



**Sunday March 13, 2022  
James Chapter 2**

Complete James 1.

**James Chapter 2**

**No Preferential Treatment**

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

**2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,**

**3 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"**

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

**5 Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?**

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

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

**8 If you really fulfill the royal law according to the Scripture, "you shall love your neighbor as yourself," you do well;**

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

One of the topics that is repeated often in James is how we treat people. He mentions this in chapter 2, again in chapter 3 and again in chapter 5.

**2:1** Do not be partial or show favoritism or have respect of persons. We need to draw a distinction between 'honoring people' which the Bible teaches us to do and being 'partial to people'. These are two different things. The Bible teaches us to honor parents, elders, civil leaders, spiritual leaders and to honor all people. This means we treat each on with the respect they deserve. However, partiality or favoritism is unfairness and an expression of prejudice.

**2:2-4** The specific context here is how we treat rich and poor people in our assembly (the gathering of believers). It is interesting that James uses the Greek word '*sunagoge*' and not '*ekklesia*'. Another strong indication that the understanding of the local church was



yet to be established, and hence indicative of the early date of the writing of the book of James.

If we show preferential treatment to the rich, then we are demonstrating partiality (or prejudice, divided opinion) amongst us, have become *“judges with evil thoughts”*, or judges whose reasoning is evil or judges with evil standards. It is not wrong to judge. We need to judge or discern between good and bad. The Lord Jesus stated: *“Do not judge according to appearance, but judge with righteous judgment”* (John 7:24). Problems arise when our judgment or discerning gets corrupted, evil, harmful, or malicious.

**2:5** There are reasons why in the house of God we treat people fairly and equally. We must keep these four truths in mind:

- The poor have been chosen by God, just as others.
- The poor can be rich in faith, just as others.
- The poor are heirs of the Kingdom, just as others.
- The poor love the Lord, just as much as others.

**2:6-7** When we discriminate against people, we dishonor people. In this case, if we discriminate against the poor, we dishonor the poor.

James is pointing out some of the evils done by those who were rich, at that time: the rich oppressed people, took people to court, blasphemed the noble name of the Lord, etc.

James is addressing a social and economic difference, which is relevant in our day and time and in our context as well.

**2:8-9** James is quoting from the Old Testament (e.g. Leviticus 19:18) and refers to loving your neighbor as yourself the royal law. We know that the Lord Jesus emphasize this when He mentioned two of greatest commandments (Matthew 22:36-40). The term *“royal law”* can be understood as coming from royalty or from the King. It could also be understood as the chief or king or primary or most important of all the laws given.

Partiality and prejudice is sin, not just a personal preference.

James now turns his attention to the Law, mercy, and judgment. James established the fact that as far as the Law of Moses is concerned, we are all transgressors. However, we are under the New Covenant law of liberty where mercy and grace abound. So, we must live as people under the law of liberty, extending mercy and grace to others.



## The Law

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

**11** For He who said, "do not commit adultery," also said, "do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

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

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

**2:10-11** James points out that breaking one point of the Law (the Law of Moses), is breaking the entire Law. We are then considered transgressors or law breakers as far as the Law is concerned.

Showing partiality or prejudice is sin and therefore breaking the Law.

**2:12** James is writing to Jewish Christians, believers in the Lord Jesus Christ who have the faith of the Lord Jesus Christ. Obviously, believers will not be judged by the Old Testament Law. James refers to the New Covenant as the "law of liberty". He already used this term earlier referring to the Word of God as the "the perfect law of liberty" (1:25). We must conduct ourselves (speak and do) as those who will be judged by the perfect law of liberty.

The royal law applies to us as well, those under the law of liberty.

Under the law of liberty we have experienced abundant grace, mercy and forgiveness.

Jesus taught us to forgive even as we have been forgiven (Matthew 6:12,14-15; Mark 11:25-26; Luke 6:37).

Jesus taught us to extend mercy even as we have received mercy.

This is what James seems to be alluding to, when he reminds us that we will be judged by the perfect law of liberty.

**2:13** If we have not extended mercy, we cannot expect mercy to be extended to us.

The parable of the unforgiving servant (Matthew 18:21-35) that Jesus taught illustrates what James is pointing us to.

