

The Interaction of Faith and Works

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[0 : 00] We've been studying what book?

! Right up there isn't it James? and studying all about the life of James Holt. He's a great guy, and he's written a marvelous book here.

Oscar says he's getting tired. I'm getting tired of talking about it. Well, I know it. We'll get to the book of Oscar next. Georgia is writing it.

As soon as we can discover it. Yeah. All right. To begin with, I want to apologize.

I guess apologize to those who are concerned about the loss of trees in our world. I meant to just print where we're going to start here tonight.

[1 : 03] You've got the whole wad, the whole notes on this particular section of James, so we're not going to be starting there on the first page. If you were here, then you already know what's supposed to go there.

And if you don't, then you can... Well, I'm not sure if you go on the website. Sometimes I don't get it recorded. We're actually, I think, going to start on what? I don't have one up here.

Is it page 5, maybe? Point number 2? Is that right? All right. Where this particular section of the book of James, this short little letter, marvelous letter, the section includes verses 1 through 26 of chapter 2, which is a pretty good chunk and very good stuff.

And I've kind of put this under the heading of tests of genuine faith, or two tests. And we looked at the first test last time, or finished it up anyway.

And we're going to look at this second test tonight. And it is this second test of genuine faith where a lot of controversy is found in the theological world, scholarly world, in regard to James.

[2 : 26] There are a number of liberal scholars who don't like the book of James at all. In fact, even some notable scholars and preachers in centuries past have not cared much for the book of James.

Martin Luther is one of those. And primarily because of the seeming contradiction that is found in the passages we're going to be looking at tonight.

Contradictions with Paul, the Apostle Paul, and even other places in the Bible. So we're going to deal with that tonight. So, we're going to get to the second of these two tests tonight.

Just kind of by way of review so much, but to set us up again so we kind of know where we are.

Chapter 1 concludes with what James defined as the essence of pure and undefiled religion.

And that's how the chapter ended. And I think we could call it, rightfully call it, genuine faith.

Genuine faith. That's pure and undefiled religion.

[3 : 32] So, that chapter ends with that. First, there was a practical compassion. That's what genuine faith is.

Practical compassion. That is, acts of care. Even though he uses this one example, visiting orphans and widows in their trouble. By the way, this is not in your notes. Well, I think it is probably on page 1 because I did review this last time.

But he uses this one example again of visiting orphans and widows, not because that is the only example of pure and undefiled religion, but because it deals with a very large category.

And that category would be caring for people. People in need. And so that's a practical compassion. Second, a personal holiness.

Now, this is how the chapter ends. With a practical compassion, personal holiness, acts of care for those in need, and acts of discipline, personal discipline, for purposes of spiritual maturity.

[4 : 42] To keep oneself unspotted from the world. So, that's how chapter 1 concludes. So, then when we get into chapter 2, chapter 2 then continues the same subject.

The subject being pure and undefiled religion or genuine faith. And so it continues this subject with these two tests.

Tests of genuine faith. We've already looked at the first one. The first test is, and I've titled it, the reaction of faith to partiality.

Showing partiality, favoritism to other people. And so he says, James says, My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.

So that's the first test. I'm not going to go back and review all of that, but that's kind of the heading. The reaction of faith to partiality. The second test, which will be our focus tonight, is the interaction of faith and works.

[5 : 47] The interaction. How these two things come together, coexist with one another, complement one another. The interaction of faith and works in verses 14 through 26.

And so James asks the question. Verse 14. To kind of get the subject started. He says, What does it profit, my brethren, if someone says he has faith but does not have works?

Alright? So, that's the second test. And that's where we'll be here tonight. So the interaction of faith and works. That's point number two. Roman numeral number two in your notes.

James chapter 2. And I've already mentioned this, but specifically, these verses, 14 through 26.

James chapter 2, 14 through 26, has long been a theological battleground among Bible scholars.

Still is today. Not so much among conservative Bible scholars, but the whole gamut of quote scholarship, biblical scholarship out there, from the extremely liberal to moderate, and many moderates would have difficulty, have troubles, with what James is teaching, what they assume he is teaching, here in these verses.

[7 : 11] So it's not just simply the whole book of James that some scholars have a problem with. In fact, they don't have a problem with a good bit of it. It's very practical. And not controversial at all. But these verses, this is where the firestorm exists in this little book.

