

Authentic Faith

by
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AUTHENTIC FAITH



*An Exegetical Commentary
on
James 2:14-26*



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Introduction

Early Christian tradition attributes authorship of the epistle of James to James the brother of the Lord, himself; a view espoused by both Jerome and Augustine. If this is the case, it was probably written in the mid-40's A.D. prior to the Jerusalem council.¹ The letter is addressed to "the twelve tribes in the dispersion," indicating that the original readers were most likely Jews scattered outside of Israel, possibly resulting from the persecution described in Acts 11:19.² James, as their pastor, is admonishing the Jewish church to repent of their compromising spirituality, warn those who are straying,³ and to live a life of

authentic faith. In the particular passage of James 2:14-26, “James deals with the static faith of Christians who fail to do Christian charity.”⁴

The faith and works discussion of James 2:14-26 is by far the book’s most controversial passage. While some argue that James is directly contradicting Paul here, it is more likely that the author is responding to a distorted version of Pauline teaching on justification by faith alone.⁵ It should also be noted that James was probably written before most of Paul’s epistles; thus, James probably does not even have Paul’s writings in mind here. Consequently, we would do well to read James on his own terms, apart from Paul. Nevertheless, because of the passage’s controversial nature, it is worthwhile to spend at least some time seeking to understand James’s teaching in light of Paul’s “justification by faith” discourse. Part of the solution will be to recognize that the two authors “are writing from very different vantage points in order to combat very different problems.”⁶ For James, this passage is the capstone of his discourse on true religion begun in 1:21.⁷ Previously, he emphasized the necessity of both hearing and doing God’s word to be the acceptable form of religion before God. Now, this true religion of

1:27 is fleshed out in the genuine faith of 2:14-26—the faith that works.⁸ Immediately prior to this passage, James warns his readers in 2:12-13 that they will be judged according to the law of liberty, which naturally raises the question, “What judgment? We thought we were already saved by faith and didn’t need to worry about that?” The following passage “makes clear just what kind of faith it is that will provide security” in the last judgment.⁹

Translation

14 What benefit is it my brothers, if someone says he has faith but does not have works? This kind of “faith” is not able to save him, is it? 15 If a poorly dressed brother or sister are nearby and lacking their daily food 16 and someone from among you says to them, “Go in peace, warm yourselves and be fed” but you do not give them their bodily necessities—what benefit is it?! 17 Thus so, faith, if it does not have works, is dead in itself. 18 But someone will say, “*You* have faith and *I* have works”—you prove to me your faith without works and I will prove to you, by my works, my faith. 19 You believe that God is one?

Good for you! Even the demons believe this and tremble with fear. 20 But do you wish to know, O senseless man, that faith without works is useless? 21 Abraham, our father—was it not by works he was justified, having offered up his son Isaac on the altar? 22 You see that faith was working together with his works, and by works, faith was brought to perfection. 23 And the word was fulfilled, which says, “Now Abraham believed God and it was counted to him as righteousness” and he was called a friend of God. 24 Understand, then, that by works a man is justified, and not by faith alone. 25 And likewise, even Rahab the prostitute—was it not by works she was justified, having welcomed the messengers and sending them out a different way? 26 For just as the body without the soul is dead, so also the faith without works is dead.



Commentary

VERSE 14

“What benefit is it?”—This could be rendered in contemporary language as, “What difference does it make?” The word “benefit” (*οφελος*), meaning, “advantage, benefit, use,”¹⁰ begs the question of what the object of benefit would be—benefit for what? The author’s next question clarifies the meaning by drawing on the word “save.” Thus, the end “good” or “benefit”

to be attained in James's question is salvation.¹¹ To avoid possible contradiction with Paul's discourse on salvation by faith alone, however, some interpret "save" (*σωσαι*) to mean rescue from some sort of danger or trial, but this is not how the word is used elsewhere in James (1:21; 4:12; 5:20).¹² In all other occurrences, with the exception of 5:14, James uses the word "save" to speak particularly about salvation of souls. Simply put, a "faith" devoid of works "does not 'profit' in the sense that it does not spare one from judgment on the Last Day."¹³

"Works" (*εργα*) simply means, "works, actions, accomplishments" and occurs throughout the New Testament to describe behavior with moral and religious consequences, whether they be good or evil. Here, James simply speaks of works as actions done in obedience to God.¹⁴ Most likely, he has in mind the works of love and compassion established in 2:8-13.¹⁵ To prevent confusing James's "*εργα*" with the "*εργα*" of Paul, Blomberg suggests translating this word as "actions" instead of "works."¹⁶ While this concern is valid, it is probably best to leave the tension as is and translate *εργα* consistently across both authors.