The Passion Translation renders that second part of this verse as: "*So by showing mercy you take dominion over judgment!*"

Jesus taught us "*Blessed are the merciful, for they shall obtain mercy*" (Matthew 5:7)



Under the law of liberty, mercy triumphs over judgement. We stand judged and condemned, but God's mercy has triumphed in our lives. Similarly, as we deal with others, while we could judge them, we extend mercy, letting mercy triumph over judgment.

### **Faith And Works**

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

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

**16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?**

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

**18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.**

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

The next truth that James addresses is faith expressing itself in good works.

**2:14** James poses two questions:

Can someone claim to have faith and not engage in good works?

Can faith that does not engage in good works save someone?

What is the truth James is communicating to us?

**2:15-17** Genuine faith expresses itself through good works – caring for the poor and needy. We could state that faith and works are two sides of the same coin. We cannot have one without the other. To claim to have faith without works is to claim to have a coin that has imprint only on one side. It is an anomaly and will not be considered a genuine coin. It has no value. Not genuine. This is faith that is dead, lifeless, and unproductive.

We know that we are not saved by works, but purely by grace through faith. However, this faith, this saving faith has works, or is expressed through works. Someone claiming to have faith, but not expressing works, is an anomaly, like the one-sided coin. This is not the faith that comes from God. This is not the faith that saves. This kind of faith that has no works, cannot save the person, (not because of the absence of works) because it is not the saving faith that comes from God.



**2:18** James' teaching is not that works save us, but that the faith which saves is also the faith that works or expresses itself through works. And the only way, we can know that some one has the genuine faith of God, the faith that saves is through the works that are expressed by the person. Hence his challenge in 2:18.

**2:19** This is his rebuke to someone who claims to believe in God, without works is that even demons believe in God and tremble – but their kind of believing does not amount to anything.

### **The Importance Of Faith In Action**

**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.**

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

**25 Likewise, was not Rahab the harlot also 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.**

James proceeds to explain to us the importance of faith and works in the life of the believer.

He moves away from discussing charitable works (good works as in providing to the needs of others) specifically and points to works as in actions that express faith. Hence in this passage, the works James is referring to is actions that correspond to faith, or actions that are aligned to what we believe.

He points to Old Testament examples of Abraham and Rahab, both of whom are in his own paternal lineage, his own ancestors through his father Joseph.

Abraham of course is one of the patriarchs of the Jews, whom all the Jewish Christians would know and respect.

Abraham went up to offer up Isaac as a sacrifice. This act of faith -

- justified Abraham – put him in a place of good standing before God



- perfected his faith – brought his faith to being complete so that there is nothing more lacking in it. Also means to be full grown, mature, adult.
- brought him into a place of friendship with God

Abraham's works or actions expressed his faith that God will fulfill His Word. Even if Abraham did offer Isaac up as a sacrifice, God would raise him from the dead, to keep His Word. *"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "in Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."* (Hebrews 11:17-19).

Do my actions express my faith in God, that God is faithful to keep His Word?

**2:25** Rahab comes in the ancestry of the king David, and Joseph (Matthew 1:5,16) who was the husband of Mary from who the Lord Jesus was born, and the biological father of James, the writer of this epistle.

To select Rahab as an example for his argument is strange, when there were so many other Old Testament people of faith, he could have pointed to. However, the Holy Spirit surely has His purpose in moving on James to mention Rahab.

Rahab a gentile woman, a harlot, (Joshua 2:1-24) was so justified before God, that she was brought into the lineage of Jesus Christ. How was this possible? Faith and works! *"By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace"* (Hebrews 11:31). The truth of being justified by faith and works comes through resoundingly clear.

Rahab's actions demonstrated her faith in the God of Israel, through the little she had heard.

Interestingly both Abraham and Rahab are listed in Hebrews 11 in the great faith chapter. And the apostle Paul calls Abraham as the father of faith.

Key points that we can pay attention to are:

- When we act our faith, we are justified and in good standing before God – we are where God wants us to be.
- Faith works together (cooperates with, is a fellow worker) with works. Faith and actions go together.
- Through works, faith is made perfect, complete, lacking nothing, not short of anything, brought to a place where it can produce.



- God befriends those who act their faith, those who live by their faith.
- Faith without works cannot produce.

