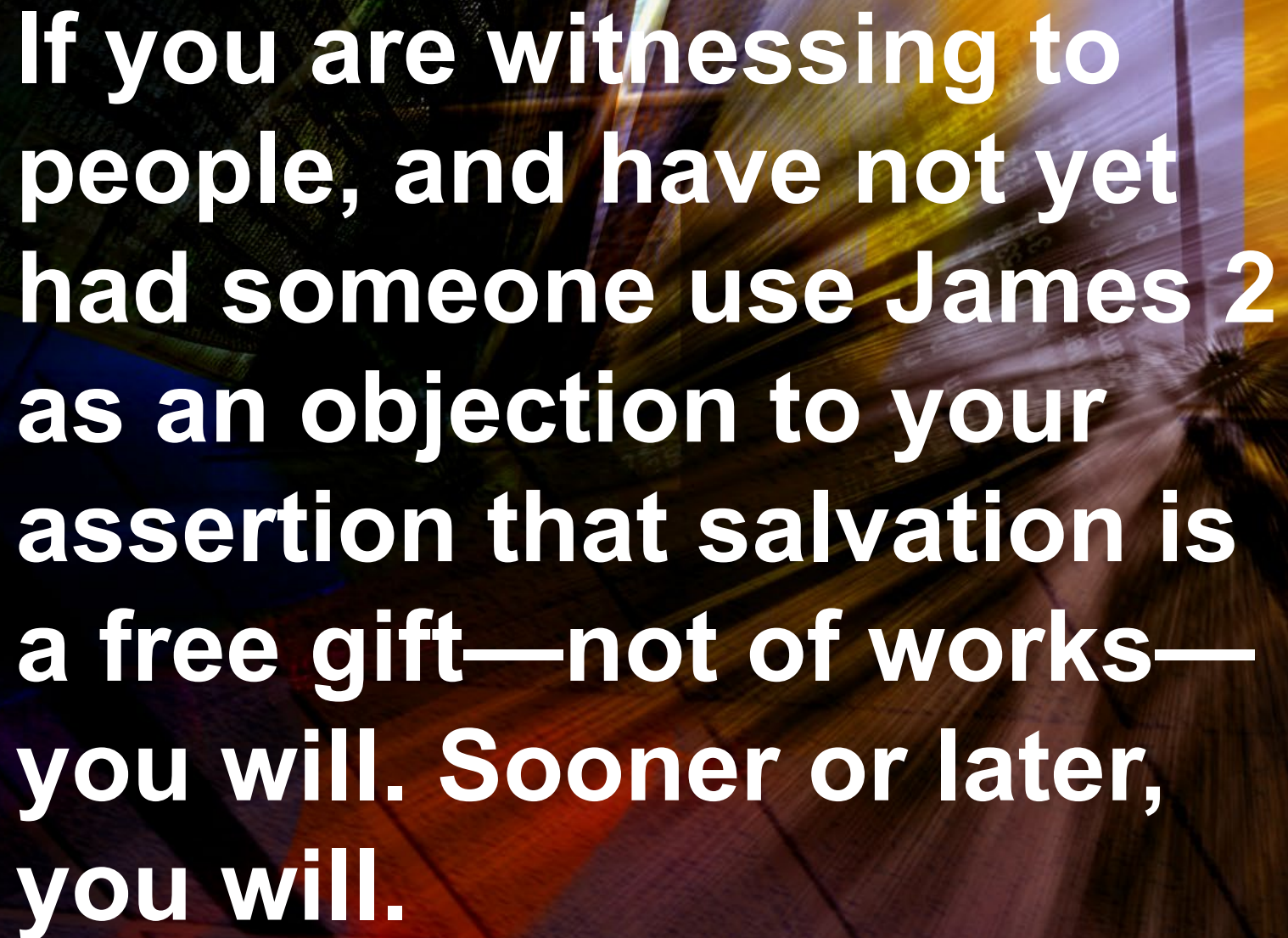


The background is a complex, abstract composition. It features a dark, textured surface with a grid-like pattern, overlaid with bright, diagonal streaks of light in yellow, orange, and green. The overall effect is one of dynamic energy and depth.

