

<p>A</p>	<p><u>Preferential Treatment of the Rich Against the Poor is an Insult to Christ</u></p> <ul style="list-style-type: none"> • Only God is the judge because He is just and shows “no partiality”. We should not judge each other by showing preferential treatment of the rich against the poor. If we must judge, do not “become judges with evil designs”, but “with justice you shall judge your neighbour”. Jesus also judges without partiality but judges according to the truth. • “Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?” According to scriptures, God favours the poor. Blessed are those who are willing to humble themselves and trust in the Lord, “God chose the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something”. Therefore, the poor is rich in faith, worthy of the inheritance of God’s kingdom. In the same way, to shame the poor is to dishonour the good reputation of Christians and more seriously, dishonouring Christ. 	<p>2:1-7</p> <p>2:1-4, CCSS Si 35:15, Lv 19:15 Lk 12:14</p> <p>2:5-7, CCSS Ps 9:19, Is 41:17, Mt 25:31ff; Mt 5:3, SN1, 1Cor 1:28, SN2</p>
<p>B</p>	<p><u>Putting Down the Poor is Against The Law of Freedom</u></p> <ul style="list-style-type: none"> • Some may argue that though the preferential treatment of the rich against the poor is wrong, it is not the worst offence. James’ explanation: “the [whole] perfect law” (1:25) comes from God (2:10-11), one may not obey only certain parts of it. Jesus teaches us that we must “love the Lord your God with all your heart, and with all your soul, and with all your mind”, and “love your neighbour as yourself”, “On these two commandments hang all the law and the prophets”. Shaming the poor = not loving your neighbour as yourself; this is also against Moses’ law of “love your neighbour as yourself”. Breaking one law “has become guilty in respect to all of it”. • We are saved by our faith; we receive mercy because God is compassionate. However, faith must be accompanied by works; true faith is shown in our works. Jesus’ law of freedom is based on the dual standards of love God and love our neighbours, we will also be “judged by the law of freedom”. If we do not love our neighbours, “judgment is merciless”. Therefore, we should always treat each other with compassion and love. 	<p>2:8-13</p> <p>2:8-11, CCSS</p> <p>Mt 22:36-40</p> <p>Lv 19:18</p> <p>2:12-13, CCSS Eph 2:8-9, Jn 5:28-29, 2Cor 5:10, Rev 20:13</p>

<p>C</p>	<p><u>Faith Without Works is Dead</u></p> <ul style="list-style-type: none"> • “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?” => Proclaiming one’s faith in words only without concrete actions cannot be considered as true faith and cannot bring salvation. This demonstrates that the person has not fully received God’s love so that they may be moved and transformed. Faith without works is dead. It also contradicts the teachings of Scripture. • One’s concrete actions reveal their faith to others. Indeed, faith without works is dead. Even Satan believes and fears God; however, Satan does not have love. Therefore, faith and works are intimately connected; one cannot exist without the other. Works without faith is also dead. 	<p>2:14-26</p> <p>2:14-17, CCSS, Mt 25:31-46, Ex 22:25-26, 23:11, Ps 21:26, Lk 12:33</p> <p>2:18-19, CSB Mt 7:21</p>
<p>D</p>	<p><u>The Exemplars of Abraham and Rahab</u></p> <ul style="list-style-type: none"> • Abraham is judged to be righteous, “ when he offered his son Isaac upon the altar”, his “faith was completed by the works”. This fulfills “‘Abraham believed God, and it was credited to him as righteousness’, and he was called ‘the friend of God’”. Note that Abraham’s obedience is the fulfillment of his faith, while Satan’s faith lacks “fulfillment”. • In the same way, Rahab, the prostitute, is also justified as righteous by her actions. • Is James responding to Paul? Paul: “For we hold that person is justified by faith apart from works prescribed by the law”. James: “See how a person is justified by works and not by faith alone.” 	<p>2:20-26</p> <p>2:20-24, CCSS, CSB Gen 15:6 2Ch 20:7</p> <p>2:25, CCSS, CSB</p> <p>CCSS p 63, CSB p 443 Rm 3:38 Jm 2:24</p>

Chinese Martyrs Catholic Church
Bible Sharing Program 2021- 22 (Jas 1:1-27)
Session #2:

Special Notes:

1. "The ascent to God occurs precisely in the descent of humble service, in the descent of love, for love is God's essence...In Jesus Christ, God has revealed himself in his descending...We ascent to God by accompanying [Jesus] on this descending path" (BXVI, Jesus of Nazareth I, p. 95).
2. "God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity" (Gaudium et Spes, 69).

"In its various forms – material deprivation, unjust oppression, physical and psychological illness and death – human misery is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin" (CCC 2448).

"When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice" (CCC 2446).