And as I've said, some scholars see a contradiction. A contradiction in James to the doctrine of the salvation by grace.

They see a contradiction there. Contradiction, that is, with Paul primarily. As Paul has written extensively, in fact, much of what we know of God's revelation concerning the doctrine of salvation comes from the Apostle Paul.

Wrote the better part of the New Testament and most of the doctrines of the faith we learn from the Apostle Paul.

So, here's what the scholars say. See that the two are at odds with one another. In fact, some even would claim that James has written his book to refute Paul. The only problem is, James wrote before Paul.

[8 : 25] So, wrote this book before Paul wrote Romans and some of those. And so, that's the feeling of the scholar, many scholars.

And so, James, they say, taught a doctrine of salvation by works. That's what they have concluded from what James has written.

And I guess if you just take certain portions of these verses in James 2, and just pull them out, and just look at them isolated from anything else that James has said, or anything around it, then you might come to the same conclusion.

And for example, verse 24, you see then that a man is justified by works and not by faith only. That seems to be totally at odds with the Apostle Paul. Totally at odds with the teaching of Scripture.

Of course, that teaching comes primarily through the Apostle Paul. So, you just kind of take that and say, well, that, you know, I see what they're talking about. Alright? So, there's the idea that some have come to, that James, and that's why maybe James shouldn't be in the Bible, that he taught doctrine of salvation by works.

[9 : 36] Paul then, on the other hand, taught the doctrine of salvation by grace through faith. He did, didn't he? Absolutely, he did. Now, James, by the way, and we'll get to this here in a minute, he did not teach the doctrine of salvation by works.

But that's what is, is, some have concluded. Now, Paul did teach, clearly, and, in a number of places, the doctrine of salvation by grace through faith.

God has saved us and called us with a holy calling, not according to our works, not according to our works, but according to what? to his own purpose and grace. 2 Timothy 1, verse 9.

And, then this verse, we conclude that a man is justified by faith apart from deeds of the law. Now, that seems to be the exact opposite of what James wrote in verse 24 of chapter 2.

I mean, even the very words, you put them side by side, justified by works, justified by faith, seems to be a total contradiction. There are two answers, well, more than two, but, let's deal with the two answers to this supposed contradiction.

[10:51] Two answers that come, really, directly from the text itself. And, once we name these, look at these, you'll say, yeah, just right there. That seems pretty clear.

First, theology. Theology. And, what I mean is that Paul and James are addressing two different theological heresies in the church.

And so, what they're saying about faith, they're saying different things because they're addressing different issues. In fact, they are extreme, issues on the extreme.

in the theology of salvation. Paul's concern is Galatianism. Now, you may have never heard of that term.

Read the book of Galatians and you probably, you've read it, you know, probably know what we're talking about here. Galatianism, and, you know, it could be defined this way, you know, we're saved by works of the law and perfected by continued obedience to the law.

[12:00] Galatianism, those who hold to that and did in the New Testament and Paul addressed them quite often, not just in Galatians. Some, even today, hold kind of a combination of the two.

There's, yeah, grace, but it's helped by works. And, you know, there's, certainly, we're saved by grace, but in order to continue to be saved, there must be works.

You know, all kinds of combinations. And so, it's just best to kind of define it this way, saved by the works of the law. That's how it gets started. We're saved. The works, enter into that, works of the law, and then we continue to be perfected, not by the grace of God, but by continual obedience to the law.

So, if you stop obeying the law, then you lose your salvation. All right, it's Galatianism. And that's, that's, such a simplified, um, definition that it, it, it's embarrassing.

But that's, that's as far as we'll go. Uh, here tonight. James' concern, on the other hand, is antinomianism. Now, I know you've heard of that.

[13:06] Haven't you? Some of you have, some of you haven't. Not sure exactly what it is. Anti, if you, you can, this is the, Greek word, it's against.

And then, namas, namian, is law. So what's antinomianism?

It's against the law. Now, not against the law in the sense that, you know, just overt, blatant, you know, throw out the Ten Commandments, murder's okay, and not anti-law in that sense.

But, we're saved by grace to live completely free from obedience to the law. We don't have to obey the law. That is the idea that we're saved to live any way we want to.

Anybody, have you ever run into anybody like that? I mean, who professes to be a believer? I have. I've even, know, and have met, in fact, even in my own seminary.

