

11. The premise of the argument is, “You have faith and I have works.” What is unstated is the working object of faith. The man in context is presented as a believer who at some point had a doctrinal inventory. However, his response to the poor couple revealed he was in operational death.
12. A person involved in works at the expense of developing the working object of the Word also presents a problem. He is very visible, active, and involved, but the proper direction and motivation from the Word is missing.
13. Showing faith by works assumes that the person’s faith is directed toward a biblically approved working object.
14. All doubt is removed when believers place top priority on growing in grace. Advancing believers who function inside the bubble and make decisions from the working object of resident doctrine are the ones who produce divine good.
15. God approves of works preformed from the working object of His Word and will be used by Him in a positive way. Faith, therefore, is revealed by works. Divine good always has positive impact.
16. Verse 19 contains a warning that anyone who does not believe in Jesus Christ as Savior will ultimately imitate the shuddering demons when they all appear before the Great White Throne.
17. So, in verse 20 we have a final statement on the matter, introduced by the adversative conjunction **δέ (dé)**: “but.”
18. This sets up a contrast between Judaism and demons in verse 19 and believers in operational death in verse 20. Rebellious angels and Jewish heathens are compared with believers who are in operational death.
19. The next word in the verse is the second person singular, present active indicative of the verb: **θέλω (thélō)**: “are you willing.” The present tense is customary which appeals to the person to habitually commit to something.
20. The active voice indicates that he must consistently produce the action while the indicative mood refers to the reality of the event in question.
12. This is followed by the aorist active infinitive of **γινώσκω (ginōskō)**: “to know.” This is the verb form of the noun **γνώσις (gnōsis)**: “knowledge.”
22. The aorist tense is constative which requires the believer to “make this your top priority.”¹ The active voice requires consistent study while the infinitive means the action is to occur simultaneously with the action of the verb.

¹ Daniel B. Wallace, “Specific Uses: Commands: Constative Aorist,” *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 720.



23. The translation reads, “But are you willing to consistently acquire divine thought.”
24. James then calls out this believer by referring to him by the vocative **κενός ἄνθρωπος** (*kenós anthrōpos*). *Kenós* refers to a person who is empty and hollow referring here to the absence of truth in his *kardía*.
25. It is followed by the vocative *ánthropos*: “man.” In context he is a believer without any doctrine in his soul and is translated “ignorant man.” A person void of divine thought is indeed empty of a biblical inventory.
26. There is a Greek word, used by Paul in 1 Corinthians 14:23–24, translated, “uninformed,” in the NET Bible. It is the noun **ἰδιώτης** (*idiōtēs*): “Uninstructed, unskilled.” The NASB uses the word, “foolish.”
27. This man is uninstructed in the Word and is asked if he is willing to commit the time to concentrate in the study of the Word on a consistent, day-by-day basis in order to build up in his soul a working object for his faith.
28. An uninformed, uninstructed, unskilled, foolish believer who is motivated to prove his faith by his works is unable to produce divine good. Instead he is obviously feeling good about himself, but he’ll touch off quite a fire at the Evaluation Tribunal.
29. So, what are the working objects for his faith? Wood, hay, and straw from the environment to operational death. To produce divine good, the believer’s works must have the working object of the Word of God.
30. Fundy believers want to get out and do something. But the doing must have guidance from the Holy Spirit. It is not unusual in the life of an advanced believer that there are times when the Holy Spirit and doctrine in the soul advise him to not engage in certain things.
31. Children used to come to my door wanting me to buy their cookies, whose cookies are really quite good, so I used to ante up. But, when the organization went rainbow, I quit buying the cookies.
32. This was a right decision based on grace orientation. Adults need to make a stand for the little girls by not promoting a new but unorthodox status quo. I did not go to the little girl’s family door and raise Cain about the outfit’s new policy. Her parents brought her to my door, uninvited.
33. There are cosmic groups in this country that have become violent. Disagree with them and they demonstrate in front of your house, your business, the place you go to eat a meal, block the streets, burn buildings, threaten lives, cry, “Havoc!” and then lose the dogs of rebellion.