"This kind of faith."—Significantly, "faith" is pre-

ceded with the article here (*ἡ πίστις*). While the KJV disregards the article, rendering the question, “can faith save him?” the article’s presence has important interpretive ramifications. According to Wallace, this anaphoric “use of the article both points back to a certain kind of faith as defined by the author and is used to particularize an abstract noun.”¹⁷ The context strongly implies that the articular “faith” of this second question is referring back to the “faith” previously described. Thus, *ἡ πίστις* here should be understood as, “that faith” or “that kind of faith I just described to you—the faith without works.” The author’s question, therefore, is not “can faith save” but “can this kind of actionless faith save?” thus making a distinction between two different types of faith. According to Moo, James’s main point is that this actionless faith, at its core, is “no faith at all.”¹⁸ Through this rhetorical question, along with the rest of the argument that follows, James makes a distinction between the “actionless faith” that does not save and the “action-filled faith” that does.

VERSE 15

James now moves from the general to the particular to flesh out the answer to his rhetorical question with an example. Note that the “*εαν*” with the subjunctive mood verb seems to indicate a hypothetical scenario.¹⁹ It is likely, however, that the poorly dressed brother or sister is meant to echo Jesus’ words in Matthew 25:36, “I was naked and you clothed me,”²⁰ since James elsewhere expounds Jesus’ teachings (1:9, 12, 22; 2:8; 5:12). Additionally, the term “brother or sister” probably refers to a member of the community, and is not merely limited to fellow believers since the term is rarely used in the New Testament “as a description of a fellow Christian.”²¹ *γυμνος* can indicate nakedness or inadequate clothing, and is associated with poverty and shame. Essentially, James is describing people whose needy situation is so dire and obvious, that to turn one’s back on them would be utterly inhumane.²² Furthermore, the present participle, “lacking” may also indicate an ongoing state of suffering.²³

VERSE 16

The command, “Go in peace” is a common biblical blessing, thus it is not the statement itself that is

wrong, but its being used as religious garb to cover up one's heartless indifference that is so repulsive. The commands "warm yourselves and be fed" reveal that the speaker "knows the needs, but refuses to meet them".²⁴ If these commands are passive, verbal, imperatives, then "be warmed, be fed" could be regarded as a prayer for God to supply their needs.²⁵ However, if they are middle imperatives meaning, "warm yourselves, feed yourselves" then the exhortation to the poor person becomes outrageously insulting.²⁶ Either way, James's point is that all these exhortations and/or prayers are empty religious talk; just as claiming to have faith is empty religious talk if divorced from works of love and compassion. The "bodily necessities" refers to the bare minimum food and clothing needs required to sustain life.²⁷ James closes his illustration by repeating the question of verse 14: "what benefit is it?" implying that the one who well-wishes this way cannot be saved (ver. 14) anymore than his empty words can feed or clothe the person in need (ver. 16).²⁸

VERSE 17

The NIV renders this verse, “faith by itself, if it is not accompanied by action, is dead.” This translation, however, could be misleading in several ways. Throughout his discourse, James has been assuming that faith naturally includes works, therefore whenever he must speak of anything less than genuine faith, he has to qualify it throughout the passage as “not having works”.²⁹ The main problem with this illegitimate faith is that it is “by itself.” Though possibly a better way to translate it is not so much “by itself” as “in itself.” Also worth noting is that “by itself” (*καθ' ἑαυτην*) is placed at the end of the verse, underscoring “the solitariness of faith already expressed in the conditional clause, *εαν μη εχη εργα*.”³⁰ McKnight argues that the placement of this phrase favors a translation that would say faith is dead “on its own or in itself” versus “by itself.”³¹ Thus, the picture is not of a legitimate faith that needs only accompany works to become valid, but of an illegitimate faith that is invalid in itself, and dead already because it does not “have” (*εχω*) works. In essence, “James calls a ‘faith’ that does not bring about a changed life dead, lifeless, and useless. It does not work to save a person, for it cannot, lacking life itself.”³²

