

5. Consistent spiritual growth converts one's faith in the working object of biblical truth into power for application toward a believer's personal circumstances.
6. Continued advance in the spiritual life results in the believer's adjustment to the justice of God which is the point of contract with the integrity of God.
5. The inculcation and application of the Word of God results in maximum blessings to the soul. Blessings do not originate with the performance of divine good, but their origin which is doctrine in the soul.

6. The Working Object of Faith.

1. The working object of faith is what receives the merit. There is no merit in the subject which is faith, a non-meritorious system of perception.
2. Both the noun, *pístis* and the verb, *pisteúō* are transitive and demand an object which is the impeccable Christ for salvation and the immutable Word of God for spiritual growth.
3. Faith, without one of these working objects, secures nothing but condemnation from the integrity of God.
4. We enter into the plan of God by faith in Christ and afterward we grow in grace by first learning biblical vocabulary by which doctrines are built and retained.
5. It is the object of faith that counts, not the worthiness of the one with faith. There is no merit in believing; the merit lies in the object of faith.
6. There are two adjustments to the justice of God an individual must make to function in the plan of God, (1) the application of personal faith in the Person and work of Jesus Christ for salvation and eternal life and (2) the application of personal faith toward the teachings of the Bible for advancement to spiritual maturity.
7. Faith is not an isolated act. It is the channel by which we appropriate what God has done for us, either for salvation or for spiritual growth.
8. The function of faith in the spiritual life is associated with the execution of problem-solving devices. For rebound adjustment to the justice of God, the object of faith is two-fold, depending on the believer's spiritual growth.



The scripture is the working object of faith for the immature believer:

John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

See also 1 Corinthians 11:31; Psalm 32:5, 38:18; Proverbs 28:13.

For the mature believer, doctrine is the working object of faith, and the integrity of God is the basis for understanding the forgiveness of our sins through rebound.

9. Through these adjustments to the justice of God and blessings from the integrity of God, Jesus Christ becomes the author and finisher of our faith, Hebrews 12:2.

7. The Application of Faith in the Function of the Faith-Rest Drill.

1. Faith must be exercised as it develops. Learning doctrine develops faith. As this occurs, faith has the increasing ability of perception, the ability to learn more and greater details in the Word of God.

Hebrews 4:1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

v. 2 For indeed we have had good news preached to us, just as they also; but the Word they heard [**the working object**] did not profit them, because it was not united by faith [**negative volition to the Word**] in those who heard. (NASB)

2. God has blessings which will only be yours if you relate totally to the integrity of God by learning the Word of God,

1 Peter 1:7 that the genuineness of your doctrinal inventory [*pístis*: **faith perception**], being much more precious than gold, which is perishable, even though tested by fire for the purpose of approval, may be discovered to result in praise and glory and honor at the revelation of Jesus Christ;

(End JAS2-18. See JAS2-29 for continuation of study at p. 281.)

1 Peter 1:8 and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing [*pisteúō*: **faith application**] with sublime unalloyed happiness that is inexpressible and full of resplendent glory. (EXT)

3. A doctrinal inventory is the believer's currency which is the gold standard for executing the Christian way of life. It is through *pístis* that doctrine is converted into spiritual capital.
4. Learning doctrine gives you the capital to understand the integrity of God which is the love of God.
5. Abraham's sacrifice of Isaac was the proof or testing of his mature faith in Genesis 22:1-18 referenced by James in James 2:21-24.

8. The Victory of Faith

1. The love of God is the integrity of God. The believer's relationship with the integrity of God is greater than any pressure, disaster, or situation he faces in life.
2. Regardless of the circumstance—failure or success, burden or prosperity—orientation to the integrity of God results in the copacetic spiritual life.

1 John 5:4 Whatever category of individual which has been born from God overcomes the cosmic system; and this is the victory that overcomes the cosmic system—our faith [*πίστις* (*pístis*)].

v. 5 Who is the one who overcomes the cosmic system? No one else but the one who has come to believe [*πιστεύω* (*pisteúō*)] that Jesus is the Son of God. (EXT)

We return now to our passage in James:

James 2:18 But someone will say, “You [**Imperative mood #21**] keep on having faith without 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 out from the source of my works.” (EXT)



1. Even though we have expanded this verse to demonstrate that faith is a transitive concept which demands a working object, there is more than one working object.
2. John 3:16 contains the verb **πιστεύω** (*pisteúō*): “to believe” which has God’s “only begotten Son,” Jesus Christ, as the working object of that faith.
3. For example, when an unbeliever places his personal faith in Jesus Christ, he is said to have been justified before the Supreme Court of Heaven. Jesus Christ was the working object of his faith.

Romans 5:1 Having been justified
[**δικαιόω** (*dikaiōō*)] by means of faith, let us
have prosperity with God through our Lord Jesus
Christ. (EXT)

4. Jesus in His true humanity was sinless. Because of the virgin birth, He did not possess a genetically formed sin nature. Therefore, Adam’s original sin “did not have a working object” to which it could be imputed. During Jesus’ life, He never committed one personal sin. He was thus qualified in His true humanity to be our substitutionary sacrifice on the cross.
5. Paul indicates in Romans 5:1 that when a believer’s personal faith is directed toward Jesus Christ as its working Object, it results in being justified before the Supreme Court of Heaven.
6. This believer is justified when God imputes to him His Own righteousness creating a grace pipeline through which divine blessings follow.
7. The verb *justified* in Romans 5:1 is in the passive voice. The person who had believed in Christ in the past, received justification at that moment.
8. On the other hand, since we are justified through faith in Jesus Christ for our salvation, God is justified in providing our logistics to His imputed righteousness resident in us.
9. Paul uses the term, “justified by means of faith” in Jesus Christ. James uses Abraham as an example for “justification by works” with regard to his conscientious preparation to sacrifice Isaac (James 2:21).
10. In verse 23, James cites Genesis 15:6 which refers to Abraham’s justification by faith in Messiah for salvation:

Genesis 15:6 The he [**אַבְרָם**] believed
[**אָמַן** (*’aman*)] in the Lord; and He reckoned
[**חָשַׁב** (*chashav*)] it to him as righteousness
[**שֶׁתָּהָא** (*sethaqah*)]. (NASB)

