

August 9, 2020  
 The Bridge Bible Fellowship  
 Pastor Paul S. Brown  
 James 2:14-26

“Is Your Faith Dead or Alive? – Part 4”

- A. Dead Faith (14-20)
- B. Living Faith (21-26)

RCC: Faith + works = justification  
 Protestants: Faith = justification + works

- Eph. 2:8-10; Tit. 2:11-14; Rom. 8:28-30; Rom. 6; Jer. 31:31-34; Ezek. 36:25-27; Mt. 7:13-27; Mt. 13; Gospel of John; 1 John; Heb. 11

Justification	Sanctification
<i>Imputes</i> Christ’s righteousness (Rom. 4:11b)	<i>Imparts</i> Christ’s righteousness (Rom. 6:1-7; 8:11-14)
External: changes our <i>standing</i> (Rom. 5:1-2)	Internal: changes our <i>state</i> (Rom. 6:19)
One-time <i>event</i>	<i>Process</i>
Frees from <i>guilt</i> of sin	Frees from <i>pollution</i> of sin
Surrender the <i>principle</i> of sin & self-rule	Relinquish the <i>practice</i> of specific sins

1. Abraham (21-24) – cf. Gen. 12; 15; 17; 22; Mt. 11:19
2. Rahab (25-26) – cf. Joshua 2; 6; Heb. 11:31

So what?

## Discussion & Application:

1. What do Protestants mean when they say “Faith = justification + works”? How is this different from what Roman Catholicism teaches? Why is this important? (See Gal. 1:6-9; 3; 5:2-4)
2. Read the account of Rahab in Joshua 2 (see also Joshua 6:22-25). Note the words “heard” in 2:10, 11, and how Rahab responded to what she heard. What parallels do you see here with James 1:18-22?
3. How many years prior to Joshua 2 did the events described in Joshua 2:10-11 happen? How did the people of Canaan respond when they heard about what God had done at the Red Sea? Compare this with the report of the spies in Numbers 13:25-33. What lessons do you learn about walking by faith and not by sight from this?
4. Does the Bible ever condone Rahab’s lies in Joshua 2? How can she be a model of saving faith if she lied? (see Rev. 22:15)
5. From Joshua 2, how do we know Rahab had a living faith in the God of Israel? How is her faith different from that of the people and the demons that James is challenging in James 2? What did she risk by helping the messengers (spies)? What is the significance of the scarlet cord hanging in her window? How long was it in her window before she was rescued? How does this relate to James’ description of an on-going lifestyle of acts of obedience that proves you have been justified?
6. How is Rahab described in Heb. 11:31? What distinguished her from those who perished?
7. What incredible privilege was hers according to Matthew 1:5?
8. Why do you think James selected Rahab as the other illustration of living faith to go along with Abraham? What contrasts do you see in their lives? What similarities do you see in their lives? How does what Rahab did for the spies connect with James 2:1-13?
9. How do you know your faith is a living faith? What on-going evidence is there that your faith is working with your works?
10. Who do you know that professes to have saving faith, but their works don’t support that claim? Discuss some ways you could engage in a conversation about that. What questions might you ask to get them to think about their true spiritual condition?
11. If you haven’t already done so, **memorize James 2:14-26** and quote it in the morning, at noon, and at night every day this week. Don’t forget to review the first chapter too. Ask the LORD to transform you from the inside out so that your life is a testimony of the reality of a living faith.

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Rom. 6

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1. Abraham (21-24)