VERSE 18

There is much debate as to when the quote of verse 18 ends, where the question ends, who is speaking (whether an ally of James or an opponent of his argument), and who the pronouns “you” and “I” refer to. Because of the scarcity of punctuation in the manuscripts³³ there could be a number of ways to interpret this. In the introductory phrase: “but someone will say,” the strong conjunction “but” (*αλλα*) indicates that the following statement will likely be opposed to James’s position. Additionally, the “someone” (*τις*) pronoun seems to echo the “someone” previously referenced in verse 14;³⁴ thus the quote is most likely intended to represent the opposing position. This diatribe style of writing, which sets up an opponent to further one’s argument was a common practice in ancient argumentation, even used by Paul in 1 Corinthians 15:35.³⁵

Confusion is enhanced, however, when trying to determine whom the pronouns refer to. After all, the “you have faith” statement supposedly made by the opponent would not make sense if directed at James (since “faith by itself” is not what James is arguing).

Who is speaking to who, and to whom is the “you” directed? While this can be confusing, the best way to harmonize verse 18 with the flow of the argument is to not hold the pronouns too rigidly to any particular character. As Moo states, “the pronouns are not intended to identify James and the opponent specifically. Rather, they are used more generally to distinguish two different people, or two different positions: ‘One person has faith; another has works.’”³⁶ If understood this way, the opponent’s point is that faith and works are two separate things. They are nothing more than two equally different ways of expressing genuine Christianity.³⁷

James refutes this idea, however, by calling his opponent to “show his faith” true apart from works. While the word *δεικνυμι* often means, “to show by observation” throughout the New Testament, in the context of James 2:18, Danker’s lexicon renders it “to show as to be understood by another; explain, demonstrate.”³⁸ Thus, James seems to be calling his opponent to “prove” this actionless faith apart from works (something that obviously cannot be done). James argues the opposite, however, essentially saying, “that where works might be supposed to exist without faith,

a closer examination would show that faith underlies them.”³⁹ A person’s outward actions reveal what they put their trust in—without the need to even say a word; so likewise do works prove genuine faith.

VERSE 19

The nature of this inauthentic faith is further explained. The opponent seems to understand faith as simple assent to theological truths, which is obviously not the fullness of faith expressed through action.⁴⁰ The question, “You believe God is one?” likely alludes to the Jewish creedal Shema (Deut. 6:4). James’s concern is with someone in the Jewish community, who recites the Shema daily, and thinks he can affirm the truth about God and follow Jesus while simultaneously ignoring the needy around him.⁴¹ Then, with biting sarcasm, James applauds his opponent’s foolish thinking: “You do well!”⁴²

“Even the demons believe this and shudder”—Johnson notes, “the position of the *και* demands its being read as ‘even’ rather than ‘also,’”⁴³ thus providing an absurd comparison to the one with actionless faith. James is essentially saying, “if this is what you

think faith is, then the demons have more of it than you do!” Blomberg notes that the word “tremble” (*φρισσοουσιν*) “means more than just slight shuddering,” but rather “uncontainable, uncontrollable, violent shaking from extreme fear.”⁴⁴ In this additional phrase, James might even be suggesting that those who espouse this actionless faith are worse off than demons.⁴⁵ At least the demons show some sort of reaction to their knowledge of God,⁴⁶ while James’s opponent remains oblivious to his superficial faith and consequent condemnation unless he repents.⁴⁷ The essential point of this example is to show “that mere knowledge of religious truths is of no avail when the will is alienated from God.”⁴⁸ Authentic faith, the kind that saves, is much more than “assenting to” correct knowledge about God.

VERSE 20

This question sets the tone for James to begin arguing his point from Old Testament examples.⁴⁹ In the statement, “O senseless man” (*ω ανθρωπωπε κενε*), Wallace notes, “the presence of the particle *ω* is used in contexts where deep emotion is to be found.”⁵⁰ James

scolds his opponent, calling him *κενος*, meaning empty or hollow, as “one majoring in self-glorifying ignorance.”⁵¹ This strong language emphasizes the opponent’s senselessness in his attempt to simultaneously profess faith in Christ and remain indifferent toward the poor. This kind of senselessness is both “intellectual and moral.”⁵² Additionally, James uses a word play between the words, “works” (*εργα*) and “useless” (*αργη*) to emphasize, “faith that lacks works does not work!”⁵³