[14:19] Some young students, extreme Calvinists, liberty all the way, and so they can go out and get drunk, it's no problem. You know, I'm saved.

Now, they wouldn't put it that way. But it's kind of a retooled antinomianism that we have even in our day today. But this was the issue that James is dealing with here.

I mean, he's already been talking about, you know, caring for the widows and such. And these are works, works of kindness, works of grace, being gracious, and love, and these kinds of things.

And so, there were apparently, clearly, a number of believers in the church that James is writing to who, you know, they had their salvation, they had their faith, but obedience to the law was not important.

Any kind of works of righteousness, though, might be good, but not necessary. And faith, that's all that counts. And so, they're dealing with two different issues, and so how they deal with it is going to be different.

[15:29] When you put Paul and James together, what do you have? We're saved by grace through faith alone.

That's Paul, right? That what Paul taught, saved by grace through faith alone. But the faith that saves is not alone.

That's James. Those come together perfectly and wonderfully. Just say that in your own mind.

We are saved by grace through faith alone. Praise the Lord. It's true. But that faith that saves us is not alone. It's not alone. What is there with our faith?

Works. Works of righteousness. Paul actually agreed with James in Ephesians 2.10. I mean, he starts out, you know, for by grace are you saved through faith, not of yourself it is the gift of God, not of works lest anyone should boast.

[16:32] And then he says, for we are his workmanship created in Christ for what? Good works. The two come together in that passage. So James is not at odds with Paul. Paul at odds with James.

There's no contradiction. There's no, you know, heresy here in the book of James. In perfect agreement. It depends on what they're talking about. What they're addressing. And that helps us understand that there is no contradiction. Second would be terminology. If the theology that you're addressing, the issue you're addressing is different, then the way you use certain terms is going to be different.

Or to put it this way, Paul and James use the same words. Faith, works, justified. Those words, they use the same words but with different connotations.

Alternate meanings. You know, a word has different meanings, different usages, different nuances. And they use those words in relation to what they were doing, what they were trying to address.

[17:40] So let's take those three words. Works. works. They both talked about works and the place of works in our lives, in our salvation.

Now, when Paul speaks about works, he's referring to the works of the Jewish laws primarily. For example, circumcision, the sacrifices, Old Testament sacrificial system, and other things.

So that's what he's addressing because, remember, he's addressing Galatianism. He's addressing those Jews who become believers and now they are teaching that in order to be saved and continue to be saved, you must obey the Old Testament scriptures, the Old Testament ceremonial laws and so forth, sacrificial systems and so forth.

So that's what he's talking about when he talks about works. And those kind of works have nothing to do with salvation. Before or after our salvation. So you see, that's what he's talking about when he talks about works.

And James, on the other hand, speaks about works. When he does, he's referring to our obedience to God based upon our love for God. So he's talking about works as a result of our relationship with God.

[19:09] And specifically, you know, practical works of obedience, love, kindness, justice, I mean, we could name a number of things. Grace, being gracious, graciousness.

And so that's what James is talking about. And so you can see where the works Paul addressed have no place in the New Testament life because those things had all passed away.

And so certainly not are we to do those kinds of works in order to be saved or in order to keep our salvation. They have no place in the New Testament believer's life.

Alright, so, but James, the works James talking about, they have a place in our lives as believers. And he's going to go a step further and say that those works are the very things that prove that you have genuine faith, which will be his primary point.

Alright, then faith. The word faith. Both use the word faith extensively. Paul did, of course. James did as well. Both Paul and James are talking about the same faith.

[20:25] So it's not a different faith we're talking about here. Same faith, but from two different perspectives. Paul is concerned about what true faith is.

What it is. James, on the other hand, is concerned about what true faith looks like. What it looks like. You see the difference between those two things?

What it is, in a theological sense. What true saving faith really is. And then James, he's going a step further. Not only what it is, but this is what it looks like.

And if it doesn't look like this, then it's probably not true faith. It is his issue. In other words, justified, which is a very significant theological word, justified, justified, when Paul says we are, quote, justified by faith apart from works of the law, Romans 3.28, he's talking about our standing of righteousness before God.

He's talking about something that we are granted that we have nothing to do with. That is, in the sense that there isn't anything we did to get it.

