

/Greetings. /I shall now begin the second lecture on the book of James.

/The title of chapter two is salvation.

/First, do not take a person based on their appearances./ Verses 1-4/ Second, regarding the rich and poor and the faith. /Verses 5-7/ Third, love your neighbors as yourself./ Verse 8-13/ Fourth, possess a complete faith./ Verse 14-26.

/Let's read verse 1./ It is said, *My brothers, as believers in our glorious Lord Jesus Christ.*

/ It is written as "glorious Lord Jesus Christ."/ Jesus is the glorious reflection of God,/ who received the name of all names,/ and is the glorious Christ who triumphed./ And God made people glorious as well./

/Look at John 17:22,/ it is written, *I have given them the glory that you gave me.*/Jesus is glorious./ Therefore, whoever honors the personality of Jesus/ shall honor all things that are related to Him.

/ For instance,/ if we love someone,/ we love his or her pictures or everything that is related to that person./ Here it is written, *as believers in our glorious Lord Jesus Christ.*/ This tells us that we have received faith that is in Jesus Christ./ For we have received such faith, we do not take a person based on their appearances.

/"Take a person based on his appearances" can be explained as/ first, showing discrimination in service or in the methods of punishment./ 1 Cor. 11:19-22./ Second, the motif of love being biased on the externalities./ 2 Cor. 5:16

/Third, being hypocritical to fulfill one's greed/ or flattering with a disguised faith./ Fourth, discriminating the poor or the rich while disciplining or sanctioning.

/In between the verses 2-4,/ there is, *a man comes into your meeting wearing a gold ring and fine clothes.*/ And there is, *a poor man in shabby clothes.* The poor man is being maltreated/ but the man with fine clothes is being guided to a good seat.

/Here, the phrase *man with a gold ring* refers to the man with prestigious social standing./ The *fine clothes* is a symbol of majesty or dignity.

/And the phrase *Sit on the floor by my feet* to a poor refers/ to an ignorance and negligence towards him./ According to the text, such distinctions are regarded as evil.

/As we look at verse 4, it is written, *have you not discriminated among yourselves and become judges with evil thoughts?*/ Our evil thoughts originate from our hearts/ and from these we bear a fruit of evilness.

/In verse 5, it is written,/ *Listen, my dear brothers:*/ God chose those who are poor./ And made them rich in faith./ Also, God made them inherit the kingdom of promise.

/The phrase, *those who are poor* in this context/ means those who are spiritually or materialistically poor./ Matthew 11:25/ Matthew 15:28/ Psalms 16:5/ Philippians 1:23

/In such way, God chose the poor to be rich in faith and inherit the kingdom of promise./ Is it correct to discriminate/ those whom God truly loves?/ The kingdom of God will be/ given to those who love God.

/Those who love God are/ the ones who love the glory of God,/ obey His commandments,/ and love the children of God./ 1 John 3:14

/In verse 6,/ *But you have insulted the poor.*/ While God exalted the poor,/ humans have insulted them.

/When the wrong doings are revealed in front of God,/ lame excuses will not be credited./ God will be the judge but if/ we do not correct ourselves, we will be doomed./ It is crucial for us to correct wrong deeds first.

/And it is also written, *Is it not the rich who are exploiting you?*/ The rich are easy to be arrogant,/ be overly luxurious,/ be prodigal,/ and be idle./ Jeremiah 9:23/ Proverbs 22:7

/In verse 7,/ *Are they not the ones who are slandering the noble name of him to whom you belong?*

/The word "they"/ was referred to concerning the actions of the rich at that time./ The words "noble name" can be defined as an honorable name, but specifically they indicated the Christians.

/In verse 8,/ *If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.*

/Here, it does not say that respecting the rich is worthy of rebuke./ However, neglecting the poor while respecting the rich is something worthy of rebuke and an unfair attitude.

/Why is the law "love your neighbors" the best law of all?/ First,/ for God is the king of kings,/ and for Jesus Christ is the King of all Christians,/ that law is above all laws.

/Second,/ for the law of God is ultimately high and absolute./ Third,/ for the law of God is fair and clear.

/Fourth,/ for the law of God is pure.

/God tells us to love our neighbors./ Who are our neighbors?/ First,/ they are the people whom I can help./ Luke 10:36/ Second,/ they are the people who are always around us./ 1 Timothy 5:8/ An enemy can also be our neighbor.

/But above others, our children or our wife are the ones who must receive the love./ Next is our spiritual neighbors,/ that is, the brothers in faith./ Gal. 6:10/ Then how should we express this love for neighbors?

