

14. It is from this inventory that enables a believer to produce divine good under the mentorship of the Holy Spirit. The end result of the philosophy of showing one's faith by his works is the subtle elimination of the working object which is the Word of God.
15. Without an active, advancing inventory of divine thought resident in the soul, then the "works first" approach must depend on human viewpoint to guide the person's activities thus producing human good instead of divine good.
16. When the working object of one's faith is human viewpoint, then the working object, which is the Word of God, is ignored.
17. There is a subtly positive element in the uninformed believer's "works first" approach. When involved in evangelism and he quotes verses containing the gospel message, then some people will get saved. This is a legitimate, bona fide, activity
18. Reason? Because the Word of God is alive and powerful even when it is conveyed by a works-oriented believer. The message itself has divine power and can convict the unbeliever of its veracity by the common grace ministry of the Holy Spirit.
19. Doctrinal application associated with daily contact with others is quite different. The resource for this is doctrine resident in the soul and functional under the filling ministry of the Holy Spirit.
20. In this circumstance, doctrine is the working object. What such an inventory produces is a growing inventory of Bible doctrine from which the believer produces divine good.
21. Nevertheless, the works-oriented believer will say:

James 2:18a But someone will say this, "You have a faith without an object and I have works; you demonstrate to me your faith, apart from the works ..."

1. The verse continues with the future active indicative of the verb **δείκνυμι (deíknumi)**: "demonstrate." Here we have a contest: **(1)** "You demonstrate to me your faith apart from works" and **(2)** "I will demonstrate to you my faith by my works."
2. The key to understanding the error in this exchange is to expose the missing element in each of these quotes. The missing element, unstated twice, but if inserted it would be, **ὁ λόγος (ha lógos)**: "the Word."



3. Faith must have a working object. In salvation it is in Jesus Christ through faith alone; in the believer's spiritual advance it is in *ha logos*, the Word.
4. Here is the expanded translation of the entire verse:

James 2:18 But someone will say, "You [**Imperative mood #21**] keep on having faith (in the working object of the Word), and I will keep on having faith in the working object of my works; demonstrate to me faith without the works, and I will demonstrate to you my faith from the source of my works." (EXT)

5. The Straw Man cannot win this debate because he chooses to ignore or does know about the working object of a believer's faith is the Word of God.
6. Because it is self-fulfilling to "be involved in working for Jesus," he prefers the aggrandizement he gains from physical effort over against the drudgery of slugging it out in boring, tedious, exegetical Bible classes that last for as much as an hour.
7. Because I am forbidden to criticize a worker bee such as he, under the Royal Law I cannot berate him for his ignorance, so I'll just allow James to provide a descriptive phrase:

James 1:22 But keep on becoming [**IM #13**] doers of the implanted Word, and not only hearers who deceive themselves due to self-induced stupidity. (EXT)

8. The key word for the worker bees is not the Word but the works. The Bible is clear about what we believers are required to do:

2 Peter 3:18a Grow in grace and knowledge of our Lord and Savior Jesus Christ.

9. Mr. Straw Man is involved in working for Jesus rather than knowing Him first. Divine good, accomplished by the application of resident knowledge about Jesus and the Word of God, is imperative for the believer to pursue in order for his works to be classified as gold, silver, and precious stones at the Evaluation Tribunal of Christ.
10. Works without them being underwritten by the Word is human good. James is constantly pointing this out in his first chapter. He builds a crescendo toward the end of chapter 1 with his emphasis on being a doer of the Word rather than a hearer only. Remember this?



James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

11. Faith must have a working object in order for the believer to be a doer of the Word. This principle is expressed by Paul in:

Romans 10:17 Consequently, faith comes from what is heard, and what is heard comes through the preached Word of Christ. (NET)

12. Further confirmation that faith must have a working object and that working object for the believer is the preaching of the Word of Christ to positive volition believers.