[21:42] It's not a part of a decision we made. It's not a part of some act of faith and so forth. Some work, certainly. It's something that God does when He justifies us.

that's a part of our salvation. In the order of things, I believe it begins with regeneration. He quickens our spirits so that we would want Christ and turn to Christ.

First, He calls us, then He regenerates us, and then we respond in faith, repentance and faith, and He justifies us. We're justified by faith. And that's what Paul says right there in Romans 3.28.

That's what Paul is talking about. He's talking about the technical term of justification. James is not talking about that at all. When James says a man is justified by works and not by faith alone, that's not a contradiction of what Paul said.

James is talking about the vindication of faith. That is, genuine faith the faith that saves is proved by our works.

[22 : 56] Our works demonstrate the reality of the faith that we profess. And if, so then, on the other side of that, if there are no works whatsoever to vindicate the faith we claim we have, then it's not true faith.

It's not true faith. That's James' issue. So James is not talking about how a person is saved. That's not his issue. He's writing to believers. He's not talking about how they're saved or he's not talking about the gracious work of God and salvation, that work of justification.

That's not James' issue here. Okay? I hope this isn't confusing. This is important because when we really get into the text of these verses, we're going to need to understand these things on the front end so that we can make right conclusions about the teachings in these verses.

Alright, so let's begin with it then. That was all introduction. Now let's walk our way through these verses.

First, the claim. A claim. What does it profit, my brethren, if someone says he has faith but does not have works?

[24 : 19] Can faith save him? Well, you know, our first very immediate responsibility, of course, faith can save us.

You know, saved by grace through faith. But in the whole sentence, if someone says he has faith, says he has faith but does not have works, can faith save him?

So the key word here is says. Don't you think? Not if someone has faith. If you have true faith, that faith saves you.

By grace through faith. But if someone says he has faith, that's a different thing. He says he has faith. If he says or she says he has faith, since faith cannot be seen, you can't see it.

I can stand and say I have faith. My faith in Jesus Christ. Well, can you tell? Look at me. Now, I know there are some that we can look at and they just have such a countenance.

[25 : 25] But I've seen some rank pagans who are pretty friendly people and have a glow about them. So, that's not something you can see. Faith. It's an intangible thing.

I mean, it's tangible in a spiritual sense, but regard to observation, it's intangible. Can't see it or touch it or feel it or smell it or taste it.

Alright, so, since it cannot be seen to simply claim faith, that's just empty. If that's all you do is just claim it, then it's empty. True faith must, it will, if it's true, always be demonstrated.

That's James' point here. Alright, it will always be demonstrated not to make the faith real or acceptable. acceptable. Let's make sure we understand that the works, it's not works so that I can prove to God I have faith, you know, or that I can somehow make the faith I claim to have acceptable to Him.

God is not accepting us on the basis of our works. So, we're not talking about that, but rather to stand as proof that it is real. True faith.

[26 : 37] That it is real. True faith. I don't know why my arrow got out of sequence there. Alright, so the question is if the faith one claims does not have works, can it save him?

That's the question James is posing. It's a rhetorical question because it's implied that no, it cannot, but what is he saying?

Not true faith, can true faith save him? That's not the question because we know it can. But, can the faith he claims save him?

And what is the faith this fictitious person is claiming? A faith that does not have works. Can that kind of faith save him is James' point.

That faith cannot save him. not because the works must merit salvation. The issue is not meriting salvation or deserving salvation in our works.

[27 : 46] Get the context of salvation out of your mind because that's not what James is talking about here. In the sense of you do this, you need to be saved. That kind of faith, a faith that does not have works cannot save you.

Not because works merit salvation, but because the absence of works prove the faith to be false. I say it's kind of redundant because he's really dealing with the issue and he's kind of looking at it and dealing with it from one side, then it goes to another side, another issue, and it's all the same point that he's making about this interaction between faith and works.

Then we have the claim. James then provides a for instance, an example if you will. If a brother or sister is naked and destitute of daily food, one of you says to them, depart in peace, be warmed and filled, not only would that be ridiculous, if you say that and do not give them the things which are needed for the body, what does it profit?

What does it profit? That's a for instance. And what's the implication here? It's pretty clear, isn't it? That that kind of faith is of no profit at all.

Thus also, that's what he says in verse 17, to confirm what the answer is to his question. Thus also faith by itself. That is, faith without any works. It does not have works.

