" (v. 20) and "faith without works is dead" (v. 20). Futting those other veerses together, we must conclude this is a description of imeffectual faith, not faith that was once alive but now has died. (See further discussion on p. 187, n. 5.)



FAITH WORKS

When Paul writes, "by the works of the Law no flesh will be justified in His sight," (Rom. 3:20), he

is combatting a Jewish legalism which insisted upon the need for works to be justified; James insists upon the need for works to the justified, James insists upon the need for works in the likes of those who have been justified by faith. Paul insists that no man can ever win justification through his own efforts. . . James demands that a man who already claims to stand in right relationship with God through faith must by a life of good works demonstrate that he has become a new creature in Christ. With this Paul thoroughly agreed. Paul was rooting out 'works' that excluded and destroyed saving faith; James was stimulating a sluggish faith that minimized the results of saving faith in daily life. 34

minimized the results of saving faith in daily life. 34

James and Paul both echo Jesus' preaching. Paul's emphasis resounds with the spirit of Matthew 5.3: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." James' teaching has the ring of Matthew 7.21: "Not everyone who says to Me, "Lord, Lord, will enter the kingdom of heaven; but he who does the will of My Father who is in heaven." Paul represents the beginning of the Sermon on the Mount; James the end of it. Paul declares that we are saved by faith without the death of the law. James declares that we are saved by faith without the death of the law. James adeclares that we are saved by faith, which shows the James outle not be made and Paul view good works as the proof of faith—not the path to salvation.

James could not be more explicit. He is confronting the concept of a passive, false "faith," which is devoid of the fruits of salvation. He is not arguing for works in addition to or apart from faith. He is showing why and how true, living faith always works. He is fighting against dead orthodoxy and its tendency to abuse grace.

The error James assails closely parallels the teaching of no-lordship salvation. It is faith without works; justification without sanctification; salvation without new life.

Again James schoet the Mater Hiswelf who invited on a theol-

salvation. It is faith without works; justification without sanctification; advantion without new life.

Again, James echoes the Master Himself, who insisted on a theology of lordship that involved obedience, not lip-service. Jesus chided the disobedient ones who had attached themselves to Him in name only: "Why do you call Me, "Lord, Lord," and do not do what I say?" (Luke 6:46). Verbal allegiance, He said, will get no one to heaven (Matt. 7:21).

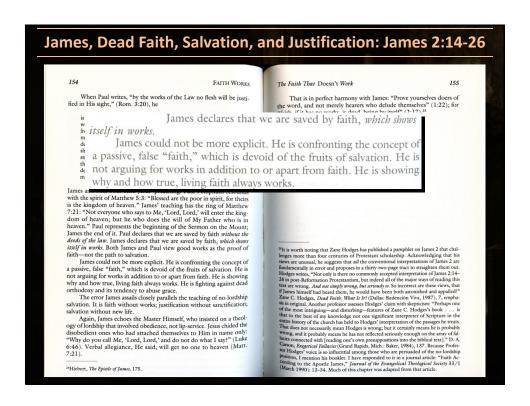
<sup>24</sup>Hiebert, The Epistle of James, 175.

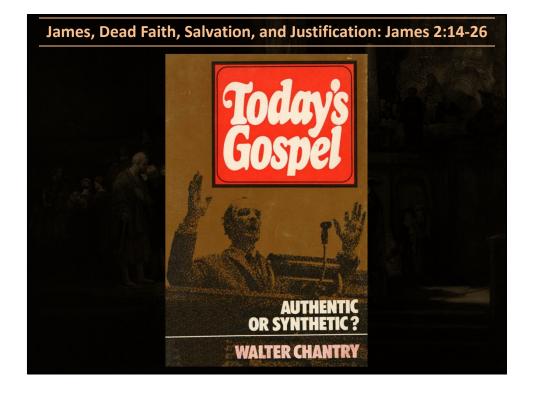
The Faith That Doesn't Work

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That is in perfect harmony with James: "Prove yourselves doers of the word, and not merely hearers who delude themselves" (1:22); for "faith, if it has no works, is dead, being by itself" (2:17).<sup>25</sup>

"His is worth noting that Zane Hodges has published a pamphlet on James 2 that challenges more than four centuries of Protestant scholarship. Acknowledging that his view are unusual, he suggests that all the conventional interpretations of James 2 are manual, he suggests that all the conventional interpretations of James 2 are foundamentally in error and proposes in a thirty-two-page tract to traighten them. In the conventional properties of the protest are transparent and the protest are transparent protest of the protest protest of the protest of the protest of the protest protest of the protest o





### TODAY'S GOSPEL

from his youth in keeping the visible aspects of God's law. But it does teach us that self-examina tion must penetrate to the innermost chambers of the soul. Has grace bent the heart to glad sub-mission to Christ's word? What motives move the will? What thoughts dominate the mind? What objects stir favourable emotions? Only when God is loved supremely and the spirit of the law kept has a man any reason to believe that he has been truly born of God.

