

James Part 5 The FUSION of Faith and Works.

Ephesians 1:1 1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are at Ephesus and who are faithful in Christ Jesus:

Ephesians 1:9 He made known to US the mystery of His will, according to His kind intention which He purposed in Him

Ephesians 1:11. also **WE** have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Ephesians 2:6 and raised **US** up with Him, and seated US with Him in the heavenly places in Christ Jesus, **7** so that in the ages to come He might show the surpassing riches of His grace in kindness toward US in Christ Jesus. **8** For by grace you **have been** saved through faith; and that not of yourselves, it is the gift of God;

have been

The verb, 'having-being saved' is a perfect periphrastic (we do not have these in English). It is composed of a present active indicative, i.e. the verb is in the present tense and speaks of the action happening today, and a perfect passive participle i.e. "having been". The combination stresses that the action of the verb began in the past with it continuing into the present time.

The action of the verb "saved" here indicates that it is not yet complete; otherwise Paul would have used simply a perfect indicative. Salvation is something that began in the past (at the time of redemption) and still continues until the Day of Judgment at the resurrection.

(also used in 2:5)

9 not as a result of works, so that no one may boast.

Works in isolation will not ensure salvation, it is by faith and works which ultimately is God's work within the person dying to sin and living righteously by God's grace via our High Priest Jesus Christ. (Hebrews 7:25 below).

Luke 22:28-30. 28 "You are those who have stood by Me in My trials; **29** and just as My Father has granted Me a kingdom, I grant you **30** that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

James 1:20-22 20 for the anger of man does not achieve the righteousness of God. **21** Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. **22** But prove yourselves doers of the word, and not merely hearers who delude themselves.

Hebrews 4:16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Hebrews 7:18 - 8:7 18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness **19** (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. **20** And inasmuch as it was not without an oath **21** (for they indeed became priests without an oath, but He with an oath through the One who said to Him,

"The Lord has sworn And will not change His mind, 'You are A priest forever'");

22 so much the more also Jesus has become the guarantee of a better covenant. **23** The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, **24** but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. **25 THEREFORE** He is able also to SAVE forever those who draw near to God through Him, SINCE He always lives to make intercession for them.

26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; **27** who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. **28** For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

Oxford dictionary: Definition of FUSION:

"the process or result of joining two or more things together to form a single entity."

Oxford dictionary: Definition of a Rhetorical question:

"A question asked in order to **create a dramatic effect** or **to make a point** rather than to get an answer."

James 2:14-17 14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?

15 If a brother or sister is without clothing and in need of daily food, **16** and one of you says to them, "Go in peace, be warmed and be filled," and yet you DO not give them what is necessary for their body, what use is that? **17** Even so faith, if it has no works, is dead, being by itself.

John 3:21 But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

John 3:36 He who **believes** in the Son has eternal life; but he who does **NOT OBEY** the Son will not see life, but the wrath of God abides on him.”

James 2:17-20 Even so faith, if it has no works, **is dead**, being by itself.

18 But someone may well say, “You have faith and I have works; show me your faith without the works and I will show you my faith BY my works.”

19 You believe that God is one. You do well; the demons also believe, and shudder.

20 But are you willing to recognize, you foolish fellow, that faith without works is **useless**?

James 2:21-26. 21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

22 You see **that faith was working with his works**, and as a result of the works, faith was **perfected**;

23 and the Scripture was fulfilled which says, “And Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God.

24 You see that a man is justified by works and not by faith alone. **25** In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?

25 In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? **26** For just as the body without the spirit is dead, so also faith without works is dead.

Addendum from Bill Ramey on Ephesians:

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Because of the initial dependent clause (ὁ θμα~φ ολνταφ νεκρου/φ κ.τ.λ.), Paul begins a complex sentence in v. 1 that extends through v. 7 (or even through v. 10). However, it very quickly morphs unwieldily into an anacoluthon. He furthermore suspends both the sentence’s explicit subject and verb until vv. 4a and 5a (respectively), and only after his initial burst concerning his letter’s recipients’ former state of death in vv. 1-3.



The English term "anacoluthon" (an-a-co-lu-thon/an-ə-kə-lü-thon) is a transliteration of the Greek word ἀνακο/λουθον, which derives from the Greek privative prefix ἀν- ("not") and the adjective ἀκο/λουθοσ ("following").¹ The plural of "anacoluthon" is "anacolutha."

Anacoluthon: a syntactical abrupt change resulting from two non-parallel grammatical inconsistent constructions within the same sentence; in other words, it's beginning a sentence one way, but ending it in another way. The unexpected abrupt shift usually involves the sentence's subject, a verbal lack of symmetry, its direct object, or a combination of any or all of these. A dash at times follows at the point of discontinuity in literature.

The term frequently describes an unintentional stylistic fault, but in other instances, a deliberate rhetorical effect, i.e., a purposeful change in the sentence's syntactical structure and of intended meaning following the interruption that challenges a hearer/reader to think more deeply.

Paul begins his sentence concerning his letter's recipients former death state in verse 1 (υθμα~φ), but he does not immediately complete it with an entire thought. Instead, he breaks off and first elaborates on their previous sinful circumstances, thus creating an anacoluthon. He does not return to his initial statement until verse 4. This is the reason the accusative plural pronoun υθμα~φ that Paul fronts for emphasis functions as the direct object for the 3rd singular aorist active indicative verb συνζωοποι/ησεν (v. 5a), and later is absorbed into the plural pronoun ηθμα~φ (v. 5a; the apostles and prophets, and the letter's recipients) because of the intervening two clauses (v. 3a,

¹ The Latin phrase *non sequitur* ("not following") and the English term "anacoluthon" may be easily confused. The former denotes the faulty logic behind jumbled thoughts, even though incoherent thoughts are grammatically expressed properly, whereas the latter represents an interruption in sentence structure that causes jumbled syntax.

b). The suspended implicit nominative of subject (οἱ θεοί/φ, v. 4a) and verb (συνεζωοποίησεν, v. 5a) are placed on the diagram in v. 1 for clarity sake.