

5. In James 2:21 we are able to discern a second working object of Abraham's faith:

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

6. This event happened decades after Abram's confession of faith which took place in Ur of Chaldea. His willingness to sacrifice Isaac upon an altar on Mount Moriah occurred when he was 120 years old. This act was as a believer whose working object was the Abrahamic Covenant.
7. His submission to the Lord's commandment to sacrifice Isaac was because of (1) authority orientation to a divine mandate and (2) his complete reliance on the Lord's assurance that he would be the father of a great nation.
8. Abraham's faith was in the working object of the Covenant. When told at age 99 he'd have a son, he was sterile and his wife, Sarah, was barren.
9. We learned how Rahab's faith in Christ resulted in the safety of her family prior to Joshua's attack on the city of Jericho. When the Israelite spies came into the city she harbored them in her home.
10. This was a dangerous move since being caught harboring enemy spies would have resulted in her execution. However, she had come to believe in the Jewish Messiah and placed her faith in Him by providing refuge for Joshua's men.
11. God honored Rahab by sparing her and her entire family during Joshua's assault on Jericho. In addition, He provided her with her right man, one of the spies named Salmon, whom she married.
12. Salmon was in the tribe of Judah and in the chart pedigree of the Messiah. He and Rahab were the great, great grandparents of David.
13. Rahab had expressed faith in Messiah upon hearing of the Jews' miraculous escape from the army of Rámsēs (aka Rameses) II, Pharaoh of Egypt, at the Red Sea, and their military victories over Síhon, king of the Amorites, at the Battle of Jáhaz and over Og, king of Bāshan, at the Battle of Édreī. (Exodus 14; Numbers 21:21–35.)
14. Rahab's expression of faith in the working object of the Jewish Messiah preceded her faith in the working object of divine protection for the two spies and of her extended family.
15. The principle that emerges from biblical examples of those who placed their faith in the Word of God is, "God honors His Word wherever it is found including the souls of believers who trust in its power."



16. Every person is issued volition at the moment of selection which he may use under the option of the Law of Freedom. When anyone utilizes his free will to place his personal faith in Jesus Christ he is forgiven of his sins and imputed eternal life.
17. Following salvation, every person under the Law of Freedom, may use his volition to pursue the truth contained in the Word of God for guidance and direction in his personal life.
18. Abram used his Law of Freedom to place his personal faith in Messiah for salvation while living in Ur of the Chaldees. Decades later, Abraham used his Law of Freedom to respond to the divine commandment to take his only son, Isaac, to Mount Moriah, and offer him there as a sacrifice.
19. In each case, this patriarch's faith was directed at the working object of Jesus Christ for salvation and the working object of the Abrahamic Covenant to carry out the process of sacrificing Isaac until the Lord stopped him from doing so.
20. Principle: As we grow in grace, we will confront circumstances which require a volitional decision that offers options from human viewpoint and doctrinal viewpoint.
21. How we respond to these circumstances permits God to either hold us back due to our failure to trust in the Word or advance us in His plan due to our reliance upon the Word. Here is the expanded translation of our verse:

**James 2:18** But someone will say, "You [ **Imperative mood #21** ] keep on having faith, 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 out from the source of my works." (EXT)

**James 2:19** You believe that God is one. You do well; the demons also believe, and shudder. (NASB)

1. James now sets a trap by exposing the person involved in the production of human good. He begins the verse with the present active indicative of the verb **πιστεύω (pisteúō)**: "to believe."
2. This is a perfect present tense that indicates the continuation of existing results. This individual is a Jew who continues to subscribe to the doctrines of Judaism which teach, "God is one." The indicative mood certifies this assessment as a fact.