Religious enthusiasm is also not a valid test of our acceptance with God. This young fellow would put many Christians to shame in his openly sincere desire to prepare for the world to come. His discipline in the search of purity was amazing. But he wasn't saved; for Christ did not hold his unqualified allegiance. Only when a person finds such dedication to Christ in his soul can he conclude that he is a disciple.

By the close of the conversation, the man who initiated it had correct information. Now his thinking was orthodox. That he had adopted Jesus' creed is evident from his sadness. Had he imagined that Christ's instructions were in error, he might have been angry, but not sad. The Master 'made good sense'. He agreed with the conclusions of the Lord. 'God is holy: I am covetous; the only way to inherit eternal life is to turn away from my money; if I am to have

PREACHING ASSURANCE OF ACCEPTANCE

treasure in heaven, I must follow the Lord.' Yet correct knowledge was not enough. He must find in himself a proper heart response of obedience to Gospel information if he is to conclude that he is a Christian. He dare not assume that the absence of heresy or immorality guaranteed his safety since he came from a covenant family. Positive evidence of devotion to Christ must be discovered for genuine assurance.

Nor is serious conviction a sign that a man has

been converted. When he arrived at his home, the ruler could not sink into his plush bed and decide that all was well with his soul. The deep exercise of soul evidenced in sadness was no sign of favour with God. Because we are surrounded by cold hearts of stone, we are apt to judge that anyone who is deeply moved by the truth to an emotional expression has been saved. It is not so. The ruler was moved but unchanged. Proper grounds for assurance would be an inward delight in the Gospel and an inward approval that effected outward transformation. This fellow had an aversion to the terms for receiving life, though he agreed intellectually to their wisdom and

Few today seem to understand the Bible's doctrine of assurance. Few seem to appreciate the doubts of professing Christians who question whether they have been born again. They have

# James, Dead Faith, Salvation, and Justification: James 2:14-26

### TODAY'S GOSPEL

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[74]

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# I. Four Views on James 2:14-26

- C. View #3: True, or genuine, or real faith necessarily leads to works. A dead faith cannot produce works and thus cannot lead to eternal life.
  - 4. This is probably the most widely held interpretation on this passage among evangelicals who say that eternal life cannot be lost.
  - 5. There is an oft touted expression to summarize this view, viz., "Faith alone saves, but not the faith that is alone."

James, Dead Faith, Salvation, and Justification: James 2:14-26

- D. View #4: If one does not do works, his faith will die. But a Christian can have a dead faith. Such a Christian is not justified. However, there is another justification that is not by works. Thus, there are two justifications in the New Testament.
  - 1. This is the view that I will defend in this paper.

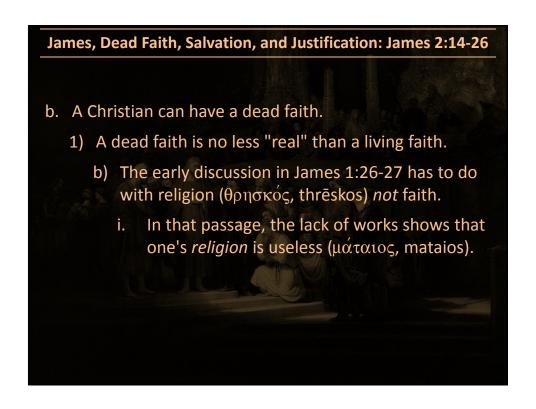
# I. Four Views on James 2:14-26

- D. View #4: If one does not do works, his faith will die. But a Christian can have a dead faith. Such a Christian is not justified. However, there is another justification that is not by works. Thus, there are two justifications in the New Testament.
  - 2. This view has two main points:

James, Dead Faith, Salvation, and Justification: James 2:14-26

- a. There are two different justifications in the New Testament.
  - 1) One justification is by grace through faith alone
    - a) This justification leads to eternal life.
    - b) This justification cannot be lost.
  - 2) Another justification is by works and shows that one's faith is living.
    - a) This justification vindicates (justifies) one has having a living faith.
    - b) This justification can be lost.

# James, Dead Faith, Salvation, and Justification: James 2:14-26 b. A Christian can have a dead faith. 1) A dead faith is no less "real" than a living faith. a) The contrast that James employs is dead vs. living (implied) not real or genuine vs. false.



