

**James 2:20** But are you willing to recognize,  
you foolish fellow, that faith without works is  
useless? (NASB)

1. This verse ends the preceding paragraph while at the same time forms a transition to the illustration that follows. It begins with a question that is introduced by the adversative conjunction **δέ (dé)**: “but.”
2. James has spent 19 verses promoting a behavior pattern that removes friction between believers. Clearly, believers who attend a local church are at different stages of spiritual growth.
3. Regardless of one’s spiritual advance, inevitably circumstances intrude into a person’s life causing pressures that must be addressed. In the midst of this pressure, a person can be distracted.
4. His situation’s details properly do not need to become known to others. The biblical response is the application of the Royal Law while offering prayers to the Father on behalf of that individual.
5. Outside the local church, the world is filled with people who face troubles of every sort that often come to the attention of believers. Same thing applies to these people.
6. When necessary facts are known, the believer must use doctrine to determine what course to follow. James has given illustrations on both success and failure in regards to this.
7. One example presented a man of means approached by a couple who were destitute. He had the means to provide food and clothing and potentially a job but instead brushed them off. James responded with the question, “What advantage is that?”
8. The illustration presented a principle: Faith without the working object of resident doctrine is operationally dead, being by itself.
9. The complete doctrinal inventory of a believer’s soul is known to the Holy Spirit, but James indicates that the verification of that inventory is displayed by the way people respond to circumstances.
10. In James 2:18–19, he presents two situations on the subject of faith and works. Each example could be the illustration of a positive or negative application.
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.



13. 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.
14. Showing faith by works assumes that the person's faith is directed toward a biblically approved working object.
15. 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.
16. 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.
17. 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.
18. So in verse 20 we have a final statement on the matter, introduced by the adversative conjunction **δέ (dé)**: "but."
19. 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.
20. 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.
21. The active voice indicates that he must consistently produce the action while the indicative mood refers to the reality of the event in question.
22. This is followed by the aorist active infinitive of **γινώσκω (ginōskō)**: "to know." This is the verb form of the noun **γνῶσις (gnōsis)**: "knowledge."
23. The aorist tense is constative which requires the believer to "make this your top priority."<sup>5</sup> The active voice requires consistent study while the infinitive means the action is to occur simultaneously with the action of the verb.
24. The translation reads, "But are you willing to consistently acquire divine thought."

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<sup>5</sup> Daniel B. Wallace, "Specific Uses: Commands: Constative Aorist," *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 720.



25. 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*.
24. 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.
25. 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.”
26. 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.
27. 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.
28. 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.
29. 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.
30. 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.
31. 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 parent’s brought her to my door, uninvited.
32. 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.
33. 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.



34. 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."
35. *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."
36. What faith is separated from is the noun **ἔργον (érgon)**: "works, production; the result of applying the Word of God to one's circumstances."
37. 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."<sup>6</sup> The active voice indicates that this person produces the action of doing nothing while the indicative mood certifies his doing nothing is a fact.
38. 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.
39. Instead what is produced is the adjective **νεκρός (nekrós)**: "dead," used here metaphorically for works that are inactive, inoperative, and unproductive.
40. 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.
41. 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.
42. The resultant production is absent divine good therefore considered as "dead works" motivated by reference to human good learned from *cosmos diabolicus*.
43. 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.
44. 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.

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<sup>6</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.



45. 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.
46. 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.
47. 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.
48. 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.
49. 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.
50. 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.
51. 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
52. The Illuminati are the propagandists who promote bizarre ideas, certify them as evidences of societal evolution, promote and defend converts, and hold them up as models of free thought and expression that must be accepted as ordinary.
53. 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.
54. Major chaos will ensue when they take on the Spanish language which assigns masculine and feminine endings to much of its vocabulary.
55. 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.