Thoughts on Justification in James 2:14-26

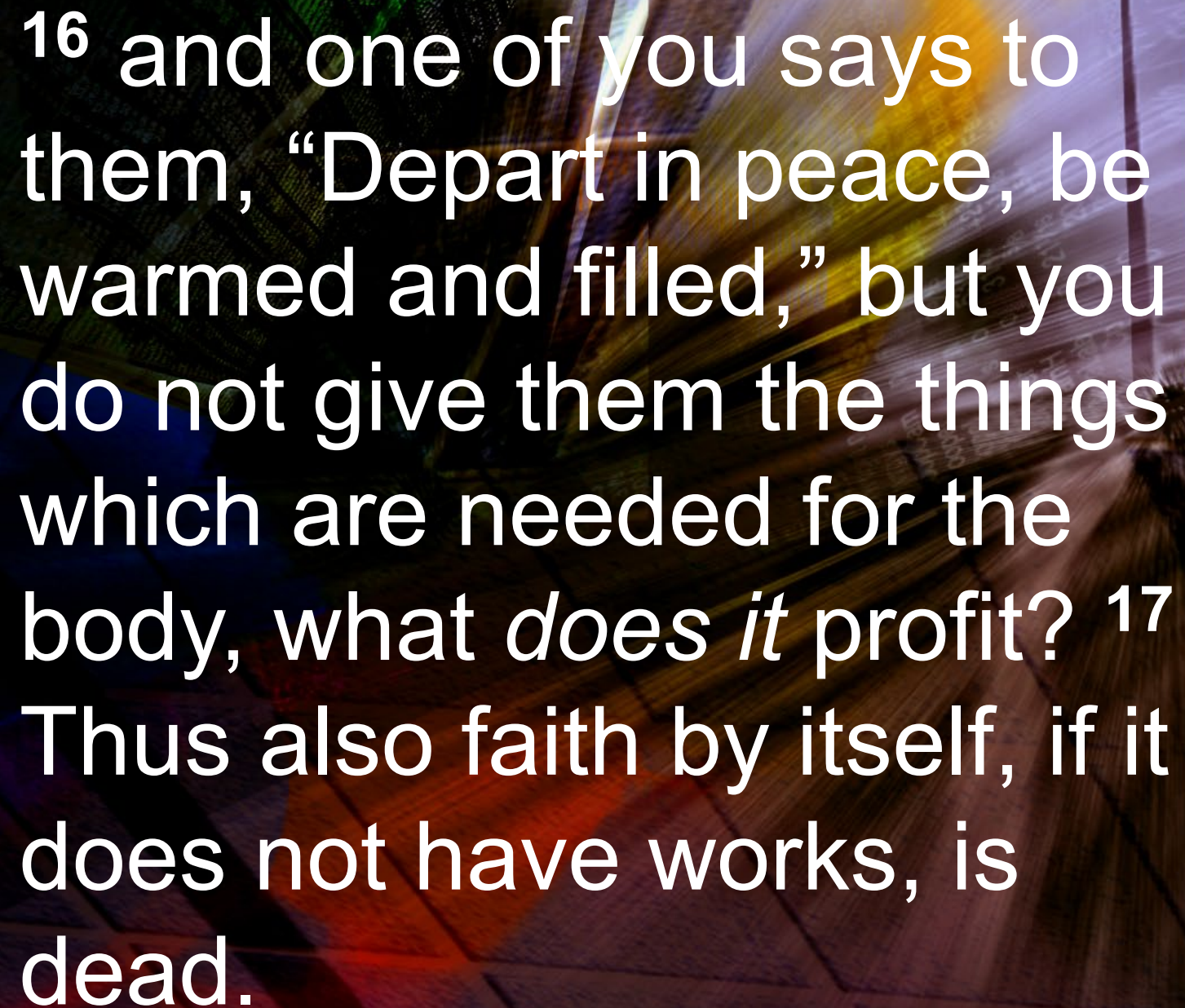
Travis Echols



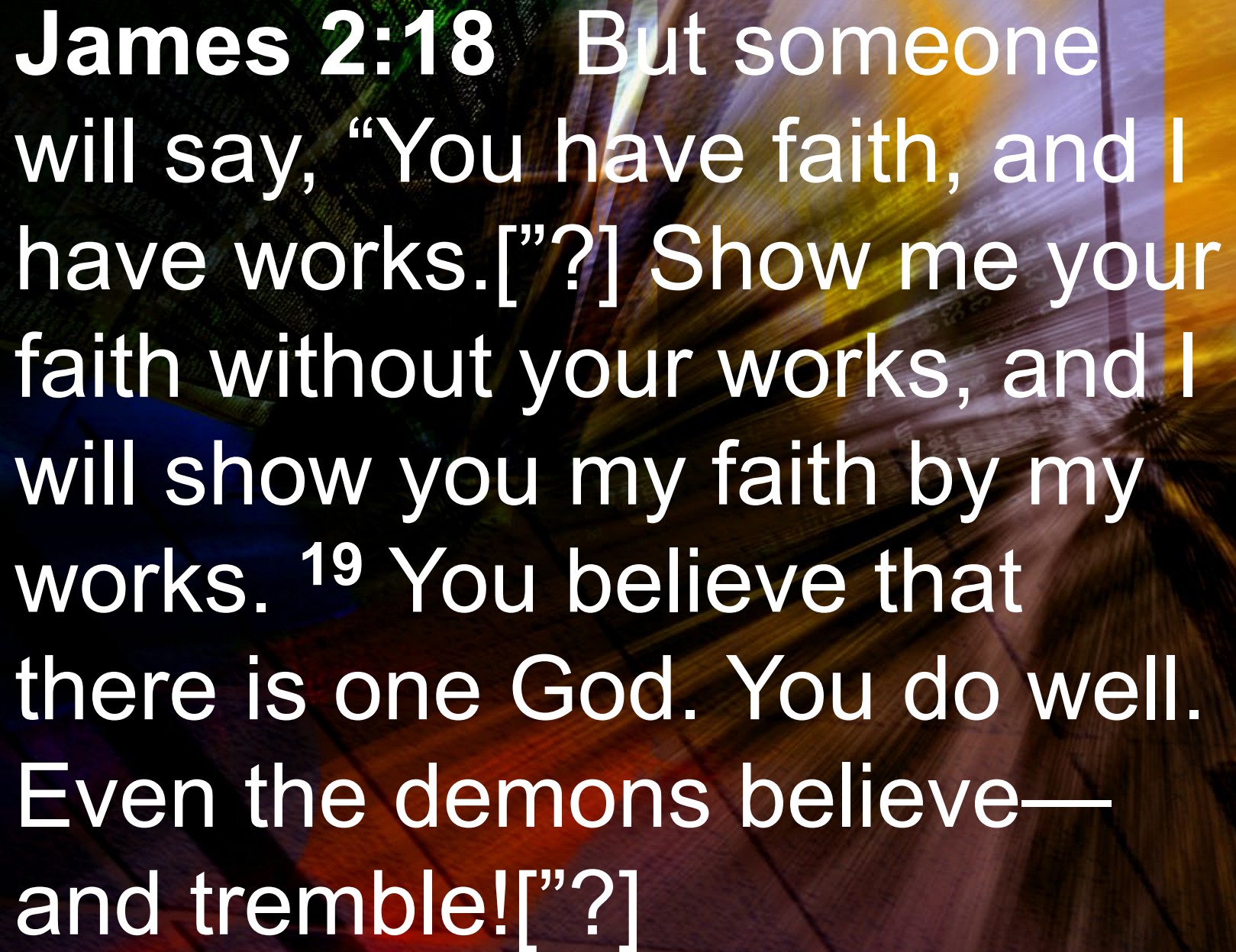
If you are witnessing to people, and have not yet had someone use James 2 as an objection to your assertion that salvation is a free gift—not of works—you will. Sooner or later, you will.

James 2:14

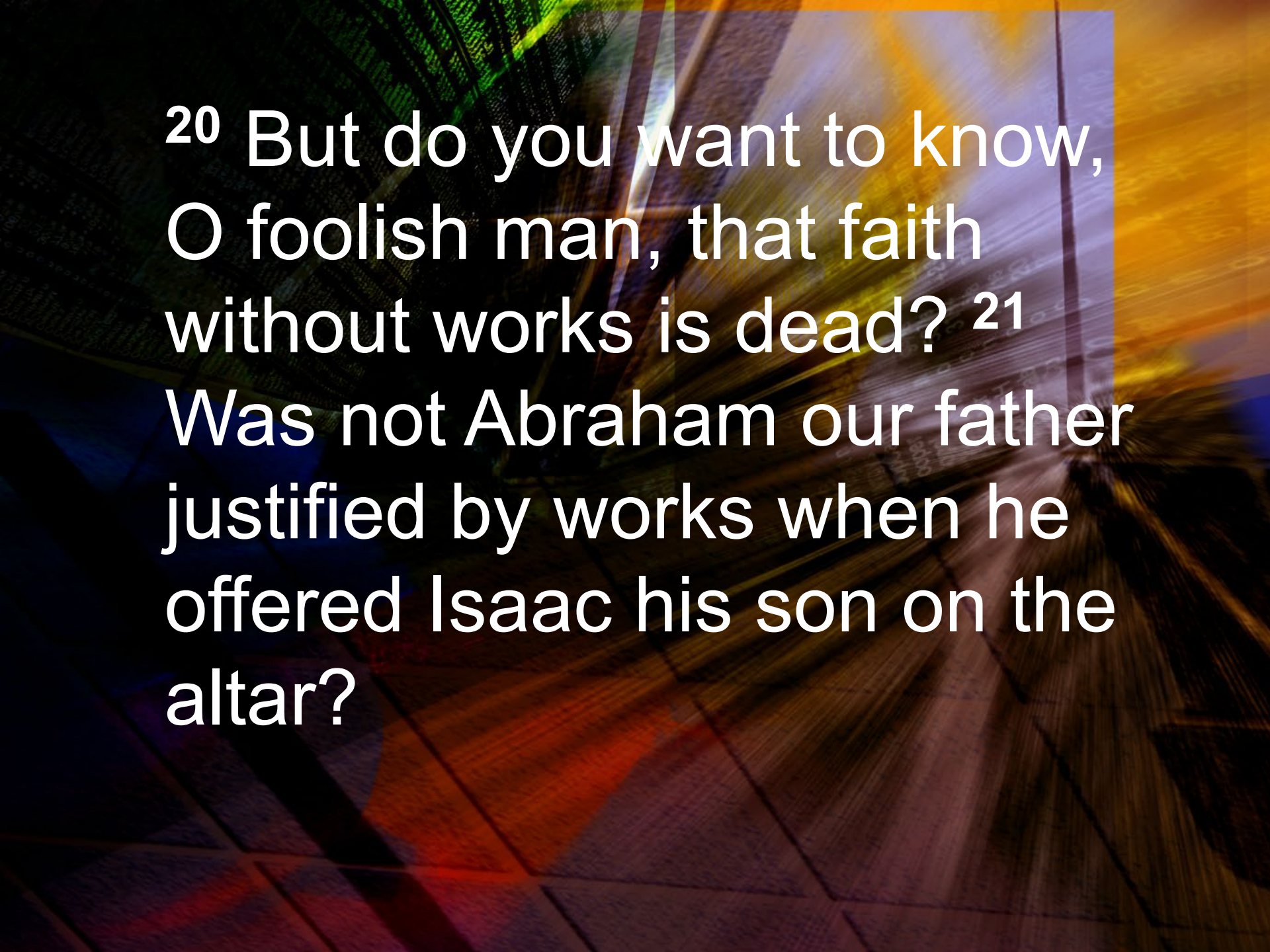
What *does it* profit, my brethren, if someone says he has faith but does not have works? Can [that?] faith save him? ¹⁵ If a brother or sister is naked and destitute of daily food,



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.

