

43. Well, we do know what the unbelieving observer has at least partially deduced and the answer is supplied by James in James 1:23: “he is a hearer of the word, but not a doer.”
44. “Not a doer” is the unbeliever’s assessment by the repetition of the verb *échoō*, “to have,” however this time it is preceded by the adversative conjunction **δέ (dé)**: “but he has,” and followed by the negative conjunction, **μή (mē)**: “no.”
45. What this believer does not have, according to the unbelieving observer, is the direct object of *échoō*, the plural noun, **ἔργον (érgon)**: “works or production,” which is accompanied by the negative *mē*, “no works or no production.”
46. Here is the expanded translation of James 2:14 so far:

**James 2:14**      What advantage is it, my fellow members of the royal family, if any unbeliever says, “he has faith in the Bible, but he has no production [ **no application** ]”?

1. Now we arrive at a sentence in the English that, when taken at face value, has led many to conclude, if a person does not have works, then he is not saved. Nothing could be farther from the truth.
2. The verse concludes with a second rhetorical question, “Can that faith save him?” This question begins with the present active indicative of the verb **δύναμαι (dúnamai)**: “capability for doing something: “can, able, capable.”<sup>1</sup>
3. The question is directed to the believer’s faith which is the noun **πίστις (pístis)**. The verb form is **πιστεύω (pisteúō)**: “to believe, to have faith, to trust.” It and its noun form are transitive meaning this faith or belief must have an object.
4. Dependent on the context, the object with regard to the Christian way of life can be the gospel of Jesus Christ resulting in salvation, or it can be doctrine resident in the soul for application to life and circumstances.
5. James is not discussing salvation, but the issue among believers who have placed their faith in Christ for salvation. When it comes to production from their doctrinal inventory, they are negligent.
6. James’s illustration presents an unbeliever observing a believer who, as far as he can tell, is not much different than himself and most of the other unbelievers he knows.

<sup>1</sup> Walter Bauer, “δύναμαι,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 261–62.



7. What comes next is the word that seals the deal for those who think that production is necessary for salvation, the aorist active infinitive of **σώζω** (*sōzō*): “to save.”
8. There are several applications of this verb in the New Testament. The one most often assumed is salvation through faith alone in Christ alone, but it is just one of the applications (Acts 16:31).
9. Another is deliverance from disease or demon possession (Luke 18:42). A third deliverance is from impending peril or death (Matthew 8:23–27 with emphasis on v. 25).
10. The question in verse 14 may be assumed to read, “Can faith save him?” as we see in the NASB translation. But note the pronoun “him.” Who is “him”? We have to go back to the beginning of the paragraph. There we find the subject that is to be discussed throughout the rest of the chapter:

**James 2:8**      **If [ protasis of a 1st-class condition ] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT)**

11. The expanded translation contains the answer in the phrase, “those you encounter,” which in the Greek is the noun **πλησίον** (*plēsion*): “fellow man, any member of the human family,” or according to the KJV, “neighbor.”
12. As a royal ambassador, one of our duties is to recruit new witnesses for the Prosecution from among those we encounter, in other words, “those in our periphery.”
13. The issue James is emphasizing is the function of the Royal Law. The application we have been observing is the development of personal integrity so that our relationship with others is focused on grace orientation and unconditional love from the soul status of personal integrity.
14. This is the approach to fellow believers with whom we may or may not have differences. In verse 14, James directs us to the unbeliever. How can we be a good witness to those with whom we are not familiar? We must execute the doctrines we have learned while in their company as a way of demonstrating the lifestyle of a believer in Jesus Christ.
15. When doctrine in the stream of consciousness is put into action in the presence of unbelievers, it serves to validate the difference that exists between the unsaved and those who effectually apply biblical truths to life and circumstances.



16. This is a form of evangelism. Unbelievers are able to observe our works as opposed to the invisible presence of our faith in Christ for salvation.
17. The application of our doctrinal inventory through production of divine good converts the negative answer to the question into a positive. Take for example the dynamics in James's church among Golden Fingers, Chazzan, and the Poor Man.
18. Let's conclude, for the purpose of illustration, that all three men are positive-volition believers. Golden Fingers would be a man of integrity that would not have allowed Chazzan to give him a choice seat in the synagogue to the exclusion of the Poor Man.
19. Chazzan would not have discriminated against the Poor Man in favor of Golden Fingers. The Poor Man would have been agreeable to sit anywhere as long as he could attend Bible class which was actually his desire.
20. Quite contrarily, James takes the opposite approach in verse 14 in order to make the point when an unbeliever contends, "he has faith in the Bible, but he has no production."
21. That brings us back to the question, "Can that faith save him?" So, "him" refers to the unbeliever that the believer encounters among "those in his periphery."
22. The word "faith" is *pístis* referring to doctrine in his stream of consciousness. Can unapplied doctrine in the believer's *kardía* save, *sōzō*, an unbeliever? We have established that the word *sōzō* does not refer to salvation with regard to the man who has faith, but has no production.
23. To illustrate, let's temporarily jump forward in James, chapter two, and note Abraham's faith in doctrine and its application with regard to his son, Isaac:

**James 2:21** Was not Abraham our father justified by works [ **production** ] when he offered up Isaac his son on the altar?

**v. 22** You see that faith was working with his works [ **production** ], and as a result of his works [ **production** ], faith was perfected. (NASB)

24. James illustrates in the above passage that Abraham's faith application did not refer to his salvation, but to production from doctrine in his soul:

**Genesis 22:9** Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.



**Genesis 22:10** Abraham stretched out his hand and took the knife to slay his son.

**v. 11** But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”

**v. 12** He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”

25. Through faith in the integrity of God, Abraham confidently took his son, Isaac, to Mount Moriah to fulfill the Lord’s command to “offer him there as a burnt offering” (Genesis 22:2).
26. Abraham’s submission to divine authority was so strong that he had absolute confidence that God was testing his faith application at the most intensified level: parental love for his only son while orienting and adjusting to a divine commandment.
27. In this example, salvation was not the issue, but rather Abraham being delivered from the danger of sacrificing Isaac. This doctrinal confidence was revealed when he dismounted his donkey and led Isaac away to be bound upon the altar:

**Genesis 22:5** Abraham said to his young men, “Stay here with the donkey, and **I and the lad** will go over there; and **we** will worship and **return to you**.”

28. In our James 2 context, the verb *sōzō* does not refer to salvation of the soul of the person who has faith, but no application. The verb *sōzō* occurs in the next sentence. The NASB’s choice of words is, “Can that faith (*pístis*) save (*sōzō*) him?” In the twenty-first century, this translation does nothing but intensify what was already developed in the latter half of the twentieth century, that salvation of the soul requires the production of good works.
29. How should we address this heresy and still be in sync with the Royal Law? I am inspired to say, “You ignorant wretch, how completely disoriented are you to the conjugation of the verb *pisteúō*? It is transitive and demands an object. In salvific passages that object is Jesus Christ.”
30. But under the principle of the Royal Law, I am forced to leave out the, “You ignorant wretch, how completely disoriented are you,” part.



31. If there is no doctrine in the soul, then there is no ammo to fire. Our artillery, in the scrum of the Angelic Conflict, is divine ordnance and its firepower consists of principles, mandates, concepts, doctrines, and categories of systematic theology by which we fight the good fight of faith.
32. If there is no ordnance in the stream of consciousness, then there is no application to life and circumstances. Such a believer did have faith that saved his soul, but he is incapable of doing battle from his soul's armory that is virtually empty of any doctrine.
33. It is imperative that we expand on the principle that faith's object for salvation is Jesus Christ. Post salvation, we must inculcate doctrine as the object of our faith for application to life and circumstances.
34. James's rhetorical question is a challenge to show that unless you have an ever-increasing inventory of doctrinal ideas in the soul you cannot apply doctrine in the presence of unbelievers.
35. This production can take the form of a relaxed mental attitude. This copacetic state of mind pays attention to what the unbeliever says to which the Holy Spirit may recall a biblical principle which can be added to the conversation.
36. No need to certify it by citing book, chapter, and verse. Just fire some truth into the discussion. If it stokes further conversation, then you respond with more divine viewpoint. Some may respond others may not. Under the Law of Freedom, their volition is unrestricted to either accept or reject.
37. All of this takes place in the first sentence of verse 14. The verb *sōzō* appears in the last sentence of verse 14, "Can faith save him?"
38. The pronoun "him" is the masculine singular pronoun, **αὐτός (autós)**: "him." The man who is saved, but has no production does not need to be saved, he just needs to get in fellowship and grow in grace. He is not the person referenced here.
39. The masculine pronoun in the last sentence can be expanded to read this way, "Can the person indicated in the Royal Law, referred to as 'your neighbor,' be saved by a believer who has faith but no production?"
40. The Greek of this last sentence gives us a clue from a word that is not translated into the English, but is very important to the translation. Here is how it appears in the Greek text: **μὴ δύναται ἡ πίστις σῶσαι αὐτόν (mē dúnatai hē pístis sōsai autón)**: literally, "Not can the faith save him?"
41. The negative particle **μὴ (mē)**: "not," is not translated, but with the aorist active infinitive of the verb **σῶσαι (sōsai)**: "save," it indicates a question that demands a negative answer. Here's more on the subject:



**Μή (mḗ).** As an emphatic interrogative particle which has lost its own negative power, but expressing a degree of fear or anxiety and implying the expectation of a negative answer. With the present indicative (James 2:14).<sup>2</sup>

42. The presence of the untranslated particle μή in the last sentence of the verse requires another sentence to be added, “No, it cannot.”
43. The lifestyle of the believer who produces divine good by means of his thoughts, decisions, and actions can gain the attention of an unbeliever and with that response use the opening to present the gospel.
44. This is the expression of soul integrity under the leadership of the Holy Spirit. It enables this believer to use the opportunity to communicate truth to an unsaved person.
45. For him, faith in doctrine, plus a receptive environment, provides the opportunity evangelize an unbeliever.
46. Here is the expanded translation of:

**James 2:14** What advantage, my fellow members of the royal family, if anyone alleges he has faith in the Bible, but keeps on not having production? Is faith alone able to evangelize his neighbor? No, it cannot. (EXT)

### Principles on Operational Death:

1. Faith has several objects in Scripture:
  - (1) For unbelievers, Jesus Christ is the object of one’s faith for salvation. The faith of an unbeliever does not result in salvation unless it is directed to Jesus with the understanding that his faith alone in Christ alone results in eternal salvation.
  - (2) Faith is one of three systems of perception:
    - a. Rationalism: The theory that reason is in itself a source of knowledge superior to and independent of sense perception.
    - b. Empiricism: The practice of relying on observation and experiment especially in the natural sciences. A theory that all knowledge originates in experience.

<sup>2</sup> Spiros Zodhiates, ed., “μή,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 9779.



- c. Faith: A non-meritorious system of learning. The subject never has the merit but rather the object. The issue is not the one who believes but what he believes in. The Christian maintains that the only objects of faith which hold merit are Jesus Christ for salvation and the Bible for divine guidance.
  - (3) The object of the believer's faith is the Bible. We accept the fact that we trust it by faith, but since it is certified as absolute, immutable truth from the mind of God, then our faith is empowered by its innate immutability.
2. In James 2:14, the apostle presents the faith of an unbeliever in the presence of a believer who is unable to function from biblical guidance due to a weak inventory of doctrines and functioning outside the bubble.  
  
Unbelievers know nothing about the Bible because it must be understood through the enabling power of the Holy Spirit otherwise what they may have acquired from it is clouded by human viewpoint.  
  
Believers must present themselves to society filled by the Holy Spirit and alert to both speak and act by means of divine motivation and divine guidance. Unbelievers' faith is based on what they see and hear to which they may respond positively. It is at this point that the gospel is best presented.
3. In verse 14, we noted, "Is faith alone able to evangelize his neighbor? No, it cannot." The point is that the believer in question has placed his faith in Jesus Christ for salvation but he has not grown in grace to the point that his behavior patterns in society are empowered by doctrine in his soul.  
  
The unbeliever is therefore unable to discern if this person is a Christian by his comments and behavior. They cannot see into his soul, they can only evaluate from his externals.
4. From the unbeliever's standpoint, he evaluates this person not from a profession of faith but on his production of divine good which is expressed by what he says and/or what he does. If each category is under the guidance of the Holy Spirit, then the unbeliever is left with the obligation to evaluate him. He has free will and therefore must undertake his evaluation with the Law of Freedom.
5. The failure to apply doctrine in the soul is operational death. To make good decisions from a position of strength, the believer must first acquire divine viewpoint from Bible study, after which he applies it to life and circumstances.



6. From this analysis, we are able to conclude that only faith alone in Christ alone can result in a person being saved.

**John 20:31** These have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

**Romans 1:16** I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Goyim.

**Romans 5:1** Having been justified by faith, we have peace with God through our Lord Jesus Christ.

**Galatians 3:26** For you are all sons of God through faith in Christ Jesus

7. In James's example, it is obvious that faith in Christ results in salvation. However, this is a fact that is inconceivable to an unbeliever. He is incapable of knowing this since it is a spiritual phenomenon and invisible to the naked eye.

