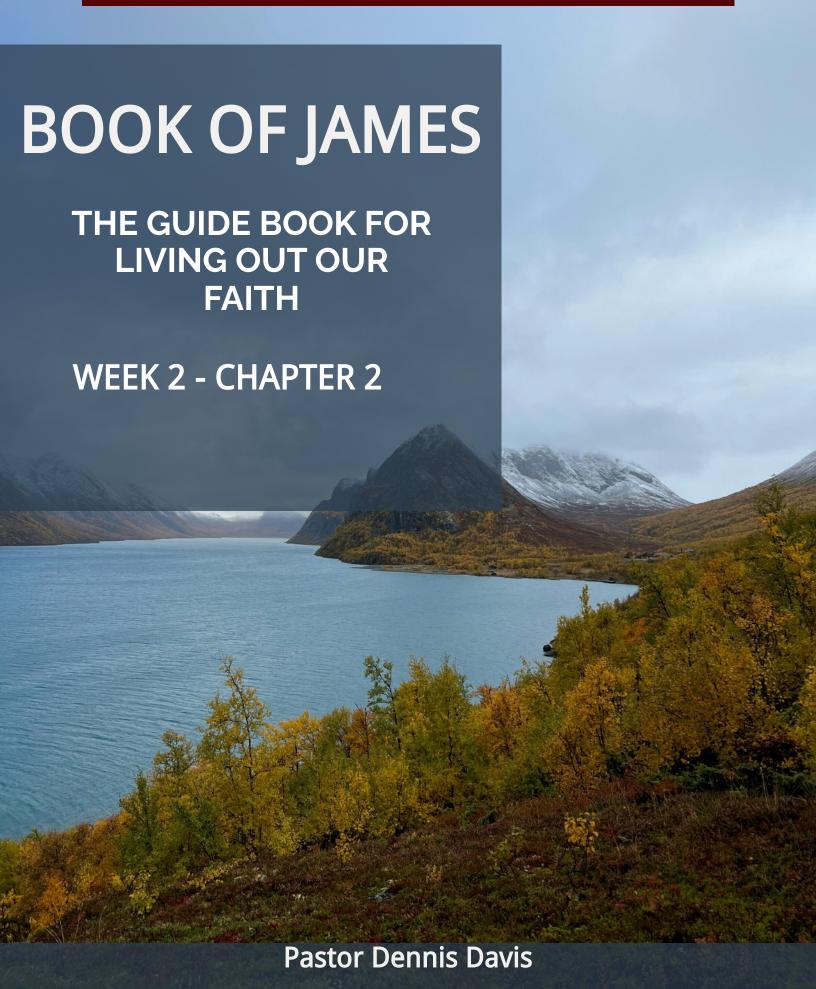
WORKMAN BIBLE STUDY SERIES:





HOW TO USE THIS STUDY

Each week follows a pattern to help guide you in your study of James



The week begins with an introduction to the themes of the week. Throughout each week you'll find scripture readings, devotions, and images to help inspire your thoughts and guide your time.



Each week includes five days of scripture reading along with a short devotional thought and three-five questions to help you process what you've read.



The sixth day contains no reading but should be used to soak up what you've read over the past 5 days and to seek God for wisdom and insight into the text. Don't skip out on using this day!



The seventh day each week offers a list of questions that apply to the passage. You will also start to see call out boxes which are used to provide additional insight and clarity for the passage as well as how it relates to the whole Bible.

Introduction

Welcome to Week 2! If last week was about laying the foundation of spiritual maturity—learning to endure trials and listen well—this week is where the rubber meets the road. James Chapter 2 doesn't just ask us to believe; it asks us to live what we believe.

This chapter dives into two powerful themes: favoritism and faith in action. James doesn't mince words. He calls out the tendency to treat people differently based on status or appearance, and he boldly declares that faith without works is dead. That's not just poetic—it's a wake-up call.

So what does "Maturity in Practice" really mean? It means:

- Treating everyone with equal dignity, no matter their wealth or background.
- Letting your faith show up in your actions—especially when it's inconvenient.
- Living out the "royal law": Love your neighbor as yourself.