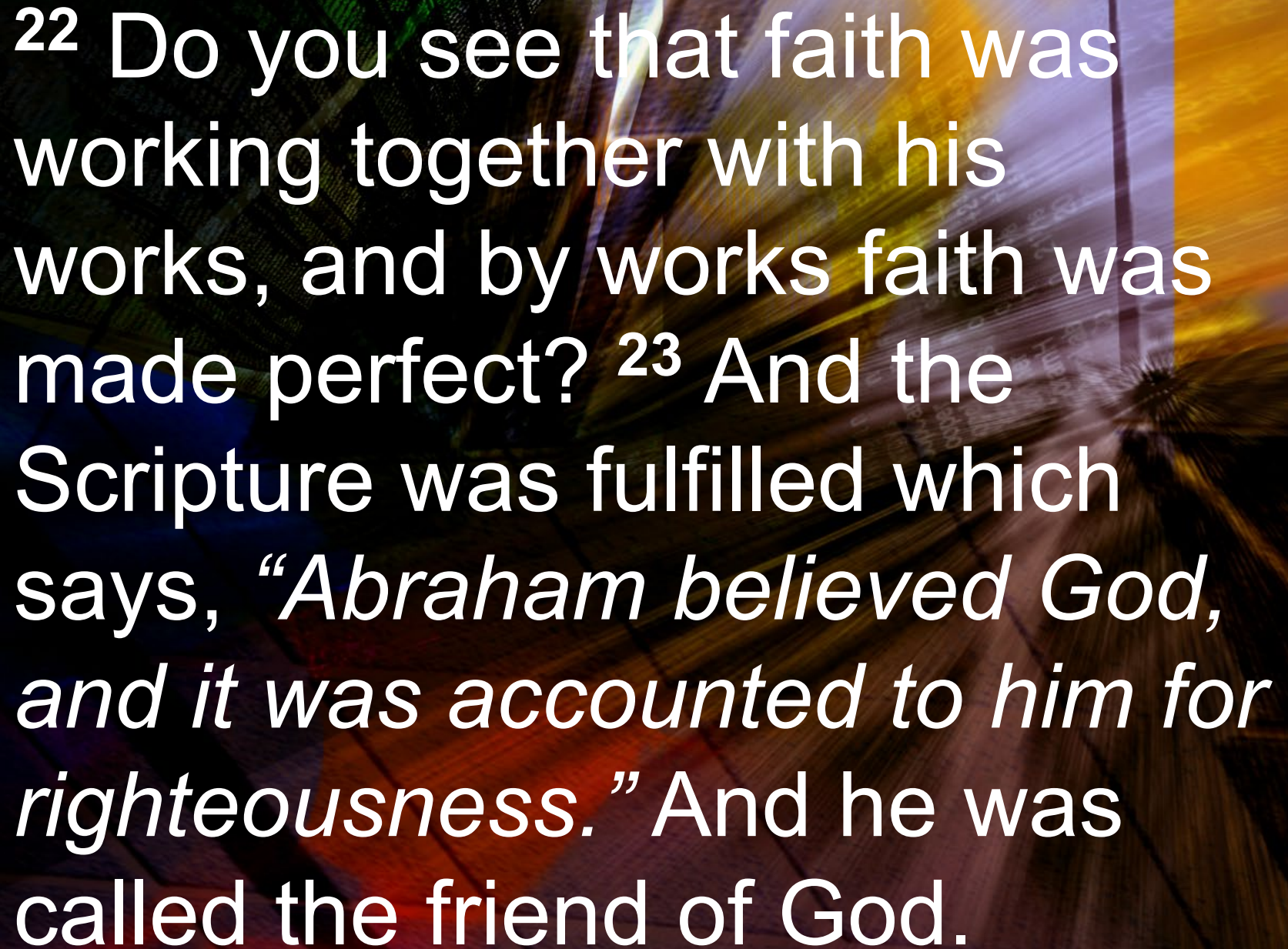


James 2:18 But someone will say, “You have faith, and I have works.[”?] Show me your faith without your works, and I will show you my faith by my works. ¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble![”?]