- b. A Christian can have a dead faith.
  - 1) A dead faith is no less "real" than a living faith.
    - b) The early discussion in James 1:26-27 has to do with religion (θρησκός, thrēskos) *not* faith.
      - ii. While it is true that νεκρός (nekros, dead) can mean 'useless'\* it does not necessarily follow from this that it is useless to produce eternal life.

\*see Walter Bauer, William F. Arndt, F. Wilbur Gingrich, Frederick W. Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1979), s.v., "νεκρός", p. 534-535.]

## James, Dead Faith, Salvation, and Justification: James 2:14-26

- b. A Christian can have a dead faith.
  - 1) A dead faith is no less "real" than a living faith.
    - b) The early discussion in James 1:26-27 has to do with religion (θρησκός, thrēskos) *not* faith.
      - In 1:26-27 the idea of useless (μάταιος, mataios) seems to be that a religion is useless if it cannot control the tongue or keep one unspotted from the world.
      - In 2:14-17 the idea of dead (νεκρά, nekra) seems to be that a faith is dead (useless?) if it does not lead a Christian to give a needy Christian "the things that are needed for the body." This is further evident by James' use of the term 'profit' (ὄφελος, ophelos).

- b. A Christian can have a dead faith.
  - 1) A dead faith is no less "real" than a living faith.
    - b) The early discussion in James 1:26-27 has to do with religion (θρησκός, thrēskos) *not* faith.
      - ii. In neither passage is James is saying that a dead faith is useless in that it cannot produce eternal life.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- D. View #4: If one does not do works, his faith will die. But a Christian can have a dead faith. Such a Christian is not justified. However, there is another justification that is not by works. Thus, there are two justifications in the New Testament.
  - 2. This view has two main points:
    - b. A Christian can have a dead faith.
      - 2) If a Christian does not have works, this shows that his faith is dead.

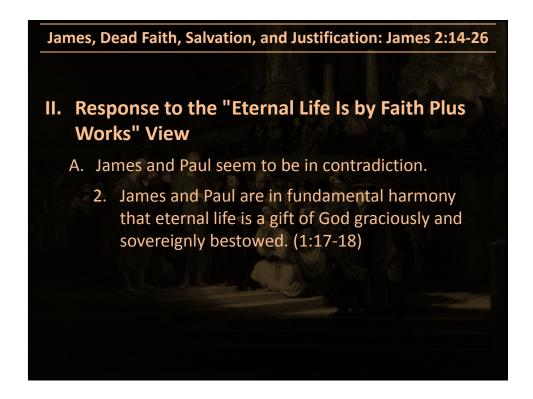
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- D. View #4: If one does not do works, his faith will die. But a Christian can have a dead faith. Such a Christian is not justified. However, there is another justification that is not by works. Thus, there are two justifications in the New Testament.
  - 2. This view has two main points:
    - b. A Christian can have a dead faith.
      - 3) However, this does not necessarily mean that his faith is absent or false.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- D. View #4: If one does not do works, his faith will die. But a Christian can have a dead faith. Such a Christian is not justified. However, there is another justification that is not by works. Thus, there are two justifications in the New Testament.
  - 2. This view has two main points:
    - b. A Christian can have a dead faith.
      - 4) Further, this does not necessarily mean that he was not saved in the first place.

II. Response to the "Eternal Life Is by Faith Plus Works" View
A. James and Paul seem to be in contradiction.
1. Paul unambiguously denies that works are a condition for salvation. (Romans 11:6; see also Romans 4:4-6)



# II. Response to the "Eternal Life Is by Faith Plus Works" View

- A. James and Paul seem to be in contradiction.
  - 3. However, James also plainly makes works a condition for attaining salvation. (2:14)
    - a. The grammar of the question "Can faith save him?" is such that a negative answer is expected.
      - 1) It is the use of the Greek negative word  $\mu \hat{\eta}$  (mē) in a question

James, Dead Faith, Salvation, and Justification: James 2:14-26

# II. Response to the "Eternal Life Is by Faith Plus Works" View

- A. James and Paul seem to be in contradiction.
  - 3. However, James also plainly makes works a condition for attaining salvation. (2:14)
    - a. The grammar of the question "Can faith save him?" is such that a negative answer is expected.
      - 2) It is contrasted with the grammar of a question that employs the Greek word ού (ou) which expects an affirmative answer (like saying in English, "This is yours, is it not?")

# II. Response to the "Eternal Life Is by Faith Plus Works" View

- A. James and Paul seem to be in contradiction.
  - 3. However, James also plainly makes works a condition for attaining salvation. (2:14)
    - b. An idiomatic way of stating the question would be "Faith cannot save him, can it?" with the expected answer "No, faith cannot save him who has no works."
    - c. Thus, it would seem that James and Paul are contradicting each other.