Echoes in Other Books of the Bible

James isn't alone in this call to active, impartial love:

- Luke 10: In the Parable of the Good Samaritan, Jesus shows that true neighborly love crosses social and ethnic boundaries. The Samaritan didn't just feel compassion—he acted on it.
- 1 John 3:17-18: "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? ... let us not love with words or speech but with actions and in truth." Sound familiar?

These passages reinforce James's message: Real faith moves. It doesn't just sit in our heads—it flows through our hands, our feet, and our hearts.

So as we dig into Chapter 2, let's ask ourselves:

Is my faith visible in how I treat others? Do I love with action—or just intention?

Let's explore what it means to be mature believers—not just in what we know, but in how we live.

This week is all about putting maturity into motion. Let's dive in and wrestle with what it means to live out our faith in real, tangible ways—especially when it's uncomfortable. Ready to get practical? Let's go.

BIBLE STUDY OUTLINE

The theme of Week 2 is, "Maturity In Practice."

Day 1 Verses: James 2:1–4 Theme: "Favoritism Has No Place" - Mature faith sees people through God's eyes, not the world's eyes

Day 2 Verses: James 2:5–7 Theme: "God's Heart for the Poor" - God honors the poor and calls for us to do the same

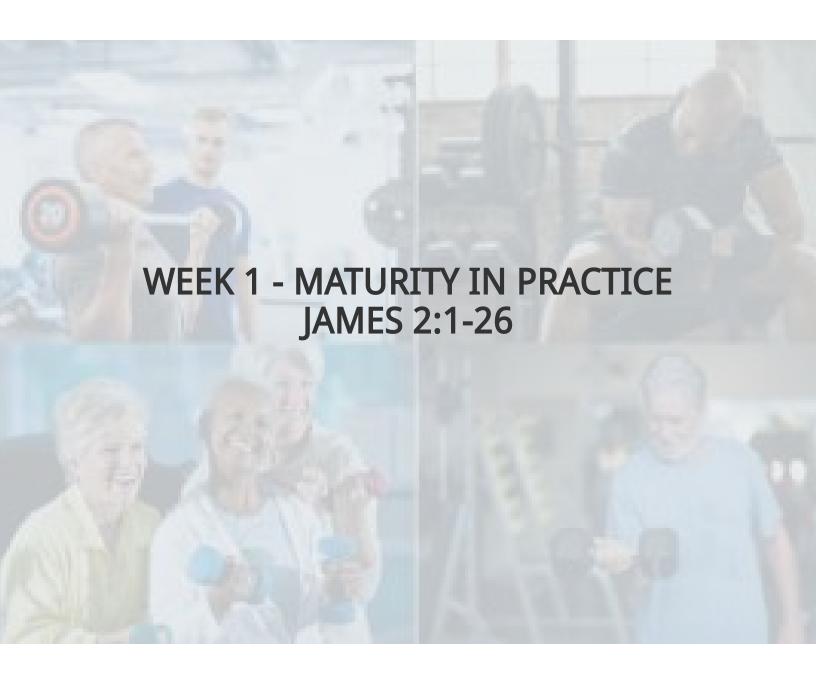
Day 3 Verses: James 2:8–11 Theme: "Love is the Royal Law" - True maturity keeps love at the center of obedience

Day 4 Verses: James 2:14-17 Theme: "Faith that Works" – Faith without action is empty faith

Day 5 Verses: James 2:18–26 Theme: "Faith That Moves" – A mature Christian demonstrates their faith through action that flows from a living relationship with God.

Day 6 Scripture Reference: James 2:1–26 - Soaking It In and Life Application

Day 7 Passage Reflections Reflective Questions on the Full Chapter



DAY 1 - JAMES 2:1-4

FAVORITISM HAS NO PLACE IN THE KINGDOM

Devotional Thought:

Let's be honest—it's easy to show favoritism, even without realizing it. We might treat someone better because they look successful or are well-connected. But James hits us with a strong reminder: that kind of thinking doesn't match up with the faith we profess in Jesus, who Himself had "no form or comeliness" (Isa. 53:2) yet welcomed the poor, the outcast, and the sinner.

How we treat people—especially in the church—says a lot about our maturity in Christ. James is challenging us to root out favoritism, which has no place among believers.

James paints a scenario most of us can visualize—a rich man and a poor man walking into a church gathering. How each one is treated becomes a mirror to reflect what's in the hearts of the people. Maturity means we don't look at the outward appearance, but with spiritual eyes. Jesus isn't impressed with rings and robes—He's looking for righteousness.