The Doctrine of Faith

A. Definition.

1. There are three systems of human perception:
 - (1) **Faith** is a non-meritorious system of perception based on confidence in the authority and the veracity of another. Faith is not based on one's own knowledge, as is rationalism or empiricism.
 - (2) **Rationalism** is reason from the source of knowledge in itself, superior to and independent of any other source of perception. Rationalism says that reality is what you think to be true. Rationalism requires a high I.Q., from which systems of philosophy are often developed.
 - (3) **Empiricism** is knowledge from perception by observation and experience rather than by theory. All ideas are derived from some sensuous experience using the eyes, ears, nose, touch, and taste having no innate or preconceived notions.
2. Perception by faith is always non-meritorious. It depends on the authority, veracity, and ability of someone else. Faith requires authority.
3. Faith also means a system of doctrine or a creed perceived by faith; i.e., what is believed.

B. Etymology.

1. Hebrew:

- (1) The verb אָמַן (*'aman*) means to believe, to support, to use someone as a prop, a crutch; to use someone else to be supported. The root meaning is a foundation on which you build something.

In Isaiah 28:16, the Hiphil means to cause to believe. The Hiphil in Genesis 15:6 uses *'aman* for the salvation of Abraham, meaning to use God as a prop and foundation.

Further, *'aman* means to prove oneself, to stay faithful to, to remain or continue.

Metaphorically, *'aman* means to be faithful, trustworthy, and sure, as in Proverbs 19:8; Genesis 42:20; 1 Kings 8:26; Hosea 5:9.

- (2) The noun אֱמוּנָה (*'emunah*) means faithfulness, security, or that on which security is based, e.g., the integrity of God.
- (3) The noun אֱמוּנָה (*'emun*) means integrity, fidelity, reliability, trustworthiness.
- (4) The noun אֱמוּנָה (*'omen*) means doctrine, truth, faithfulness.
- (5) The noun אֱמֶת (*'emeth*) means faithfulness, integrity, stability.
- (6) The verb בָּטַח (*batach*) is a wrestling term, which means to trust in the sense of slamming your troubles on God; this has a faith-rest connotation. In Psalm 37:3 and 91:2, it also means to confide in someone.
- (7) The verb חָסָה (*chasah*) means to hide in the cleft of a rock, as a rabbit does when chased by a fox. This verb is used for suffering and adversity. It means to trust in the sense of taking shelter or taking refuge in Bible doctrine; to believe in the integrity of God, Psalm 57:1, 2:12, 5:12, 25:20, 7:1.



- (8) The verb **יָחַל** (*yachal*) means to trust the Lord in time of great pain or disaster, Lamentations 3:21, 24. In Job 13:15, it means to have hope and to wait. It is used for faith under great pressure, intense suffering, and pain.
- (9) The verb **קָוָה** (*qawah*) is the strongest word for faith, used in Psalm 25:3. It depicts a fine thread woven into a giant rope that cannot be broken. It is used in Isaiah 40:31 for the faith of a mature believer. In Lamentations 3:25 it means to wait. This word means that faith which gets its strength from outside of itself, connoting the non-meritorious aspect of faith. All merit lies in the object of faith.

2. Greek:

- (1) The noun **πίστις** (*pístis*) is used as an attribute. *Pístis* is what causes trust or faith, reliability, faithfulness, or integrity, Titus 2:10; 2 Thessalonians 1:4.
- (2) In the active sense, *pístis* means faith, confidence, and trust as a recognition of and acceptance of Bible doctrine. In the active sense, faith is used in three ways:
Saving faith, Ephesians 2:8; 1 John 5:4–5.
The three stages of the faith-rest drill, Romans 3:20; Hebrews 4:3.
The inculcation of Bible doctrine which is the working object of faith.
- (3) The passive meaning of *pístis* is Bible doctrine, meaning that which is believed, i.e., doctrine, the body of belief, which is obedience to authority. *Pístis* is translated “doctrine” in such passages as Galatians 1:23; 2 Peter 1:5; 1 Timothy 1:19, 4:1, 6; Hebrews 11.
- (4) The adjective **πιστός** (*pistós*) in the passive sense means being trustworthy, worthy of trust, faithful, dependable, and inspiring trust. In the active sense, it means trusting or believing.
- (5) The verb **πιστεύω** (*pisteúō*) means to believe, to trust something to someone, to use someone as an object of faith, Galatians 2:16. It only takes a little more than no faith at all to be saved, Acts 16:31.