James, Dead Faith, Salvation, and Justification: James 2:14-26

# II. Response to the "Eternal Life Is by Faith Plus Works" View

- B. The Bible does not contradict itself.
- C. Therefore, either James and Paul are not talking about the same salvation or James and Paul are not talking about the same works (or both).
- D. There is no reason to think that the idea of works is different between James and Paul.

II. Response to the "Eternal Life Is by Faith Plus Works" View

E. Therefore, James and Paul are talking about a different salvation.

James, Dead Faith, Salvation, and Justification: James 2:14-26

# II. Response to the "Eternal Life Is by Faith Plus Works" View

- F. The term 'saved' is not always used with reference to eternal life.
  - 1. The term 'saved' is clearly referring to eternal life in Acts. 16:31
  - 2. However, in Acts 27:31, the term 'saved' is clearly not referring to eternal life.
  - 3. James' warning in 5:19-20 should be taken as a warning against physical judgment that can be brought on by sin.

# II. Response to the "Eternal Life Is by Faith Plus Works" View

- G. It is easier (and more consistent with the text here in James) to maintain that James is not teaching that works are a condition for eternal life than it is to maintain that Paul is teaching that works *are* a condition for eternal life.
- H. Therefore, the salvation that James is talking about (of which works is a condition) is not eternal life.

III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

A. Nowhere does James indicate any lack of confidence that his readers would lose their eternal life.

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 1. The expression "save a soul from death" is sometimes mistakenly taken to mean "to be delivered from eternal hell."

James, Dead Faith, Salvation, and Justification: James 2:14-26

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 2. This meaning is least likely to a Greek reader of the same text.

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 3. The expression means "to save the life."

James, Dead Faith, Salvation, and Justification: James 2:14-26

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 4. Verses which corroborate this rendering are Mark 3:4; Luke 6:9; Romans 8:13
    - a. The expression is never found in the New Testament text which describes the conversion experience.

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 4. Verses which corroborate this rendering are Mark 3:4; Luke 6:9; Romans 8:13
    - b. There are instances in the Bible where God physically destroyed people because of their sin. (Lev. 10:2; Num. 11:1; 16:35; Acts 5:1-11; 1 Cor. 11:30)

James, Dead Faith, Salvation, and Justification: James 2:14-26

# III. Response to the "Eternal Life Is Lost by Lack of Works or by Grievous Sin" View

- B. There is no reason to take James' comments in 5:19-20 as a warning of losing one's eternal life.
  - 4. Verses which corroborate this rendering are Mark 3:4; Luke 6:9; Romans 8:13
    - c. Therefore, the meaning is that sin in the life of the Christian can lead to physical death.
    - d. We will deal more thoroughly in another presentation with the issue of whether a Christian can lose his salvation.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- A. Articulation of the "true, or genuine, or real faith necessarily leads to works" view
  - 1. Dead faith is the same thing as a false faith.
  - 2. False (dead) faith cannot lead to eternal life.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. Articulation of the "true, or genuine, or real faith necessarily leads to works" view
  - 3. A lack of crucial evidence of good works proves that all one ever possessed was a false (dead) faith.
  - 4. Therefore, if one lacks this evidence of good works, then one never had eternal life to begin with.

# IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 1. The operational terms are dead faith vs. living faith (implied), *not* genuine faith vs. false faith.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 2. In James 2:26, James utilizes a simile, saying that a dead faith is analogous to a dead body.
    - a. Dead body or genuine body?
      - 1) No one who encounters a dead body would conclude that the body is not a genuine body.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 2. In James 2:26, James utilizes a simile, saying that a dead faith is analogous to a dead body.
    - a. Dead body or genuine body?
      - 2) Many interpreters in discussing this passage erroneously use the categories of false vs. real (or genuine; implied) instead of dead vs. living (implied).

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 2. In James 2:26, James utilizes a simile, saying that a dead faith is analogous to a dead body.
    - a. Dead body or genuine body?
      - 3) However, to do so without an argument to this end is unwarranted and unnecessarily confuses the passage and makes the discussion tendentious.