God uses trials like a skilled craftsman uses tools. He's shaping us, stretching our faith, and building something strong inside us. When we stay faithful during the tough moments, we're growing. We're maturing. And James wants us to see trials not as setbacks, but as setups for spiritual growth.

Day 1 Key Words to study:

Partiality (Greek: *prosōpolēpsía*) – This word means "respect of persons" or favoritism based on outward factors. It comes from the root idea of judging "by the face." James uses it to confront a serious heart issue: letting social status determine spiritual value. Too many times we judge people based on how they look which pushes people even further away from Christ and the church. There is such a thing as righteous judgment but we are not to judge based on someone's appearance (John 7:24).

Righteous Judgment -

John 7:24 instructs Christians to judge, but righteously. Let's briefly break down this verse.

In John 7, Jesus is at the Feast of Tabernacles (Sukkot), teaching in the temple amid rising tensions because of the miracles that He was performing. The religious leaders are angry because earlier (John 5:1–18), He healed a man on the Sabbath, which they considered a violation of the Law.

Jesus challenges their hypocrisy. They circumcise on the Sabbath to keep the Law of Moses (John 7:22–23), but condemn Him for healing someone fully. He exposes how their judgment is partial, based on external legalism and surface appearances. That's the backdrop for verse 24: "Stop judging by mere appearances, and make a right judgment" (NIV).

The word "righteous" means in-line with God's standard. In other words, Jesus is saying: "When you judge, judge in a way that aligns with God's truth—not your traditions or outward impressions."

Does This Mean Christians Should Judge?

Yes—but with caution. The Bible doesn't forbid all judgment. Instead, it instructs how we should judge:

Righteous Judgment (What's Allowed):

John 7:24 — Judge according to God's standard, not appearances.

1 Corinthians 2:15 — "He who is spiritual judges all things..."

Matthew 7:16,20 — Jesus said we'll "know them by their fruits"—that involves evaluation.

Galatians 6:1 — Restore those in sin "in a spirit of gentleness"—but identifying sin requires discernment.

1 John 4:1 — "Test the spirits..."

Unrighteous Judgment (What's Forbidden):

Matthew 7:1–5 — Hypocritical judgment (when we're blind to our own sin)

James 2:1–4 — Favoritism based on outward appearance

Romans 14:4 — Judging over disputable matters (like food or days)

What Does It Mean to Judge Righteously Today?

Righteous judgment means:

- 1. Using God's Word as the standard not personal preferences or human tradition.
- 2. Looking beyond appearances don't assume someone's spiritual state based on how they look, dress, or act in one moment.
- 3. Being humble and aware of your own need for grace don't condemn others while excusing yourself.

4. Seeking restoration, not destruction — biblical judgment seeks to heal and correct, not to shame or destroy.

It's the difference between a doctor diagnosing an illness to heal it, or someone else making fun of somebody's symptoms without doing anything to help.

Putting in all together:

John 7:24 doesn't contradict Jesus' warning in Matthew 7:1—rather, it complements it. He's not saying "don't judge" in the absolute sense—He's saying: "Don't judge superficially. Judge rightly, in the way that honors truth and reflects the heart of God."

WHY THIS IS IMPORTANT

Spiritual maturity shows itself in how we treat people—especially those who may have nothing to offer us. Favoritism creates divisions in the church that do not reflect the heart of God, and James calls us to something higher: to see people through the eyes of Christ.

KEY PASSAGE BREAKDOWN

- James 2:1 Faith in Christ should eliminate favoritism. He is the Lord of glory, and there's no place for partiality in His kingdom.
- James 2:2–3 James gives a practical scenario: a rich man and a poor man walk into a church gathering. Who gets honored?
- James 2:4 When we show favoritism, we become judges with evil motives something completely opposite of Christ's heart.

WHOLE BIBLE CONNECTION

This theme of being careful about judging can been all throughout the Bible. God told Samuel, "Man looks at the outward appearance, but the Lord looks at the heart" (1 Sam. 16:7). Paul writes in Galatians 3:28 that in Christ there's "neither Jew nor Greek... slave nor free... male nor female." Our unity and worth are rooted in Christ—not in class, appearance, or achievement. The gospel levels the ground at the foot of the cross.

