

4. The only way for one's Law of Freedom to result in pleasing God is for him to consistently acquire divine thought in his soul through consistent Bible study.
5. This results in the buildup of divine principles and doctrine in the *kardía*. This inventory includes a host of working objects for one's faith application.
6. However, there is a vast chasm between knowing doctrine and applying it. A believer can verbalize doctrinal principles which include a host of imperative moods. James recognizes this, but hurries to insert a caveat, directed to those who do not apply what they know: a "hearer of the Word but not a doer."
7. Abraham's buildup of working objects is what led him to unsheathe a knife on Mount Moriah. James uses a phrase in chapter one that describes Abraham as a believer who not only acquired doctrine, but also applied it:

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)

8. Abram, born a Semite, was justified by faith in Genesis 15:6 resulting in salvation. He left Ur with his father, Terah, wife Sarai, and nephew Lot and went to Haran where Terah died. When Abram and his relatives left Haran for Canaan, he was 75 years old.
9. When he arrived in Canaan, the Lord issued the second paragraph of the Abrahamic Covenant in:

Genesis 12:7a The Lord appeared to Abram and said, "To your descendants I will give this land [Canaan].

10. In Genesis 17:16–17, Abraham was told he would have a son by his wife, Sarah. At that point he was 99 and age one hundred when Isaac was born. When he arrived on Mount Moriah, he was 120.
11. The five paragraphs of the Abrahamic Covenant were communicated to him over a course of more than 45 years. Those working objects in his soul enabled him to make a three-day ride on the road to Jerusalem.
12. They enabled him to arrive atop Mount Moriah and, by faith in those working objects, to unsheathe his knife.



13. **Principle:** The efficient application of biblical mandates demands consistent spiritual growth to the point of facilitated wheel-tracks of righteousness. This enables the believer to perform good works by placing his faith in the working objects pertinent to the circumstance.
14. This principle distinguishes inculcation of biblical truth from its application: “Application demands spiritual growth and is the result of one’s faith in Scripture’s “working objects.””
15. This process is made perspicuous by the terms, “worship” and “application.” There can be “no application” if it is not preceded “by worship.” The accumulation of biblical knowledge must precede application. Here are some examples to demonstrate the point:
 1. Worship is inculcation; application is works. The “hearer” inculcates; the “doer” applies.
 2. Worship is the use of working objects in Scripture that are applied to life and circumstances. Here are some examples of what religion regards as application, but are nothing more than rituals and formalities: **(1) Deportment:** genuflecting at an altar, hump-shouldered posture, dour expressions, or putting on airs; **(2) Activities:** Bible study, singing in the choir (sometimes involving antiphonals), giving money, taking communion, and observing the Eucharist.
 3. None of the “Deportments” relates to worship or even legitimate works. Each is a pseudo effort to appear “spiritual.”
 4. There are five categories of biblically approved “activities” in a local church that result from worship and include: **(1)** Bible study, **(2)** prayer, **(3)** singing, **(4)** giving, and **(5)** observing the Eucharist.
 5. These are works that should be developed and applied from the inculcation of doctrine. Doctrine is the working object that should result in application.
16. Abram was justified when he placed his personal faith in the working object of Jesus Christ for salvation in Genesis 15:6. Abraham was justified when he placed Isaac on the wooded altar and unsheathed his knife placing his personal faith in the working object of the Abrahamic Covenant.
17. Salvation is acquired by personal faith in Christ as the working object of that faith. Justification by works is the believer’s application of the working object of doctrine in his soul producing divine good.



18. Historical events recorded in the Tanakh serve to illustrate these principles. James 2 presents two individuals who were saved by grace through faith who grew in grace and at a critical time in their lives used doctrine in their souls to produce divine good.
19. Abraham demonstrated his maximum use of doctrine to become justified by works on Mount Moriah. Rahab demonstrated her maximum use of doctrine when she bravely hid the two Israelite spies in her home in Jericho from the king.
20. What were her working objects that motivated her willingness to hide the spies? She told both she had heard of how the Lord dried up the Red Sea allowing the Jews to escape from Egypt and Pharaoh's army.
21. Rahab also knew of Jewish victories over the Amorites in Numbers 21. Verses 21–24 document the defeat of Sihon, king of the Amorites, and in verses 33–35, of Og, king of Bashan.
22. Rahab calls the two defeated kings by name in Joshua 2:10 followed by her testimony of how these events convinced her to place her faith in the God of Israel:


Joshua 2:11 “When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the Lord your God, He is God in heaven above and on earth beneath.