- (6) The verb **πείθω** (*peíthō*) in the passive means, to come to believe, to obey, to be persuaded, or convinced. The perfect passive means to have confidence, to be absolutely convinced, to be certain.

The active meaning as in Galatians 1:10 means to convince, to persuade, to appeal, to win over. The perfect tense with a present meaning means to depend on someone, to trust in someone, to have confidence.

- (7) The verb **πιστόω** (*pistóō*) means to show oneself faithful, to be convinced, to have confidence, 2 Timothy 3:14.

3. Biblical Use of “Faith” or *Pístis*:

1. *Pístis* is used for doctrine in:

Hebrews 11:1 In fact, doctrine is the reality from which we keep receiving confidence, the proof of matters not being seen.

v. 2 For by means of doctrine, men of old gained approval.” (EXT)

2. A description of faith is found in:

2 Corinthians 4:18 “We look not at the things which are seen, but at the things which are not seen [the essence of God]; for the things which are seen are temporal, but the things which are not seen are eternal. (NASB)

Faith is the means by which we perceive reality in the invisible essence of God.

3. Sometimes both the faith-rest technique and doctrine are described in the meaning of *pístis*, as in:

2 Corinthians 5:7 We walk by faith and not by sight— (NASB)

Your eyes are in your soul, and your soul must have Bible doctrine. We see the unseen through doctrine. Doctrine gives us a relationship with the integrity of God which sustains us in time of disaster. We see the justice and integrity of God through doctrine.



Hebrews 11:6 Without doctrine [*pístis*] resident in the soul, it is impossible to please God for when one is occupied with God, he must be convinced that He is and that He becomes a rewarder of those who diligently seek Him. (EXT)

Romans 10:17 Doctrine [*pístis*] comes by hearing and hearing by the Word of God. (NASB)

Galatians 5:22 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness [*pístis* to the working object, the Word of God], (NASB)

4. In each of these three verses, *pístis* relates faith to the perception of the Word of God. The noun refers to the required combination of (1) the Law of Freedom—volition—combined with (2) the transitive noun, *pístis*, and (3) the working object of that faith, the Word of God.
5. All perception of doctrine is accomplished through the function of faith perception.
6. Paul uses *pístis* for the doctrines of demons in:

1 Timothy 4:1 But the Holy Spirit explicitly reports, that in latter times [between the First and Second Advents of Christ] some [those who deviate from divine guidance] will become apostate from the faith [*pístis*: doctrinal inventory of ideas], concentrating on deceitful spirits [the faculty of the Satanic Academy of Cosmic Didactics] and doctrines of demons [the academy's curricula of human viewpoint, human good, & evil]. (EXT)

4. Faith Is the Means of Salvation Adjustment to the Justice of God.

1. To believe is a non-meritorious system of perception. The merit is always found in the object of faith, Jesus Christ, and not in the subject, the one having the faith, the new believer.
2. The doctrine that salvation is by faith and faith alone in Jesus Christ alone is documented in many passages:



John 3:16 God loved the world so much that He gave His uniquely-born Son [**Jesus Christ**] with the purpose that whoever believes [*pisteúō*] in Him shall not perish in the lake of fire, but shall keep on having eternal life. (EXT)

Other references that reveal the faith-alone doctrine include John 3:18–19, 36, 6:47, 20:31; Acts 16:31; Romans 3:22, 28, 4:5, 9:30; Galatians 2:16, 3:26; 1 John 3:23, 5:4–5.

Salvation adjustment to the justice of God is believing in Christ.