34. Grace orientation and the working object of Bible doctrine now often says, “No,” to giving support to formerly helpful and beneficial projects. Times are now a-changing grace-oriented believer’s perspectives.
35. The man in James’s sites is ignorant about what to do so he just goes out and does what feels like a good idea at the time. This takes us to the final phrase of the verse which begins with the noun, **πίστις (pístis)**: “faith.”
36. *Pístis* is transitive and demands an object. If there is no biblical object, then faith is making things up on the fly. Faith absent divine guidance is described by the ablative of separation of the preposition **χωρίς (chōrís)**: “without.”
37. What faith is separated from is the noun **ἔργον (érgon)**: “works, production; the result of applying the Word of God to one’s circumstances.”
38. What faith is without is, “is,” the present active indicative of the verb, **εἰμί (eimí)**. The present tense is static for “a condition which is assumed as perpetually existing.”² The active voice indicates that this person produces the action of doing nothing while the indicative mood certifies his doing nothing is a fact.
39. Therefore, what is perpetually existing is nothing of value, e.g. no grace orientation, no doctrinal orientation, no divine guidance, no divine good, and no biblical impact.
40. Instead what is produced is the adjective **νεκρός (nekrós)**: “dead,” used here metaphorically for works that are inactive, inoperative, and unproductive.
41. The principle that emerges is that when a believer places his faith in human viewpoint rationales without reference to divine guidance from Scripture the resultant production has no positive impact.
42. The guidance is not divine guidance from the Holy Spirit counseling the believer from his inventory of doctrinal ideas. Instead, this person is out of fellowship, living outside the bubble, and making decisions from human viewpoint.
43. The resultant production is absent divine good therefore considered as “dead works” motivated by reference to human good learned from *cosmos diabolicus*.
44. The transformation of our nation’s culture is taking place as a result of this process. Our citizens are being indoctrinated from the curriculum taught in the Satanic Academy of Cosmic Didactics.

² H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.



45. This curriculum has been infused into the academic disciplines offered by all federal schools, from kindergarten, to grammar school, high school, college, university, graduate school, and beyond.
46. The result is a transformation away from divine viewpoint to cosmic orientation. Each of these divisions of academia has just belched out another propagandized graduating class into the body politic.
47. The inversion of thought is manifest in the rejection of nationalism in favor of internationalism manifested by the campaign to ignore national boundaries by allowing anyone to immigrate without going through the process of earning citizenship.
48. There is no evaluation of what people think and believe who enter the country, but great restrictions are imposed upon those who are citizens who argue against open borders.
49. Obviously unalterable standards are being redefined by graduates of the satanic academy who insist on the impossible to define the absurd. Those who are genetically XX demand to be accepted as XY and vice versa.
50. How people want to define themselves is their business. How society responds to a person's independent decisions about his/her sex/gender should be allowed the option to accept it as normal or reject it as nonsense.
51. Such an approach would allow everyone to function under the Law of Liberty. However, no matter how bizarre the idea may be, the Illuminati impose its rules upon all accompanied with wrathful warnings to those who refuse to kowtow.
52. These are cultural Brown Shirts who hide under the pretense of having great care and concern for the woe begotten, but at the same time do the bidding of the Dark Side's puppet masters.
53. The Illuminati are the propagandists who promote bizarre ideas, certify them as evidences of societal evolution, promote and defend converts, and hold them up a model of free thought and expression that must be accepted as ordinary.
54. However, the attendant cacophony that has resulted is the impossibility of assigning neutered pronouns to replace "he" and "she." The search is on and necessarily evolving in the desperate search for the singular but more confounded by the plural.
55. Major chaos will ensue when they take on the Spanish language which assigns masculine and feminine endings to much of its vocabulary.



56. So how do these examples apply to verse 20? Whenever an individual decides to change society by imposing his own ideas upon the entire population, his task is insurmountable. Yet, his effort is an example of human good.
57. When large elements of society in concert seek to accomplish the same objective and have significant impact from their efforts, the result is evil.
58. It all starts with the loss of thought away from the immutable principles, standards, and doctrines found in the Word of God. Into that vacuum replacement ideas must rush in to fill the void.
59. Cosmic ideas are of satanic origin. They propagate into the minds of men and some take root. Emissaries of the Dark Side take up the cause and begin to promote the transformation of thought among the benighted.
60. Those who run departments in the Satanic Academy include: (1) academia: primary, secondary, college, (2) media: *a.* press: newspaper, periodicals, books; *b.* broadcast: radio, television; *c.* cinema; *d.* audio/video recordings.
61. In addition to these, the following are utilized to acquire information on every person from his use of electronic contrivances: Internet: Microsoft, Android, Google, and Amazon; Web sites, apps, e-mail, text, Twitter.
62. Cell Phones! Those who utilize these devices often do not realize that what they say into them or enter textually is retained, permanently, in The Cloud.
63. So, one's "works" are guided by the Anointed and the ones who are most easily taken advantage of are the Benighted. They are not only propagandized through these devices; they are unwitting students of the lie who then become willing proponents of it.
64. James concludes his verse 20 with the word that describes the end results of human viewpoint, human good, and evil, the adjective, **νεκρός (*nekrós*)**: "dead."
65. The word "dead" refers to the spiritual impact of this person's efforts in human good. It could also be translated "corpse," since it is born dead, meaning, "dead works" accomplished outside the divine power system.
66. These "works" are produced by a faith that has no working object that produces "divine good," but instead produces "dead works."
67. James is emphasizing the principle that, the person who hears the word, but is not a doer of the Word is like a person who busies himself in doing a lot of assumed "good works," but which are considered by God to be useless, unproductive, and spiritually dead.