23. With this she appealed to the two spies to tell Joshua to spare her and her family when his army besieges Jericho. The two reported their G-2 to Joshua who gave orders to destroy the city, kill all its residents, but spare the house of Rahab.
24. Because of the two spies' association with Rahab and their report to Joshua about her assistance in helping them to escape Jericho, it is believed that Rahab married one of them. Consequently, he was not only in the tribe of Judah, but also in the genealogy of Christ.
25. The spy's name is recorded in the two New Testament genealogies of Jesus:


Matthew 1:5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. (See also Luke 3:32)

26. Justification by works is only made possible by an inventory of divine absolutes to which one must refer in order to produce divine good.



27. Our subject, Abraham, produced divine good by referencing the working object of the Abraham Covenant when he offered up Isaac. James refers to this act as justification by works.
28. This passage is introduced by James with a question, “Was not Abraham our father justified by works?”
29. We have been over the phrase, “justified by works,” from stem to stern. No one who has paid the slightest attention can possibly be so confused by this term to assume it has to do with salvation. If so, I calculate such a person has been and remains a hearer of the word, but not a doer.
30. Therefore, we now resume the necessary task of exegesis beginning with the aorist passive indicative of the verb **δικαίωω** (*dikaiōō*): “to justify, vindicate, to pronounce righteous, to stand approved.”
 1. The aorist tense is culminative: “The aorist is often used to stress the cessation of an act or state. It places the stress on the completion of the action, not merely cessation. Its essential nature to see the aorist itself as summarizing and concluding.”³
 2. The culminative aorist looks back retrospectively on Abraham’s accumulation of information regarding God’s intentions for him as the progenitor of a “great nation” (Genesis 12:2) among other promises noted in Genesis, chapters 13, 15, 17 and 21 which we have studied in detail.
 3. With this body of information in his soul, Abraham was able to place his faith in these working objects to follow through on the mandate to take Isaac to Mount Moriah and sacrifice him there.
 4. It was at that point that Abraham was vindicated by what he was physically doing. In other words, he was justified by his works. But remember, he was 75 years old when left Haran for Canaan and he was 120 when he arrived at the top of Mount Moriah.
 5. Over the course of half a century, he was taking in doctrine that he was able to convert into works on that mountain. This is the point where the culminative aorist reaches its termination. It looks back on the consistent progress Abraham made that brought him to that moment.
 6. James is using Abraham’s victorious advance as an illustration of what it takes to be a good soldier for Christ, to be an invisible hero, to be a good witness for the Prosecution, to be a mature believer, to be one who not only hears the Word, but is also a doer of it.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 559.

 See Cyrus Scofield’s synopsis of The Abrahamic Covenant at Genesis 12:2 in his *Scofield Study Bibles*.



7. In the progression of a believer's spiritual growth the culminative aorist may reach its conclusion in a number of ways. Some learn rebound and that's it. They go right on sinning, pause to rebound, and then continue sinning.
8. Others get as far as doctrinal orientation by hearing and retaining an inventory of doctrine in their souls, but then walk away from the "mirror" and immediately forget what was heard: "hearers only."
9. Some advance to acquire a personal sense of destiny and begin orienting to the importance of developing a personal love for God. However, people-testing prevents significant progress toward loving God.
10. The most difficult test along the spiritual growth spectrum is unconditional love for people. Such an advance is made difficult by failure to honor the principle of the Law of Freedom: what other people do may not meet your approval, but they are the overseers of their own destiny, not you.
11. Only those who are able to advance to the copacetic spiritual life are primed to maximize the spiritual advantage of sharing the happiness of God and being totally occupied with Christ.
12. Along this upward pathway is the accumulation of biblical principles, doctrines, and problem-solving devices that aggrandize the believer's spiritual life and accompanied by maximum imputations of divine blessings.
13. This system of biblical advance has several checkpoints for the culminative aorist. Along the way, those things a believer hears must be converted into application. If not, there is an accompanying halt in the advance.
14. What God desires is the inculcation of His Word which the believer must reference as the working object of his faith and the production of divine good.
15. The power is in the Word. It resides in the soul from "hearing" what is taught. If it remains there, it still has its power, but its energy is only potential: a hearer, but not a doer of the Word.
16. When the power of the Word is applied to life and circumstances, its energy becomes kinetic: the one having heard becomes a doer.
17. The indicative mood is the reality of Abraham being vindicated by works at the point of unsheathing his knife.

