



New Living Translation (NLT)	English Standard Version (ESV)	Passion Translation (PAS)
<p><sup>14</sup> What good is it, dear brothers and sisters, if you say you have faith but don't show it by your actions? Can that kind of faith save anyone? <sup>15</sup> Suppose you see a brother or sister who has no food or clothing, <sup>16</sup> and you say, "Good-bye and have a good day; stay warm and eat well"—but then you don't give that person any food or clothing. What good does that do?</p> <p><sup>17</sup> So you see, faith by itself isn't enough. Unless it produces good deeds, it is dead and useless.</p> <p><sup>18</sup> Now someone may argue, "Some people have faith; others have good deeds." But I say, "How can you show me your faith if you don't have good deeds? I will show you my faith by my good deeds."</p> <p><sup>19</sup> You say you have faith, for you believe that there is one God. Good for you! Even the demons believe this, and they tremble in terror. <sup>20</sup> How foolish! Can't you see that faith without good deeds is useless?</p> <p><sup>21</sup> Don't you remember that our ancestor Abraham was shown to be right with God by his actions when he offered his son Isaac on the altar? <sup>22</sup> You see, his faith and his actions worked together. His actions made his faith complete. <sup>23</sup> And so it happened just as the Scriptures say: "Abraham believed God, and God counted him as righteous because of his faith." He was even called the friend of God. <sup>24</sup> So you see, we are shown to be right with God by what we do, not by faith alone.</p> <p><sup>25</sup> Rahab the prostitute is another example. She was shown to be right with God by her actions when she hid those messengers and sent them safely away by a different road. <sup>26</sup> Just as the body is dead without breath, so also faith is dead without good works. (James 2:14-26 NLT-SE)</p>	<p><sup>14</sup> What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup> If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? <sup>17</sup> So also faith by itself, if it does not have works, is dead.</p> <p><sup>18</sup> But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. <sup>19</sup> You believe that God is one; you do well. Even the demons believe—and shudder! <sup>20</sup> Do you want to be shown, you foolish person, that faith apart from works is useless? <sup>21</sup> Was not Abraham our father justified by works when he offered up his son Isaac on the altar? <sup>22</sup> You see that faith was active along with his works, and faith was completed by his works; <sup>23</sup> and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God. <sup>24</sup> You see that a person is justified by works and not by faith alone. <sup>25</sup> And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? <sup>26</sup> For as the body apart from the spirit is dead, so also faith apart from works is dead. (James 2:14-26 ESV)</p>	<p><sup>14</sup> My dear brothers and sisters, what good is it if someone claims to have faith but demonstrates no good works to prove it? How could this kind of faith save anyone? <sup>15</sup> For example, if a brother or sister in the faith is poorly clothed and hungry <sup>16</sup> and you leave them saying, "Good-bye. I hope you stay warm and have plenty to eat," but you don't provide them with a coat or even a cup of soup, what good is your faith? <sup>17</sup> So then faith that doesn't involve action is phony.</p> <p><sup>18</sup> But someone might object and say, "One person has faith and another person has works." I Go ahead then and prove to me that you have faith without works and I will show you faith by my works as proof that I believe. <sup>19</sup> You can believe all you want that there is one true God, that's wonderful! But even the demons know this and tremble with fear before him, yet they're unchanged—they remain demons.</p> <p><sup>20</sup> O feeble sons of Adam, do you need further evidence that faith divorced from good works is phony? <sup>21</sup> Wasn't our ancestor Abraham found righteous before God because of his works when he offered his son Isaac on the altar? <sup>22</sup> Can't you see how his action cooperated with his faith and by his action faith found its full expression? <sup>23</sup> So in this way the Scripture was fulfilled: Because Abraham believed God, his faith was exchanged for God's righteousness. So he became known as the lover of God! <sup>24</sup> So now it's clear that a person is seen as righteous in God's eyes not merely by faith alone, but by his works.</p> <p><sup>25</sup> And the same is true of the prostitute named Rahab who was found righteous in God's eyes by her works, for she received the spies into her home and helped them escape from the city by another route. <sup>26</sup> For just as a human body without the spirit is a dead corpse, so faith without the expression of good works is dead! (James 2:14-26 PASSION)</p>

## The Book of James: Chapter 2:14-26

- **PRAYER:** Father, reveal the depth and understanding of Your Word to us tonight!