68. The problem addressed by James has application to believers who do not have a working object for their faith. The principle, “faith without production from a working object is ineffective,” may be applied to various examples in our society.
- 689 Dr. Thomas Sowell addressed the emerging problem of cultural erosion in our nation over twenty years ago in his book, *The Vision of the Anointed*. Here is an example of how he described that vision and how its application has evolved over the last two decades.

The focus will be on one particular vision—the vision prevailing among the intellectual and political elite of our time. What is important about this vision are not only its particular assumptions and their corollaries, but also the fact that it is a *prevailing* vision—which means that its assumptions are so much taken for granted by so many people, including so-called “thinking people,” that neither those assumptions nor their corollaries are generally confronted with demands for empirical evidence.

Discordant evidence may be dismissed as isolated anomalies, or as something tendentiously selected by opponents, or it may be explained away ad hoc by a theory having no empirical support whatever. What must first be considered are the reasons behind such tactics, why it is so necessary to believe in a particular vision that evidence of its incorrectness is ignored, suppressed, or discredited. (p. 2)

Those who accept this vision are deemed to be not merely factually correct but morally on a higher plane. Put differently, those who disagree with the prevailing vision are seen as being not merely in error, but in sin. The benighted are to be made “aware,” to have their “consciousness raised,” and the wistful hope is held out that they will “grow.” Should the benighted prove recalcitrant, however, then their “mean-spiritedness” must be fought and the “real reasons” behind their arguments and actions exposed. (pp. 2–3)

What all these highly disparate crusades have in common is their moral exaltation of the anointed above others, who are to have their different views nullified and superseded by the views of the anointed, imposed via the power of government. (p. 5)



The prevailing vision of our era ... so permeates the media and academia, and has made such major inroads into the religious community, that many grow to adulthood unaware that there is any other way of looking at things, or that evidence might be relevant to checking out the sweeping assumptions of so-called “thinking people.”³ (p. 6)

69. Here is the expanded translation of:

James 2:20 But are you willing to consistently learn, you vacuous man, that faith without production from a working object from Scripture is constantly useless? (EXT)

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

1. This verse is a question posed by James and it begins with the phrase, “Was not Abraham our father ...? This indicates that James, who is a Jew, certifies that Abraham is the progenitor of the Jewish race.
2. Abraham started out as a Gentile named Abram, the Hebrew proper noun, **אַבְרָם ('avram)**: “exalted father,” which is used in Genesis 12:1
3. The Lord changed Abram’s name in Genesis 17:1 to **אַבְרָהָם ('avraham)**: “father of a multitude.” In the context of that chapter, the Lord institutes the ritual of circumcision. It was an outward, physical confirmation of the promise to Abraham that “you will be the father of a multitude of nations” (Genesis 17:4).
4. In between these two verses we have the confirmation of Abraham’s salvation in:

Genesis 15:6 Then he had believed in the Lord; and it was credited to his account for righteousness.
5. His salvation occurred previous to this verse. His salvation occurred in his hometown of Ur after which he was commanded to leave the area and move to Canaan, documented in Genesis 12.
6. The pastor of the Jerusalem church is James, who is a Jew. His parents are Joseph and Mary; both are descendants of David of the tribe of Judah. James is teaching a congregation made up of Jews, therefore, he can correctly proclaim to them that Abraham is “our father.”

³ Thomas Sowell, *The Vision of the Anointed: Self-Congratulations as a Basis for Social Policy* (New York: Basic Books, 1995), 2–3, 5, 6.



7. James has advanced in his epistle to James 2:21, where he uses Abraham as a superb example of justification by works. It's a good example because what Abraham did was not possible until he was 120 years old.
8. How old was Abram when he left Haran? He was married to Sarai according to Genesis 12:4 when he was seventy-five years old. Forty-five years had passed before he was commanded to sacrifice his only legitimately born son, Isaac.
9. Abraham did not carry out the commandment to sacrifice Isaac on the spot. No, he was ordered to travel to a specific location to perform the task. His instructions were to leave Beersheba and travel to Mount Moriah where the deed was to be executed. Here is some information on the road Abraham traveled:

A north-south road handled mostly local Palestinian traffic rather than international commerce. It began at Beersheba and reached the central ridge of West Palestine at Hebron; it continued through Jerusalem.
11. The approximate distance between Beersheba and Jerusalem was about 45 miles. Donkeys could travel as much as twenty miles a day, about 15 if carrying a load. So, it was on the third day when these men arrived at Mount Moriah.
12. Abraham had a three-day journey to consider the task ahead of him. On the first day he could have turned back, but he kept going. Same on the second day, but no turning back. Then on the third day he could see Mount Moriah, the site of the sacrifice. He continued his progress toward the objective.
13. Once at the foot of the mount, he dismounted and told his servants to wait with the donkey and said, "we will worship and return to you" (Genesis 22:5).
14. The word "worship" is the verb **שָׁחָה** (*shachah*). Its root meaning is, "to bow down." Abraham did not do this physically, but mentally. He was bowing down mentally for three days running. What he was actually doing was concentrating on the Word of God as the working object of his faith.
15. This application of worship is taught by Jesus Christ in this New English Translation of:



John 4:23 “But a time [an hour] is coming—and now is here—when the true worshipers will worship [**predictive future active indicative of προσκυνέω (*proskunéō*): referring to the Church Age**] the Father in Spirit [**the filling of the Holy Spirit**] and truth [**doctrines learned from Scripture**], for the Father seeks such people to be His worshipers.

v. 24 God is a Spirit, and the people who worship Him must worship in Spirit and truth.”
(NET)

16. The principle to which the Lord refers is the new dispensation in which true worship is performed under the enabling power of the Holy Spirit Who teaches truth from the Word of God to the souls of positive-volition believers.
17. When a believer grows in grace by acquiring knowledge from imperative moods and passages that direct him to submit to certain behavior patterns, he is obligated to apply them in his personal life.
18. When executed, it is the result of his faith submitting to biblical principles followed by overt action. This is true worship. Without going through this process, activities that are referred to as worship are not.
19. Here are some examples of activities that should be motivated by resident doctrine but instead are “works without faith responding to human viewpoint: (1) pious expressions or posture, (2) observing the Eucharist, (3) singing hymns, (4) handing out tracts, (5) giving money, (6) constructing Jimmy Carter houses in the third world, or (7) winning a Sword drill.
20. True worship is the application of the Word of God to life and circumstances. The single most important issue in the Christian way of life is learning Scripture, retaining it in the soul’s stream of consciousness, and then, in the status of true worship, applying it to life and circumstances.
21. Genesis 15:6 is a report of Abram’s justification by faith in Messiah. James 2:21 is Abraham’s justification by works whose working object for his faith is the Abrahamic Covenant.
22. The doctrinal rationale for Abraham was complete trust in the integrity of God. God has promised him a great nation under the Abrahamic Covenant. He had promised him a son when he and his wife, Sarah, were both sterile. He had seen his son, Isaac, grow to maturity now old enough to extend the family’s chart pedigree which he would later do with his marriage to Rebekah and the births of Jacob and Esau.



23. Therefore, the commandment to sacrifice his son was something he had the courage to do based on divine promises already made to him. Abraham believed that in order for the promises to be fulfilled, God would bring Isaac back to life by resuscitation.
24. Therefore, Abraham was not carrying out a ritual for the sake of doing a ritual. No father, without certain, confirmable guarantees, would harm his son by just blindly “following orders.”
25. Abraham has acquired power in his soul through the inculcation of doctrine, had seen God’s faithfulness toward him, and trusted His veracity was trustworthy beyond question.
26. Therefore, on Mount Moriah, Abraham was justified by works whose working object was directed toward the integrity of God and His promise.
27. What James is confirming, by distinguishing the differences between the two major events in Abraham’s life, is that there are two certifications of a man’s faith.
28. In Genesis 15:6, Abraham was justified by faith when the working object for his faith was the Integrity of God and His Messiah. In Genesis 22:1–10, Abraham was justified by works by preparing to sacrifice his son because the working object of his faith was the Abrahamic Covenant.
29. In order to please God, the believer must come to understand that divine good is the production of works accomplished by means of recall and application of the Word of God.
30. Therefore, two principles emerge: **(1)** A believer’s “works,” or production of divine good, are not the result of doing something he assumes is the “right thing to do.” **(2)** The working object of one’s “works” must find its catalyst and certification in the Word of God under the filling, recall, and application ministries of the Holy Spirit.

NOTE: It is at this point in our study that we began the exegesis of James 2:21–26. The phrase, “Was not Abraham justified by works ...” (v.21), took us on an extended study of the life of Abraham, né Abram, from his salvation in “Ur of the Chaldeans” in Genesis 11:31, all the way to his intention to sacrifice Isaac on the altar of wood in Genesis 22:10–12.

That analysis began with lesson 95, and continued to its conclusion in lesson 132, a total of 38 lessons.

(End JAS2-82. See JAS2-83 for continuation of study at p. 821.)