Faith in God must be put into action, for it to come to a place of completeness where it can be effective in our lives and produce.

What do you have faith in God for? What corresponding action(s) can you take to express your faith and to bring your faith to completeness so that it can produce?

### **SALVATION CALL**

If you ask, does God love me? We can tell you what the Bible says: John 3:16, Romans 5:8

If you ask, how can I have my sins forgiven? We can tell you what the Bible says: Acts 10:43; 1 John 2:2,12

If you ask, what is the way to God? We can tell you what the Bible says: John 14:6

If you ask, how can I become a child of God? We can tell you what the Bible says: John 1:12

If you ask, where can I find salvation? We can tell you what the Bible says: Acts 4:12

If you ask, what must I do to experience salvation? We can tell you what the Bible says: Acts 16:30-31

As an act of your own free choice, we invite you to make this decision to follow Jesus.

### **SUPERNATURAL MINISTRY TIME**

**Minister as the Spirit leads**



LIFE GROUP STUDY GUIDE

**Sunday March 13, 2022**  
**James Chapter 2**

The is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 2 hours. Each Life Group would have up to 12-15 people.

**Preparation**

To prepare for the Life Group meeting, you can listen to the Sermon Key Points (sermon summary in five minutes) or the full-length Sunday sermon. You can also review the Sunday Sermon notes. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#) . Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

**Welcome**

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

**LISTEN to God's Word**

Read the following Scripture reference: *James 2*

**INVESTIGATE God's Word Together**

Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

*1, Partiality. Prejudice. What are some ways these could 'sneak' in to our lives, given our church context? How can we ensure we treat everyone fairly, equally and graciously?*

*2, James poses two questions: Can someone claim to have faith and not engage in good works? Can faith that does not engage in good works save someone? What is the truth James is communicating to us? How do we understand the importance of faith with works, and salvation by grace through faith alone?*





*3, James teaches us that faith without works is dead. Why are works or corresponding actions important to faith?*

If time permits, each one can take a few (3 minutes max) to share one or two key learning and how they see themselves applying it into their specific life situations. Encourage each one to participate and share.

**FELLOWSHIP by sharing your life and spiritual journey**

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

**ENCOURAGE each other by praying and ministering to one another**

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

*1, families to be protected and strengthened*

*2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.*

*3, for the BUILD TO IMPACT project - for God's hand to guide us through the land search and acquisition process, and for finances to be more than enough to get this project done.*

Close by thanking God together.



## USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

**YOUTUBE:** <https://youtube.com/allpeopleschurchbangalore>

**WEBSITE:** <https://apcwo.org/live>

Our other websites and free resources:

**CHURCH:** <https://apcwo.org>

**FREE SERMONS:** <https://apcwo.org/resources/sermons>

**FREE BOOKS:** <https://apcwo.org/books/english>

**DAILY DEVOTIONALS:** <https://apcwo.org/resources/daily-devotional>

**JESUS CHRIST:** <https://examiningjesus.com>

**BIBLE COLLEGE:** <https://apcbiblecollege.org>

**E-LEARNING:** <https://apcbiblecollege.org/elearn>

**WEEKEND SCHOOLS:** <https://apcwo.org/ministries/weekend-schools>

**COUNSELING:** <https://chrysalislife.org>

**MUSIC:** <https://apcmusic.org>

**MINISTERS FELLOWSHIP:** <https://pamfi.org>

**CHURCH APP:** <https://apcwo.org/app>

**CHURCHES:** <https://apcwo.org/ministries/churches>

### SERMON BRIEF

Epistle of James – A book study. James Chapter Two.

This is part-2 in this sermon series, a study of the book of James. James was possibly the first book of the New Testament to be written. Faith without works is dead. But how does faith work itself in everyday life situations? This is a key theme through the book of James as he tackles a range of daily life situations: trials, temptations, true religion, managing temper, taming the tongue, human relationships, desire for pleasures, prayer, being rich, being poor, wisdom, planning, and more. James shares in brief, what faith would look like in these situations. A simple, practical, and insightful book. A study you do not want to miss!

### KEYWORDS

Book of James, Epistle of James. James chapter two, book study of James, the epistle of James, faith in everyday life, faith without partiality, faith without prejudice, faith and works, faith and corresponding actions



## REFERENCES/CITATIONS

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