[29 : 30] It's dead. And the word, by the way, some have tried to twist that. Trying to think of a particular scholar. Anyway, tried to make a case that what he's talking about is faith.

It used to be alive and now it's dead. And so you could lose your salvation. The word dead is just simply meaning it's a useless faith. It's a worthless faith. It's a kind of faith that has no real value. In name only is it faith. It's not true. Second, the creed. It may sound a little strange, but creed or a belief system.

The phrase, and it starts out there in verse 18, but someone will say, that phrase introduces a creedal statement.

That is, this is what we believe. All right? Now, James is kind of putting a fictitious objector up there or a fictitious person, but he has some people in mind, I think, that he's writing to.

[30 : 46] So here's the creedal statement. You have faith, I have works. Now, it's odd, by the way, and I don't really have an answer for it, that he switches the two.

All along, he's been talking about really the idea of having a person having no faith, having faith, but no works. And now, here's a person who says, you know, you have the faith and I have the works. But the point is this, that the objector's point is that faith and works are two separate gifts. Ever run across this?

You know, and you know, the you and I, by the way, are both, in the grammar, they're both emphatic, they're emphatic pronouns, and so the idea is, you, not me, you, you, not me, have the gift of faith.

I, not you, have the gift of works. Or you can put it the other way around, that's how it is here. You know, you, you, you, not me, have the works. I, not you, have the faith.

[31 : 56] So, the idea being that they're two separate things. James' rebuttal, pretty pointed, he says, show me your faith without your works, and I will show you my faith by my works.

That's his response to this objector. His point being, show faith without works, that's impossible. I just take that first part of that sentence.

Show me your faith without your works. Alright, somebody just go ahead. Could you do it? Yep, see?

Can't you see it? No, I don't see it. Where is it? I'm trying. Alright, so James, his response, first of all, his response is asking this kind of fictitious person to do something that's impossible.

You can't do it. It's impossible to prove any measure of faith without pointing to resulting works. I will show you, he says, I will show you my faith by my works.

[33 : 12] show you the reality of true faith by the things I do, by the way I live, by how I respond to God and His Word and other people and how I live my life.

You know, you go on and on with even specific things. This is his rebuttal. James then anticipates the objector's thoughts.

Alright? Verse 19, you believe that there is one God. Alright? Alright? You do, don't you?

Okay? Now, I say he's anticipating what the objector would be thinking. So, he mentions, you know, a very broad statement of belief, doctrinal belief.

What does he mean by that? I think the meaning is you might be thinking that your proof of faith is demonstrated by what you believe. Alright?

[34 : 26] So, somebody could have a moment ago when I said, show me your faith. You say, well, I believe, and then start listing the things you believe. By God, they could be just right as rain.

You know, just right with Scripture. Is that all you need to do to demonstrate your faith? Does that prove your faith? Well, believing right doctrine, this may not sound right to you, but believing right doctrine is not proof of genuine saving faith.

James says, you believe that there is one God, you do well. Because I believe that too. That's what James would say. Even the demons believe it.

They believe it. They tremble. Do the demons possess true, genuine faith? Well, no. The fact that they believe in one God, the one true God, is no proof of faith.

It's not for us either. Now, I may, I might make a concession and say it may, God may use that to confirm in your own heart of hearts about the faith, but it doesn't, can't end there.

[35 : 52] Then we have the confirmation. confession. But do you want to know or be shown? I really like the, I think that's the ESV.

You want to be shown, old foolish person? James is pretty blunt. You vain person, worthless person. You want to be shown that faith without works is dead?

Then I'll just do that. That's what he's saying. Verse 20. So now James seeks to confirm from the Old Testament that saving faith reveals itself through good works.

Works of righteousness. Pure works. He's going to do that from the Old Testament. He could go many, many places. And it's interesting the two places he went.

Because one, Abraham, the other, Rahab. Abraham, boy, there is the perfect example. Poster child.

[36 : 58] Faith in the Old Testament. I'm not sure that if we were looking for some examples in Scripture that we would have picked Rahab. But she does exemplify true faith.

And really, in the same way that Abraham does. Alright, so he points to two examples. Abraham and Rahab. The case of Abraham. Was not Abraham our father justified by works when he offered Isaac his son on the altar?

Justified how? Was he saved by doing that? No. Remember, we talked about James' use of the word justified. Alright. was his faith vindicated, proven by his works when he offered Isaac his son on the altar?