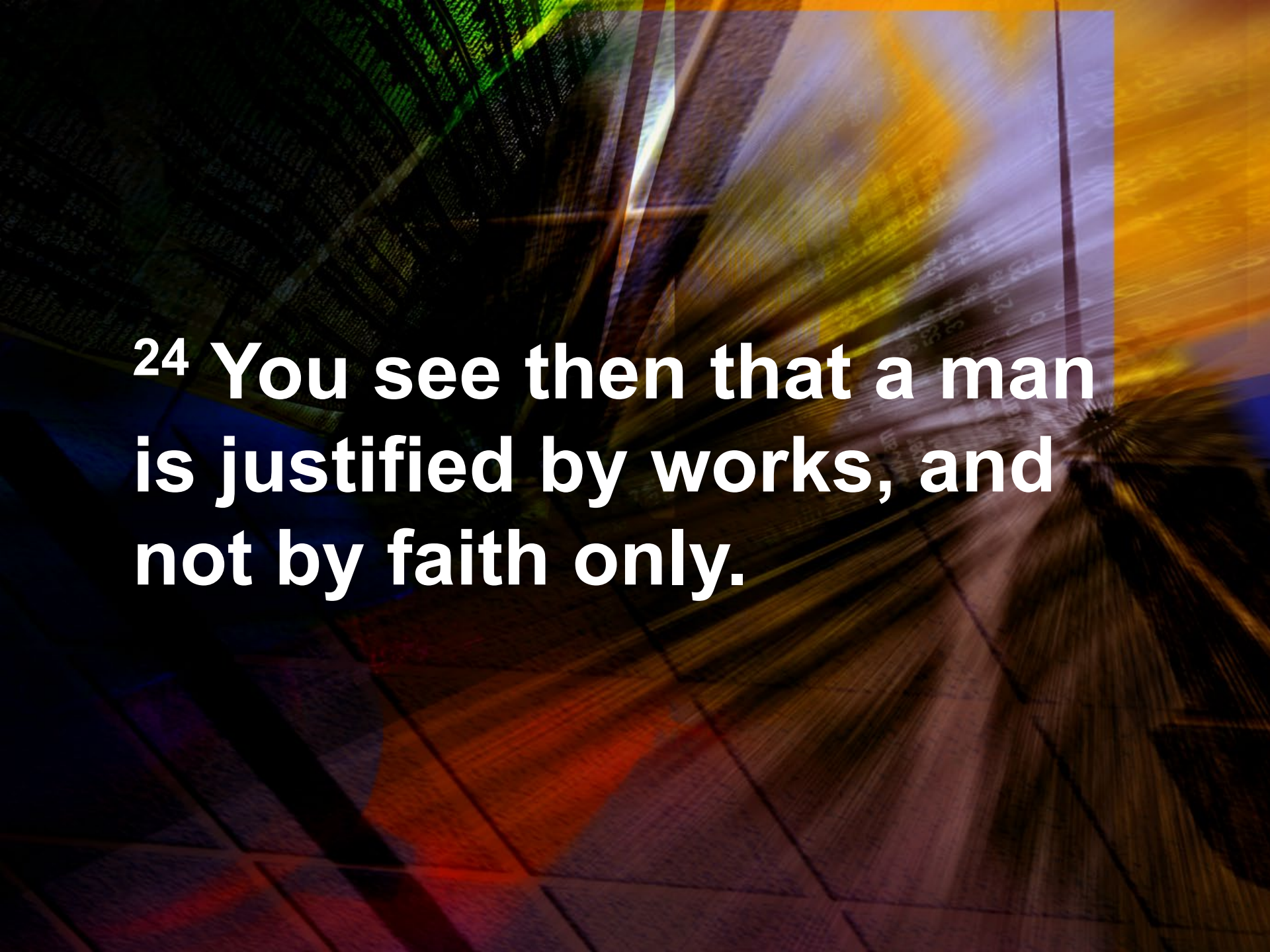


20 But do you want to know,
O foolish man, that faith
without works is dead? 21

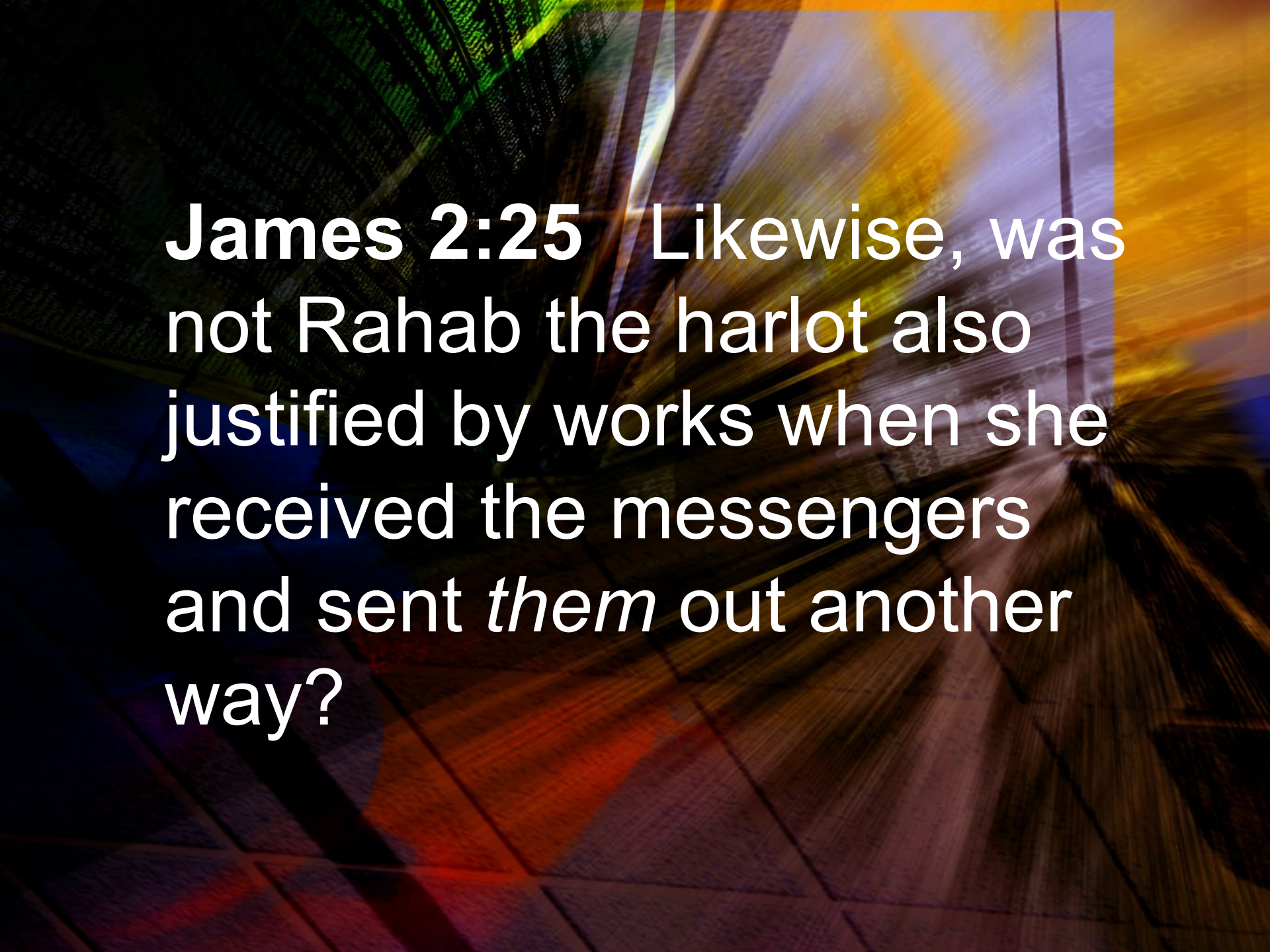
Was not Abraham our father
justified by works when he
offered Isaac his son on the
altar?

The background of the slide is an abstract composition of vibrant, multi-colored light streaks in shades of green, yellow, orange, and blue. These streaks radiate from various points, creating a sense of dynamic energy and movement. A prominent starburst or lens flare effect is visible on the right side of the image, adding to the visual complexity. The overall aesthetic is modern and spiritual, complementing the religious text.

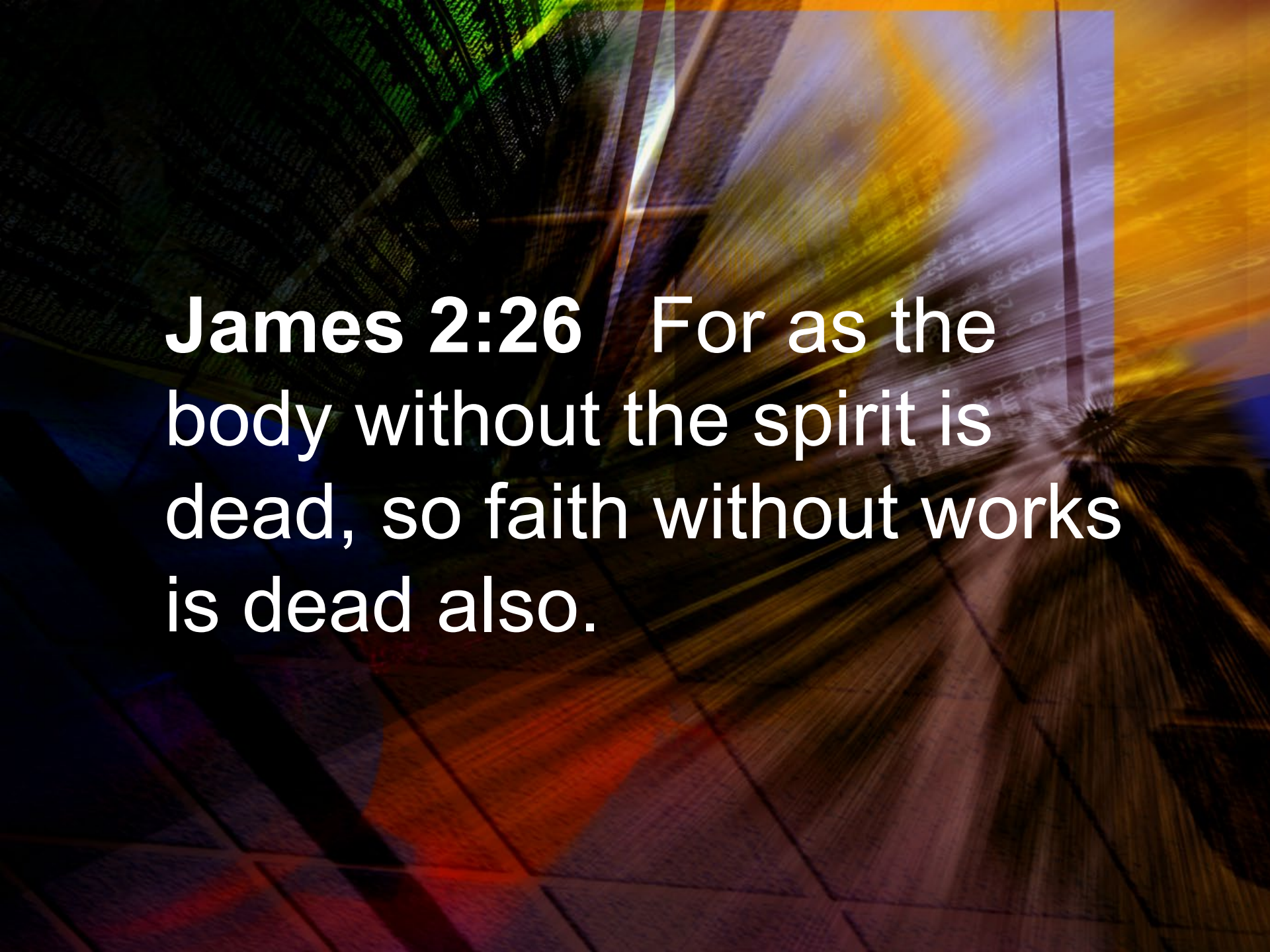
22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, *“Abraham believed God, and it was accounted to him for righteousness.”* And he was called the friend of God.