VERSE 21

Abraham was the ideal model of faith for Jews in the first Century, therefore referencing Abraham to prove his argument would certainly strike a cord with his Jewish Christian readers.⁵⁴ The preposition “by works” (*εξ εργαων*) “has the sense of ‘on the basis of deeds,’” indicating that his deeds serve to manifest his righteousness.⁵⁵

Key to interpreting this passage is determining what James means by “justify” (*δικαιωω*). Throughout the LXX, *δικαιωω* often means to “vindicate in judgment” usually in legal settings where God passes

judgment on individuals. Matthew's Gospel also reflects this Jewish usage. If this is the meaning, then James will be claiming that the believer's vindication is at least in part based on "the things that person has done."⁵⁶ This definition fits best with the passage's context, as James explains what true saving faith looks like. This, however, can be difficult to harmonize with Paul's argument for "justification by faith alone." Nevertheless, harmony is achieved when recognizing James and Paul's differing contexts. Paul is combatting legalistic justification by "works of the law" (including circumcision), whereas James is arguing against justification through "ineffectual faith."⁵⁷ In Romans, Paul uses "justify" in the unusual sense of declaring unrighteous people to be counted righteous, whereas James uses it to declare those already considered righteous to be righteous.⁵⁸ Essentially, God is declaring Abraham to be what he already was by faith and now is by works—righteous. Where Paul uses "Abraham as an example of faith providing initial justification . . . James uses this example to refer to final, eschatological justification."⁵⁹

The NIV translation says that "Abraham was justified when he offered Isaac,"⁶⁰ which could possibly be

interpreted as if Abraham's justification solely depended on this decisive act. This translation, however, depends on how one translates the aorist participle, *ανενεγκας*, which could just as well be rendered, "having offered." In this case, "the verdict of justification would come at some indeterminate time after the offering,"⁶¹ and not at this moment specifically. Nevertheless, one Catholic commentary goes so far to say, "only when Abraham offered his son was the word of Genesis 15:6 fulfilled, because it was only then that faith showed itself to be 'active along with his works and faith was completed by works.'"⁶² This interpretation, however, seems to go beyond the text. Schreiner argues that even if the aorist participle, "when he offered up" is causal, "the aorist passive 'he was justified' seems to point to a justification that belonged to Abraham in history."⁶³

VERSE 22

The verb, *συνεργεω*, usually has the meaning "work with" in the New Testament (1 Cor. 6:16; 2 Cor. 6:1), rather than "assist or help," as some commentators suggest. Thus, the meaning brings out the sense of

Abraham's faith and works cooperating together, rather than his faith producing works.⁶⁴ The imperfect tense of the verb *συνηργει* "were working together" implies an ongoing "active force, constantly at work along with his deeds"; thus, his faith was not simply limited to a cognitive assent at the moment of his conversion.⁶⁵ The aorist passive verb "was made complete" (*ετελειωθη*) picks up on James 1:4: "let endurance have a perfect product,"⁶⁶ thus giving the nuance of being brought to maturity. McKnight suggests that "brought to perfection" might be an even better translation, as the idea is one of bringing to its full realization or "divinely-intended design and form."⁶⁷

VERSE 23

The expression "the word was fulfilled" was a common way to show how an Old Testament prediction was accomplished. This is the way Paul uses it in Romans 4:3 when he quotes this exact same verse to show how Abraham was justified by faith before he had done any works. Consequently, it is initially difficult to see how James uses this verse to validate his argument for justification by works. Moo explains that

this word, “fulfill” (*πληροω*) can mean “to fill” or “bring to ultimate significance,” which makes better sense of its usage here. James, then, is suggesting that Abraham’s faith was filled up to completion, achieving ultimate significance through his obedience.⁶⁸ While the timeliness of Abraham’s righteous declaration is critical to Paul’s argument in Romans 4, proving that he was justified solely on the basis faith before works occurred, “James views the same verse more as a ‘motto’ applicable to Abraham’s life as a whole.”⁶⁹ The timing of when this righteousness was credited to Abraham is not the issue for James here, so much as how his faith worked together with his obedient offering. Furthermore, the phrase “he was called a friend of God” is not a quotation from the Old Testament, but an implication from it to show how Abraham’s faith helped to establish a relationship with God, in which God returned his faithfulness by calling him his friend.⁷⁰

