

Whosoever Will 10-11-26

Good morning. Today we're going to be looking at James, the latter part of chapter two. Today we're going to talk about a faith that works. James has so many themes in here as we go along that we've tried to break this down. That each week we're looking at one one particular theme or one group of ideas to make it a little bit easier to digest as we go along. James has already talked to us about the fact that true faith and favoritism cannot coexist. And now he's going to kind of go one step further about true faith and talk about true faith cannot be fruitless. A true believer is going to want to work. A true believer is going to want to have fruit to produce from this new Christian life that they have. That if we believe this, then how do we shape our lives? How does it change us? How does it change the way we deal with people?

The gospel and our faith are invaluable to us. They are the cornerstones of our life. We say we believe these things, but do we live like we actually believe them? It is so easy to take the gospel, to take the good things that God does for us, for granted because they come to us in so many different ways. And as Christians, we understand them, we know them, we believe them, and. Fortunately, or unfortunately, we live in the Bible Belt. Sometimes, when you're dealing with people in this area, you have to convince people that they aren't saved in order for them to be saved. They have gone to church all of their lives. They were born into a Christian home. Mama took them to nursery the week after they were born, and they've been going to the First Baptist Church ever since.

So they've never made a profession of faith. They act like they're saved. They associate with people that are saved. So sometimes you have to really convince people that they aren't saved in order to get them saved. There's an old adage that goes around that says, "Just because you were born in a car in a garage, it doesn't make you a car." And the same thing is true about being born into a Christian family. It doesn't make you a Christian. You have to make that decision for yourselves. A lot of churches. Are being described as group karaoke. The words come up, and everybody sings along. One mafia boss told a priest in New York State that he was a true believer because he always prayed before he killed somebody. So, are we living by faith, or are we living by sight? Are we living by what we believe, or are we living by things that are just a habit to us, like going to church and tithing and studying?

Our Sunday school lesson: Are working on our plans for our life, or are working on God's plans for our lives? And so that's what John James is going to talk about here, in chapter fourteen, chapter two, verse fourteen. He says, "What use is it, my brothers and sisters, if someone says he has faith but he has no works? Can that faith save him?" James is still referring to his readers here as brothers and sisters. Remember, they are not only fellow Christians. But for the most part, they are also former Jews, just like him. But they've all been adopted into God's family. The first thing he talks about here is faith. Faith is the key element of our Christian lives. But did you ever really stop to think about what the word means? What What is faith? We talk about it all the

time that we have it, but what is it? The dictionary description of it is this: a belief in one God, capital G, the teachings of Jesus Christ.

And the Holy Bible, it centers on trust in Jesus as the Son of God who died for human sin and rose from the dead to bring eternal life. So, if somebody asks if you have faith, or you ask somebody, do they have faith? This is basically the description of it: belief in God as a single God, the teachings of Jesus Christ, believing the Bible to be true, and that it was the death of Jesus on the cross that paid the price for our sin. And it brings us eternal life. And remember too, everybody's going to live forever. It's just a matter of where is that forever going to be? Is it going to be at home with the Father, or is it going to be in the lake of fire with Satan and his demons? Many years ago, East Tallissey Baptist Church had a sign out in front that said, "What is your seating preference for eternity? Smoking or non?" So we are saved by faith, and if we are saved by faith, we should be walking by that same faith.

And we should try to please God by how we act out that faith, how we use that faith, how we demonstrate that faith to other people. Words alone are not faith. We talked about last week of being doers, not just hearers, of the words. But even works alone are not faith either. You can do things, but is your heart in it? Are you doing it out of routine? Are you doing it out of you feel like you ought to? You're doing it out of guilt. There's no heart of compassion to it, and those kind of works, the Bible teaches, are going to be burned up in the fires of judgment. There was no heart to it. There was no compassion with it. There was it was just being done. He uses the word works here, and the word that James has chosen has nothing to do with.

Earning salvation, he is speaking about acts of obedience, things that you do for God out of love, out of faithfulness, out of wanting to be grateful to Him for all that He has done for us. One writer says that it gives evidence of a living relationship with God. It is so easy as Christians when someone asks you about what is God doing in your life, and we become, I guess you could say, historical. We go back 25 years and say, "Well, I remember when God did this, when God did that." But that's not relevant now. We need a living relationship. We need God to be doing something in our lives today. We need for us to be doing something for Him today. So, when you're looking at your faith and at your obedience and at your acts of love, make sure that they're current and not historical. Actually, do something and not just talk about doing something.