Going Deeper

Notice in verse 1 how James refers to Jesus as "the Lord of glory." This is a high Christological title. In other words, James is affirming Jesus as divine and majestic, even as he appeals for the new church to show humility among the brethren (Remember, this was Jesus' half-brother declaring Him "Lord of glory")!

Next, the sharp contrast between the well-dressed man and the one in "filthy clothes" isn't just about the amount of money in the pocket. It symbolizes the deeper divisions we allow when we evaluate people through worldly categories. James calls it evil because it corrupts the impartial love of Christ. Remember that we are commanded to love one another and that love is not based on how someone looks, sounds or smells. It is based on us being obedient to the word of God. (Mark 12:31).

Reflections

Reflect on the significance of these first 4 verses and how they relate to you during times of trial in your own life.

After reading today's passage, answer these questions:

- 1. Have you ever treated someone differently based on how they looked or what they had? Be honest with yourself; would you look differently at a man in a suit versus a homeless person coming through the doors of the church?
- 2. How can you be more intentional this week about showing the love of Christ to someone that you would normally ignore?
- 3. What do you think would happen if every church modeled James 2:1-4?

James 2:1-4 (KJV)

- 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
- 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
- 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
- 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

Day 2: James 2:5-7

GOD'S HEART FOR THE POOR

Devotional Thought:

James reminds his readers—and us—that God has a special place in His heart for the poor. While the world chases wealth and status, God chooses the lowly and lifts them up. That's upside-down from the culture then and now.

God sees the poor as rich. Why? Because poverty often leaves people with no choice but to depend on God—and that's the kind of faith He honors. Meanwhile, James points out that the wealthy, who are often the oppressors, still get a pass. It's not a blanket statement against wealth, but a warning that the church must not confuse worldly power with spiritual worth.

But God loves to turn things upside down to make it clear that what the world values is never what He values. And so, spiritual maturity means aligning our values with God's—caring more about someone's faith than their finances.

WHY THIS IS IMPORTANT

God has a history of honoring the poor and using the humble to shame the proud. If we're going to reflect the values of God's kingdom, we have to rethink how we treat people society overlooks.

KEY PASSAGE / WORD BREAKDOWN

James 2:5 - "Rich in faith" - (plousios en pistei) suggests an abundance of trust in God that doesn't rely on material resources. God doesn't choose people based on net worth, but on the posture of their heart.

WHOLE BIBLE CONNECTION

Jesus spoke often of the poor inheriting the kingdom (Luke 6:20). The early church in Acts also prioritized caring for the poor, sharing resources to make sure no one was in need (Acts 4:34–35). This wasn't charity—it was family.

Asking for wisdom isn't a last resort—it's part of walking closely with the Lord. It reminds us that we don't have all the answers, but we know the One who does.

GOING DEEPER

In v.5, James uses a language tool called a rhetorical contrast which shows two things contrasted against each other. In this case, while believers are elevating the rich, it is often the poor who are truly inheriting the kingdom. James is making a very serious critique to the church then and to the church today to be very careful about letting worldly values creep into the church.

By favoring the rich—who in many cases were oppressing the church (v.6)—they were contradicting God's kingdom ethic. James wants believers to reevaluate who they admire and who they ignore.

Reflections

Think about times in your life when you tried to do something on your own and how much better it would have turned out if you sought the wisdom of God.

After reading today's passage, answer these questions:

- 1. Why do you think God often works through the poor?
- 2. How can we as believers intentionally help and honor those that the world has cast away?
- 3. Do you admire people more for their success or for their faith?

James 2:5-7 (KJV)

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

Day 3: James 2:8-11

LOVE IS THE ROYAL LAW

Devotional Thought:

James calls the command to love our neighbor "the royal law"—and for good reason. Love fulfills everything else. But he also warns us that we can't pick and choose which commands to obey. A mature believer doesn't just avoid big sins —they let love guide every action. It is no wonder that God spoke through James in James 1:12 and said that He promises the crown of life NOT to those who obey Him but to those who LOVE Him. Obedience can only flow out of having real and genuine love for God and our desire to please Him by being obedient to Him.

WHY THIS IS IMPORTANT

This passage reminds us that love is not optional—it's foundational. Spiritual maturity means we reflect God's character, not just in big moments, but in everyday decisions about how we treat others. Showing favoritism, partiality, or hidden bias aren't harmless—they're sinful distortions of God's royal standard.

