

3. Faith must have a working object. In salvation it is in Jesus Christ through faith alone; in the believer's spiritual advance it is in *ha logos*, the Word.

4. Here is the expanded translation of the entire verse:

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

5. The Straw Man cannot win this debate because he chooses to ignore or does not know about the working object of a believer's faith is the Word of God.

6. Because it is self-fulfilling to "be involved in working for Jesus," he prefers the aggrandizement he gains from physical effort over against the drudgery of slugging it out in boring, tedious, exegetical Bible classes that last for as much as an hour.

7. Because I am forbidden to criticize a worker bee such as he, under the Royal Law I cannot berate him for his ignorance, so I'll just allow James to provide a descriptive phrase:

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. (EXT)

8. The key word for the worker bees is not the Word but the works. The Bible is clear about what we believers are required to do:

2 Peter 3:18a Grow in grace and knowledge of our Lord and Savior Jesus Christ.

9. Mr. Straw Man is involved in working for Jesus rather than knowing Him first. Divine good, accomplished by the application of resident knowledge about Jesus and the Word of God, is imperative for the believer to pursue in order for his works to be classified as gold, silver, and precious stones at the Evaluation Tribunal of Christ.

10. Works without them being underwritten by the Word is human good. James is constantly pointing this out in his first chapter. He builds a crescendo toward the end of chapter 1 with his emphasis on being a doer of the Word rather than a hearer only. Remember this?

James 1:25 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)

11. Faith must have a working object in order for the believer to be a doer of the Word. This principle is expressed by Paul in:

Romans 10:17 Consequently, faith comes from what is heard, and what is heard comes through the preached Word of Christ. (NET)

12. Further confirmation that faith must have a working object and that working object for the believer is the preaching of the Word of Christ to positive volition believers.

The Doctrine of Faith

A. Definition.

1. There are three systems of human perception:
 - (1) **Faith** is a non-meritorious system of perception based on confidence in the authority and the veracity of another. Faith is not based on one's own knowledge, as is rationalism or empiricism.
 - (2) **Rationalism** is reason from the source of knowledge in itself, superior to and independent of any other source of perception. Rationalism says that reality is what you think to be true. Rationalism requires a high I.Q., from which systems of philosophy are often developed.
 - (3) **Empiricism** is knowledge from perception by observation and experience rather than by theory. All ideas are derived from some sensuous experience using the eyes, ears, nose, touch, and taste having no innate or preconceived notions.
2. Perception by faith is always non-meritorious. It depends on the authority, veracity, and ability of someone else. Faith requires authority.
3. Faith also means a system of doctrine or a creed perceived by faith; i.e., what is believed.

B. Etymology.

1. Hebrew:

- (1) The verb אָמַן (*'aman*) means to believe, to support, to use someone as a prop, a crutch; to use someone else to be supported. The root meaning is a foundation on which you build something.

In Isaiah 28:16, the Hiphil means to cause to believe. The Hiphil in Genesis 15:6 uses *'aman* for the salvation of Abraham, meaning to use God as a prop and foundation.

Further, *'aman* means to prove oneself, to stay faithful to, to remain or continue.

Metaphorically, *'aman* means to be faithful, trustworthy, and sure, as in Proverbs 19:8; Genesis 42:20; 1 Kings 8:26; Hosea 5:9.

- (2) The noun אֱמוּנָה (*'emunah*) means faithfulness, security, or that on which security is based, e.g., the integrity of God.
- (3) The noun אֱמוּנָה (*'emun*) means integrity, fidelity, reliability, trustworthiness.
- (4) The noun אֱמוּנָה (*'omen*) means doctrine, truth, faithfulness.
- (5) The noun אֱמֶת (*'emeth*) means faithfulness, integrity, stability.
- (6) The verb בָּטַח (*batach*) is a wrestling term, which means to trust in the sense of slamming your troubles on God; this has a faith-rest connotation. In Psalm 37:3 and 91:2, it also means to confide in someone.
- (7) The verb חָסָה (*chasah*) means to hide in the cleft of a rock, as a rabbit does when chased by a fox. This verb is used for suffering and adversity. It means to trust in the sense of taking shelter or taking refuge in Bible doctrine; to believe in the integrity of God, Psalm 57:1, 2:12, 5:12, 25:20, 7:1.



- (8) The verb **יָחַל** (*yachal*) means to trust the Lord in time of great pain or disaster, Lamentations 3:21, 24. In Job 13:15, it means to have hope and to wait. It is used for faith under great pressure, intense suffering, and pain.
- (9) The verb **קָוָה** (*qawah*) is the strongest word for faith, used in Psalm 25:3. It depicts a fine thread woven into a giant rope that cannot be broken. It is used in Isaiah 40:31 for the faith of a mature believer. In Lamentations 3:25 it means to wait. This word means that faith which gets its strength from outside of itself, connoting the non-meritorious aspect of faith. All merit lies in the object of faith.

2. Greek:

- (1) The noun **πίστις** (*pístis*) is used as an attribute. *Pístis* is what causes trust or faith, reliability, faithfulness, or integrity, Titus 2:10; 2 Thessalonians 1:4.
- (2) In the active sense, *pístis* means faith, confidence, and trust as a recognition of and acceptance of Bible doctrine. In the active sense, faith is used in three ways:
Saving faith, Ephesians 2:8; 1 John 5:4–5.
The three stages of the faith-rest drill, Romans 3:20; Hebrews 4:3.
The inculcation of Bible doctrine which is the working object of faith.
- (3) The passive meaning of *pístis* is Bible doctrine, meaning that which is believed, i.e., doctrine, the body of belief, which is obedience to authority. *Pístis* is translated “doctrine” in such passages as Galatians 1:23; 2 Peter 1:5; 1 Timothy 1:19, 4:1, 6; Hebrews 11.
- (4) The adjective **πιστός** (*pistós*) in the passive sense means being trustworthy, worthy of trust, faithful, dependable, and inspiring trust. In the active sense, it means trusting or believing.
- (5) The verb **πιστεύω** (*pisteúō*) means to believe, to trust something to someone, to use someone as an object of faith, Galatians 2:16. It only takes a little more than no faith at all to be saved, Acts 16:31.