James poses the question: Can that faith save? And the way that he phrases the question, he implies he's looking for a negative answer. What he is saying here is that if you have faith, but there is no fruit of that faith, there's no deeds, there's no actions to back it up, then it might be time to stop and check the validity of your salvation. Are you really saved? Are you one of those people that's living on the past? Are you living on a church membership? Are you living on the fact that you've always gone to the First Baptist Church of wherever you live? But you're not acting out your faith. Check and see: Do you really have that faith? If you have genuine faith, there should be evidence of it. It's just like if you have physical life, there should be evidence of it. There

should be life. There should be breath. There should be activity. And the same thing is true about genuine faith.

He goes on in verse 15 and says, "If a brother or a sister is without clothing, in need of daily food, and one of you says to them, 'Go in peace, be warmed, be filled,' and yet you do not give them what is necessary for their body, what use is that?" So he gives them an example here to make his point a little bit more clear. Words alone are not faith. You can say, "Well, I'm sorry you're cold and you're hungry. I hope you find a warm place to sleep tonight. Maybe somebody else will give you something to eat, but please get off of my porch and go beg somewhere else." That is not genuine faith. Genuine faith would recognize a need and do anything within their power to fulfill that need. And a lot of times, it's not necessarily that we are going to do something for somebody.

As much as it is, we know somebody who could do it. It may not be a talent that we have. Nobody's going to call me to come and build them a ramp, but I know who to call if somebody needs a ramp. So a lot of times, it is the ability to use your contacts, to use your knowledge, to use the people that you know to help somebody with a need that you yourself are not able to fulfill. But at the same time, you are doing something. You are making that effort to help that person. Along the way, you didn't just turn your back and walk away. You found someone who could help them. Verse 17. In the same way, faith also, if it has no works, is dead, being by itself. Bottom line: Only God knows for sure if a person is saved or not. You can look like, act like a Christian and not be. People have been debating this faith versus works since the first century. That.

If you give no evidence of faith, then possibly there is no faith. If you talk about it a lot but you don't do anything, is there really some faith there? It's kind of like the old adage: "If it looks like a duck, it quacks like a duck, it probably is a duck." So a Christian should look, act, and sound like a Christian. If faith looks dead and has no fruit, then probably that faith is dead, or it may never even have existed at all. He uses the expression here. Being by itself, it's a picture of faith that has no evidence. You claim to have faith, but there's no demonstration of that faith. You just talk about it, but you never do it. And James says here that is dead faith. If you remember in the Gospels, Jesus, in some of his agricultural examples, talked about pruning and cutting. He would prune.

The good branches to make them more strong. He would cut off the dead, worthless branches and cast them into the fire. They were keeping the good branches from producing more. And so, sometimes in our lives, we have to do some pruning, and sometimes we have to do some cutting. Get rid of those things that are worthless in our lives, so that the things that are good can flourish. Verse 18. But some men may well say, "You have faith." And I have works. Show me your faith without works, and I will show you my faith by my works. So James is attempting to describe one of those person who lives a divided life. That they live it in two parts. They consider faith and works as two totally separate things. They think you can have one without the other. We talked about the double-minded man a week or so ago.

We have talked in the past about people that live with one foot in heaven and one foot on earth. They have divided loyalties, and so here this person is talking about having faith, but they're not showing anything about it. So James says here, "Show me," and the way that he phrases it is, it's both a question and an answer all in one. Essentially, if you cannot show me some works of faith, then you have no faith to show. To me, James argues that faith and works are absolutely inseparable. One complements the other. Our works are evidence of our faith. They are not a separate entity. You can do good works all day, but then again, if you have no salvation to back them up, they are worthless because you're not going to heaven. You're not working towards a reward from God at the end. You're simply working.

Out of obligation, you're working out of guilt, out of ought to, instead of working out of a heart of love because Jesus has saved you. In this verse 18, you'll notice the quotation marks. Some translations only use the first six words in quotation marks. The New American Standard, which is what this text is, is kind of the preferred. It makes the entire sentence a quotation. If you have faith, I have works. Show me, and he keeps on, on and on. So it's actually considered to be all a single statement. It's not a piece with a description after it. Verse nineteen, he says, "You believe that God is one, and you do well. The demons also believe and shudder." So James here is quoting from the Shema. It's a Hebrew word.