KEY PASSAGE / WORD BREAKDOWN

James 2:8 – Loving your neighbor fulfills God's royal law. It's not just a nice idea —it's the very heartbeat of true faith.

James 2:9 – Favoritism isn't just bad manners; it's sin. When we judge by appearances, we fail God's standard.

James 2:10 – God's law is one unified whole. Breaking one part makes you guilty of the whole because it's all connected.

James 2:11 – The same God who commanded against adultery also said not to murder. You can't pick which commands to follow based on convenience.

WHOLE BIBLE CONNECTION

This call to love your neighbor mirrors Christ's teaching in Luke 10:27–37 (the Good Samaritan), showing that Godly love must extend beyond just showing love to people we are familiar with and feel comfortable being around.

Paul, too, says in Galatians 5:14 that the entire law is fulfilled in one command: "*Love your neighbor as yourself*." This principle even echoes God's covenant with Israel, which always tied obedience to just treatment of others (see Micah 6:8 and Deuteronomy 10:18–19).

GOING DEEPER

The "royal law" is a concept in Christian theology that emphasizes love as the central principle of God's law. It is derived from Leviticus 19:18, which states, "Love your neighbor as yourself," and was highlighted by Jesus as one of the two greatest commandments. This law is considered "royal" because it is associated with God's kingdom and Christ as King. It is called royal in James 2:8 because it reflects the heart of God's kingdom—where love reigns supreme.

In the New Testament, this royal law focuses on love as the essence of Christian living. It doesn't negate the specifics of God's commandments but rather provides a framework for understanding and applying them. The royal law is closely tied to Jesus' teachings and is meant to guide believers in their relationships with others, prohibiting discrimination based on social status, race, or appearance. Adherence to this law is considered evidence of true faith and a reflection of God's love. This royal law isn't just a nice idea—it's the measuring stick for spiritual maturity. It's how we know our faith is alive and active.(James 2:8, Lev 19:18, Matt 22:39-40, Gal 5:14, Rom 13:9-10).

Reflections

Feel free to write down any after-reading insights and thoughts

After reading today's passage, answer these questions:

1.	Is your obedience to God based on love or just following the rules?
2.	It's one thing to say you love but what are some ways that you can show you love your neighbor?
3.	How can I better live out the royal law in my family, church and community?

James 2:8-11

- 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
- 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
- 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
- 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Day 4: James 2:14-17

FAITH WITHOUT ACTION IS EMPTY FAITH

Devotional Thought:

Once again, James doesn't pull any punches in this passage. He's calling out a kind of faith that talks but doesn't walk. It's like someone saying they care about a friend who's hungry but never bringing them a meal. James is pushing us to ask: "What kind of faith do I really have?" Not the kind that simply agrees with truth intellectually, but one that expresses itself in real, practical, visible acts of love and obedience.

For James, a faith that doesn't work—isn't really faith at all. He's not saying we're saved by works, but he is saying we're saved for works (Ephesians 2:10). If your faith is alive, it will move your hands, your heart, and your habits. Maturity doesn't just believe; it behaves accordingly.

WHY THIS IS IMPORTANT

Today there are so many people who call themselves experts on one topic or another. People spend millions of dollars each year to go to conferences to year these people talk and talk and talk. But James reminds us that doing still matters. Real maturity in Christ means we don't just say we believe—we show it. When believers live out their faith with loving action, the gospel becomes visible, tangible, and attractive.

KEY PASSAGES / WORD BREAKDOWN

v.14 – James asks a powerful rhetorical question: Can faith without works save? The implied answer is no—not if it's mere intellectual assent with no action.

v.17 – Faith, if it doesn't have works, is dead. Not sick. Not weak. Dead.

"works" – in this verse "works" has the meaning of duty or performing an action for moral or legal reasons.

WHOLE BIBLE CONNECTION

Ephesians 2:8–10 – We're saved by grace through faith—but that faith leads to good works that God prepared for us to walk in. Matthew 25:31–46 – Jesus says our treatment of "the least of these" reveals the reality of our relationship with Him. 1 John 3:17–18 – John echoes James: love must be more than words—it must show up in actions and truth.