3. “God is one” is how the clause reads in the English. The sentence’s sequence in Greek reads, “one God is”: **εἷς Θεός εἰμί** (*heís Theós eimí*). Judaism does not recognize the Triune Godhead of God the Father, God the Son, and God the Holy Spirit.
4. Instead, it teaches, “God is one,” and in doing so ignores the necessity of a God-Man Savior for the resolution of their sin problem. Jews address this issue through rituals that are repeated annually on certain dates from their lunar calendar. These rituals have to do with atonement, not forgiveness.
5. Many Christians also do not recognize the difference between redemption and forgiveness:
  1. The work of Christ on the cross produced the principle of redemption which is freedom from the slave market of sin as a result of faith alone in Christ alone.
  2. There is a relationship between redemption and forgiveness, but they are not the same.
  3. Jesus redeemed humanity from the slave marker of sin leaving each person with the option, from the Law of Liberty, to place his personal faith in Jesus Christ for forgiveness.
  4. The word “redemption” translates the Greek noun **ἀπολύτρωσις** (*apolútrōsis*): “to let go free from a ransom”:
 

**The saving work of Jesus whereby all humanity is bought from the slave market of sin in which they were born and delivered to the freedom of grace. Redemption is realized when a person is born again by faith alone in Christ alone.<sup>1</sup>**
  5. Redemption is the subject of this passage:
 

**Galatians 3:13** Christ redeemed us from the curse of the Law, having become a curse for us— for it is written, “Cursed is everyone who hangs on a tree”—

**v. 14** in order that in Christ Jesus the blessing of Abraham [ **faith alone in Christ alone, Genesis 15:6** ] might come to the Gentiles, so that we would receive the promise of the Spirit through faith. (NASB)
6. Redemption is provided on the cross. Forgiveness occurs at the moment of faith alone in Christ alone.

<sup>1</sup> R. B. Thieme, Jr., *Slave Market of Sin*, 3d ed. (Houston: R. B. Thieme, Jr. Bible Ministries, 1994), 42.



7. The “curse of the Law” is sin. “Christ redeemed us from the curse of the Law.” All mankind is so redeemed, but forgiveness is not appropriated until one places his personal faith in the working object of that faith which is the Person and work of Jesus Christ.
8. In order for redemption to occur, Christ must be judged first as a substitutionary sacrifice for the entire human race. Forgiveness is available to anyone who believes in Christ since the sins of all mankind were imputed to Him and judged.
9. However, this forgiveness is conditional. Divine pardon results when an unbeliever realizes the humanly insurmountable condemnation he faces before the judgment bar of God because of his sins.

**1 Peter 2:24** He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness, for by His wounds you were healed. (NASB)

10. Therefore, forgiveness occurs at the moment of faith in Christ. No one can be forgiven of anything before the righteousness of God until a person is saved.
11. Therefore, it is a significant doctrinal point that must be emphasized. If forgiveness for all mankind was issued by the work of Christ on the cross, then all mankind would be saved and most would have no understanding of why.
12. There has to be a divine contract that must be ratified by the Law of Freedom so that divine integrity can provide forgiveness to those who are guilty.
13. The act that enables divine integrity and the human Law of Freedom to result forgiveness of sins requires first of all an act of redemption employed by the Supreme Court of Heaven.
14. This legal arrangement is discussed by Paul in:

**Ephesians 1:7** In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. (NET)

15. Before getting started with this verse lets deal with “His blood” first. This phrase is addressed by the NET Bible’s study note at verse 7:



In this context *his blood*, the blood of Jesus Christ, refers to the price paid for believers' redemption, which is the sacrificial death of Christ on the cross.<sup>2</sup>

16. It is the “sacrificial death of Christ” that results in “believers’ redemption” and the small amount of His blood loss has nothing to do with it. This is confirmed by several lexicons and dictionaries which require review. We find these under the Greek word for “blood,” αἷμα (*haíma*):

αἷμα—Blood and life as an expiatory sacrifice<sup>3</sup>—especially of the blood of Jesus as a means of expiation.<sup>4</sup>

In the New Testament, the expression “the blood of Christ” is the figure *Metalepsis*<sup>5</sup>. It means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it.