The background is a complex, abstract composition of various elements. It features a dark, textured area in the upper left corner, possibly representing a building's interior or a dense forest. Overlaid on this are numerous bright, blurred lines in shades of green, yellow, and orange, suggesting motion or light trails. A prominent, bright yellow and orange light source is visible in the upper right, creating a strong glow. The lower portion of the image is dominated by a series of dark, diagonal lines and shapes that resemble a stylized, abstract landscape or a series of overlapping planes. The overall effect is one of dynamic energy and visual complexity.

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



James 2:25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way?

The background is an abstract composition of various elements. It features a dark, textured area in the top left corner, possibly representing a close-up of a woven fabric or a similar material. Overlaid on this and the rest of the image are numerous thin, bright lines in shades of green, yellow, orange, and red, which appear to be light trails or reflections. These lines radiate from different points, creating a sense of movement and depth. The overall color palette is dominated by dark tones, with the bright, colorful lines providing a stark contrast. The text is centered in the middle of the image, written in a clean, white, sans-serif font.

James 2:26 For as the
body without the spirit is
dead, so faith without works
is dead also.

Four Common Interpretations of James 2:14-26

View #1: Eternal life is received by faith plus works. Faith and works are both necessary to obtain eternal life.

Four Common Interpretations of James 2:14-26

View #2: Eternal life is lost by lack of works. Salvation is by faith only, but if works do not follow, this dead faith leads to a loss of eternal life.

Four Common Interpretations of James 2:14-26

View #3: Genuine faith required for eternal life will necessarily produce works. Lack of works indicates a faith that was never real. Thus, the person lacking works never had eternal life. (False faith of a *professing Christian* versus the real faith of a *true Christian*.) <http://sovjoy.com/docs/James%202.14-26%20Exegesis.pdf>

Four Common Interpretations of James 2:14-26

View #4: A Christian's faith is not profitable without works. It is dead. Thus, Christians are to perfect (mature) their faith by good works, and thus avoid temporal judgment. (Dead, immature faith of a Christian versus a living, mature faith of a Christian)

<https://bible.org/article/how-energize-our-faith-reconsidering-meaning-james-214-26>

Clarifying View #4

If “saved” in James 2:14 applies to *believers (not unbelievers)*, as it does in 1:21, 5:15, and 5:21, then James is not referring to the *initial* faith of a sinner for eternal life (which according to Paul is not accompanied by works); Rather, James is referring to the faith of *a believer* which should be accompanied by works.

James 2:14

To be translated “Faith” or “that faith”?

14	Τί	τὸ	ὄφελος,	ἀδελφοί	μου,	ἐὰν
	What	-	profit	brethren	my	though
	g5101	g3588	g3786	g0080	g3450	g1437
	πίστιν	λέγει	τις	ἔχειν,	ἔργα	δὲ
	faith	say	a man	he hath	works	and not
	g4102	g3004	g5100	g2192	g2041	g1161 g3361
	ἔχη;	Μὴ	δύναται	ἡ	πίστις	σῶσαι
	have	can	(can)	-	faith	save
	g2192	g3361	g1410	g3588	g4102	g4982
	αὐτόν;					
	him					
	g0846					

Should ἡ be translated? And if so, to “that” as in some translations?

The article appears with faith (he., *pistis*). Daniel Wallace argues against Zane Hodges (*Gospel Under Siege*, 23) that the article is anaphoric rather than simply used with an abstract noun. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996), 219. Hodges has in his defense the uses of the article with faith (*pistis*) in the following context (2:17, 18, 20, 22, 26). Wallace still insists that the article in 2:14 is anaphoric and speaks of two kinds of faith. But even if the article were anaphoric, this use of the anaphoric article merely points back to an antecedent use of the word “faith.” (Cf. Nigel Turner, *Syntax*, in *A Grammar of New Testament Greek*, ed. James Hope Moulton [Edinburgh: T & T Clark, LTD, 1963], 3:173.) The anaphoric article would be adequately translated like the RSV, “Can *his* faith save him?” (italics added). This rendering avoids reading into the verse any theological ideas about the nature of the faith under discussion. Cf. also A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 755.

Clarifying View #4

While it is true that righteous works are a natural (*not necessary*) by-product of genuine faith, that is not James' point. James is saying that righteous works necessarily accompany a living, profitable, mature faith.

The Supposed Contradiction

James

Paul



Half-brother of Jesus

**Converted after the
resurrection of Christ**

**Leader of the Jerusalem
church**

**Martyrd in the 60s per
church history**



Formerly Saul of Tarsus

**Converted after the
resurrection of Christ**

**Missionary and writer of
13-14 NT letters**

**Martyrd in the 60s per
church history**

The Supposed Contradiction

James 2:24 You see then that a man is justified by works, and not by faith only.

Romans 4:4-5 Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness

The Supposed Contradiction

James Paul



James 2:24 ὁρᾶτε
τοῖνυν ὅτι ἐξ
ἔργων δικαιοῦται
ἄνθρωπος, καὶ
οὐκ ἐκ πίστεως
μόνον.

Romans 4:5 τῷ δὲ μὴ
ἐργαζομένῳ
πιστεύοντι δὲ ἐπὶ τὸν
δικαιοῦντα τὸν ἄσεβῃ,
λογίζεται ἡ πίστις
αὐτοῦ εἰς δικαιοσύνην.



James (James 2)

24 τοίνυν ὅτι ἐξ ἔργων

then
g5106

how that
g3754

by
g1537

works
g2041

δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ

is justified
g1344

a man
g0444

and
g2532

not
g3756

by
g1537

πίστεως μόνον.

faith
g4102

only
g3440

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



Paul (Romans 4)

5 Τῷ δὲ μὴ ἐργαζομένῳ,

- But not to him that worketh
g3588 g1161 g3361 g2038

πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα

believeth but on - him that justifieth
g4100 g1161 g1909 g3588 g1344

τὸν ἀσεβῆ, λογίζεται ἡ πίστις

- the ungodly is counted - faith
g3588 g0765 g3049 g3588 g4102

αὐτοῦ εἰς δικαιοσύνην.

his for righteousness
g0846 g1519 g1343

*But to him that worketh not, but believeth on
him that justifieth the ungodly, his faith is counted
for righteousness.*

Not by Works



Paul

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. (Eph 2:8-9)

Not by Works



Paul

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5)

Not by Works



Paul

And if by grace,
then it is no longer
of works; otherwise
grace is no longer
grace. But if it is of
works, it is no longer
grace; otherwise
work is no longer
work. (Rom 11:6)

The Supposed Contradiction

Paul



James




The Supposed Contradiction

If both Paul and James are speaking of works in the same way and justification in the same way, a contradiction is inescapable.

The Inerrancy of the Bible

- ***God cannot err***
- ***The Bible is God's Word***
- ***Therefore, the Bible cannot err***

The Order of Disciplines



Hermeneutics:

How do we understand what is communicated?