VERSE 24

This verse is the crux of James’s argument and can be troublesome when juxtaposed alongside Paul’s state-

ment: “A person is justified by faith and not by works of the law” (Rom. 3:28). Some try to resolve this tension by insisting that Paul’s “works of the law” are ceremonial observances, and thus different from James’s “works” of mercy. In the context that Romans 3:28 occurs, however, “works of the law” has a far broader meaning than merely ceremonial observances.⁷¹ A better resolution is to recognize that the addition of “alone” in verse 24 likely indicates that James is once again referring to the bogus faith he has been refuting this whole time—the assent-only faith that is dead and useless. This useless faith most certainly is not what Paul means by faith.⁷² Rather, Paul’s definition of authentic saving faith would correspond better with his expression “faith working through love” (Gal. 5:6). However, an additional conundrum arises when trying to explain how James’s justification “by works” harmonizes with Paul. Once again, we must recognize that James and Paul use the term “justify” differently. While Paul speaks of the initial verdict of a sinner’s justification before God, James speaks of the ultimate verdict of the sinner at the last judgment. “If a sinner can get into relationship with God only by faith (Paul), the ultimate vali-

dition of that relationship takes into account the works that true faith must inevitably produce (James).”⁷³

VERSE 25

Rahab’s deed of welcoming the spies was an act of hospitality, fitting perfectly in line with James’s context, emphasizing deeds of mercy (vv. 15-16). This seems to differ, however, from Abraham’s deed, which may cause one to wonder why James included it. It is helpful to recognize that “in Jewish lore Abraham often appears as the paradigm of the hospitable man.”⁷⁴ Since James speaks of Abraham’s “works” in the plural, Abraham’s offering up of Isaac could be representative of his entire life of obedience and hospitality. In the story of Joshua 2:1-21 the narrative clearly portrays Rahab’s deeds as an expression of faith;⁷⁵ for after professing faith in the God of Israel, she acts on this faith by hiding the spies, which in turn, literally acts for her salvation as Joshua spares her life along with the rest of her family. Thus, Rahab’s story fits perfectly into James’s understanding of authentic faith.⁷⁶ Note that the aorist participle, “having wel-

comed” (*ὑποδεξαμενη*), parallels that of Abraham in v. 21, “having offered up” (*ανενεγκας*), indicating the possibility of the action “being either causal or instrumental.” However, “since it expands ‘by works’ (*εξ εργαων*), the instrumental reading may again be the best.”⁷⁷

VERSE 26

James closes his discussion with a final analogy by “comparing the tangible and intangible dimensions of a person”—the body and the soul.⁷⁸ Just as the body without the spirit remains a lifeless corpse, so faith without works remains a lifeless, useless faith, unable to justify. This kind of faith is no faith at all, but merely “the shell or the corpse of faith.”⁷⁹ The underlying assumption in this analogy is that “whatever is living also acts.”⁸⁰ Living, authentic faith is so interwoven with works that the two cannot be separated. Consequently, the harmonizing patristic phrase says it well: “as faith without works is dead, so are works without faith dead.”⁸¹



Conclusion

The Epistle of James expounds upon the nature of true religion, consisting both of inward piety and outward acts of mercy (1:27), being both hearers of the word and doers of it (1:22). Verses 2:14-26 further expound on this theme, arguing against the legitimacy of action-less faith that assents to theological truths but lacks works of compassion and obedience. Such faith is useless, dead and cannot save. James shows how both Abraham and Rahab's faith and works worked

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together to justify them, and their faiths were completed by their actions.

This passage is particularly controversial because it seems to contradict Paul's explanation of "justification by faith" in Romans 3. The tension is resolved, however, when we recognize the different contexts they are speaking to and their different uses of the word "justify." This passage has also been a point of contention between Protestants and Catholics who emphasize justification by faith alone and justification by faith plus works, respectively. The passage, however, does not allow one to separate faith from works or pit them against one another. As Scot McKnight says, it is "a working faith, not faith plus works" that justifies.⁸² We cannot assume that mere assent to theological truths is saving faith. Furthermore, we cannot simply take a "dead faith," add works to it, and suppose this is saving faith either. Only a working faith, wrought by God can save.