We lost nothing of the facts, but gain immensely as to their meaning, when we understand that, by Metalepsis, “blood” is put for *death*, and “death” for the atonement made by it and all its infinite merits.<sup>6</sup>

The history of belief in the atoning and unifying power of blood, especially among the Israelites and Greeks, does not help us to understand the ideas which the New Testament links with the blood of Christ, since the latter is simply a pregnant verbal symbol for the saving work of Christ.<sup>7</sup>

When the New Testament speaks of the blood in relation to the sacrifice of Christ, it *does not* refer to literal blood. “The blood of Christ” is always a figure of speech. Kittel’s “pregnant verbal symbol” means figurative language. In other words, Christ did not bleed to death to pay the penalty of sin. The term, blood of Christ, is a metaphor for His expiatory death in which He received the judgment that removed the penalty of sin.<sup>8</sup>

<sup>2</sup> “Ephesians 1:7” in *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 2279sn8.

<sup>3</sup> Expiation refers to “the act of making atonement” which Christ accomplished while He was still alive on the cross. He “extinguished the guilt incurred by the human race” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed.) s.vv. “expiation, expiate.”

<sup>4</sup> Walter Bauer, “αἷμα,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (Chicago: The University of Chicago Press, 2000), 26, 2b.

<sup>5</sup> “Metalepsis, a term used in different senses. They involve a figure that either refers us to yet another figure or requires a further imaginative leap to establish its reference, usually by a process of metonymy (a figure of speech that replaces the name of one thing with the name of something else closely associated with it)” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 133, 135).

<sup>6</sup> E. W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1968), 610, 611.

<sup>7</sup> Johannes Behm, “αἷμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:175.

<sup>8</sup> Thieme, *The Blood of Christ*, 5th ed. (2002), 2, 3.



17. These excerpts are presented in order to confirm the true meaning and impact of the metalepsis, “**the blood of Christ**” in Ephesians 1:7. The main reason we note this verse is to distinguish the difference between the phrase, “**redemption through His blood,**” and the phrase, “**forgiveness of our trespasses.**”
18. The word “redemption,” **ἀπολύτρωσις (apolútrōsis)**, and the word “forgiveness,” **ἄφεσις (áphesis)**, are each in the accusative case.
19. “Redemption” is the accusative of direct object while “forgiveness” is the accusative of apposition, the result of redemption.
20. The primary objective is redemption while the secondary objective is forgiveness. One follows the other. They are not simultaneous since one follows the other.
21. Therefore, the salvific work of Jesus on the cross must be distinguished from forgiveness of sins. The former was the decision of Jesus Christ on the cross. The latter is the decision of man in time by positive volition under the Law of Freedom.
22. There is no forgiveness of sins in the redemptive work of Christ on the cross, only judgment of sins. The judicial imputation of mankind’s sins to Christ on the cross resulting in the divine judgment of those sins established precedence for the forgiveness of sins through faith alone in Christ alone.
23. Precedence is based on the doctrine that God the Father was satisfied with the judgment of Jesus Christ on the cross.

**Psalm 103:12**     As far as the east is from the west, so far has He removed our transgressions from us.
24. This is the standard which we are to reference when someone asks us to forgive them. Integrity demands that we forget whatever was done against us. We are never again to recall it to mind or penalize the individual for it.
25. This is the Royal Law and our relationship with others is to be a reflection of our Lord’s grace and mercy to us when he voluntarily took our place on the cross and suffered in our place for our so great salvation.



1. So far in our examination of James 2:19 we have the sentence, “You believe there is only one God.” This belief pursues salvation through works associated with antiquated rituals.
2. Some of these rituals involved animal sacrifices which portrayed the work of a coming Messiah who would be judged for everyone’s sins.
3. To ignore the second Person of the Trinity is to discount the need for a Substitute. Animals became the substitute, and with regard to the Day of Atonement, its sacrifice only “covered” their sins for a year. The Jews refer to this as Yom Kippur,<sup>9</sup> observed on our calendar in September-October.<sup>10</sup>
4. Consequently, the Hebrews do not recognize the God-Man Savior, which is referred to as the hypostatic union:

**In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.<sup>11</sup>**

5. The word, “hypostatic,” and the term, “hypostatic union,” are derived from the Greek noun, **ὑπόστασις** (*hypóstasis*), defined as, “substance, what really exists under any appearance, essential nature.”<sup>12</sup> “The essential or basic structure or nature of an entity, *substantial nature, essence, actual being, reality* (underlying structure). Of the Son of God as ... an exact representation of (God’s) real being (i.e. as one who is in charge of the universe).”<sup>13</sup>

**Hebrews 1:3**            **The Son is the radiance of His glory and the representation of His essence [ ὑπόστασις (*hypóstasis*): the hypostatic union ], and He sustains all things by His powerful Word [ see Colossians 1:16–17 ], and so when He had accomplished cleansing for sins [ his completed work on the cross ], He sat down at the right hand of the Majesty on high [ the session ]. (NET)**

6. These doctrines clearly demonstrate the blind spot in the souls of the Jews. They are still drawn to the rituals of an ancient dispensation whose teachings have been fulfilled and surpassed by the earthly career of Jesus Christ.

<sup>9</sup> “A holy day observed on the tenth day of Tishri and marked by fasting and prayer for the atonement of sins. Also called Day of Atonement” (*The American Heritage Dictionary of the English Language*, 5th ed., s.v. “Yom Kippur.”)

<sup>10</sup> This year Yom Kippur begins on the evening of September 18 and ends in the evening of September 19. The Jewish day begins at 6 P.M. in the evening and lasts for 24 hours.

<sup>11</sup> Thieme, *King of King and Lord of Lords*, 4th ed. (2004), 87.

<sup>12</sup> Zodhiates, “ὑπόστασις,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1426.

<sup>13</sup> Bauer, *The Greek-English Lexicon of the New Testament*, 3d ed. (2000), s.v. “ὑπόστασις.”



7. Here are some principles from the erroneous belief held by the Jews, “You believe that God is one”:
  1. This accusation demonstrates that Judaism does not have a working object for their faith. They place their faith in rituals that have be replaced by the reality of Christ whom they reject.
  2. As a result, the Jews place their faith in God the Father, but God holds them responsible, as He does all mankind, for their sins which can only be forgiven by faith alone in Christ alone.
  3. Belief in God is a legitimate working object, but He is not the working object for acquiring salvation.
  4. The authorized working object for salvation is Jesus Christ, the Messiah, Who was clearly revealed in the Tanakh:
 

**Daniel 9:25** “So you are to know and discern that from the issuing of a decree [ by **Artaxerxes Longimanus (445 B.C.)** ] to restore and rebuild Jerusalem [ **Nehemiah 2–6** ] until Messiah the Prince [ **the Second Advent** ] there will be seven weeks [ **7 heptads or 49 years** ] and sixty-two weeks [ **62 heptads or 434 years; a total of 69 heptads or 483 years** ] ... (NASB)
  5. This takes the Jewish nation up to the First Advent of Christ and the dispensation of the Hypostatic Union after which the mystery dispensation of the Church follows His ascension into heaven.
  6. Not recognizing Jesus Christ as the Messiah has blinded the minds of the Jews for over two millennia, yet David gave them a time clock that counted down to His arrival in Jerusalem and His public ministry to which many were witnesses.
8. The second sentence in James 2:19 is, “You do well.” This is not what is found in the Greek. It is not a declarative sentence but an interrogative. It is made up of the present active indicative of the verb **ποιέω (poiéō)**: “a completed action producing something obvious.”
9. It is followed by the adverb **καλῶς (kalōs)**: “well, or “beneficially.” This forms an interrogative, “Do you do this beneficially?”
10. James then gets sarcastic, but in doing so he makes a crucial point to these Jews that is a serious attention getter, “The demons also believe, and shudder.”

