

17. Faith, whose object is Jesus Christ, is a conduit through which the believer may appropriate what God has done for him. The power of faith is not in something we do, but what God does for us through His policy of grace.
18. Therefore, faith begins with nonmeritorious perception of the Word of God which builds an inventory of divine ideas in the *kardía* of the soul. It is from that inventory that faith links up with grace to produce divine good.
19. Faith alone produces nothing. Faith alone in the object of Jesus Christ produces salvation and afterward, faith alone in the Word of God produces spiritual growth.
20. A believer, such as the man in our context who has expressed faith in some of James's teachings, but whose evanescent divine dynasphere has long since popped, is not able to produce divine good.
21. Because of his removal from the playing field of the divine dynasphere, he now functions within the Dark Side's environment of Operational Death.
22. No matter how glowing the world's accolades directed toward this person's "good works" may be, they are looked on by God as human energy producing human good which will ultimately be evaluated as "wood, hay, and straw."
23. The Lord has a stark evaluation of our acts of human good which Millennials would certainly agree is an unacceptable way for Him to speak about their twenty-first century behavior patterns:

**Isaiah 64:6** We are all like one who is unclean, all our so-called righteous acts are like a menstrual rag in Your sight. We all wither like a leaf; our sins carry us away like the wind. (NET)

1. James 2:17 so far reads, "Even so the faith, ...." This is followed by the protasis of a third-class conditional clause, **ἐάν (eán)**: "if," which indicates a potentiality, maybe it does not and maybe it does.
2. Here the negative concept is introduced by the negative conjunction **μή (mē)** followed by the present active subjunctive of **ἔχω (échō)**: "if (faith) does not have."
3. What is being referenced is the situation just analyzed in verse 16. The man who was approached by the destitute couple only had meaningless yet insulting commandments for them: "Go! Be warm! Be filled!"



4. James has developed a fictitious personality that clearly displays the failure to apply the Word of God to unbelievers. Yes, he has formally placed his faith in biblical principles, but he is not applying what he knows to the present situation.
5. What his faith does not produce is the plural noun, **ἔργον (érgon)**: “works.” The analysis contends that, “Even so, the faith once placed in biblical principles, if it does not produce divine good ....”
6. This is followed by the apodosis, “is dead,” the present active indicative of the verb **εἰμί (eimí)**: “is,” followed by the noun **νεκρός (nekrós)**: “dead.”
7. The static present indicates a condition that is perpetually existing. This man is in locked-in carnality, functioning in the cosmic systems. The active voice places the responsibility on him and his negative volition to doctrine, while the indicative mood certifies this as the present reality.
8. There are eight words in the New Testament that may be translated “death.” In this context it does not refer to physical death, but is metaphorical for a person whose spiritual life is inactive and inoperative, therefore his ongoing status is locked-in negative volition inside the cosmic systems.
9. No believer who resides outside the bubble is capable of producing divine good. The believer can discern this by a person’s modus operandi—what he says and what he does indicates his failure to apply doctrine.
10. The unbeliever does not have this attribute of spiritual discernment; but he does associate what he sees and hears from this man as someone who is not willing to help those in need.
11. The biblical analysis is that he fails to execute the Royal Law by loving those in his periphery with unconditional love from personal integrity.
12. This man’s faith, his former perception of the gospel to which he responded for salvation, and his faith in biblical exposition as absolute truth, is dead—nonoperational.
14. Faith in the soul remains in the soul after salvation, but that faith is required to produce divine good through application of the Word of God to circumstances in life.
13. This final phrase of the verse is the preposition **κατά (katá)**: “by,” followed by the pronoun **ἑαυτοῦ (heautoú)**: “itself.”
14. Post-salvation faith must have a working object. That is doctrine applied to life and circumstances.
15. Appeals to this principle have already been noted in James 1:



**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.

**v. 23** For if, and it is true, anyone is a  
hearer of the Word in the *noús* and not a doer from  
the *kardía*, such a person, is like a nobleman who  
looks contemplatively at his facial features in a  
mirror;

**v. 24** for once he had continued to  
contemplate himself intently in the mirror and  
departed, he has the existing result of immediately  
disregarding what kind of man he habitually and  
regularly was.

**v. 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)

16. All believers have faith available. It is the divine policy for the function of the Law of Freedom but that faith must have an object which is resident doctrine in the soul activated by positive volition.
17. What James 2:17 is emphasizing is that faith without the working object of biblical truth will not result in production, consequently, in such a situation this man's faith is dead— *nekrós*.
18. From this we now have an expanded translation of the verse:

**James 2:17** So also the faith, if it does not  
have a working object of Bible doctrine, it keeps  
on being observably dead, being by itself. (EXT)

### Summary:

1. Faith has no legitimate production since, by itself, it has no innate merit. Therefore, faith must be dependent upon an object that has merit.
2. Therefore, faith is dead without a meritorious object. The Word of God has the power to produce divine good, but its power is inaccessible without faith plus positive volition directed toward pertinent doctrine.



3. This is easy to understand when an unbeliever depends on the innate merit of works for salvation, or of inconsequential personalities, erroneously contrived writings such as the *Book of Mormon*, The Muslim *Qur'an*, and the Hindu *Veda*, each an entry in the Dark Side's "doctrines of demons."
4. There are on two legitimate objects of one's personal faith: (1) Jesus Christ and Him alone for salvation and (2) The text of the *Holy Bible* for spiritual growth.
5. A subtle system that incarcerates millions of honest, law abiding, faithful people are those individuals, who at the youngest ages are indoctrinated into the mysteries of the Church of Rome.
6. Two "doctrines" that are blasphemous in context and deadly in their application are Mariolatry and the Immaculate Conception to which most Catholic parishioners are indoctrinated to believe and to which they place their faith. Both are heresies.
7. **Mariolatry** is based on the Greek word, **Θεοτόκος** (*Theotókos*): "mother of God," a heresy concocted at the Council of Ephesus in 431 overriding the biblically valid arguments of Nestorius. The **Immaculate Conception** is a demonically inspired heresy that asserts Mary was not imputed Adam's sin at her conception, nor did she commit personal sin in her life. This concoction out of thin Roman air originated in a papal bull, ex cathedra, from Pope Pius IX's chair in December 1854.
8. The last thing unbelievers need in their darkened condition is to be lied to. There have to be some exceptions somewhere among those who don the cloth, but the overwhelming majority of those who purport these and other lies, dominate the largest population of followers in the world.
9. There is no grace found in either of these defamations of Mary and the Word of God. They are being called out by James in James 2:17. These works require faith in doctrines that have human origins. Without biblical objects for one's faith, they are dead, being by themselves.
10. This is pointed out by the last two words of the verse, **κατα + ἑαυτοῦ** (*katá + heautouí*): "by itself," which means that faith not placed in a bona fide object results in erroneous production. Unsuspected heresy legitimizes the lie although hopefully through ignorance by those who commit them.
11. A popular bromide to comfort one who is entangled in personal problems is, "Have faith." This is meaningless since faith must have a legitimate object.

(End JAS2-76. See JAS2-77 for continuation of study at p. 761.)