That means hear or listen. It is the very foundation of James's former Jewish life, and something that he's these former Jewish readers that he's writing to would understand. It comes from Deuteronomy six four, and it says, "Hear, O Israel: The Lord our God, the Lord is one. There is only one God. He has three manifestations: Father, Son, Holy Spirit." But he is one. They are always in union. They are always in agreement. There is no division. God is one, and he talks about the demons here. Demons have existed since Satan was cast out of heaven. They are Satan's angels, if you want to use that word. God has his angels that are his messengers to do his bidding. Satan has his demons, and they are his messengers to do his bidding. Because remember, unlike God, Satan is neither omnipotent.

Nor omnipresent, he does not know all things, and he cannot certainly be in all places at one time, like God can. So he has to have his demons, his messengers, to carry out his will. But James is arguing here that even the demons have good theology. They recognize God as the supreme authority of the universe. That they only exist because God allows them to exist. They recognize that God, the Father, the Son, and the Spirit are a single, indivisible unit. The Bible says they shudder. They shudder at the day when they will stand before Him at the great white throne judgment. They will be condemned to the lake of fire because they believed that He existed, but they did not trust Him for their salvation. But it is only an emotion, and it is not saving faith. And of course, truthfully, the demons cannot be saved. But nevertheless.

The demons cannot become more Christ-like. A demon cannot become an angel. That is simply not possible. Verse twenty. But are you willing to acknowledge, you foolish person, that faith without works is useless? Now he calls these people that are saying they have faith but giving no evidence. He's

calling them foolish. It is a word that means empty. It means vain. It basically means to believe in something that is untrue, and it also could possibly even imply that you know that what you believe is untrue. You know the facts about God, like the demons do, but you refuse to let those facts govern your life and your choices. You know what you should do. You know what the Bible says is the right thing to do.

But you don't apply it to your life. A faith that does nothing cannot save, is what James is saying here. It has nothing to do with working your way to salvation. What he's saying is that a faith that does nothing shows no evidence of faith. It shows no sign of salvation. That if you are not willing to use salvation as God intended for you to. It's time to check to see if you ever had that salvation. If it does nothing to benefit others, it's really nothing more than an emotion. It is nothing more than a feeling. Your heart hasn't been touched. Your heart has not been changed. Verse 21. He goes back to the Old Testament as he frequently does with his readers. It is something that was had been a part of their lives for so many years.

They knew the scriptures well, and so examples from the Old Testament would be bringing relevance to this new faith that they have in Jesus Christ, and how it relates to the Old Testament. He says in verse 21, "Was our father Abraham not justified by works when he offered up his son Isaac on the altar?" And you see that faith was working with his works, and as a result of the works, faith was perfected. And the scripture was fulfilled, which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God. So the end of verse twenty-three there clearly states that Abraham was saved. He was the friend. He was the follower of God. That his belief and his actions were credited to him.

By God, they were counted for righteousness. Righteousness is oftentimes a word that is used synonymously with salvation. So Abraham was saved. Abraham was a friend of God because he believed God. The example here, of course, is from Genesis fifteen six. Abraham believed God, and God credited to him for righteousness. Righteousness means A right relationship with God it means salvation, but it also means acting like you have been saved. Remember this too: this story about Abraham, his righteousness, and being called the friend of God. Abraham declared was declared righteous long before the Jewish law or the rite of circumcision was given.

God declared Abraham righteous very early in their walk together, long before the Mosaic Law came along, long before the rite of circumcision was given. When the nation of Israel was created, God saw something in Abraham all the way back in Ur of Chaldees when he was in a family of pagans. He saw that spark of faith in Abraham that he knew would make him the obvious choice to be the leader of this new nation. That he was about to be, that he was about to create. So long before the law was given, long before circumcision was given, Abraham was a believer. And then he goes on and talks about how Abraham's faith was acted out in Genesis chapter 26, where Isaac is offered up on Mount Moriah, and it was just proof that he trusted God's promise in Genesis 26 verse three.