For those who possess this saving faith, we are called to become what we already are. If genuine faith resides within us, it is longing to be brought to its fullness. An apple seed has the exact same DNA as the full-grown apple tree—nothing has changed at its

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core. Nevertheless, its purpose is not to remain a seed all its life, but to grow into a tree that bears fruit. The seed comes to perfection when it finally does what the DNA residing within it was designed for—to grow into a tree. Initial saving faith changes our DNA, and that faith comes to completion through obedience and works of love. Some seeds grow into small trees and others into big ones, but all will bear fruit, if they truly have the DNA of saving faith within.

James 2:14-16 serves as a warning for us to avoid the pitfalls of a dead, action-less faith. Simply believing right things about God puts you no higher than the demons. Satan has better theology than anyone, yet even his knowledge cannot save. If your assurance of salvation rests in your theological knowledge about God, or reciting creeds and prayers, yet you are not moved to do acts of love and mercy toward others, then you're living in a dangerous place. True faith = knowledge of + assent to + trust in Jesus Christ with your whole life, which means obedience to him. Only once we take these first steps of faith are we able to live out our faith through deeds of love that are pleasing to God. A wrong application would be to add works onto an already dead faith. 1 Corinthians 13:3

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warns us that we can do a lot of good things for God without love, and it will all be for nothing. Furthermore, Jesus warns that many will come to him, having done many things in his name, yet he will say to them, “Depart from me, I never knew you.” Trust your life to Jesus, let him change your heart, and then walk with him in love, so bringing your faith to completion, becoming what you were made to be. As you obey, you will find that it is God who is working in you “to will and to work for his good pleasure” (Phil 2:13).

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¹ Moo, 11.

² Moo, 11.

³ Moo, 25.

⁴ Thang, 30.

⁵ Schreiner, 147.

⁶ Moo, 121.

⁷ Moo, 120.

⁸ Moo, 120.

⁹ Moo, 120.

¹⁰ Johnson, 237.

¹¹ McKnight, 227.

¹² Moo, 123.

¹³ Schreiner, 151.

¹⁴ Moo, 123.

¹⁵ McKnight, 228.

¹⁶ Blomberg, 129.

¹⁷ Wallace, 219.

Footnotes

¹⁸ Moo, 123.

¹⁹ Moo, 124.

²⁰ Johnson, 238.

²¹ Moo, 124.

²² Johnson, 238.

²³ Blomberg, 130.

²⁴ Johnson, 239.

²⁵ Moo, 125.

²⁶ Blomberg, 131.

²⁷ Johnson, 239.

²⁸ Blomberg, 131.

²⁹ Blomberg, 131.

³⁰ Verseput, 106.

³¹ McKnight, 232.

³² Blomberg, 132.

³³ Johnson, 240.

³⁴ Moo, 127.

³⁵ Moo, 127.

Footnotes

³⁶ Moo, 129.

³⁷ Blomberg, 134.

³⁸ Danker, 85.

³⁹ Brown, 912.

⁴⁰ Johnson, 241.

⁴¹ McKnight, 241.

⁴² Blomberg, 135.

⁴³ Johnson 241.

⁴⁴ Blomberg, 135.

⁴⁵ McKnight, 242.

⁴⁶ Moo, 131.

⁴⁷ McKnight, 242.

⁴⁸ Brown, 913.

⁴⁹ Blomberg, 135.

⁵⁰ Wallace, 68.

⁵¹ Danker, 199.

⁵² McKnight, 243.

⁵³ Blomberg, 136.

Footnotes

⁵⁴ Moo, 132.

⁵⁵ Johnson, 242.

⁵⁶ Moo, 134.

⁵⁷ Johnson, 242.

⁵⁸ Schreiner, 149.

⁵⁹ Blomberg, 136.

⁶⁰ Moo, 135.

⁶¹ Moo, 135.

⁶² Fuller, 1243.

⁶³ Schreiner, 150.

⁶⁴ Moo, 136.

⁶⁵ Moo, 136.

⁶⁶ Johnson, 243.

⁶⁷ McKnight, 252.

⁶⁸ Moo, 138.

⁶⁹ Moo, 139.

⁷⁰ Blomberg, 138.

⁷¹ Moo, 140.

Footnotes

⁷² Moo, 141.

⁷³ Moo, 141.

⁷⁴ Ward, 286.

⁷⁵ Johnson, 245.

⁷⁶ Johnson, 245.

⁷⁷ Blomberg, 140.

⁷⁸ Blomberg, 141.

⁷⁹ Blomberg, 141.

⁸⁰ Johnson, 245.

⁸¹ Johnson, 245.

⁸² McKnight, 252.