

WHAT'S THE BENEFIT?

The Greek grammatical structure of our lesson text is important to correct the misunderstanding of it. One example of misunderstanding comes from **Jas.1:14** – “Can faith save him?”

We will study the Greek grammar structure of our lesson text by the following four points so there is no misunderstanding of this passage of Scriptures.

The Greek grammar structure of our lesson text by the following four points

1. For “work salvation” teachers, the grace gospel is not sufficient in itself.

(Jas.1:14) ¹⁴ But each one is tempted when he is carried away and enticed by his own lust. (NASB)

The **works salvation teachers** use **Jas.1:14** to justify adding such things as circumcision, water baptism, joining church, and walking an aisle **in order to be saved** by the gospel of Jesus Christ (Acts 15:1, 5, 11) [front side of salvation].

Other works teachers use it to justify works in those who profess faith in Jesus Christ as proof of your salvation. They believe James is saying, “The kind of faith that does not produce works is not saving faith.” [back side of salvation]

Doctrinal principle: Divine faith must have a working object; that working object is always the word of God; the word of God always works because it is based on the character of God and not on the character of man

Examples:

- **Gospel** (1 Cor.15:3-4)
³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures,
- **Believe** (Rom.1:16)
¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- **Saved by grace** not works (Eph.2:8-9)
⁸ For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; ⁹ not as a result of works, so that no one may boast.
- **Eternal life** (1 John 5:11-13)
¹¹ And the testimony is this, that God has given us eternal life, and this life is in His Son. ¹² He who has the Son has the life; he who does not have the Son of God does not have the life.

2. Remember the Book of James was written to Jewish believers who were "dispersed abroad" (Jas.1:1).

It was written to Church Age Believers. James used the term "my brethren or my beloved brethren" to those addressed in this Epistle (1:2, 16; 2:1, 14; 5:7, 10, 12,19; 15:23).

These included believers at Pentecost (Acts 2:5-13, 36, 41, 47; 15:23). "**And there is salvation in no one else; for there is no other name under heaven that has been given among men by which they must be saved.**" (Acts 4:12; Matt.1:21).

These also included Church Age Believers being persecuted by Israelites and Romans who rejected grace salvation (Acts 8:1-3; 9:1-4).

3. Our lesson title opens and closes our lesson text (Jas.2:14, 16) – "What's the benefit? (tis) [interrogative pronoun] (to ophelos) [predicate nominative with definite article] (nsn)."

Ophalos (root/ ophello/ to increase) is translated into English as profit, benefit, and advantage.

Note **ophalos (nsn)** is singular and is attached to "if a **man** (tis/ nsm/ indefinite pronoun) says"(nsn/ read (Jas.2:14).

Ophalos introduces a doctrinal principle – "What's the benefit to someone who says he has faith, but he does not have works." "(me/ no) Can the faith save (sozo/ a.a.infin/ **can't deliver**) him?" **WHY? Because it is dead faith.**

Faith must complete the faith cycle. **Our lesson text is not contrasting faith and works.** It is contrasting the difference between **Living Faith and Dead Faith (2:17).**

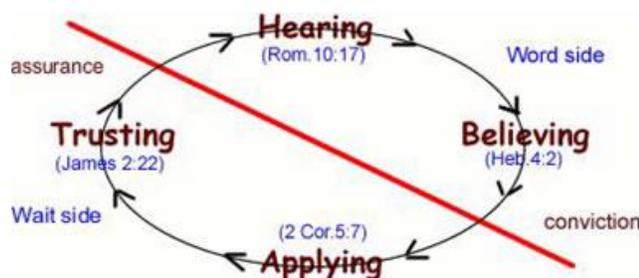
4. James used three "if" clauses, all 3rd class = maybe to introduce a hypothetical argument between **Living Faith and Dead Faith.**

First two 3cc are attached to three present subjunctives.

"If (3cc/ protasis) **someone says (lego/ p.a.subj.3ps)** [incorrect doctrinal belief] **he has faith, but (de/ contrast) he has (echo/ p.a.subj 3ps) no works?** "(adodosis/ me/ can't) can the faith save him?" (Jas.2:14)

"If (3cc/ protasis) a brother or sister is (**hupoarcho/ p.a.subj 3ps/ exist**) without clothing and in need of daily food (Jas.2:15a)." These two 3cc are attached to two aorist subjunctives in (Jas.2:15b-16). "And you (su/ gplm) says (lego/ a.a.subj 3ps) to them, 'Go (**p.a.impv.2pl/ back to present tense**) in peace, be warned (**p.p.impv.2pl**) and be filled (**p.p.impv.2pl**),' but you do not give (me didomi/ a.a.subj 3ps) them what is necessary for their body, what's the benefit?" (Jas.2:15-16)

The third 3cc is found in the **final conclusion of** "What's the benefit?" "**Even so (kai houstos) the faith, if (3cc) it has (echo/ p.a.subj 3ps) no works, is (eimi/ p.a.ind.3ps/ ASQ of existence) dead, (nekros)** being by itself." (Jas.2:17) (double conclusion) ("even so")



Matt.25:34-40 (6 categories) Personal needs require personal ministry