God said this to Abraham, to you, and He's speaking about Isaac here. He says, "To you, Isaac, and to your offspring, I will give these lands." What God was saying here is, Isaac will live to see this inheritance that I am promising you. So long before Isaac inherited this promise, God told Abraham to go to Mount Moriah and to offer Isaac up as A sacrifice, and if you remember the story, one of my favorite verses in the Bible. They get to the foot of the mountain. Of course, Abraham traveled with a large entourage. He was a tremendously wealthy man, and he says to those that are with him, "The lad and I will go up to the mountain, and we will come back." He already knew that whatever was necessary, Isaac would be brought back to life. Isaac would be spared. He did not know how God was going to do it. He simply knew God had made this promise.

About Isaac's inheritance, and Isaac was going to live to get that inheritance. So this is a tremendous verse about Abraham, about Abraham's faith, about how long ago he was converted, and then how that faith acted out on Mount Moriah with his willingness to offer up Isaac, knowing that possibly he would die, but also knowing God was in control and God would make all things work out in the end. Verse twenty-four. You see that a person is justified by works and not by faith alone. So he says you're justified by faith by works, but not by faith alone. But then in Romans three thirty eight, Paul wrote, "For we hold that one is justified by faith apart from works of the law." James says justified by works. Paul says justified by faith. Are they contradicting each other? Is this one of those famous errors in the Bible?

Certainly not. Paul is using justified here to mean a right relationship, to mean salvation. That we are saved, we are justified by our faith. We cannot do it with works. We cannot work our way to heaven. We cannot earn salvation. We cannot buy it. So Paul is arguing that justification means salvation. James is arguing. That once we are justified, then we need to demonstrate that justification. We need to put feats to our prayers. We need to put actions to our words. We need to show our salvation by the works that we do. In Genesis 15:6, Abraham was declared righteous by his faith. In Genesis 22:12, Abraham demonstrated that faith by his obedience there on Mount Moriah. So certainly.

Paul and James are not arguing for two different things here, and they're certainly not arguing for salvation by working your way to it or earning it. Remember this too: that when Paul was writing his letters, he was confronting the Judaizers. These were a group of Jewish zealots that followed Paul wherever he went in an attempt to confuse these new converts. Because remember. Paul was the apostle to the Gentiles, but he always went first in each community that he went to. If there was a synagogue, he always went to the Jews first and offered them salvation, and then he went to the Gentiles. So the Jews that were converted under the ministry of Paul were left pretty much on their own. Sometimes they had a fairly good leader or preacher or teacher in their communities.

To guide them, but a lot of times they did not. So Paul would move on to another community, and the Judaizers would come in behind him, trying to teach the people that this is wonderful that you've been saved. It's wonderful

that you've got this new life in God, but remember, you need to still be keeping the law. The law was given to you long before this new faith was. So he is confronting those that are claiming to be saved and giving no evidence of it. And Paul was writing more about the Judaizers who were trying to confuse these new believers. Verse 25. Another example from the Old Testament. In the same way, Rahab, the prostitute, was Rahab the prostitute not justified by works. Also, when she received the messengers and sent them out by another way. Of course, this story goes back to the days of Joshua and their conquering of the land.

One more example that these Jewish Christians would have learned very early on in their Jewish life, and it is a picture of contrast. He is contrasting Abraham, who was the very epitome of godliness and righteousness, and he's comparing Abraham to Rahab, a pagan Gentile woman prostitute. All of the things that the Jews absolutely hated were embodied in this woman that James is praising here. Such a contrast of praising Abraham and also praising this pagan prostitute, but they both had one thing in common: they believed in the God of the universe. They both had the same saving faith, and they both put their faith to works. In Joshua chapter two, the Bible says this, and this is Rahab speaking. When we heard these reports, our hearts melted.

And no courage remained in any one any longer because of you, for the Lord your God, He is God in heaven above and on earth below. So this is Rahab's profession of faith to the spies that have come that she has protected by bringing into her own home. And what she is saying to them is, when we heard the reports of the other places that Joshua. And the children of Israel have been, and how God utterly destroyed these people before them, gave them these monstrous victories. She said, "Our hearts melted within us; we lost all courage because we knew you were coming here next. We knew what you had done to these other people, and we knew you would do the same to us." And she said, "I realize there is no God above your God. He is not only a God who lives in heaven."