/First,/ the deepness or amount of love for our neighbors must not be equal or less than the love for ourselves/ because there are certain moments when we must love our neighbors more than ourselves./ 1 John 3:16

/Second,/ we must seek goodness for others/ as we seek the one for ourselves./ 1 Cor. 10:24

/Even if nothing good is in it for us,/ we must sincerely seek other people's good or benefits./ As we hide our weaknesses,/ we must hide other people's weaknesses and/ treat others as we want to be treated./ And as we desire to be forgiven, we must forgive others,/ and as we desire not to be hurt, we must equally desire others not to be hurt.

/In Matthew 7:12,/ it is written *so in everything, do to others what you would have them do to you.*/ Whenever we pray to God, we desire to receive good things./ We do not desire to receive bad things.

/Equally, other people would desire to receive good things from us./ It is written *Which of you, if his son asks for bread, will give him a stone?/ Or if he asks for a fish, will give him a snake?*

/Moreover it is written, *if you then, though you are evil, know how to give good gifts to your children,/ how much more will your Father in heaven give good gifts to those who ask him!*/ Therefore, God urges us to give good things/ within our capacity to do so.

/Regarding the love,/ Jesus told us "love your neighbors as yourself"

/In verse 9,/ *But if you show favoritism, you sin and are convicted by the law as lawbreakers.*/ If our treatments toward the believers differ/ according to their social rank or class or wealth, it is as same as to commit a sin.

/ It is not suitable to decide the will of God according to our own will./ That is a sin.

/In verse 10,/ *For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.*/ This verse refers to the state of/ keeping the half of the law by/ overly caring the rich and/ totally neglecting the poor.

/It is incorrect to follow the law when it is favorable to us/ while rejecting when it is unfavorable to us./ In fact, there is no single person who completely keeps the law./ So this passage is not to discourage us, but to/ enlighten us in regards to hypocrites.

/The laws stated in this context are/ quite general/ since they consist of regulations regarding the righteousness./ A violation of one law is equal to the violation of the entire law./ It is equivalent of an instance where if one part of our body is hurt then the entire body is in pain.

/ And if we violate one law,/ it is equivalent to violating the entire law because it is an insult to the authority of the law maker./ For the law is like a chain, one broken part would cause the entire chain to be broken./ All sins originate from the depravity or corruption.

/One tiny sin would be a violation of the law of love./ If one condition of the terms in the contract is violated, it is the same as violating the whole contract.

/Therefore, with the basis of this passage, we must/ first,/ be careful not to violate the law,/ second,/ keep the law entirely not partially, and/ third,/ not justify one violation of law by one accordance of the law./ Finally,/ we must reconcile with God whenever we disobey the law./ 1 John 2:1

/In verse 11,/ *For he who said, "Do not commit adultery," also said, "Do not murder."* Even if we have not committed adultery, we become the violators of law once we commit murder.

/God who gave a law is also the God who gave two laws./ We must not comment on the contents of the law,/ but live according to the will of the one who gave the law.

/In verse 12,/ *Speak and act as those who are going to be judged by the law that gives freedom,* the "law that gives freedom" is the law of the Gospel./ Gospel is the law of the freedom./ By the cost of Christ's death on the cross,/ we are given freedom.

/Although we have acquired freedom,/ we must keep the Word of God./ Even though we are clothed in grace,/ a sin is a curse and/ an insult against God.

/God now/ freed us from/ the curse,/ judgment of sin,/ curse of the law,/ wrath,/ and the bondage.

/Now it is written, *Speak and act as those who are going to be judged by the law that gives freedom.*

/God will judge us according to our words./ Therefore, we must let go of words that are pointless and evil./ Matthew 12:36-37

/In verse 13,/ *because judgment without mercy will be shown to anyone who has not been merciful.* Mercilessly treating the brothers/ will lead to a judgment without mercy.

/To say it is without mercy means the grace of God is absent./ A man without mercy/ is a person lack of sympathy/ or has a callous/ or a cold heart,/ and he hurts/ and ignores other people./ These characteristics are the manifestations of deeds or states lack of mercy.

/Also, not forgiving others,/ is also a merciless deed./ The grace of God cannot be upon those people./

/While we have been forgiven by the grace of God,/ what would happen if God shows an unforgiving heart because/ we have not forgiven others?

/In Judges 1:7,/ it is written, Adoni-Bezek has received according to his deeds./ So, we must ask God not to dispose us according to our sins.