### - KEY WORDS:

#### • Faith

- S G4102 *pistis* 243x
- **Mounse**...faith, belief, firm persuasion, 2 Cor. 5:7; Heb. 11:1; assurance, firm conviction, Rom. 14:23; ground of belief, guarantee, assurance, Acts 17:31; good faith, honesty, integrity, Mt. 23:23; Gal. 5:22; Tit. 2:10; faithfulness, truthfulness, Rom. 3:3; in NT faith in God and Christ, Mt. 8:10; Acts 3:16, et al. freq., the matter of Gospel faith, Acts 6:7; Jude 3 → faith; faithfulness; trustworthiness.
- **Vines**...primarily, “firm persuasion,” a conviction based upon hearing (akin to *peitho*, “to persuade”), is used in the NT always of “faith in God or Christ, or things spiritual.” The word is used of (a) trust, e.g., Rom. 3:25 [see Note (4) below]; 1 Cor. 2:5; 15:14, 17; 2 Cor. 1:24; Gal. 3:23 [see Note (5) below]; Phil. 1:25; 2:17; 1 Thess. 3:2; 2 Thess. 1:3; 3:2; (b) trust-worthiness, e.g., Matt. 23:23; Rom. 3:3, RV, “the faithfulness of God”; Gal. 5:22 (RV, “faithfulness”); Titus 2:10, “fidelity”; (c) by metonymy, what is believed, the contents of belief, the “faith,” Acts 6:7; 14:22; Gal. 1:23; 3:25 [contrast 3:23, under (a)]; 6:10; Phil. 1:27; 1 Thess. 3:10; Jude 3, 20 (and perhaps 2 Thess. 3:2); (d) a ground for “faith,” an assurance, Acts 17:31 (not as in KJV, marg., “offered faith”); (e) a pledge of fidelity, pledged “faith,” 1 Tim. 5:12. The main elements in “faith” in its relation to the invisible God, as distinct from “faith” in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm conviction, producing a full acknowledgement of God’s revelation or truth, e.g., 2 Thess. 2:11-12; (2) a personal surrender to Him, John 1:12; (3) a conduct inspired by such surrender, 2 Cor. 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good “faith” without necessary reference to its proof. The object of Abraham’s “faith” was not God’s promise (that was the occasion of its exercise); his “faith” rested on God Himself, Rom.

#### • Works

- S G2041 *ergon* 169x
- **Mounse**...anything done or to be done; a deed, work, action, Jn. 3:21; Eph. 2:10; 2 Cor. 9:8, et al. freq.; duty enjoined, office, charge, business, Mk. 13:34; Jn. 4:34, et al. freq.; a process, course of action, Jas. 1:4; a work, product of an action or process, Acts 7:41; Heb. 1:10; substance in effect, Rom. 2:15 → work.
- **Vines**...denotes (I) “work, employment, task,” e.g., Mark 13:34; John 4:34; 17:4; Acts 13:2; Phil. 2:30; 1 Thess. 5:13; in Acts 5:38 with the idea of enterprise; (II), “a deed, act,” (a) of God, e.g., John 6:28, 29; 9:3; 10:37; 14:10; Acts 13:41; Rom. 14:20; Heb. 1:10; 2:7; 3:9; 4:3, 4, 10; Rev. 15:3; (b) of Christ, e.g., Matt. 11:2; especially in John, 5:36; 7:3, 21; 10:25, 32, 33, 38; 14:11, 12; 15:24; Rev. 2:26; (c) of believers, e.g., Matt. 5:16; Mark 14:6; Acts 9:36; Rom. 13:3; Col. 1:10; 1 Thess. 1:3, “work of faith,” here the initial act of faith at conversion (turning to God, v. 9); in 2 Thess. 1:11, “every work of faith,” RV, denotes every activity undertaken for Christ’s sake; 2:17; 1 Tim. 2:10; 5:10; 6:18; 2 Tim. 2:21; 3:17; Titus 2:7, 14; 3:1, 8, 14; Heb. 10:24; 13:21; frequent in James, as the effect of faith [in 1:25, KJV, “(a doer) of the work,” RV, “(a doer) that worketh”]; 1 Pet. 2:12; Rev. 2:2 and in several other places in chs. 2 and 3; 14:13; (d) of unbelievers, e.g., Matt. 23:3, 5; John 7:7; Acts 7:41 (for idols); Rom. 13:12; Eph. 5:11; Col. 1:21; Titus 1:16 (1st part); 1 John 3:12; Jude 15, RV; Rev. 2:6, RV; of those who seek justification by works, e.g., Rom. 9:32; Gal. 3:10; Eph. 2:9; described as the works of the law, e.g., Gal. 2:16; 3:2, 5; dead works, Heb. 6:1; 9:14; (e) of Babylon, Rev. 18:6; (f) of the Devil, John 8:41; 1 John 3:8. See Deed.