But he controls what happens here on earth. So a tremendous expression of faith coming out of the heart of Rahab here. In Hebrews 11, the writer of Hebrews also praised Rahab for this faith. He says, "By faith the prostitute Rahab did not perish along with those who were disobedient after she had welcomed the spies in peace." You well know the story of Joshua and. Coming into Jericho and Rahab, hiding the spies. Those who were disobedient were the rest of the people that lived in Jericho. And as you know, the people of Jericho thought them so foolish, marching around town, blowing trumpets. And then on the seventh day, of course, the walls collapsed. And there is apparently historical, archaeological evidence that there was one section of wall in Jericho that did not fall.

And it would be most likely where Rahab lived that she and her family were spared when the rest of Jericho perished. Abraham demonstrated his faith by his obedience, even when it could have cost him the life of his only son, the son of the promise, Isaac. Rahab demonstrated her faith by her obedience when it could have cost her the life, her life, and the life of her family. But notice this. Rahab was saved when she heard the stories about how God had

dealt with these other people. When she heard that God was coming to her town, she did not wait until they got there for this moment of revelation, for this faith. By the time the spies arrived in Jericho, she already believed in God. She took them in. That even before she met God's people, she was a believer. And if you read back to what she's.

Said in Joshua 2:11, when we heard these reports, and think about what Paul wrote in Romans 10:17, faith comes by hearing, and hearing by the word. Rahab heard the word, she believed the word, and she was saved. And because of her obedience, her entire family was spared when Jericho was destroyed. Verse 26. Just as the body without the spirit is dead. So also faith without works is dead. One final example from James: a body without breath is dead. A faith without works is like a breathless body. It is useless. It can do nothing. Paul wrote to Titus about this very same thing. He says they profess to know God, but by their deeds they deny Him, being detestable.

And disobedient and worthless for any good deed, professing to know God, showing no evidence of it, and therefore they are basically denying God. He says they. So who are the they here that he was writing to Titus about? It is the hearers that aren't doers. It is the hearers who do nothing about what they have heard. They show no evidence of faith, and they are disobedient and they are worthless. To God, and later in Titus 2:14, he also wrote about God who gave Himself for us to redeem us from every lawless deed and to purify for Himself a people for His own possession, eager for good deeds. Doctor Warren Wiersbe says this about these verses: This does not mean that a true Christian never sins or fails to obey God.

But it does mean that a true Christian does not make sinning the habit of his life. A true Christian bears fruit for God's glory and walks so as to please God. You know, we talk about maturity. We talk about perfection in Christian life, which we will never reach. But it is that ongoing tense that we talk about so long. We are constantly being perfected. We are constantly growing as Christians, and What Doctor Weir'sby says here is that we don't make it a habit to sin. We are grieved when we sin. We confess it to God when we do it. That is the the purpose. One of the purposes of the Holy Spirit is to grieve us when we sin, to make us aware of how we have transgressed God's perfect law. Our lives can be summed up by three S's. We have salvation. We have sanctification. And we have service.

Salvation is the work that God does for us. We cannot earn it. We cannot buy it. It is a free grace gift from God. Sanctification is the work that God does in us. It literally means set apart for service. He saves us, and then He sets us apart to serve Him. Whether it is in worship, whether it is in good deeds, whether it is in money that we might give, there are so many different ways that we can be set apart. For service, and the last word is service. It is the work that God does through us. He equips us to do certain things. We've talked many times in the past about spiritual gifts. When we get into the Advent lessons, we will be talking more about gifts. And the the gifts are those things that God gives us to enable us to serve Him, to work out this salvation that He has so freely given us.

Salvation is not the end of life for a believer. It's only the beginning. It is just baby steps when we are saved. It is a lifetime of growing. It is a lifetime of maturing. It is a lifetime of learning about God and learning how better to serve and to worship Him. Did you realize that it was actually 40 years between God counting Abraham as justified, righteous, calling him a friend of God? It was 40 years between that act. And the day that he was asked to offer up Isaac on Mount Moriah. So there was 40 years of growth in there, 40 years of maturing with God, maturing in His work with God, being the friend of God, between the two acts. So certainly, salvation is only the beginning for all of us as Christians. Some of us it's been a short walk, for many of us it's been a walk of a lifetime. But nevertheless, it doesn't matter how long the walk has been. It is the important thing is how the walk began and how the walk will end.