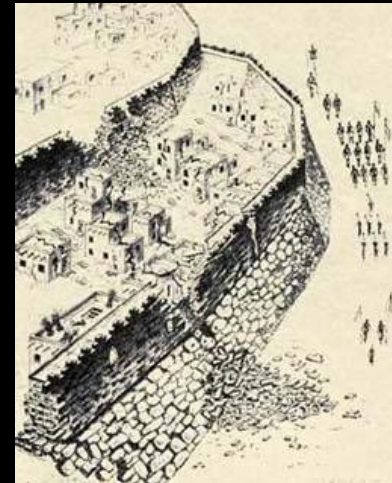
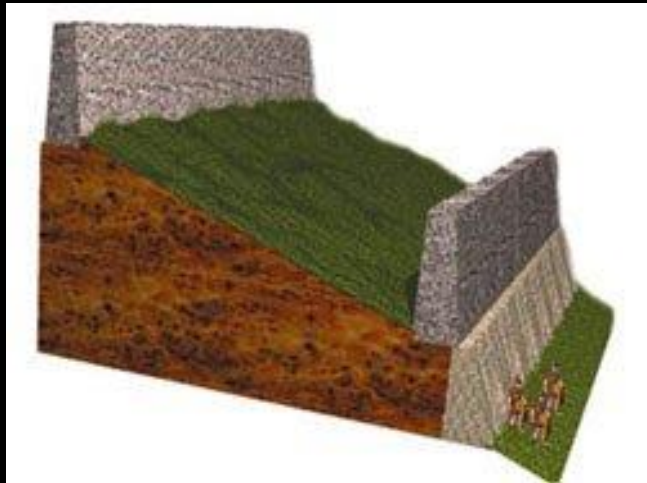
1. Abraham (21-24)
2. Rahab (25-26)

<sup>25</sup> 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?

Joshua 2:1 (NASB95) – Then Joshua the son of Nun **sent two men as spies** secretly from Shittim, saying, “Go, view the land, especially **Jericho.**”

Deut. 1:20-33; 9:1-3

Jericho:  
Double-walled city



Joshua 2:1 (NASB95) – ... So they went and came into the house of a harlot whose name was **Rahab**, and lodged there.



<sup>2</sup> It was told the king of Jericho, saying, "Behold, men from the sons of Israel have come here tonight to search out the land." <sup>3</sup> And the king of Jericho sent *word* to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the land."

<sup>4</sup> But the woman had taken the two men and hidden them, and she said, "Yes, the men came to me, but I did not know where they were from. <sup>5</sup> "It came about when *it was time* to shut the gate at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them."

<sup>6</sup> But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof. <sup>7</sup> So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

<sup>8</sup> Now before they lay down, she came up to them on the roof, <sup>9</sup> and said to the men, “I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you.

<sup>10</sup> “For **we have heard** how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.

<sup>11</sup> “When we heard *it*, our hearts melted and no courage remained in any man any longer because of you; for the Lord your God, He is God in heaven above and on earth beneath.

<sup>12</sup> “Now therefore, please swear to me by the Lord, since I have dealt **kindly** with you, that you also will deal **kindly** with my father’s household, and give me a pledge of truth, <sup>13</sup> and spare my father and my mother and my brothers and my sisters, with all who belong to them, and **deliver our lives from death.**”

<sup>14</sup> So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you."



<sup>15</sup> Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall. <sup>16</sup> She said to them, "Go to the hill country, so that the pursuers will not happen upon you, and hide yourselves there for three days until the pursuers return. Then afterward you may go on your way."

<sup>17</sup> The men said to her, “We *shall be* free from this oath to you which you have made us swear, <sup>18</sup> unless, when we come into the land, you tie this cord of scarlet thread in the window through which you let us down, and gather to yourself into the house your father and your mother and your brothers and all your father’s household.”

<sup>19</sup> “It shall come about that anyone who goes out of the doors of your house into the street, his blood *shall be* on his own head, and we *shall be* free; but anyone who is with you in the house, his blood *shall be* on our head if a hand is *laid* on him.

<sup>20</sup> “But if you tell this business of ours, then we shall be free from the oath which you have made us swear.”

<sup>21</sup> She said, “According to your words, so be it.” So she sent them away, and they departed; and she tied the scarlet cord in the window.

<sup>22</sup> They departed and came to the hill country, and remained there for three days until the pursuers returned. Now the pursuers had sought *them* all along the road, but had not found *them*.

<sup>23</sup> Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them.

<sup>24</sup> They said to Joshua, "Surely the Lord has given all the land into our hands; moreover, all the inhabitants of the land have melted away before us."



Joshua 6:22-25

Hebrews 11:31

Matt. 1:1-5

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

**Faith** is the **MEANS** of justification.

**Works** are the **MEASUREMENT** of justification.

So what?