Linguistics:

How do we communicate what we know?

Epistemology:

How do we know that which is?

Metaphysics:

What is that which is?

Reality:

That which is.



Study to Rightly Divide

2 Timothy 2:15

Study to shew thyself approved
unto God, a workman that
needeth not to be ashamed,
rightly dividing the word of truth.

Study to Rightly Divide

The text of the Bible communicates objective truth that can be understood. Some parts are difficult to understand, but not impossible. Continued growth in understanding comes through praise, prayer, humility, study, and obedience.

Click [Why Christians Disagree on Spiritual Matters](#)

Study to Rightly Divide

Also, since God used human writers to pen his word in human language to communicate to human beings, valid principles of human language interpretation and application should always be observed.

Click [*How to Interpret the Bible*](#)

Study to Rightly Divide

The Holy Spirit uses means to teach us. The Holy Spirit's commandment to study cannot be disobeyed without peril. The Holy Spirit is not a shortcut for sound thinking and diligent study.

Three Pillars of Correct Bible Interpretation

The Correct Interpretation of the Bible

Built on a solid philosophical, spiritual, theological, and hermeneutical foundation, integrating the appropriate disciplines of grammar, history, and theology will lead to greater and greater levels of correct understanding of the Bible

Grammatical Interpretation

- Literary genre classification
- Meaning of separate words
- Meaning of words in their connection
- Figurative use of words
- Interpretation of the thought

Historical Interpretation

- Personal characteristics of author or speaker
- Social circumstances of the author
- Circumstances peculiar to the writings

Theological Interpretation

- The Bible as a unity
- The fuller sense of scripture
- The symbolic and typical interpretation of scripture
- The implied sense of scripture

3. Starting points: a) a right standing and walk in Christ, b) a proper conception of the Bible, c) applying the grammatical-historical method (any other approach undermines objectivity), and d) performing exegesis before application.

2. Hermeneutical spiral: Changeable aspects of the interpreter's pre-understanding can be adjusted by interacting with the truths of the text and adjudication between conflicting interpretations can proceed by reference to unchangeable first principles.

1. First Principles: The self-evident reality of the external world and the undeniable first principles of logic, truth, and language provide a point of contact between the writer and the reader which allows objectivity in interpretation and a correct understanding of the biblical text.

Sources: Louis Berkhof *Principles of Biblical Interpretation*; Thomas Howe *The Jesus Quest* chapters 13 and 14

Hermeneutical Considerations

Biblical theology—the careful exegesis of a biblical book or corpus (Pauline, synoptic, John, etc) to understand what God is saying through that book or corpus at that time in history with that particular vocabulary

Hermeneutical Considerations

Systematic theology—the careful arrangement of truths in a self-consistent whole, relating each text of the Bible with all other texts of the Bible*

***Systematic theology, more broadly speaking, harmonizes natural theology (from God's general revelation, i.e., nature) with biblical theology (from God's special revelation, i.e., the Bible)**

Hermeneutical Considerations

Careful exegesis should
always precede comparison,
harmonization, and application

i.e., *Biblical* theology should
always precede *systematic*
theology

Hermeneutical Considerations

Failure to do good biblical theology first can cause you to blur over important distinctions and distort your doctrinal understanding of a text with a pre-decided system or confession

Hermeneutical Considerations

Failure to do good systematic theology can leave you with a disarranged and/or incoherent understanding of the doctrines of the Christian faith*

***The “analogy of faith” principle states that since all scriptures are harmoniously united with no contradictions, every proposed interpretation of any passage must be compared with what other parts of the Bible teach**

Hermeneutical Considerations applied to Paul and James

- ❖ **We shouldn't distort James to sound like Paul; and we shouldn't distort Paul to sound like James**
- ❖ **With Romans and James both being God's Word, we should seek an interpretation that harmonizes both without distorting either**

Justified (1344)(dikaioo from **dike** = right, expected behavior or conformity, not according to one's own standard, but according to an imposed standard with prescribed punishment for nonconformity) dikaioo) means to *show* or *declare* the rightness of something or someone. See <https://biblehub.com/greek/1344.htm>

The meaning of dikaios depends on the context. Depending on which lexicon you consult, you will come up with a variety of definitions

(1) To cause someone to be in a proper or right relation with someone else. This use corresponds to the vitally important truth of imputed righteousness and thus means to justify or to declare righteous, which is only accomplished by faith and not by works. [https://www.preceptaustin.org/james 224-26](https://www.preceptaustin.org/james_224-26)

Most of the NT uses of dikaioo are by Paul (with only 3 uses in James), so it follows that in order to understand the doctrine of justification one would focus primarily on the writings of Paul and not on these 3 isolated uses of dikaioo by James.

Romans 3:24 (note) **being justified** (declared righteous and in proper or right relation to God) as a gift by His grace through the redemption which is in Christ Jesus. (Clearly the implication is that a gift cannot be earned or merited but only received!)

Romans 3:28 (note) For we maintain that a man is **justified by faith** apart from works of the Law.

Romans 4:2 (note) For if Abraham was **justified** by works, he has something to boast about; but not before God. (Clearly Paul is teaching that before no man is justified by his works or his merit.)

Romans 4:5 (note) But to the one who does not work, but **believes** in Him who **justifies** the ungodly, his **faith** is reckoned as righteousness,

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

Galatians 2:16 (Observe the "concentration" of dikaioo in this single verse - Paul's 3 uses of dikaioo in one verse equal all of James uses!) nevertheless knowing that a man is not **justified** by the works of the Law but through **faith** in Christ Jesus, even we have **believed** in Christ Jesus, that we may be **justified by faith** in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be **justified**.

Galatians 3:8 And the Scripture, foreseeing that God would justify the Gentiles **by faith**, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS SHALL BE BLESSED IN YOU."

Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified **by faith**.

Titus 3:7 that **being justified** (declared righteous and in proper or right relation to God) **by His grace** we might be made heirs according to the hope of eternal life. (**Grace** is unmerited favor, so again we see that justification is a decree by God independent of one's personal merits or works!)

(2) To show to be right or righteous.

Matthew 11:19 "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax-gatherers and sinners!' Yet wisdom is **vindicated** (**dikaioo** - shown to be right, proved to be in the right and accepted by God) by her deeds."

Luke 7:35 "Yet wisdom is **vindicated** (**dikaioo** - shown to be right) by all her children."

James 2:21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?

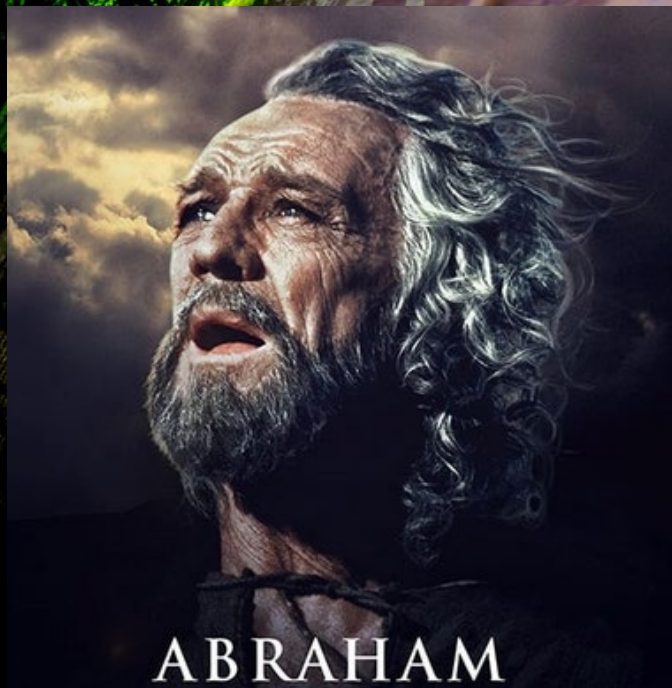
James 2:24 You see that a man is justified (shown to be righteous) by works, and not by faith alone.