- **Dead**

- S G3498 *nekros* 128x
- **Mouse**...dead, without life, Mt. 11:5; 22:31; dead to a thing, no longer devoted to, or under the influence of a thing, Rom. 6:11; dead in respect of fruitlessness, Jas. 2:17, 20, 26; morally or spiritually dead, Rom. 6:13; Eph. 5:14; dead in alienation from God, Eph. 2:1, 5; Col. 2:13; subject to death, mortal, Rom. 8:10; causing death and misery, fatal, having a destructive power, Heb. 6:1; 9:14 → dead.
- **Vines**...is used of (a) the death of the body, cf. Jas. 2:26, its most frequent sense: (b) the actual spiritual condition of unsaved men, Matt. 8:22; John 5:25; Eph. 2:1, 5; 5:14; Phil. 3:11; Col. 2:13; cf. Luke 15:24: (c) the ideal spiritual condition of believers in regard to sin, Rom. 6:11: (d) a church in declension, inasmuch as in that state it is inactive and barren, Rev. 3:1: (e) sin, which apart from law cannot produce a sense of guilt, Rom. 7:8: (f) the body of the believer in contrast to his spirit, Rom. 8:10: (g) the works of the Law, inasmuch as, however good in themselves, Rom. 7:13, they cannot produce life, Heb. 6:1; 9:14: (h) the faith that does not produce works, Jas. 2:17, 26; cf. v. 20.\*

- **Apart**

- S G5565 *choris* 41x
- **Mouse**....can function as an improper prep., apart, Jn. 20:7; apart from, parted from, Jn. 15:5; Jas. 2:18, 20, 26; alien from, Eph. 2:12; apart from, on a distinct footing from, 1 Cor. 11:11; apart from, distinct from, without the intervention of, Rom. 3:21, 28; 4:6; apart from the company of, independently of, 1 Cor. 4:8; Heb. 11:40 without the presence of, Heb. 9:28; without the agency of, Jn. 1:3; Rom. 10:14; without the employment of, Mt. 13:34; Mk. 4:34; Heb. 7:20, 21; 9:7, 18, 22; without, Lk. 6:49; Phil. 2:14; 1 Tim. 2:8; 5:21; Phlm. 14; Heb. 10:28; 11:6; 12:8, 14; clear from, Heb. 7:7; irrespectively of, Rom. 7:8, 9; without reckoning, besides, Mt. 14:21; 15:38; 2 Cor. 11:28; with the exception of, Heb. 4:15.
- **Vines**...is used both as an adverb and as a preposition. As an adverb it signifies “separately, by itself,” John 20:7, of the napkin which had been around the Lord’s head in the tomb; as a preposition (its more frequent use), “apart from, without, separate from.” It is rendered “apart from” in the RV of John 15:5; Rom. 3:21, 28; 4:6; 2 Cor. 12:3; Heb. 9:22, 28; 11:40; Jas. 2:18, 20, 26. See Beside, Without. Note: The opposite of *choris* is *sun*, “with.” A synonymous preposition, *aneu*, denotes “without,” Matt. 10:29; 1 Pet. 3:1 and 4:9.

- **Active**

- S G4903 *synergeo* 5x
- **Mouse**...to work together with, to cooperate, etc., 1 Cor. 16:16; 2 Cor. 6:1; to assist, afford aid to, Mk. 16:20; Jas. 2:22; absol. to conspire actively to a result, Rom. 8:28\*
- **Vines**...lit., “in work” (cf. Eng., “energetic”), is used (a) of the Word of God, Heb. 4:12 (RV, “active,” KJV, “powerful”); (b) of a door for the Gospel, 1 Cor. 16:9, “effectual”; (c) of faith, Philem. 6, “effectual.” See Effectual, Powerful. Cf. the synonymous words *dunatos* and *ischuros* (see Able).

- **Justified**

- S G1344 *dikaioo* 39x
- **Mouse**...pr. to make or render right or just; mid. to act with justice, Rev. 22:11; to avouch to be good and true, to vindicate, Mt. 11:19; Lk. 7:29; to set forth as good and just, Lk. 10:29; 16:15; in NT to hold as guiltless, to accept as righteous, to justify, Rom. 3:26, 30; 4:5; 8:30, 33; pass. to be held acquitted, to be cleared, Acts 13:39; Rom. 3:24; 6:7; to be approved, to stand approved, to stand accepted, Rom. 2:13; 3:20, 28 ~ justify; righteous, righteousness.