GOING DEEPER

So here's something wild—when James says "faith without works is dead" in verse 17, the Greek word for dead is nekra, which literally means a corpse. Not weak. Not sleepy. Dead. That's a pretty intense image, right? James isn't saying inactive faith is just underdeveloped—he's saying it's lifeless. That shifts the whole vibe of this passage. In Jewish tradition, faith and action were always a package deal. If you believed in God, you obeyed Him.

Think about Abraham in Genesis 22—he didn't just say he trusted God, he actually put that trust into motion by offering Isaac. James is pushing back against a more Greek-style mindset that tried to separate belief from behavior.

And when he talks about someone offering kind words but no help (verses 15–16), it's like he's repeating words spoken by Old Testament prophets such as Isaiah (Isaiah 58) and Micah (Micah 6) who called out empty rituals without real faith. This hits home for us today too. James isn't bashing solid theology—he's saying that real theology should lead to real action. Mature faith isn't just about knowing; it's also about doing.

Reflections

Feel free to write down any after-reading insights and thoughts

After reading today's passage, answer these questions:

1.	Can you recall a time when someone's actions—not just their words—showed you real faith?
2.	Who in your life may be in need of practical help or encouragement today?
3.	What's one tangible way you can live out your faith this week?

James 2:14-17

14 What good does it do, my brothers, if someone claims to have faith but does not prove it with actions? This kind of faith cannot save him, can it?

15 Suppose a brother or sister does not have any clothes or daily food 16 and one of you tells them, "Go in peace! Stay warm and eat heartily." If you do not provide for their bodily needs, what good does it do? 17 In the same way, faith by itself, if it does not prove itself with actions, is dead.

Day 5: James 2:18-26

FAITH THAT MOVES

Devotional Thought:

Let's be honest: in today's world, it's easy to say "I have faith" without much follow-through. But James challenges us—prove it. A mature Christian doesn't just post Bible verses or say spiritual things—they live out their faith in how they serve, speak, and sacrifice. Abraham's faith moved him up a mountain; Rahab's faith moved her to protect God's people. Mature faith isn't motionless—it moves. Living faith is not about perfection, but direction. It's not about earning salvation, but expressing it. When we trust God, we step out in obedience—even when it's risky, inconvenient, or unpopular.

WHY THIS IS IMPORTANT

This passage confronts a common spiritual trap—thinking that belief alone is enough. James insists that mature believers must live out what they claim to believe. Real faith acts. If there's no movement, there may be no life. This isn't about works-based salvation, but salvation-based works.

KEY PASSAGE / WORD BREAKDOWN

- v.18: James anticipates an argument that faith and works can be separated. He challenges the reader to show faith without works—an impossible task. True faith proves itself.
- v.19: Mere belief in God isn't enough—demons believe and tremble. Head knowledge alone is not saving faith.
- v.20–22: Abraham's faith was made complete through action (offering Isaac), proving that works are the natural outcome of real trust in God.
- v.23: Abraham is called a "friend of God" because his faith resulted in righteous obedience.
- v.24–25: Rahab, a Gentile and former prostitute, acted on faith when she hid the spies—her faith moved her into God's plan. v.26: Just as the body without the spirit is dead, faith without corresponding action is lifeless and powerless.

WHOLE BIBLE CONNECTION

Genesis 22: Abraham's willingness to offer Isaac demonstrates faith that trusts God with the outcome.

Hebrews 11:31: Rahab's actions are celebrated as faith in action.

Matthew 7:21–23: Jesus warns that not everyone who claims faith truly knows Him—obedience matters.

Galatians 5:6: "Faith working through love" underscores that genuine faith expresses itself through action.

GOING DEEPER

What Is Works-Based Salvation and Why Is It Not Biblical?

Definition: Works-based salvation is the belief that a person can earn, merit, or maintain their salvation by performing good deeds, obeying laws, or living righteously enough. This doctrine teaches that salvation is either partially or wholly dependent on human effort. In contrast, the Bible clearly teaches that salvation is by grace through faith—and not by works.

Key Scriptures to Examine:

- Ephesians 2:8–9 (NKJV): "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast."
- Titus 3:5 (NKJV): "Not by works of righteousness which we have done, but according to His mercy He saved us..."
- Romans 3:28 (NKJV): "Therefore we conclude that a man is justified by faith apart from the deeds of the law."