/The word "mercy" refers to/ the state where a man sympathizes other people's misfortunes/ Matthew 15:32/ and supply other's material insufficiencies./ James 2:16/And forgives the fault and sin of other people.[Matthew 18:22](#)

/In verse 14,/ *What good is it, my brothers, if a man claims to have faith but has no deeds?*/ The phrase "claims to have faith" refers to/ an arrogance which boasts/ and overemphasizes his faith to other people.

/A man is not saved by merely stating that he has faith but/ by possessing the faith actually./ It is dangerous to stubbornly possess a wrong faith/ and to act to have a faith/ when in fact, he cannot justly stand in front of God.

/The principle in acting out the commandments of God is/ first,/ the love of God./ Hebrews 6:10/ Second, the aiding of the Holy Spirit of God./ John 15:2/ Third,/ the purpose in keeping the commandments of God is for the glory of God./ Action cannot exist without faith.

/It is written, *Can such faith save him?*/ This passage can be explained as, can you advance to God with the hope of salvation?.

/In verse 15,/ *Suppose a brother or sister is without clothes and daily food.*/ In verse 16,/ A man in that passage does not do anything about brother's physical needs but merely states, *"Go, I wish you well; keep warm and well fed,"*

/The person *without clothes* in verse 15 means that a person **is** does not have proper clothes./ Also, *without daily food* indicates the state where a man has nothing to fill his stomach not even for a day./ The phrase *does nothing about his physical needs* refers to the refusal to give even though a man is capable of doing so.

/In verse 17,/ *In the same way, faith by itself, if it is not accompanied by action, is dead.*/ The phrase *faith by itself, if it is not accompanied by action* refers to false faith./ False profession of faith is equivalent to be dead.

/As the dead body cannot walk,/ the false faith is useless./ True faith is in unity with Christ,/ and the false faith is separated from Christ.

/In verse 18,/ *But someone will say, "You have faith; I have deeds."/ Show me your faith without deeds, and I will show you my faith by what I do.*

/This may be interpreted as an illustration of a conversation between two men;/ an expected conversation between men with false faith/ and a man with living faith./ It illustrates the distinction of faith between the faith that is expressed by actions and a false faith./ This does not illustrate the problem of faith and action.

/If the works of grace in the truthful believers/ are showed to the ones who have a false faith,/ the hypocritical believers will be enlightened of the true faith./ An action is/ an evidence of the true faith.

/In verse 19,/ *You believe that there is one God. Good! Even the demons believe that--and shudder.*/ The phrase *and shudder* means/ that demons shudder in the

belief that God is the judge./ The belief in a doctrine is not equivalent to having a true faith.

/The true faith is/ being in a unity with Christ,/ and being related to His personalities./ True faith is not in actions but/ in believing whole-heartedly./ But it is written, *You believe that there is one God. Good!*

/It is necessary to compliment the plausible points./ For instance, newly believers are weak in faith,/ so the good things that they do or have are in need of compliments./ However, knowing God without Christ/ is wrong.

/No matter how demons believe God as a the judge and shudder about it,/ it is pointless because it is not by believing Jesus Christ.

/In verse 20,/ it is written, *You foolish man.*/ This also has another meaning of “you empty man”./ It is in comparison with the empty plate,/ a faith without action is dead./ Actions are the outcomes of faith./ If we truly believe, it is natural to act out our faith.

/Let me give an example here./ “A man without movement is dead.”/ “Without movement, it is dead.”/ In the former statement, a word “man” is included/ but in the latter statement, a word “man” is excluded.

/A statement “A man without deeds is dead” means that a person who surely does not act out is dead./ But a statement “Without movement, it is dead” is quite different.

| /A living man/ can be stationary./ It is merely without movement while a man is alive.

/The dead faith is/ first,/ died due to sin,/ second,/ without the influence of the Holy Spirit which gives life,/ third,/ there is no sign or movement of life./ Fourthly,/ it is no help of earning the everlasting life.

/That’s why it is written, *faith by itself, if it is not accompanied by action, is dead.*/ In the book of Romans, justification by faith is emphasized, and/ in the book of James,/ justification of faith by action is emphasized./

/The *dead faith* in here is/ a faith without a work of God./ The reason is,/ which is also stated in the last verse of chapter 2,/ *as the body without the spirit is dead,/ so faith without deeds is dead.*

/If the spirit leaves from a man, he is dead./ Even if we have a faith,/ since it has no love for God,/ no repentance,/ and no love for other Christians,/ it can be regarded as a dead faith.

/As previously stated,/ it is written, *demons believe that--and shudder.*/ This only indicates a faith that believes the God be a mere judge / not the Savior who saves us.