And the eternity that we will spend with God. So the question today is, who are you serving today? Who is depending on you today? Who is that person that only you can do something for them? Only you can do something to help them. So James has given us a lot to think about, and still having to wear your steel-toed shoes in order to keep him from stepping on them quite so badly. Well, that brings us to our America 250. We've been doing. We're looking at people who were named James, and these are for the most part obscure people that you have never heard of, that have left a lasting impact on the American way of life. Today, his name was James Pollock. He was a freshman in Congress, and he developed a lifelong friendship with another fellow freshman congressman that year, Abraham Lincoln. He became the director of the U.S. Mint from 1861 to 1866.

In 1863, he wrote a letter to the Secretary of the Treasury, and he says this: "We claim to be a Christian nation. Why should we not vindicate our character by honoring the God of nations? Our national coinage should do this. Its legends and its devices should declare our trust in God, in Him who is King of Kings and Lord of Lords." Pollock suggested the motto. In God is our trust to be put on all the American coins. The quote actually comes from the fourth stanza of the Star-Spangled Banner. In 1864, the first coin was minted bearing the motto "In God We Trust," and now, 162 years later, our coins still have that motto on them. In Proverbs 3:5, God inspired Solomon to write this: "Trust in the Lord with all your heart."

And lean not on your own understanding. In God we trust. Trivia here: Do you see anything in here that you didn't know? Were you aware that there is a fourth stanza to the Star-Spangled Banner? We never sing it. We always only sing the first stanza, but there actually is a fourth stanza, and it says this: "O thus be it ever, where freemen shall stand." Between their loved homes and war's desolation, blessed with victory and peace, may the heaven-rescued land praise the power that hath made and preserved us a nation. Then conquer we must, for our cause is just, and this be our motto: In God is our trust, and the star-spangled banner in triumph doth wave o'er the land of the free and the home.

Of the brave. So, if nothing else today, you have learned that there is a fourth stanza to the Star-Spangled Banner. In your handouts today, you've got one

that talks about the double-minded man. We've talked about him in chapters one and two, and so this gives you just a little breakdown of how the double-minded man was described, as James wrote, this person with One foot in heaven and one foot on earth, and can't make up his mind which way to go. Well, as we go our way this week, let's pray. Father, thank you for your word and for your instruction to us. Lord, thank you that you are with us eternally, helping us to grow to mature as Christians. Lord, help us to not be like this double-minded man that cannot make up his mind what to do. That we would be focused on you, on knowing your will for our lives. Just bless us now with productive lives this week. In your name we pray. Amen.

JAMES CHAPTER TWO

VERSES 14 – 26

A FAITH THAT WORKS

Too many people have historic faith

They believe the stories in the Bible are true

But they do not have saving faith in the completed work of
Jesus Christ

We should not judge or condemn others

But accept them just as they are

And see them as persons for whom Christ died

Rahab is one of only three Gentiles listed in the genealogy of
Christ

All three were women, who had no standing in the 1st century

Tamar – who tricked her father-in-law, Judah,

Into getting her pregnant to preserve the family line

Ruth, the Moabite, who loved and served her mother-in-law

Naomi

Was redeemed by a near kinsman and became the great
grandmother of King David

His name was James Pollack. As a freshman in Congress he
developed a life long

friendship with another new Congressman – Abraham Lincoln.

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character by honoring the God of Nations...Our national coinage should do this. Its legends and devices should declare our trust in God—in Him who is "King of Kings and Lord of Lords." He suggested the motto "In God is our trust" from the fourth stanza of the Star Spangled Banner. In 1864 the first coin was minted bearing the motto "In God We Trust" and 162 years later that motto is still on all of our coins. In Proverbs 3:5 Solomon wrote "Trust in the Lord with all your heart and lean not on your own understanding."

Images of the Double-Minded Man in James 1&2

"Such a person is double-minded and unstable in all they do." — James 1:8 (NIV)

Scripture	Imagery	Meaning
1:6	The Wave of the Sea	The doubter who asks God for wisdom but doesn't trust Him is like the wave of the sea. Blown and tossed by the wind.
1:10-11	The Fading Flower	Boasting in riches or status is as fragile and short-lived as a wildflower scorched by the sun.
1:23-24	The Man and the Mirror	Hearing the word without doing it is like glancing in a mirror and immediately forgetting what you saw.
1:26	The Unbridled Tongue	Real faith and a reckless tongue are incompatible.
2:14-17	The Body Without Breath	Faith with no works is compared to a corpse.