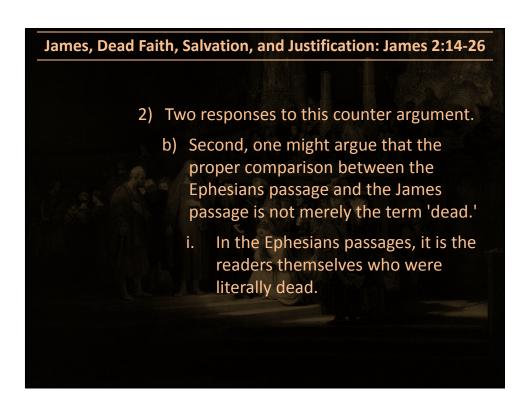
## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 2. In James 2:26, James utilizes a simile, saying that a dead faith is analogous to a dead body.
    - b. No one who encounters a dead body would ever conclude that the body was never alive. Rather, the presence of a dead body is the clearest proof of a *loss* of life.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- 1) Some counter that the term 'dead' might refer to something that was never alive.
  - a) Eph. 2:1 refers to the readers who were dead.
  - b) Surely this does not mean that the readers were once alive.

# 2) Two responses to this counter argument. a) First, one might argue that indeed the readers were once alive in Adam before the fall. Thus, their death was a death in Adam as their Federal head.



- 2) Two responses to this counter argument.
  - b) Second, one might argue that the proper comparison between the Ephesians passage and the James passage is not merely the term 'dead.'
    - ii. In the James passage, a simile is being used, viz., the simile of a dead body.

#### James, Dead Faith, Salvation, and Justification: James 2:14-26

- 2) Two responses to this counter argument.
  - b) Second, one might argue that the proper comparison between the Ephesians passage and the James passage is not merely the term 'dead.'
    - iii. Thus, the comparison is illicit since one is a literal spiritual death of the readers and the other is an analogy (simile) of a dead body.

- 2) Two responses to this counter argument.
  - b) Second, one might argue that the proper comparison between the Ephesians passage and the James passage is not merely the term 'dead.'
    - iv. Further, since the imagery in James is of a dead body, then it is more fitting to argue that the dead body presupposes that it once was alive, even if one had to admit that the dead readers in the Ephesians passage did not indicate that they were once alive.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 3. Therefore, the simile of the dead body shows that the presence of a dead faith indicates that this faith is genuine indeed and that this faith was once alive but is now dead.
  - 4. Since one cannot lose one's salvation, then the faith which has died does not indicate a loss of eternal life.

# IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 5. Additionally, the true and alive faith is sufficient for eternal life.
  - 6. Therefore, if one has a faith that has died, it is not the case that one was never saved in the first place.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - a. Notice that the causal arrow in the simile of the relationship of the spirit and the body is exactly the opposite of the causal relationship between faith and works that some interpreters of James maintain.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - 1) In the simile, the body is given life by the spirit.

James, Dead Faith, Salvation, and Justification: James 2:14-26

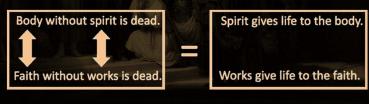
- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - 2) James likens faith to the body and works to the spirit.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - 3) Therefore, faith is given life by works (rather than the other way around).
    - 4) In other words, it is works that make a faith alive rather than a living faith that causes works.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile



## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - 1) Some erroneously encourage their hearers to examine their faith to make sure it is alive so that it will produce works.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - a) But this is like saying that one should make sure the body is alive so that it will have a spirit.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - b) But it would make more sense to say that make sure the body has a spirit so that it will be alive, since it is not being alive that causes it to have a spirit, but rather it is having a spirit that causes it to be alive.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - c) Thus, the encouragement should be that one should make sure they have works in order to not have a dead faith.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - 2) The proper arrangement of the elements of the simile makes the simile incompatible with their view.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - a) Suppose (in accordance with this view) that works indicates that one has the faith that produces eternal life.

## IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - b) But the simile says that it is the works that make a faith alive.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - c) Therefore, this would put them in the awkward position of having to say that one should produce works in order to have eternal life.

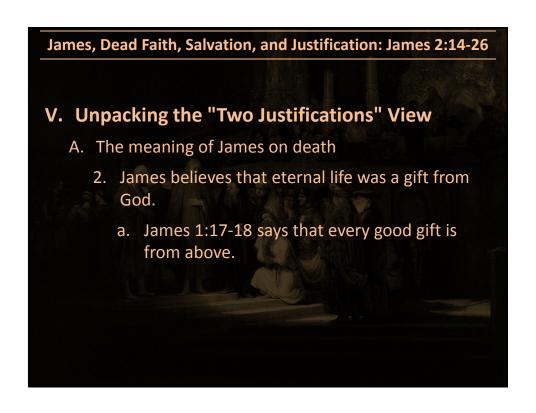
# IV. Response to the "True, or Genuine, or Real Faith Necessarily Leads to Works" View

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - b. This poses several problems for some interpreters.
      - d) However, this contradicts the very position of these interpreters who deny that works are necessary for eternal life.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. Response to the "true, or genuine, or real faith necessarily leads to works" view
  - 7. Additional thoughts on the simile
    - c. Therefore, the simile proves something that contradicts a fundamental position of this view.
    - d. Therefore, the "true, or genuine, or real faith necessarily leads to works" view is false.