Do you see that faith was working together with his works? And by works, faith was made perfect and the Scripture was fulfilled which says, Abraham believed God and it was accounted to him for righteousness.

Now, what does he talk about there? He's talking about Abraham's salvation there. Now, James is very deliberate in how he presented this example.

[38 : 18] What he said first about Abraham and what he said next helps us understand that James is not talking about works under salvation. James is talking about works as a result of salvation because that's the example we have in Abraham.

So, James then brings two events in Abraham's life that were related, two related events, but separated in time.

And I say related because they both were connected to God's promise of a son, an heir, through whom the covenant would be brought to the nations.

both events deal with that, but they're separated in time. And so, here are the two events named this way. Abraham's saving faith.

So, that's one event that James mentions in these few verses. Abraham's saving faith. And he does so by quoting Genesis 15.6.

[39 : 28] That's the last part of that particular passage. Abraham believed God and it was accounted to him for righteousness. He's talking about his saving faith.

That's the first, that's one event he mentions here. Now, let's just follow here because it's pretty important. Abraham's working faith is the second event that is included here.

Now, they're related in that the, you know, when God counted him to righteousness, imputed righteousness, that was as a result of Abraham believing God.

He believed God. Believed God about what? That he would provide an heir and through that heir he would bless the world. And Abraham believed him. Even though he didn't have a son.

Had a barren wife. And he was old, she was old. And he believed. And he believed God. God saved him. That's his saving faith.

[40 : 33] The other event is now the son has come and now God says go out and sacrifice him. And Abraham obeyed.

was he saved then? He was already saved. And so, he's not talking about his saving faith. He's referring to his working faith.

Now, when you put the two together, it's really very interesting. Oh, by the way, the Genesis, and you've got it in your notes, the Genesis 22, 12, now I know that you fear God since you have not withheld your son, your only son, from me.

That is, you've proved it. You've proved your faith. The faith that you already had. Alright, so, Abraham's working faith proved God's word about his saving faith.

That's also in this passage. And the scripture was fulfilled. God said, you believe and I account you righteous.

[41 : 47] later, to offer his son, he obeyed, and God said that proved the truth of scripture.

You're saved. Proved. Proved your faith is the whole idea. That's why he used this as an example. So, faith and works must come together. He says, do you see that faith was working together with his works?

Do you see that? Faith working together with his works? You see that, don't you? Would he have marched up the side of Mount Moriah with his son? You know, with every intention of laying him on the altar, slitting his throat, burning him?

Would he have done that if he had true faith? So, faith was working together with his works, and by works faith was made perfect.

verse 24 kind of caps off that example, the example of Abraham, you see then that a man is justified by works and not by faith only.

[42 : 56] Now we understand what that means, don't we? I'm talking about salvation. Look at Abraham, God saved him because he believed.

Later, he obeyed him as proof of his belief, of his faith. So you see, a man is justified by his works. That is, his faith is vindicated, is proven by his works, and not by just faith that stands alone.

Faith only. Then we have the case of Rahab, and we're about done. In fact, because really, though her story is quite different, it still proves the same thing.

Likewise, was not Rahab the harlot also justified by works when she received the messengers? Remember the spies that went into Jericho? She received the messengers and sent them out another way.

That is, she protected them, harbored them, protected them. And James is saying those works proved that she had true faith.

[44 : 05] So the example of Rahab's working faith coincides directly with her saving faith. He didn't go to some later date and pull an example from Rahab.

There wasn't any. We only have that little snapshot of Rahab. And her faith and works were demonstrated all in the same event, which is the case for all of us.

We don't come to faith and then 20, 30 years start living for the Lord. That wouldn't be true faith. So the point is the same.

The example is the same as with Abraham. Rahab's faith vindicated, proved, when she risked all, risked all to protect God's people.

Rahab's working faith revealed revealed then the presence of true life. And not just Rahab, but Abraham and all those who have true faith, genuine faith.

[45 : 14] That faith, that working faith, reveals the presence of true life. And that's the last verse in the text. For as the body without the spirit is dead, I just put in parentheses, a rotting corpse.

That's not what we are, just walking around, just a corpse that's just decaying and soon will be gone and that's all there is to it. Body without the spirit, that's dead.

Alright, the same way, same analogy, faith without works is dead also.