James 2:25 And in the same way was not Rahab the harlot also justified (shown to be righteous) by works, when she received the messengers and sent them out by another way?

In some cases dikaioo refers to Jesus or God Who are demonstrated to be morally right (Divine vindication)...

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified (shown to be just) in thy sayings, and mightest overcome when thou art judged. (quoting Ps 51:4)

(This description refers to Jesus) **1 Timothy 3:16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified (**dikaioo** - shown to be right) in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.



Believed God

Gen 15

Offered Isaac

Gen 22

Paul

“Abraham

Justified w/o works”

30 years

James

“Abraham

Justified with works”

Gen 15

Gen 22

Paul

“Abraham

Justified w/o works”

30 years

James

“Abraham

Justified with works”

**Positional
righteousness**

**Declared
righteousness**

**Practical
righteousness**

**Demonstrated
righteousness**

The Righteousness of the Believer

Click: [The Righteousness of the Believer](#)

Imputed Righteousness

(Rom 3:22-5:21; Gal 3:6; 1Cor 1:30; Phil 3:9)

Establishes our judicial standing

Establishes our union with God

Establishes our relationship with God

We are *declared* righteous

A transfer

Sins not imputed

Perfect because it is God's righteousness

Stable (never changes)

A gift received by faith without works

Based solely on Christ's work

Received once

Instantaneous upon belief

Received freely by the ungodly

Coupled with unconditional forgiveness

Positional justification of sinner (Rm 4-5)

Practical Righteousness

(Eph 6:14; 2Tim 2:22; Heb 11:33; 12:11; 1Jn 2:29; 3:7,10)

God's purpose for our daily walk (lifestyle)

Necessary for our communion with God

Necessary for our ongoing fellowship with God

We are *made* righteous

A transformation

Sin the continual enemy

Never will be perfect in this life

Variable (Should continually grow)

Involves works that complete faith

My works in Christ contribute

Continuous growth process

Continuous over one's life of faith

Gained incrementally by godly living

Lived out by confessing sins

Practical justification of saint (James 2:24)

Four possible ways to harmonize James and Paul



1. We are justified by faith and works.

James and Paul each provide a piece of the puzzle: Paul, faith. and James, works.

Four possible ways to harmonize James and Paul

*1. We are justified by faith and
works.*

Problem:

Slamming the two together makes Paul a liar because Paul explicitly states repeatedly that justification is *without* works (e.g., Rom 4:4-5; 11:6; Eph 2:8-10; Titus 3:5-8)

Four possible ways to harmonize James and Paul



***2. They are talking about different
“works”.***

***James is referring to Christian
works; Paul to the works of the
Mosaic Law***

Four possible ways to harmonize James and Paul

2. They are talking about different “works”.

Problem:

Paul references Abraham who lived before the Mosaic Law and David who lived during the Law (Rom 4). Also he indicates that the “works” that do not save us are the works we are to do after salvation (Eph 2:8-10)-- which are not the works of the Mosaic law per se (Click [The Continuation and End of the Mosaic Law](#))

Four possible ways to harmonize James and Paul



***3. James is simply saying that
“faith” is justified (i.e., validated
or vindicated) by our works***

Four possible ways to harmonize James and Paul

*3. James is simply saying that
faith is justified (i.e., validated) by
works*

Problem:

That is not what James says in the latter verses of chapter 2 (vss 21-25). James says that people are justified by works.

Furthermore, James' simile of the body and spirit with faith and works doesn't make much sense with this interpretation (v. 26)

Wayne Grudem's Erroneous "Keys" Analogy



Wayne Grudem
New Testament
scholar, Calvinist
theologian, seminary
professor, and author.

*In Salvation without Repentance
from Sin: A Critique of the Free
Grace Gospel*

<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>

*"We are justified by faith
alone, but the faith that
justifies is never alone."*

Wayne Grudem's Erroneous "Keys" Analogy



"We are justified by faith alone, but the faith that justifies is never alone." At 6:00 minutes in, he uses his key ring as an illustration to avoid the apparent contradiction in this oft-quoted protestant phrase.

New Testament scholar, Calvinist theologian, seminary professor, and author.

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>

Wayne Grudem's Erroneous "Keys" Analogy



This top key opens my office door.
This key alone opens my office door. The other keys do not. The other keys open other things.

So, the office door is opened by the top key alone, but the top key is never alone because the other keys are always with it.

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>. At 6:00 minutes in.

Wayne Grudem's Erroneous "Keys" Analogy



We are justified by faith alone, but the faith that justifies is never alone.

**Faith is never by itself.
Other things come with it.**

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>. At 6:00 minutes in.

Wayne Grudem's Erroneous "Keys" Analogy



**Grudem's "keys" illustration for
"saved by faith alone but faith is
never alone" doesn't work.**

Richard G. Howe
Writer, public speaker
and debater. Professor
of Philosophy and
Apologetics

Wayne Grudem's Erroneous "Keys" Analogy



The problem is that the top key alone **CAN** open the door even if the other keys do not accompany it.

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>. At 6:00 minutes in.

Wayne Grudem's Erroneous "Keys" Analogy



Faith



**Without
Works**

**Yet the very point
Grudem is trying to make
is that faith alone
CANNOT save if works do
not accompany it.**

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>. At 6:00 minutes in.

Wayne Grudem's Erroneous "Keys" Analogy

The actual relationship Grudem wants to affirm is that works will follow real faith, but his illustration fails to save his statement from a contradiction without equivocating on the word "alone".

Salvation without Repentance from Sin: A Critique of the Free Grace Gospel
<https://www.youtube.com/watch?v=Ifi168XDUX8&t=1796s>. At 6:00 minutes in.

Four possible ways to harmonize James and Paul



***4. They are talking about two
different types or aspects of
justification***

Four possible ways to harmonize James and Paul

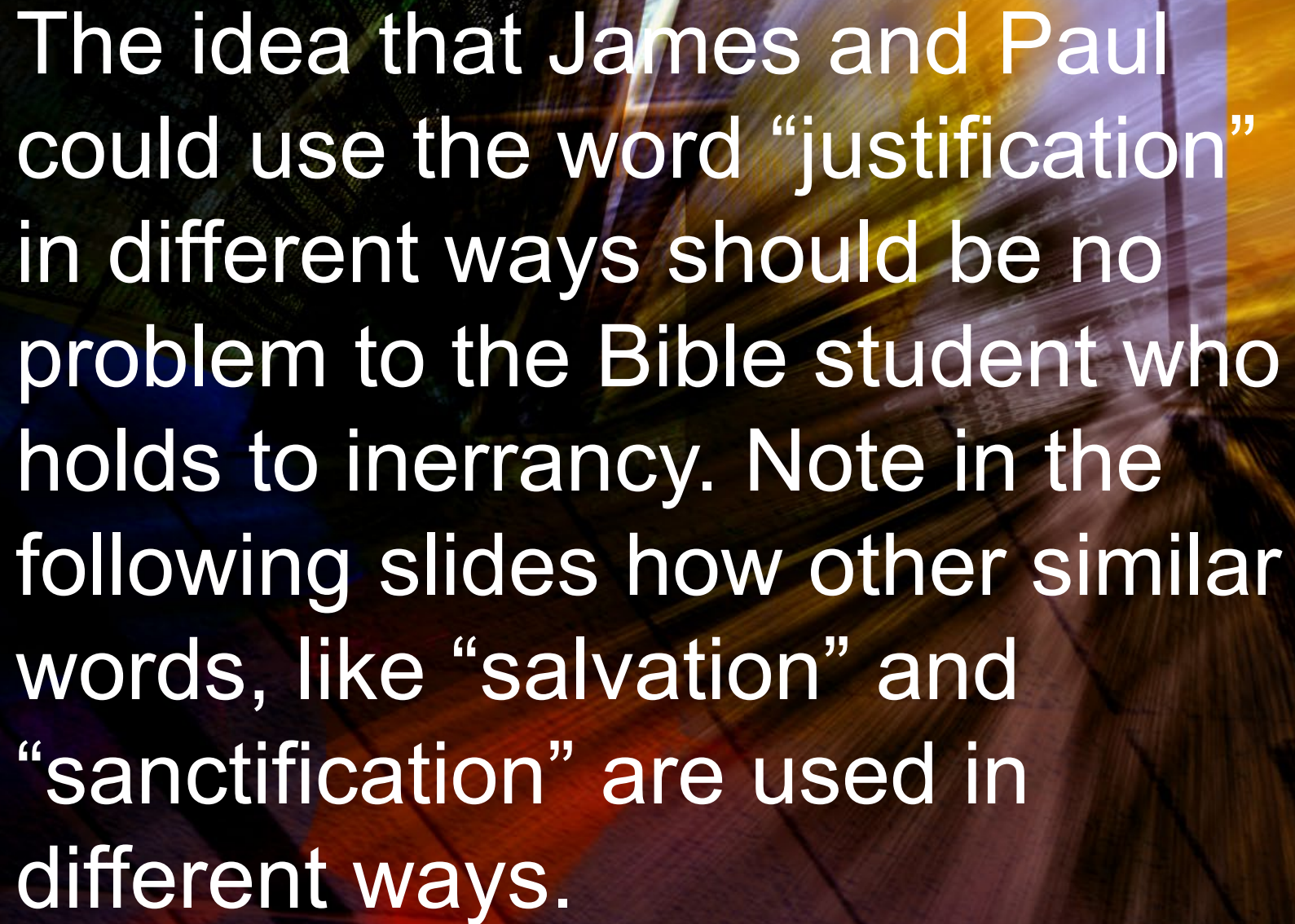
4. They are talking about two different types or aspects of justification