# V. Unpacking the "Two Justifications" View A. The meaning of James on death 1. James is writing to Christians. (brethren: 1:2, 16, 19, 2:1, 5; 3:1, 10, 12)



#### V. Unpacking the "Two Justifications" View

- A. The meaning of James on death
  - 2. James believes that eternal life was a gift from God.
    - b. The Greek word ἄνωθεν (anothen) means both "again" and "from above." (cf. John 3:3) [Bauer, Arndt, Gingrich, Danker, A Greek-English Lexicon, s.v., " ἄνωθεν," p. 77]
    - c. James strongly emphasizes the sovereign volition of God in our rebirth. (1:18)

James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. The meaning of James on death
  - 3. James affirms that faith cannot save him who has no works. (2:14)
    - a. Some argue that the distinction here is between a faith that results in eternal life and a faith that does not result in eternal life.

#### V. Unpacking the "Two Justifications" View

- A. The meaning of James on death
  - 3. James affirms that faith cannot save him who has no works. (2:14)
    - 1) The faith that has works results in eternal life and the faith that does not have works does not result in eternal life.
      - a) According to the Greek grammar the required answer to the rhetorical question is 'no'.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. The meaning of James on death
  - 3. James affirms that faith cannot save him who has no works. (2:14)
    - 1) The faith that has works results in eternal life and the faith that does not have works does not result in eternal life.
      - b) Thus, James is arguing that the faith that does not have works cannot result in eternal life.

## V. Unpacking the "Two Justifications" View

- A. The meaning of James on death
  - 3. James affirms that faith cannot save him who has no works. (2:14)
    - 2) They support their position by the insertion of the pronoun 'that' or 'such.' (Thus some translations say "... can that faith [i.e., the faith which has no works] save him?"

James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. The meaning of James on death
  - 3. James affirms that faith cannot save him who has no works. (2:14)
    - b. The insertion of the pronoun 'that' is not warranted by the Greek.
    - c. Thus, James is clearly saying that faith alone cannot save.

#### V. Unpacking the "Two Justifications" View

- A. The meaning of James on death
  - 4. Since James does not contradict Paul, then the term 'save' cannot be referring to eternal life.
    - a. In verse 1:21-22, James affirms that only if his readers do God's word will it be able to "save their souls."

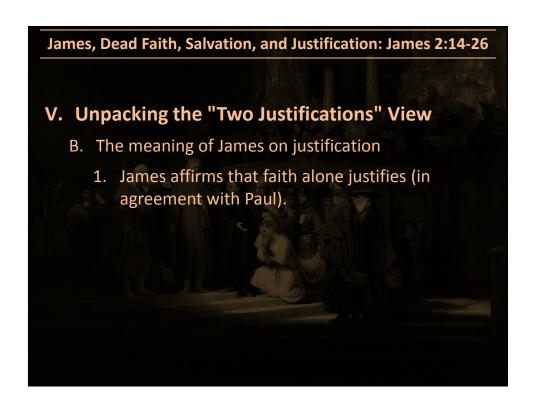
James, Dead Faith, Salvation, and Justification: James 2:14-26

- A. The meaning of James on death
  - 4. Since James does not contradict Paul, then the term 'save' cannot be referring to eternal life.
    - b. As argued above, expressions which talk about saving the soul are sometimes mistakenly taken to mean "to be delivered from eternal hell."

James, Dead Faith, Salvation, and Justification: James 2:14-26
V. Unpacking the "Two Justifications" View
A. The meaning of James on death
4. Since James does not contradict Paul, then the term 'save' cannot be referring to eternal life.
c. Therefore, the meaning (in agreement with

James 1:15 and 5:20) is that sin in the life of

the Christian can lead to physical death.



## V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - 2. James affirms that there is a justification by works.
    - a. In verse 2:24 the word 'only' does not modify the word 'faith' but rather the implied verb 'justified.'

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. The meaning of James on justification
  - 2. James affirms that there is a justification by works.
    - 1) The word  $\mu \acute{o} vov$  (monon, only) cannot be an adjective modifying 'faith' since they do not agree in gender.

## V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - 2. James affirms that there is a justification by works.
    - 2) The word μόνον is an adverb and thus is modifying the verb 'justified.'

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. The meaning of James on justification
  - 2. James affirms that there is a justification by works.
    - 3) Thus, the verse would read "You see then, that a man is justified by works, and not only [justified] by faith."