3. The justice of God is our point of contact with the integrity of God because justice judged our sins in Christ on the cross. The mechanics of receiving all blessings from the justice of God is grace. Grace is the non-meritorious policy of the integrity of God and compatible with nonmeritorious faith:

Ephesians 2:8 For by grace you have been permanently saved through faith [*pístis*]; this salvation is definitely not out from the source of yourselves, this free gift is from the source of God;

v. 9 not from the source of works, so that no one should boast. (EXT)

5. Faith is a System of Doctrine or What Is Believed.

1. The working object of faith is the immutable Word of God. This includes both doctrine in perception and in application.
2. Bible doctrine is invisible. Faith is confidence in the unseen. The comprehended Word of God must be transferred by faith from *γνώσις (gnōsis)* in the *νοῦς (noús)* to *ἐπίγνωσις (epígnōsis)* in the *καρδία (kardía)*.

1 Corinthians 2:9 Just as it is written [**Isaiah 64:4**], “Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.” (NASB)

3. The perception concept is related to spiritual growth by which the soul’s inventory of principles acquired in unbelief is replaced by the inculcation of a divine inventory of ideas.
4. The application concept is related to the faith-rest drill and succeeding problem-solving devices.



5. Consistent spiritual growth converts one's faith in the working object of biblical truth into power for application toward a believer's personal circumstances.
6. Continued advance in the spiritual life results in the believer's adjustment to the justice of God which is the point of contract with the integrity of God.
5. The inculcation and application of the Word of God results in maximum blessings to the soul. Blessings do not originate with the performance of divine good, but their origin which is doctrine in the soul.

6. The Working Object of Faith.

1. The working object of faith is what receives the merit. There is no merit in the subject which is faith, a non-meritorious system of perception.
2. Both the noun, *pístis* and the verb, *pisteúō* are transitive and demand an object which is the impeccable Christ for salvation and the immutable Word of God for spiritual growth.
3. Faith, without one of these working objects, secures nothing but condemnation from the integrity of God.
4. We enter into the plan of God by faith in Christ and afterward we grow in grace by first learning biblical vocabulary by which doctrines are built and retained.
5. It is the object of faith that counts, not the worthiness of the one with faith. There is no merit in believing; the merit lies in the object of faith.
6. There are two adjustments to the justice of God an individual must make to function in the plan of God, (1) the application of personal faith in the Person and work of Jesus Christ for salvation and eternal life and (2) the application of personal faith toward the teachings of the Bible for advancement to spiritual maturity.
7. Faith is not an isolated act. It is the channel by which we appropriate what God has done for us, either for salvation or for spiritual growth.
8. The function of faith in the spiritual life is associated with the execution of problem-solving devices. For rebound adjustment to the justice of God, the object of faith is two-fold, depending on the believer's spiritual growth.

The scripture is the working object of faith for the immature believer:

John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

See also 1 Corinthians 11:31; Psalm 32:5, 38:18; Proverbs 28:13.

For the mature believer, doctrine is the working object of faith, and the integrity of God is the basis for understanding the forgiveness of our sins through rebound.

9. Through these adjustments to the justice of God and blessings from the integrity of God, Jesus Christ becomes the author and finisher of our faith, Hebrews 12:2.

7. The Application of Faith in the Function of the Faith-Rest Drill.

1. Faith must be exercised as it develops. Learning doctrine develops faith. As this occurs, faith has the increasing ability of perception, the ability to learn more and greater details in the Word of God.

Hebrews 4:1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

v. 2 For indeed we have had good news preached to us, just as they also; but the Word they heard [**the working object**] did not profit them, because it was not united by faith [**negative volition to the Word**] in those who heard. (NASB)

2. God has blessings which will only be yours if you relate totally to the integrity of God by learning the Word of God,

1 Peter 1:7 that the genuineness of your doctrinal inventory [*pístis*: **faith perception**], being much more precious than gold, which is perishable, even though tested by fire for the purpose of approval, may be discovered to result in praise and glory and honor at the revelation of Jesus Christ;

(End JAS2-18. See JAS2-29 for continuation of study at p. 281.)