

# Entitlement Faith or Working Faith

11/23/14

## Faith in Jesus works mercy

**James 2:1** My brethren, do not hold your **faith** in our glorious Lord Jesus Christ with *an attitude of* personal favoritism.

<sup>2</sup> For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

<sup>3</sup> and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

<sup>4</sup> have you not made distinctions among yourselves, and become judges with evil motives?

<sup>5</sup> Listen, my beloved brethren: did not God choose the poor of this world *to be* rich in **faith** and heirs of the kingdom which He promised to those who love Him?

<sup>6</sup> But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

<sup>7</sup> Do they not blaspheme the fair name by which you have been called?

<sup>8</sup> If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

<sup>9</sup> But if you show partiality, you are committing sin *and* are convicted by the law as transgressors.

<sup>10</sup> For whoever keeps the whole law and yet stumbles in one *point*, he has become guilty of all.

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

<sup>12</sup> So speak and so act, as those who are to be judged by *the* law of liberty.

<sup>13</sup> For judgment *will be* merciless to one who has shown no **mercy**; **mercy** triumphs over judgment.

## Faith that saves works mercy

<sup>14</sup> What use is it, my brethren, if a man says he has **faith**, but he has no **works**? Can that **faith** save him?

<sup>15</sup> If a brother or sister is without clothing and in need of daily food,

<sup>16</sup> and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

<sup>17</sup> Even so **faith**, if it has no **works**, is dead, *being* by itself.

<sup>18</sup> But someone may *well* say, "You have **faith**, and I have **works**; show me your **faith** without the **works**, and I will show you my **faith** by my **works**."

<sup>19</sup> You **believe** that God is one. You do well; the demons also **believe**, and shudder.

<sup>20</sup> But are you willing to recognize, you foolish fellow, that **faith** without **works** is useless?

<sup>21</sup> Was not Abraham our father justified by **works**, when he offered up Isaac his son on the altar?

<sup>22</sup> You see that **faith** was working with his **works**, and as a result of the **works**, **faith** was perfected;

<sup>23</sup> and the Scripture was fulfilled which says, "And Abraham **believed** God, and it was reckoned to him as righteousness," and he was called the friend of God.

<sup>24</sup> You see that a man is justified by **works**, and not by **faith** alone.

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

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

The Big Idea:

## **Faith works** a life of **mercy**

**Romans 3:21** But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

<sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

<sup>23</sup> for all have sinned and fall short of the glory of God,

<sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus;

<sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

<sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

<sup>28</sup> For we maintain that a man is justified by faith apart from works of the Law.

<sup>29</sup> Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,

<sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

<sup>31</sup> Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

**Romans 4:1** What then shall we say that Abraham, our forefather according to the flesh, has found?

<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? "And Abraham believed God, and it was reckoned to him as righteousness."

<sup>4</sup> Now to the one who works, his wage is not reckoned as a favor, but as what is due.

<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

<sup>6</sup> just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

<sup>7</sup> "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered.

<sup>8</sup> "Blessed is the man whose sin the Lord will not take into account."

<sup>9</sup> Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness."

<sup>10</sup> How then was it reckoned? 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 uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

<sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

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

<sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified;

<sup>15</sup> for the Law brings about wrath, but where there is no law, neither is there violation.

<sup>16</sup> For this reason *it is* by faith, that *it might be* in accordance with grace, in order that the promise may be certain to all the descendants, 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, "A father of many nations have I made you") in the sight of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.

<sup>18</sup> In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be."

<sup>19</sup> And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

<sup>20</sup> yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,

<sup>21</sup> and being fully assured that what He had promised, He was able also to perform.

<sup>22</sup> Therefore also it was reckoned to him as righteousness.

<sup>23</sup> Now not for his sake only was it written, that it was reckoned to him,

<sup>24</sup> but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead,

<sup>25</sup> *He* who was delivered up because of our transgressions, and was raised because of our justification.

**Romans 5:1** Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,

<sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.