Solution:

James and Paul are speaking of different types or aspects of justification. For Paul, the justification of the *ungodly* for imputed righteousness. For James, the justification of a *child of God* demonstrating that righteousness through works

James cannot be speaking of a forensic justification (i.e., a legal pronouncement of righteousness before God) as Paul was

For if Abraham was justified by works, he has *something* to boast about, but not before God.
(Romans 4:2)



The idea that James and Paul could use the word “justification” in different ways should be no problem to the Bible student who holds to inerrancy. Note in the following slides how other similar words, like “salvation” and “sanctification” are used in different ways.

Salvation

Past

**I have
been
saved**

**Penalty
of sin**

Luke 7:50; 1 Cor.
1:18; 2 Cor. 2:15;
Eph. 2:5, 8; Tit. 3:5;
Heb. 7:25; 2 Tim. 1:9

Present

**I am
being
saved**

**Power
of sin**

Rom. 6:1-23; 8:2; 2
Cor. 3:18; Gal. 2:19-
20; 5:1-26; Phil. 1:19;
2:12-13; 2 Thess. 2:13

Future

**I will
be
saved**

**Presence
of sin**

Rom. 8:29; 13:11; 1
Pet. 1:5; 1 John 3:2;
1Pet 1:5

Sanctification

Past

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

1 Corinthians 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

Sanctification

Present

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Sanctification

Future

Ephesians 5:25-27

²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

²⁶ That he might sanctify and cleanse it with the washing of water by the word,
²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Works, the aim of faith

Eph 2:8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Works, the aim of faith

Titus 3:5 not by works of righteousness which we have done, but according to His mercy He saved us...

Titus 3:8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Works, the aim of faith

James 2:21 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.*”

The Judgment of the Believer

Sinner

Son

Servant

**What is
Judged**

My Sins
were judged
at Calvary

My Self
I am to
judge

My Works
will be
judged

**My
Respons-
ibility**

Trust
Christ

Confess
sins

Do
righteous
works

**God's
Promise**

Eternal
Life

Spiritual
Blessings

Reward at
Christ's
Coming

Click [*Judgment of the Believer*](#)

The Judgment of the Believer

Click [Judgment of the Believer](#)

	Sinner	Son	Servant
What is Judged	<p>My SINS were judged at Calvary</p> <p>(2Cor 5:21; Gal 3:13; 1Cor 15:3; 1Pet 2:24; Isaiah 53:4-6, 10-12; John 1:29; 1John 2:2)</p>	<p>My SELF I should judge when I sin (i.e., confess my sins to God).</p> <p>(1Cor 11:31, 32; 1John 1:9; 2:1)</p>	<p>My WORKS will be judged at the Judgment Seat of Christ</p> <p>(1Cor 3:11-15; 2Cor 5:10; Rom 14:10-12)</p>
My Responsibility	<p><i>As a sinner</i>, I should BELIEVE ON JESUS</p> <p>(John 3:16-18, 36; 6:47; 11:26; 20:31; Rom 4:5; Acts 16:31; 1John 5:5)</p>	<p><i>As a son</i>, I should CONFESS MY SINS</p> <p>God will judge me through chastisement if I do not judge myself.</p> <p>(1Cor 11:31, 32; 1John 1:9; 2:1; Prov 28:13)</p>	<p><i>As a servant</i>, I should DO GOOD WORKS</p> <p>(Eph 2:10; James 2; 1Cor 15:58; Mat 5:16; Titus 3:8; Phil 2:13; Col 1:29)</p>
God's Promise	<p>ETERNAL LIFE</p> <p>(John 3:16-18, 36; 6:47; 20:31; Luke 7:50; Acts 16:31)</p>	<p>FELLOWSHIP WITH GOD</p> <p>(1Jn 1:3-9) and other blessings such as joy (Acts 13:52), happiness (Prov 16:20), peace (Phil 4:7), wisdom (Prov 9:10), temperance (Gal 5:23), and power (2Tim 1:7)</p>	<p>REWARD</p> <p>(1Cor 3:8, 13-15; Matt 10:41, 42; 16:27; 2John 1:8; Rev 11:15-18; 22:12)</p>

Harmonizing Paul and James



**Willibald
Beyschlag
1823 – 1900
German
theologian**

<https://www.biblestudytools.com/dictionary/justification/>

(New Testament Theology, Edinburgh, 1895, I, 367-68), "an objective conflict between the Pauline and Jacobean doctrines; both forms of teaching exist peacefully beside each other. James thought of justification in the simple and most natural sense..., as the Divine recognition of an actually righteous man, and he thought of it as the final judgment of God upon a man who is to stand in the last judgment and become a partaker of the final soteria ('salvation')...

Harmonizing Paul and James



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Paul also demands as a requisite for this last judgment and the final soteria right works, the love that fulfills the law and the perfected sanctification, but he (except in Romans 2:13) does not apply the expression *dikaiousthai* ('to be justified') to the final judgment of God, which recognizes this righteousness of life as actual. He applies it rather to that first sentence of God with which He graciously receives the believing sinner returning to Him, and takes him into fellowship with Himself."

Harmonizing Paul and James



Paul

Paul addresses how *sinner*s receive eternal life *instantaneously* by faith only, consistent with Jesus' teaching as emphasized in John's gospel

He is combating the Judaizers who were teaching a works-based salvation

Harmonizing Paul and James



James

James addresses how *believers* are to live, in light of our *final salvation*, consistent with Jesus' teaching as emphasized in the synoptic gospels

He is combating the false idea that faith without works is profitable

Harmonizing Paul and James



Paul

*Sinners are declared
righteous by faith
without works (Rom
4:4-5)*



James

*Saints are shown to
be righteous by works
which perfect faith
(James 2:14-26)*

How is it possible for us be justified in these two ways?

- **Penal Substitution--because Christ died for us, bearing our punishment on the cross (Isa 53; 1Pet 2:24)**
- **Identification--because we died with Christ, being freed from sin to live for him (Rom 6)**