/ In Matthew 7, also, false prophets,/ who prophesy in Lord's name,/ drive out demons,/ and perform many miracles./ Nevertheless, Jesus says "I never knew you."/

/This indicates that even false prophets externally do religious works./ Because it is written, *in your name*./ But those were done for the sake of formality/ not by believing Christ to be the Savior.

/The works of the devil can be done in such way./ So the *deeds* here refers/ to a fruit through the regeneration of a spirit/ that leads to the enlightenment of the Word of God,/ and which bears the fruit of obedience.

/This can only be done when we believe Jesus Christ to be the Savior./ If we do not,/ such faith is an incorrect faith/ and also, a dead faith.

/Therefore,/ even if their brothers are without clothes and daily food,/ they do not have the heart to help them.

/Then such a question may arise./ "Aren't there non-believers who provide a relief, help, and express love?"/ In Romans 14:23,/ it is written, *and everything that does not come from faith is sin*.

/The deeds which are done by non-believers/ seem to be good,/ but in fact, they are not./ This is because,/ those deeds were not done by faith.

/The word "faith" is/ something that is accomplished through the obedience of the Word/ and the love for God./ No matter how much we love others,/ no matter how much we send out reliefs,/ everything that are done for ourselves are incorrect.

/That's why they can be deemed as sin./ Since they were not done for God, but for themselves.

/For instance, the thieves stole about 1,000,000 ~~dollar~~won./ But they divided that share 50:50./ It was equally divided./ But what is wrong with this?/ The fact that they stole from someone.

/Even if it was equally and fairly divided, it is wrong because it was originally stolen./ Just as this instance, the good deeds that are done by the non-believers,/ are sin because they are not from the obedience of the Word/ and not the love for God.

/In verse 21, two people are brought up./ Specifically, the faith of Abraham and the faith of Rahab, the prostitute./ The faith of Abraham is well explained in the book of Romans 4.

/The faith of Abraham,/first,/ believed the promise with humility./ Genesis 17:3/ Second, obey to the promise./ Genesis 12:1/ Genesis 22:1/ We must realize that the faith of a believer is made his or her faith honorable through deeds.

/Our evidences of assurance/ is given through the Holy Spirit,/ and our consciences prove it./ 1 John 5:8/ Romans 8:16/ A faith that is grounded on the justification is/ a faith that denies oneself,/ commits loyalty to Christ,/ and puts hope in Christ.

/We live a justifiable life to the Gospel./ We know the distinctions of grace and acts prudently./ When encounter abysmal situations,/ we do not exert efforts to get out of it/ but simply believe in the guidance of God.

/The evidence that Abraham loved God is/ the fact that he gave Isaac to God./ Isaac is his son./ He is the loving son./ The only son./ The long waited son.

/It is the son which was earned when Sarah could not bear a child/ when he was old./ He is the son of the promise.

/Here, Abraham/ had to fight the affection, reason, and faith./ It was that kind of a son,/ but he immediately obeyed/ and absolutely acted out./ He hid it from his wife, servant, and Isaac and accomplished it.

/And Abraham did not give worldly excuses./ When we have to do difficult tasks,/ we may give excuses or try to evade ourselves from those tasks.

/If God tests us,/ we may have suspicion about the order or receive it with a different meaning./ "Can I offer another lamb instead?"/ And "can I give another child that is similar with Isaac?"/ Those excuses could have been made, but Abraham did not do so.

/In verse 22,/ *You see that his faith and his actions were working together, and his faith was made complete by what he did.*/ This faith is a faith that is worked through love./ So this is the faith of obedience due to the love for God.

/In verse 23,/ *"Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.*

/Why was he called God's friend?/ It's because he was completely reconciled with God./ The expression, *it was credited to him as righteousness* refers to/ the approval from God.

/In verse 24,/ *You see that a person is justified by what he does and not by faith alone.*/ The phrase "*not by faith alone*" means/ justification does not come from/ a simple consent,/ or a pointless assumption,/ or a profession of faith that is without evidence.

/It cannot be done through a formal faith,/ but a faith that truly believes God, and deeds from that faith./ It means that God truly approves us if that deeds are in us.

/A prostitute, Rahab/ was a gentile as well./ She was a woman, and a prostitute./ But In Joshua 2:11, she believed in the promise of God./ People in the Jericho did not believe it but/ prostitute Rahab was committed to lose her life and hid the spies.

/Hiding the spies was a denial of herself./ Through the trials of one's faith,/ denial of oneself is made./ Matthew 16:24/ We must deny ourselves and follow Jesus Christ.

/Such faith is a true faith./ It is a dead faith without such distinctive faith./ We must have a faith that has life and work in it.

/ I finish the second lecture on the book of James.



/God bless you.