

Sermon to the Saints of God assembled at Topeka, KS: Sunday, March 24, 2024

Pure Religion and undefiled

James 1:27 *“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”*

This verse has always caught my attention because it seems to be pointing to a fundamental truth about our duty to God. It’s a sweeping statement that puts me in mind of these other passages:

Ecclesiastes 12:13 *“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”*

John 13:34,35 *“34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.”*

Matthew 22:37-40 *“37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.”*

As such, it seems like an instruction that we should well understand and pursue with our might. These words are the final words in the first chapter of James, so let’s begin our analysis by taking in the context of that full chapter.

James 1

“1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. 2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is

the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Before we get into the meat of verse 27, let's briefly consider verses 25 and 26.

James 1:25 *"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*

- We are set at liberty by the Gospel of Jesus Christ. We are at liberty, in that there is no law to the contrary, and no ceremony to stand on. We are to serve God, our brethren, and our neighbors with a full heart of faith, and a good conscience to God. We have that liberty to serve him in spirit and truth. We are not at liberty to sin; we are at liberty to serve. It is the Gospel, which sets us at liberty from the bondage of the law and the sin which condemns us. It is the Royal law in that it belongs to the royal blood line of the King's house; that house that we have been adopted into. It can only belong to the sons and daughters of the great King, and no other.
- The fact that we are not burdened with particular ceremonial observances does not at all relieve us of our duty to God and our fellow man. To the contrary, it puts the burden squarely upon our own shoulders to pursue that work with sincerity and truth, free from ceremonial obligation. We deceive ourselves if we are lulled to sleep in our duty because we aren't bound by the rigidity of the law.

- **Galatians 5:13-18** *“13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.”*
- The focus is upon our own duty. It is pleasing to God for me to make use of my liberty to serve, by doing it in faith, and unto God, with no view of how it may or may not be reciprocated. The focus is on ME being a doer, and not a hearer of the word. If it’s the right thing for me to do, then I must do it in faith – from that place, I can expect the blessing of God upon my efforts. If I am doing it with respect to persons, which includes what I expect to get in return, then I can expect no blessing from God in the effort. Put your hand to the work in faith, and God will bless your effort.

James 1:26 *“26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.”*

- Bridling our tongue doesn’t mean that we cower from saying difficult truths with boldness and assurance of faith. It does mean that we don’t rail about, and gnash upon our brothers and sisters with hearts full of hypocritical self-righteousness. We are not serving our own interest, we have nothing to boast in, or trumpet about. We are not better than anyone in need, we are duty bound, and should run to serve with our eyes to the ground, and our mouths quiet.
- *Gill: “By his preaching, or praying, and hearing, and other external duties of religion, he is constant in the observance of; and who, upon the account of these things, “thinks himself to be a religious man,” or is thought to be so by others: and bridleth not his tongue; but boasts of his works, and speaks ill of his brethren; backbites them, and hurts their names and characters, by private insinuations, and public charges without any foundation; who takes no care of what he says, but gives his tongue a liberty of speaking anything, to the injury of others, and the dishonour of God, and his ways. But deceiveth his own heart; with his show of religion, and external performances; on which he builds his hopes of salvation; of which he is confident; and so gives himself to a loose way of talking what he pleases: this man’s religion is vain; useless, and unprofitable to himself and others; all his preaching, praying, hearing, and attendance on the ordinances will be of no avail to him; and he, notwithstanding these, by his evil tongue, brings a scandal and reproach upon the ways of God, and doctrines of Christ.”*

Moving on now to our primary text:

James 1:27 *“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”*

Overarching thoughts:

- We should not read this verse to mean that all of our duty to God is encapsulated herein. That’s not the meaning of “pure religion ... is this: ” This verse does not contain the sum and substance of our duty to God. Rather, the meaning is that if our love of God is sincere, then it **must include** these things; to the contrary, it is not sincere if it **lacks** these things.
- In order to do what is commanded here, we have to keep this concept squarely in mind: **Our lives are not our own!** Our lives belong to our Master. We must consider all that we do from that perspective. We should spend a lot less time asking ourselves what we can do; we should instead be asking ourselves what we should do; what would be useful to do for the good of others. What sets a good example, teaches good things, and provokes others to love and to good works?
 - **1Corinthians 6:12-20** *“12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. ... 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”*

We will consider verse 27 with the following questions:

- What does it mean for our religion to be “pure and undefiled”?
- What is the import of “before God and the Father”?
- Who are the fatherless and the widow?
- What does it mean to visit them in their affliction?
- What does it mean to keep ourselves unspotted from the world?

What does it mean for our religion to be “pure and undefiled”?