Why It's Not Biblical

- 1. It Denies the Sufficiency of Christ's Work on the Cross Believing that we must add to Christ's sacrifice with our own good deeds implies that His death and resurrection were not enough. That undermines the Gospel itself (Hebrews 10:10–14).
- 2. It Contradicts the Nature of Grace Grace (Greek: charis) means "unmerited favor." If we could earn salvation, then grace would no longer be grace (Romans 11:6). Salvation would become a wage, not a gift (Romans 4:4–5).

- 3. It Leads to Pride or Despair Works-based salvation makes people boastful if they think they've done enough—or hopeless if they haven't. The Gospel levels the playing field by declaring all have sinned and are justified freely by grace (Romans 3:23–24).
- 4. It Misuses the Law The Law shows us our sin and our need for a Savior (Galatians 3:24), but it was never meant to save. Using the Law as a ladder to heaven is like trying to use a mirror to wash your face—it can reveal but not redeem.

What James Actually Teaches

James does not say that works earn salvation, but that true saving faith is never alone. It is accompanied by evidence—a transformed life, spiritual fruit, and active obedience (James 2:17, 20, 26).

When James says, "faith without works is dead," he's not promoting works for salvation but exposing faith without evidence as counterfeit. Abraham was justified by faith (Genesis 15:6) long before he offered Isaac (Genesis 22).

Jesus (John 6:29) "This is the work of God, that you believe in Him whom He sent." Even Jesus emphasized faith as the primary "work" God requires—trusting in the One He sent.

Reflections

Feel free to write down any after-reading insights and thoughts

After reading today's passage, answer these questions:

1. In what ways does your faith move you in everyday life?

2. Are there areas where you have said you trust God, but haven't acted on that trust?

3. How can Abraham and Rahab's stories inspire your walk with God this week?

Re-read James 2:18-26

DAY 6 - Scripture Reference: Acts 2:1-26

(Summarizing the readings from Days 1-5)

SOAKING IT IN

This week, we walked through James chapter 2 and saw that spiritual maturity is never just a matter of what we believe—it's how we live it out. James challenges us to move beyond head knowledge and into heart-led, hands-on obedience.

We began with a call to eliminate favoritism in the church—reminding us that we serve the Lord of Glory, and our treatment of others must reflect that. God shows no partiality, and neither should we. Whether rich or poor, everyone matters to God.

Then we looked at the royal law of love: loving our neighbor as ourselves. James shows us that real maturity doesn't just obey rules—it prioritizes love as the highest standard. And he reminded us that breaking even one part of God's law makes us guilty of it all.

As the week progressed, we dove into one of James' most urgent teachings: faith that doesn't produce action is useless. It's not that we're saved by works, but saving faith always shows up through works. James uses real-world illustrations like feeding the poor or caring for others to show that genuine faith can be seen and proven.

Abraham's and Rahab's stories remind us that mature believers trust God to the point of obedience. Abraham obeyed God with what mattered most to him. Rahab aligned herself with God's people even when it cost her everything. Their lives show that active trust in God results in visible obedience.

Spiritual Themes This Week

- No Favoritism in the Family of God We treat others with equity because we reflect Christ.
- Love is the Royal Law Obedience without love misses the heart of God's will. Faith Must Work Maturity isn't just believing—it's becoming.
- Faith Without Works is Dead Genuine faith is never idle; it always moves.
- Obedience Is Rooted in Trust Our works don't save us, but they show we've been saved.

WHAT ARE SOME INSIGHTS THAT YOU HAVE LEARNED AFTER STUDYING THIS CHAPTER?

Don't skip this step.			

DAY 7

PASSAGE REFLECTIONS

- 1. What kind of "works" best reflect the faith I say I have?
- 2. Is my faith visible through my compassion and service to others?
- 3. Am I guilty of justifying "small sins" in my life instead of seeking holiness?
- 4. How does God's view of the poor and the rich reshape the way I treat others?
- 5. Have I treated others unfairly because of their appearance, status, or background?

Week 2 teaches us two very important concepts: first the Royal Law means that we must learn to love our neighbors and secondly, our faith is more than empty words. It must be carried out in actions. Let these verses encourage you to walk out your faith by seeking ways to show and do your faith. Remember, Christ did THE work on the cross. Now, our part is to do the work of showing Christ to the world. Be blessed!

-Pastor Davis