- **Vines...**primarily “to deem to be right,” signifies, in the NT, (a) “to show to be right or righteous”; in the passive voice, to be justified, Matt. 11:19; Luke 7:35; Rom. 3:4; 1 Tim. 3:16; (b) “to declare to be righteous, to pronounce righteous,” (1) by man, concerning God, Luke 7:29 (see Rom. 3:4, above); concerning himself, Luke 10:29; 16:15; (2) by God concerning men, who are declared to be righteous before Him on certain conditions laid down by Him. Ideally the complete fulfillment of the law of God would provide a basis of “justification” in His sight, Rom. 2:13. But no such case has occurred in mere human experience, and therefore no one can be “justified” on this ground, Rom. 3:9-20; Gal. 2:16; 3:10, 11; 5:4. From this negative presentation in Rom. 3, the apostle proceeds to show that, consistently with God’s own righteous character, and with a view to its manifestation, He is, through Christ, as “a propitiation ... by (en, “instrumental”) His blood,” 3:25, RV, “the Justifier of him that hath faith in Jesus” (v. 26), “justification” being the legal and formal acquittal from guilt by God as Judge, the pronouncement of the sinner as righteous, who believes on the Lord Jesus Christ. In v. 24, “being justified” is in the present continuous tense, indicating the constant process of “justification” in the succession of those who believe and are “justified.” In 5:1, “being justified” is in the aorist, or point, tense, indicating the definite time at which each person, upon the exercise of faith, was justified. In 8:1, “justification” is presented as “no condemnation.” That “justification” is in view here is confirmed by the preceding chapters and by verse 34. In 3:26, the word rendered “Justifier” is the present participle of the verb, lit., “justifying”; similarly in 8:33 (where the artide is used), “God that justifieth,” is, more lit., “God is the (One) justifying,” with stress upon the word “God.” “Justification” is primarily and gratuitously by faith, subsequently and evidentially by works. In regard to “justification” by works, the so-called contradiction between James and the apostle Paul is only apparent. There is harmony in the different views of the subject. Paul has in mind Abraham’s attitude toward God, his acceptance of God’s word. This was a matter known only to God. The Romans epistle is occupied with the effect of this Godward attitude, not upon Abraham’s character or actions, but upon the contrast between faith and the lack of it, namely, unbelief, cf. Rom. 11:20. James (2:21-26) is occupied with the contrast between faith that is real and faith that is false, a faith barren and dead, which is not faith at all. Again, the two writers have before them different epochs in Abraham’s life—Paul, the event recorded in Gen. 15, James, that in Gen. 22. Contrast the words “believed” in Gen. 15:6 and “obeyed” in 22:18. Further, the two writers use the words “faith” and “works” in somewhat different senses. With Paul, faith is acceptance of God’s word; with James, it is acceptance of the truth of certain statements about God, (v. 19), which may fail to affect one’s conduct. Faith, as dealt with by Paul, results in acceptance with God., i.e., “justification,” and is bound to manifest itself. If not, as James says “Can that faith save him?” (v. 14). With Paul, works are dead works, with James they are life works. The works of which Paul speaks could be quite independent of faith: those referred to by James can be wrought only where faith is real, and they will attest its reality. So with righteousness, or “justification”: Paul is occupied with a right relationship with God, James, with right conduct. Paul testifies that the ungodly can be “justified” by faith, James that only the right-doer is “justified.” See also under Righteous, Righteousness.

## - FAITH WITHOUT WORKS...

God always works with workers and moves with movers, but He does not sit with sitters.” ~ Reinhard Bonnke

Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can. ~ John Wesley

Here is the great secret of success. Work with all your might; but trust not in the least in your work. Pray with all your might for the blessing of God; but work, at the same time, with all diligence, with all patience, with all perseverance. Pray then, and work. Work and pray. And still again pray, and then work. And so on all the days of your life. The result will surely be, abundant blessing.”  
~ George Muller

Don’t tell me how big your mountain is. Tell your mountain how BIG your God is.” ~ Benson Idahosa

A Bible that’s falling apart usually belongs to someone who isn’t.” ~ Charles Spurgeon

– **PERSONAL APPLICATION:**

- When you ask God to increase your faith, what is it, exactly, that you expecting will change in your life?
- Think of a time when God has challenged you to do something that required more faith then you seemed to have. Did you end up doing what you were challenged to do? Why?
- Give an example from your own experience that demonstrates the statement, “faith apart from works is useless.”
- Do you think it’s possible to encourage someone else’s faith by your works? Give a couple reasons.