**2 Corinthians 3:2** You yourselves are our letter of recommendation, written on our hearts, known and read by everyone,

**v. 3** revealing that you are a letter of Christ, delivered by us, written not with ink but by the Holy Spirit of the living God, not on stone tablets but on tablets of human hearts. (NET)

The only way a believer can gain the attention of the unbeliever is by what he says or does. Paul and his companions know of those who are saved and have doctrine in their souls. Unbelievers cannot comprehend this.

8. When a person expresses faith alone in Christ alone but learns no significant amount of doctrine afterwards, he has no production of divine good. This is operational death. He has no production although he has all the assets available for him to do so.
9. Operational death is a sign of reversionism. The illustration for this condition is the Chazzan. No unbeliever would be impressed with his acts of partiality as a workman in the synagogue in which James is pastor-teacher.





10. The believer in operational death is unconvincing and due to his spiritual darkness is not qualified to witness. He would be a failure should he even try because it is the Holy Spirit that performs the act of salvation, the person witnessing is only the bearer of the message.
11. When a believer is in Operational Death he is in reversionism. He is in need of spiritual recovery which would require rebound, a return to Bible class, and have the patience and humility to start the learning process over until spiritual momentum is renewed.

**James 2:14** What advantage, my fellow members of the royal family, if anyone alleges he has faith in the Bible, but keeps on not having production? Is faith alone able to evangelize his neighbor? No, it cannot. (EXT)

**James 2:15** If a brother or sister is without clothing and in need of daily food, (NASB)

1. Verse 15 provides an illustration which begins with the protasis of a third-class condition, indicated by the particle **εάν (eán)**: “If.” This is followed by the identification of two subjects, an **ἀδελφός (adelphós)** and an **ἀδελφή (adelphḗ)**: “a brother and a sister.”
2. These two words do not necessarily indicated they are related. They are terms used to identify members of the Royal Family of God. We are all brothers and sisters in Christ.
3. The word “brethren,” or *adelphós*, is used 224 time in the New Testament the great majority of them refer to fellow believers, in this case men. This is its meaning as is that of *adelphḗ* in, James 2:15. Both lack basic necessities.
4. This is indicated by the plural present active subjunctive of the verb, **ὑπάρχω (hupárchō)**: “to exist.” This is accompanied by the plural noun, **γυμνός (gumnós)**: “naked.”
5. The word *gumnós* does mean to be completely naked, but it also includes the concept of being destitute and therefore poorly clothed which is the case here.
6. Their destitute status is confirmed by the plural present passive participle of **λείπω (leípō)**: “destitute.” This destitution is further confirmed by the lack of daily food.
7. This is introduced by the adjective **ἐφήμερος (ephēmeros)**: “that which is necessary for daily sustenance.” We normally consider these as necessities such as food, clothing, and shelter.



8. James does not mention shelter although that may be considered as being implied. What he does cite is food, the noun, **τροφή (trophē)**: “food or nourishment.”
9. This protasis introduces an illustration of how a believer can help fellow members of the royal family of God. James sets up a situation so a believer comes into the knowledge that these believers are in need of assistance.
10. There are a number of ways that this situation could have occurred without the man making poor decisions. Loss of his job, a sickness in the family requiring expensive medical treatment, fire burned down their house including all their food and clothing, his legal bills used up all his money when the F.B. I. arrested him for colluding with the Russians.
11. Or, being human, he could have made poor decisions from a position of weakness. It doesn't matter. They are fellow-members of the Royal Family of God and fellow believers are required to reach out a helping hand.
12. Verse 15 is the protasis that sets up the apodosis that begins in verse 16. Here is the expanded translation of verse 15 followed by the NASB translation of verse 16:

**James 2:15** If [ **protasis** ] a couple, fellow members of the Royal Family of God, is destitute, being poorly clothed and without proper daily nourishment, (EXT)

**James 2:16** and one of you says to them, [ **apodosis** ] “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? (NASB)

1. The opening phrase, “and one of you says to them,” followed by this person's comment to the destitute couple, “Go in peace, be warmed and be filled,” identifies him as a believer in reversionism.
2. This believer is not destitute and who has sufficient funds to assist this couple in their time of need. This man is in reversionism, first indicated by the aorist active subjunctive of **λέγω (légō)**: “might allege.”
3. This man is going to grant them good tidings. The couple is poorly clothed, in need of food, out of money, and therefore destitute. The believer to whom they plead does not give them money, take them to Walmart for clothes, and to IHOP for some bacon and eggs. Instead he wishes the well: “Go in peace, be warmed and be filled.”

(End JAS2-15. See JAS2-26 for continuation of study at p. 251.)