11. The plural noun, **διαμόνιον** (*diamónion*) refers to the fallen angels who followed Lucifer in his rebellion against God in eternity past. Their post-fall fate is described by John in:

**Revelation 12:4** Then his tail [ a dragon's power is in his tail and it represents Lucifer's power ] dragged away a third of the stars<sup>14</sup> of heaven [ "stars" refers to angels (see below), here fallen angels ] and threw [ God's exiled them to the earth ]. Then the dragon [ Lucifer ] stood before the woman [ Mary ] who was about to deliver the Child for the purpose that when she might give birth, he [ Lucifer ] might devour her Son [ Jesus Christ ]. (EXT)

An angel, ἄγγελος (*ángelos*), is a messenger or communicator, an envoy, one who brings news. Angels are also described as "morning stars" (Job 38:7), "stars of God" (Isaiah 14:13), "ministering spirits" (Hebrews 1:14), "stars of heaven" (Revelation 12:4). The Bible describes their number as "myriads of myriads, and thousands of thousands" (Revelation 5:11).<sup>15</sup>

Figurative. The patriarchs observed the stars (Genesis 37:9); and metaphors drawn from the starry world ... came into frequent and early use. Stars were frequently employed as symbols of persons in exalted stations; e.g., "a star shall come forth from Jacob" designates King David (Numbers 24:17) and Messiah. The Patriarchs were called "stars" (Genesis 37:9), and "stars" denote the princes, rulers, and nobles of the earth (Daniel 8:10; Revelation 6:13; 8:10–12; 9:1; 12:4). Christ is called the "morning star," as He introduced the light of gospel day, revealing more fully the truths of God than the ancient prophets (Revelation 22:16)<sup>16</sup>

12. The demons are also said by James "to believe God is One." The verb "to believe," is the present active indicative of **πιστεύω** (*pisteúō*). It is obvious that even the fallen angels are able to place their faith in the working object of God the Father. These demons are the recipients of God's eternal condemnation to the lake of fire.

<sup>14</sup> "Stars" refer here to the angelic population. Angels predate the creation of the universe. In Job 38:1–7, God instructs Job about the creation of the earth. After describing its original creation, God indicates that the angelic hoards celebrated the event as is noted in verse 7, "When the morning stars (angels) sang together and the sons of God (the entire angelic creation) shouted for joy?" (NASB)

<sup>15</sup> Thieme, *The Angelic Conflict* (2012), 1.

<sup>16</sup> Merrill F. Unger, *The New Unger's Bible Dictionary*, rev. ed., ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 1219.



13. The present tense is a retroactive, progressive present “denoting that which has begun in the past and continues into the present. We may call it the present of *duration*.”<sup>17</sup> The active voice indicates that the fallen angels produce the action of believing that God is One. The indicative mood certifies this belief as an ongoing fact.
14. Because of this fact, these fallen angels are said by James “to shudder,” another retroactive progressive present tense, active voice, indicative mood of **φρίσσω** (*phríssō*). They all know that God is One in essence; that He is the absolute authority over all His creation, and that their ultimate sentence to the lake of fire is incontrovertible and immutable.
15. Knowing the certainty of their eternal fate, they are in open, unfettered rebellion for or against any concept, idea, mind–set, policy, strategy, or rationale that can delay the inevitable.
16. Top priority among their *modi operandi* is to attack the gospel of Jesus Christ by altering its faith-alone foundation into a system of works for salvation; convincing the saved that their works, regardless of their working objects, are the means of pleasing God and advancing His plan; keeping the unsaved satisfied with their lifestyles and in opposition to the Bible and its teachings.
17. The following observations of those who populate the demonic forces provide the background behind their commander’s desperate attempt to delay the Second Advent of Jesus Christ:
  1. The commanding officer of the demonic forces is the cherub-ranked angel, whom we refer to as Satan, but his real name is found in Isaiah 14:12: “How you have fallen from heaven, O star of the morning, son of the dawn!”
  2. In the Hebrew, this title reads, **הֵילֵל בֶּן־שָׁחַר** (*Helel ben-Shachar*). The King James Bible translates Helel with the Latin noun that refers to the morning star: “Lucifer.”
  3. “Star of the morning, son of the dawn” is not an appellation but the given name of the commander in chief of the angelic community.
  4. Lucifer’s strategy is to delay God carrying out his and his demonic rebels’ sentence to the Lake of Fire, an eternal prison mentioned by our Lord in Matthew 25:41:  
**(End JAS2-30. See JAS2-31 for continuation of study at p. 301.)**

<sup>17</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 183.

