7.   The plural here refers to Abraham's consistent accumulation of information in his soul which convinced him that God was using him to initiate a new race of Homo sapiens from which would immerge the Messiah.

8.   Faith coordinated with works. The works were the working objects of the Abrahamic Covenant. Out from the source of these works, "faith was made perfect." The word "perfect" is the aorist passive indicative of the verb τελειόω (*teleióō*): "complete, mature, made perfect, to reach the intended goal."

9.   James is now presenting answers to the question he posed in James 2:21. (See the expanded translation on page 464.)

10.   After weeks of studying the spiritual growth process that took place in Abraham's soul, we were able to observe his systematic advance toward spiritual maturity.

11.   What kept him focused were the challenges he faced. Some he did not immediately pass but ultimately, his spiritual progress was validated on Mount Moriah indicated by the verb, *teleióō*: "spiritual maturity."

12.   What kept pushing Abraham forward? Challenges, difficulties, poor decisions, misunderstandings, and following bad advice. **(1)** He was told to leave his home town and its culture. He made the trip to Canaan after spending a period of time in Haran. **(2)** Because of a famine, he took Sarai to Egypt and told the Pharaoh she was his sister prompting the Lord to intervene on their part. **(3)** He had to fight a war with the Mesopotamian Allied Army to free Lot from danger. **(4)** He took bad advice from his wife, Sarai, which produced the adulterine, Ishmael. **(5)** He bartered with the Lord about sparing the Pentapolis where Lot resided. **(6)** He made another poor decision during his audience with Abimelech, king of Gerar, again introducing Sarah as his sister, and **(7)** he did not properly handle the matter with Hagar and Ishmael when he dismissed them into the wilderness.

13.   These were the actions of a man who had to grow in grace, not only for the fulfillment of the Abrahamic Covenant, but also to organize his thoughts regarding his relationship with the Lord and with others.

14.   The verb *teleióō* means "to reach a goal." The goal was spiritual maturity. This objective is more efficiently attained when the believer efficiently resolves pressures in life. Poor decisions limit future options while good decisions expand future options.

15.   Coming out of Ur, Abraham was not an extraordinary believer. He may be described by the Latin term, *a posse ad esse*: "From possibility to reality."

16. This is who we are the day we are saved. Possession of all the imputed assets at salvation, we have the potential of becoming a mature believer, but the attainment of that reality requires the inculcation of Bible doctrines that become working objects for application to life and circumstances.

17. The goal to be reached is spiritual maturity. The exigencies we confront during the growth process challenge the volition of everyone. Some find these tests to be more than they can bear while others press forward believing that grace will find a way.

18. These challenges are designed as checkpoints along the way. The first test of the believer is to see if he will apply what he knows. Application to the circumstance must have biblical principles in the *kardía* that can be applied.

19. Ignorance of the problem-solving device or reluctance to apply it results in a delay in the advance. Recall and application resolves the issue and progress is made.

20. The obvious conclusion is that doctrine must be in the soul as an inventory of working objects for the resolution of these checkpoints when they occur.

21. The key to application is faith in the veracity of the working object. In fact, faith must have working objects if resolutions are to occur. If so, then one's faith is perfected.

> **James 2:22**   Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected; (EXT)

Principles:

1. Faith must have working objects in the soul made up of promises, categories of systematic theology, doctrines, and wisdom as the summum bonum.

2. Through spiritual growth these accumulate into facilitated working objects for problem-solving, spiritual advance, and expert analysis of the passing scene.

3. When the believer does not advance from the status quo of salvation, then he is stymied in his spiritual growth, he lives the life of an unbeliever, and his "production" consists of human viewpoint, human good, and evil.

4. This is the reason James was so emphatic in James 1:22–24 about the necessity of not only hearing the Word taught but also doers of the Word:

    > **James 1:22**   But keep on becoming 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. (EXT)

5. The believer cannot be a doer until he first becomes a conscientious hearer of the Word. At that point his Law of Freedom must submit to those things heard by putting them into action as a "doer of the implanted Word."

6. Therefore, hearing and doing work in tandem. Hearing must occur first and what is heard must begin the process of being facilitated as a primary behavior pattern.

7. This process is moved along by positive volition to its application to life and circumstances. This is how a believer becomes a doer of the Word.

8. Abraham was inculcating information over the course of 45 years. Initially they were retained in his stream of consciousness as "doctrine retained" but not applied.

9. In the early years, personal experiences caused him to apply at times but not do so in others. Spiritual growth eventually enabled him to consistently execute what he had learned.

10. The five paragraphs of the Abrahamic Covenant were ultimately facilitated in his soul, he placed his personal faith in their veracity and what they meant to him and to his prophesied posterity.

11. When he was approached by the Lord in Genesis 22:1–2 and given instructions to take Isaac to the land of Moriah and offer him there as a burnt offering, his working objects responded.

12. Abraham began as a hearer of the Word. He went through the tests for application and ultimately passed them. He knew that the Lord's Word to him was immutable and must be fulfilled.

13. When the day came to place his faith in the working objects of the Abrahamic Covent, he did not waver; he "rose early, saddled his donkey, took two of his young men, Isaac his son, split wood, mounted up, and rode out" (Genesis 22:3).

14. Abraham had accomplished the objective of making the link between faith and the necessary working objects of doctrine in his soul.

> **James 2:22**   Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected; (EXT)

> **James 2:23**   and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God? (NASB)

1. James now goes back to where this whole process began, indicated by the phrase, ἡ γραφή (*hē graphḗ*): "the Scripture." It is followed by the culminative aorist passive indicative of the verb πληρόω (*plēróō*): "was fulfilled."

> πληρόω: **To fulfill, bring to a full end, accomplish, complete. By implication, to make perfect, accomplish an end.**[4]

2. The aorist tense is culminative, it is used to stress the cessation of an act or state and brings the event to a conclusion and completes the action.

3. James introduces it with "which says," the present active participle of the verb, λέγω (*légō*): To recount; to utter definite words, connected and significant speech equal to discourse; to put forth, propound."[5]

4. James now quotes a specific verse in Scripture which he confirms "was fulfilled": Genesis 15:6, "And Abraham believed God, and it was reckoned to Him as righteousness."

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[4] Zodhiates, "πληρόω," in *The Complete Word Study Dictionary: New Testament* (1993), 1178.
[5] Ibid., "λέγω," 913.