## V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - 2. James affirms that there is a justification by works.
    - b. Paul agrees with this in Romans 4:2.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. The meaning of James on justification
  - 3. James never suggests any such thing as a *single* justification by faith plus works.
  - 4. Therefore, the justification by works must be another justification than the justification by faith alone.

#### V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - 5. Thus, there are two justifications in the New Testament.
    - a. That there are two justifications in the New Testament is evident by comparing the event in the life of Abraham by which he was justified that Paul uses with the event in the life of Abraham by which he was justified that James uses.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. The meaning of James on justification
  - 5. Thus, there are two justifications in the New Testament.
    - 1) In Rom. 4:2-3 Paul says that Abraham was justified when he believed God. This event happened in Gen. 15:6.

#### V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - 5. Thus, there are two justifications in the New Testament.
    - 2) In James 2:21 James says that Abraham was justified when he offered up Isaac his son on the alter. The event happened in Gen. 22:9 which was years later.

James, Dead Faith, Salvation, and Justification: James 2:14-26

- B. The meaning of James on justification
  - 5. Thus, there are two justifications in the New Testament.
    - b. If Paul says Abraham was justified when he believed and James says he was justified when he offered up Isaac, then there must be two different justifications in the life of Abraham.

## V. Unpacking the "Two Justifications" View

- B. The meaning of James on justification
  - When a man is justified by faith he finds an unqualified acceptance before God (Romans 4:6), but only God can see this spiritual transaction.
  - 7. The justification by works is that which is manifest to men. It is a "justification" (vindication) before men. It is a vindication of a living faith.

James, Dead Faith, Salvation, and Justification: James 2:14-26

#### **VI. Conclusion**

- A. James does not contradict Paul's doctrine of free grace through faith as the single condition for eternal life.
- B. Neither does James offer support to the notion that a "dead faith" cannot exist in the life of a Christian, but rather, James warns Christians of the dangers of a dead faith.

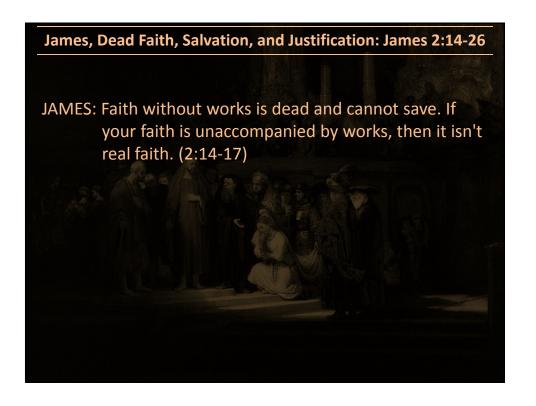
#### VI. Conclusion

- C. The dangers of a dead faith do not include hell, since the warnings are directed toward Christians.
- D. It is nevertheless true that sin remains a deadly nemesis to the Christian experience which can end our physical lives. (cf. 1 Cor. 11:27-30)

James, Dead Faith, Salvation, and Justification: James 2:14-26

## VII.Postscript: James And the hypothetical objector (vv. 18-23)

- A.Most interpreters hold that James' hypothetical objector counters James' argument by saying "You have faith, and I have works."
- B.Additionally, most interpreters hold that James responds to the objector beginning in verse 18 with the phrase "Show me your faith without your works . . ."
- C.Thus, the argument according to these interpreters would be:



OBJECTOR: You have faith, I have works. Some people's religion may be characterized by a tremendous faith even if it doesn't have outward good works, while other people's religion may be characterized by outward good works. But both are legitimate religious experiences. Therefore, works doesn't necessarily have anything to do with faith. Just because someone doesn't have outward good works doesn't mean that his faith is dead. (2:18a)

JAMES: If you can, try to show me without using your works that you have faith. (You can't do it!) I will show you by my works that I have faith. It is not enough to merely believe (i.e., to have faith). Even the demons believe but they surely are not saved from eternal hell. So if you don't have works, then there is no reason for you to think that you really have saving faith (i.e., a faith which saves from eternal hell).

James, Dead Faith, Salvation, and Justification: James 2:14-26

## VII.Postscript: James And the hypothetical objector (vv. 18-23)

- D. I submit that the objector's words go all the way through verse 19.
  - 1. The main indicator of the change is speakers that most appeal to is the quotation marks.
  - 2. There are no quotation marks in the original Greek.
  - 3. A better indicator of the change of person would be a textual indicator (i.e., something in the words of the text itself).

## VII.Postscript: James And the hypothetical objector (vv. 18-23)

- D. I submit that the objector's words go all the way through verse 19.
  - 4. The objector's words begin with James' introduction in verse 18, go all the way through verse 19.

