

## JAMES 2

<sup>14</sup> What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? <sup>15</sup> If a brother or sister is naked and destitute of daily food, <sup>16</sup> and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? <sup>17</sup> Thus also faith by itself, if it does not have works, is dead.

<sup>18</sup> But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. <sup>19</sup> You believe that there is one God. You do well. Even the demons believe — and tremble! <sup>20</sup> But do you want to know, O foolish man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup> Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup> 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. <sup>24</sup> You see then that a man is justified by works, and not by faith only.

<sup>25</sup> Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

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## THE CHARACTERISTICS OF BIBLICAL FAITH

**JAMES 2** <sup>14</sup> What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

- Saving faith must be in Christ Himself alone; who alone can save us \_\_\_\_\_.

<sup>2</sup> <sup>15</sup> If a brother or sister is naked and destitute of daily food, <sup>16</sup> and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?

- True faith is expressed by lifegiving words and fruitful works; \_\_\_\_\_.

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- We are saved through God given faith in Christ alone; but that faith \_\_\_\_\_.

<sup>18</sup> ....Show me your faith without your works, and I will show you my faith by my works.

- We are called to walk by faith and not by sight; but seeing the unseen faith will impact \_\_\_\_\_.

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

- Believing there is only one God is very good but doing so \_\_\_\_\_.

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- Saving faith must be in Christ Himself alone; who alone can save us by His finished works.

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- True faith is expressed by lifegiving words and fruitful works; which it always produces.

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

- We are saved through God given faith in Christ alone; but that faith will not stay alone.

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- We are called to walk by faith and not by sight; but seeing the unseen faith will impact the seen world.

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

- Believing there is only one God is very good but doing so is not what will save anyone.

<sup>20</sup> But do you want to know, O foolish man, that faith without works is dead?

- Real faith will produce the fruit of good works.

<sup>21</sup> Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup> Do you see that faith was working together with his works, and by works faith was made perfect?

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**ROMANS 4** <sup>1</sup>What then shall we say that Abraham our father has found according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has *something* to boast about, but not before God. <sup>3</sup>For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” <sup>4</sup>Now to him who works, the wages are not counted as grace but as debt.

<sup>5</sup>But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, <sup>6</sup>just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

<sup>7</sup>“Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

<sup>8</sup>blessed is the man to whom the Lord shall not impute sin.” ( PSALM 32:1-2 )

<sup>9</sup>Does this blessedness then *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

<sup>10</sup>How then was it accounted? While he was circumcised or uncircumcised? Not while circumcised, but while uncircumcised. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, <sup>12</sup>and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

<sup>13</sup>For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith...

<sup>16</sup>Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all <sup>17</sup>(as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did; <sup>18</sup>who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”<sup>19</sup> And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. <sup>20</sup>He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, <sup>21</sup>and being fully convinced that what He had promised He was also able to perform. <sup>22</sup>And therefore “it was accounted to him for righteousness.”

<sup>23</sup>Now it was not written for his sake alone that it was imputed to him, <sup>24</sup>but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, <sup>25</sup>who was delivered up because of our offenses, and was raised because of our justification.

**EPHESIANS 2** <sup>8</sup>For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup>not of works, lest anyone should boast. <sup>10</sup>For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

**Our faith should never be in our faith or in our works but in Jesus Christ alone, Who said, “It is finished.”**



**GENESIS 22** <sup>1</sup> Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!"

And he said, "Here I am."

<sup>2</sup> Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

<sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup> Then on the third day Abraham lifted his eyes and saw the place afar off. <sup>5</sup> And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you."

<sup>6</sup> So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to Abraham his father and said, "My father!"

And he said, "Here I am, my son."

Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?"

<sup>8</sup> And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

<sup>9</sup> Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. <sup>10</sup> And Abraham stretched out his hand and took the knife to slay his son.

<sup>11</sup> But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!"

So he said, "Here I am."

<sup>12</sup> And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

<sup>13</sup> Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. <sup>14</sup> And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, "In the Mount of the Lord it shall be provided."

<sup>15</sup> Then the Angel of the Lord called to Abraham a second time out of heaven, <sup>16</sup> and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son — <sup>17</sup> blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. <sup>18</sup> In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." <sup>19</sup> So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.