- Religion:
 - The Greek word rendered as “religion” here is “threskeia” (2356). It is only used four times in the scriptures, and two of them are in this passage. It is generally referencing the worship of God, but seems to specifically focus on outward actions.
- Pure:

- Strongs: “Clean, pure, purified by fire. In a similitude, like a vine cleansed by pruning and so fitted to bear fruit. In a levitical sense, it is clean, the use of which is not forbidden, imparts no uncleanness. Free from corrupt desire, from sin and guilt. Blameless, innocent.”
- Undefined:
 - Strongs: “Not defiled, soiled, stained, polluted, sullied, contaminated. Not defiled with sin. The nature of the thing has not be deformed or debased. The force and vigour of the thing is not impaired.”
- We cannot take comfort in the fact that we hold forth good doctrine, while becoming convinced in our hearts that we are righteous in ourselves. We cannot seek God for His blessings upon us as we spend our days in worldliness, or as we look down upon the brethren and withhold our help from them. Our efforts must be genuine, sincere, and unmixed with the pride and desires of the flesh; free from adulteration and hypocrisy. What we do must be done unto God, and with meekness before Him, knowing that our motivations are not hidden from Him.
 - **Matthew 23:23-28** *“23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”*

What is the import of “before God and the Father”?

- Everything we do is done “before him”, directly in His presence. He is not aloof from us. We cannot hide our motivations from him; our malice, envy, pride, and all other ulterior motivations are naked and opened before him who tries our hearts. (**Proverbs 17:3; Hebrews 4:13**)
- I don’t believe that the phrase “God and the Father” is speaking to two different roles of the godhead. Some expositions suggest that the words would be better rendered as God who is the Father. I think it is simply identifying that the particular aspect of the godhead that we should focus on and emulate in this context is the Father. We must strive to be like our Father. He is love, and is merciful and pitiful toward His sheep.

- **1John 4:7-14** *“7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”*
- Furthermore, our Heavenly Father has defined himself as having a particular care for the fatherless and the widows.
 - **Exodus 22:22-24** *“22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”*
 - **Isaiah 1:16-20** *“16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.”*
 - **Psalms 68:3-6** *“3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. 4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. 5 A father of the fatherless, and a judge of the widows, is God in his holy habitation. 6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.”*

Who are the fatherless and the widows?

- There are many in this room that literally fit this definition. However, there is no current circumstance in this body that accurately portrays the heart of this meaning. Fatherless and widows are an illustration of a larger concept. The picture being painted here is one of utter helplessness. Nowhere in this earth to turn. No advocate on the landscape. No relief. When you think fatherless, you should think of a helpless young orphan laying in the muck of the street, despised

and neglected by everyone around. When you think widow, you should think of a young woman with several young children destitute in the streets because her husband died and she has no possible way to provide for those children; or else a bed-ridden elderly soul that is beyond their ability to help themselves.

- In a spiritual sense, this is the very picture of the elect of God. We are helpless. We are fatherless. We have no earthly strength. We have no earthly inheritance to sustain us. We lie destitute and diseased, covered in the filth of our own sin. Our only remedy is to continually cry out to our Heavenly Father.
 - **Romans 8:15-18** *“15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”*
 - Herein we are brought from fatherless and widows to being the joyful members of the house of God! For now, we are pilgrims that have no citizenship in this earth, duty bound to help one another to make this perilous journey while we await our eternal inheritance; that day when we will go from dwelling in decaying tents to eternal and unmovable mansions.
- First and foremost then, we should see the fatherless and widows as the elect of God. Within the household of faith, we will find those with varying needs, including those who are literally fatherless and widows; we should look to fulfill this command spiritually and practically toward them all, as their need and our ability allows.
 - **Galatians 6:10** *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”*
 - While I believe that the command is primarily aimed at our duty to our co-elect, we are not relieved of the duty to help our neighbors in the world where there is realistic and practical opportunity before us.

What does it mean to visit them in their affliction?

- Let’s begin with the obvious: if you find a soul in need, then you should supply that need if you have the ability, or you should help to find someone to supply that need where you are not able. Our religion is vain if we hoard our time and resources, and withhold our hand from helping those in need; that would include being willingly ignorant of the needs around us. Especially when it comes to someone’s practical needs, it is incumbent upon us to use common sense as to where those needs lie. Look beyond you; look beyond your family unit.