James, Dead Faith, Salvation, and Justification: James 2:14-26

## VII.Postscript: James And the hypothetical objector (vv. 18-23)

- D. I submit that the objector's words go all the way through verse 19.
  - 5. James' response to the objector begins with the 'but' in verse 20.
    - a. Verse 20 begins James' response to the objector as indicated by the singular 'you.'
    - b. Again, James uses the singular 'you' in verse22, indicating that he is responding to the objector.

## VII.Postscript: James And the hypothetical objector (vv. 18-23)

- D. I submit that the objector's words go all the way through verse 19.
  - 6. James uses the plural 'you' in verse 24, indicating that he is returning back to his readers.
- E. Thus, the argument according to these interpreters would be:

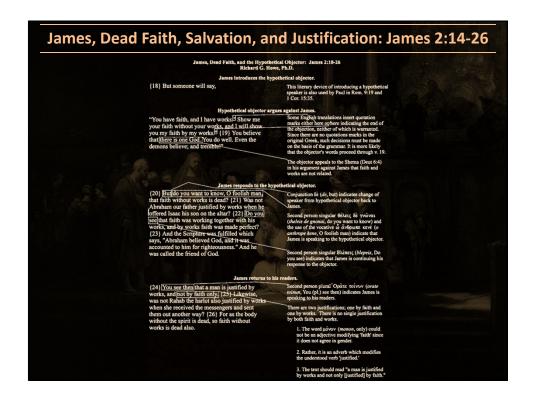
James, Dead Faith, Salvation, and Justification: James 2:14-26

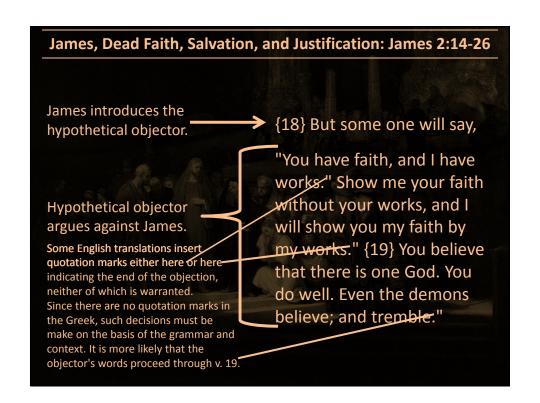
JAMES: A Christian's faith can either be dead or alive. The way to tell if faith is dead is whether or not there are works. If there are no works, then the faith is dead, and it cannot save physical life, neither the one whose faith it is nor any one else's. (2:14-17; note the word 'profit' in verse 16)

# OBJECTOR: There can't possibly be any connection between faith and works. You can't take your faith and demonstrate your works. I can't take my works and demonstrate my faith. Both are impossible. Even demons believe (have faith?) and surely they don't have works. So, therefore, there isn't any connection whatsoever between faith and works. (2:18-19)

James, Dead Faith, Salvation, and Justification: James 2:14-26

JAMES: You are a foolish man! Faith without works is dead. The only way that a Christian is justified (vindicated) before men (that his faith is alive and not dead), is by the works that he does. Thus, Abraham was vindicated that his faith (which he exercised when he believed God and it was accounted to him as righteousness; Genesis 15:6; Romans 4:2-3) was not dead when he offered up Isaac . . . Works animate faith. Just as a physical body without its spirit is dead, so likewise faith without works is dead. (But it is not the case that a physical body without its spirit indicates a loss of its life. Thus, faith, in the life of the Christian, is dead if it has not works, though it is still genuine faith. It's just that it has died and is no longer profitable for life.)





James responds to hypothetical objector.

The conjunction δὲ [de] indicates change of speaker from hypothetical objector back to James.

The second person singular θελεις δὲ γνῶναι [theleis de gnorai] and the use of the vocative ανθρωπε κενέ [o anthrope kene] indicate that James is speaking to the hypothetical objector.

The second person singular βλέπεις [blepeis] indicates that James is continuing his response to the objector.

{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.

#### James, Dead Faith, Salvation, and Justification: James 2:14-26

James returns to his readers.

The second person plural 'Οράτε τοίνυν [orate toinun] indicates that James is speaking to his readers.

There are two justifications; one by faith and one by works. There is no single justification by both faith and works.

- The word μόνον [monon] translated 'only' could not be an adjective modifying 'faith' since it does not agree in gender.
- 2. Rather, it is an adverb which modifies the understood verb 'justified.'
- 3. The text should read "a man is justified by works and not only [justified] by faith."

{24} You see then that a man is Justified by works, and not by faith only. {25} Likewise, was not Rahab the harlot 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.