- **1John 3:16-19** “16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him.”
- I would offer this caution, particularly when it comes to helping someone’s practical needs: help is not about us, it’s about the other person. We have to be careful that we don’t inflict help where it isn’t wanted or needed. We don’t have to be the first one to help. We don’t have to help in the way that makes the most sense to us, but rather in the way that is suitable to the frame and needs of the person needing the help. Communicate and validate your limited perception of a situation, lest you be like the ever helpful monkey: “Kindly let me help you, or you’ll drown, said the helpful monkey, putting the fish safely next to him in the tree.” Ultimately, if we insist, or get ourselves worked into a tizzy because 1) we want to specifically be the person giving the help, or 2) we want the help to be defined by us, then we are moving toward the warning of verse 26 – we are not bridling our tongue, or the spirit driving it. We are serving ourselves, and not the person we are aiming to help.
- Again, this is the obvious work that must be done. Any church that names Christ as their head is giving a shameful testimony if they have those among them whose basic needs are not fulfilled while there are others living high on the hog. I am grateful that the Lord has given this body a spirit to diligently and faithfully run to help those in need. We have seen extreme situations, and haven’t hesitated to thoroughly invest our resources to help. While I believe that to generally be the case among us, I don’t believe that everyone sees this as their own personal duty. There are some that are all too comfortable watching others thrust themselves into that work, while they selfishly look to their own needs. My friends, remember that “*God is not mocked: for whatsoever a man soweth, that shall he also reap.*” (**Galatians 6:7**)
- There are certainly afflictions that go beyond obvious physical needs. Those afflictions include all of the chastening of God, our Father, in whatever way that He wisely administers it. We are chastened in our bodies, our circumstances, our minds, and our hearts; if we are God’s children, then every bit of it is intricately designed to try and prove our spirits. As the fatherless and widows, God’s children are helpless in ourselves; we are meek and broken hearted. We are thoroughly convinced that we are each one the chiefest of sinners, and utterly incapable of righteousness from within ourselves. As such, we dwell with chastening and

affliction every day. When we go to do good, we are acutely aware that evil is with us at every turn of the road; our flesh wars against the spirit within us. It is our duty and privilege to comfort and encourage one another as we cope with that most fundamental and ever-present chastening from our Father. It is our duty to encourage each other to patiently and faithfully endure that chastening, indeed letting patience have her perfect work so that we are not lacking anything; so that we are truly exercised and bring forth spiritual fruit from it. Given that, it isn't a question of whether someone is afflicted, it's a question of how are they afflicted, and how can you be of service to them. It is an ever present piece of work that we owe as a fundamental display of our love to one another. You make a grave error if you measure your willingness to engage in that work based upon what you think a person will reciprocate to you.

- Visit: episkeptomai (Strongs 1980): “to look upon or after, to inspect, examine with the eyes; to look upon in order to help or benefit; to look after, have care for, provide for”.
 - **Gill:** *“And not only to see them, and speak a word of comfort to them, but to communicate to them, and supply their wants, as they may require, and according to the ability God has given: where there is true religion in the heart, there is love to God; and where there is love to God, there is love to the saints; and this will show itself to them, in times of affliction and distress; and where this is wanting, religion itself is not pure and undefiled:”*
 - **Calvin:** *“To visit in necessity is to extend a helping hand to alleviate such as are in distress. And as there are many others whom the Lord bids us to succor, in mentioning widows and orphans, he states a part for the whole. There is then no doubt but that under one particular thing he recommends to us every act of love, as though he had said, “Let him who would be deemed religious, prove himself to be such by self denial and by mercy and benevolence towards his neighbors.”*
 - **Clarke:** *“False religion may perform acts of mercy and charity; but its motives not being pure, and its principle being defiled, the flesh, self, and hypocrisy, spot the man, and spot his acts. True religion does not merely give something for the relief of the distressed, but it visits them, it takes the oversight of them, it takes them under its care. It goes to their houses, and speaks to their hearts; it relieves their wants, sympathizes with them in their distresses, instructs them in Divine things and recommends them to God. And all this it does for the Lord’s sake.”*
 - Remember friends that this visiting of the sheep in the midst of their afflictions is the standard that Christ will use at the judgment. That should be enough for us to see it’s importance, and to lay aside every fleshly excuse as to why we don’t do it like we ought to.

- **Matthew 25:34-36, 40** *“34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ... 40 ... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”*

What does it mean to keep ourselves unspotted from the world?

- *Matthew Henry: “To keep himself unspotted from the world. The world is apt to spot and blemish the soul, and it is hard to live in it, and have to do with it, and not be defiled; but this must be our constant endeavour. Herein consists pure and undefiled religion. The very things of the world too much taint our spirits, if we are much conversant with them; but the sins and lusts of the world deface and defile them very woefully indeed. John comprises all that is in the world, which we are not to love, under three heads: the lust of the flesh, the lust of the eyes, and the pride of life; and to keep ourselves unspotted from all these is to keep ourselves unspotted from the world. May God by his grace keep both our hearts and lives clean from the love of the world, and from the temptations of wicked worldly men.”*
- *Romans 12:1,2 “1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”*
 - Here again, the fact that we are at liberty can cause us to deceive ourselves. We had better take care that we don’t find ourselves living like worldlings, while self-righteously excusing our participation in every worldly thing that catches our fancy on the basis that we believe and repeat good doctrine. At what point are we conformed to the world? At what point are we taking fire into our bosom, such that we will surely be burned?
 - I won’t belabor this point at the moment, but refer you to a 2 part sermon that I preached in 2015 if you would like more on the topic. (5/24/15, 5/31/15)

James 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? 5 Harken, 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? 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. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.”

I love you all. Amen.