

Doctrine of the Doer

1. This doctrine has been so named because in Jam 1:22 the believer is urged to be a "doer of the Word." Later James calls the believer who becomes a doer of the Word "a doer of the work." (Jam 1:25)

2. I want to begin by providing an expanded translation of James chapter one verses twenty-two through twenty-five.

Jam 1:22 Now listen-up, you must become a doer of the Word and not just a hearer. A hearer is full of self-deception.

Jam 1:23 If anyone is just a hearer of the Word and not a doer, this one is like a man who first looks in a mirror and develops certain norms and standards and concepts about himself. All of this self-evaluation is based on a cursory review of his external form, birth, lineage, and assumed spiritual maturity.

Jam 1:24 Now the hearer likes what he sees so he immediately departs and forgets what are his perceived short comings.

Jam 1:25 But in contrast to the hearer, there is the man whom we shall call a doer. The doer, in contrast to the hearer, stares with great intensity into the complete law of liberty, which is the mind of Christ; it is this man who is not a forgetful hearer but a doer of the work. This man has intently evaluated and learned from the Word of God, he shall be happy and blessed in his very own production of divine good.

2.2 These verses reflect an interesting play on two different Greek words **Logos** and **Ergon**.

2.3 The characteristics of a doer are established in Scripture by James.

2.3.1 He becomes a doer after first staring intently into the perfect law of liberty which is another name for the Word of God.

2.3.2 Staring must be constant; it is not a one shot deal.

2.4 The hearer of the Word, at best, is one who hears and believes salvation Doctrine and then goes on his or her way. At worst, a hearer may be one who rejects salvation Doctrine and goes on his or her way.

2.4.1 The doer of the Word not only believes in Christ but keeps on staring into the Scriptures. It is important to make clear that both the doer and the hearer might be believers.

2.4.2 James established certain mechanics for becoming a doer in James 1:19. We will review this mechanic later in more detail.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

2.4.3 I have developed 10 steps to maturity found in the Book of James which may at this point help set the stage for much of what we will learn.

Step 1: Get Doctrine in your soul, all you have to do is to want it-- it is never far from you; it is just a request away. (Jam 1:5)

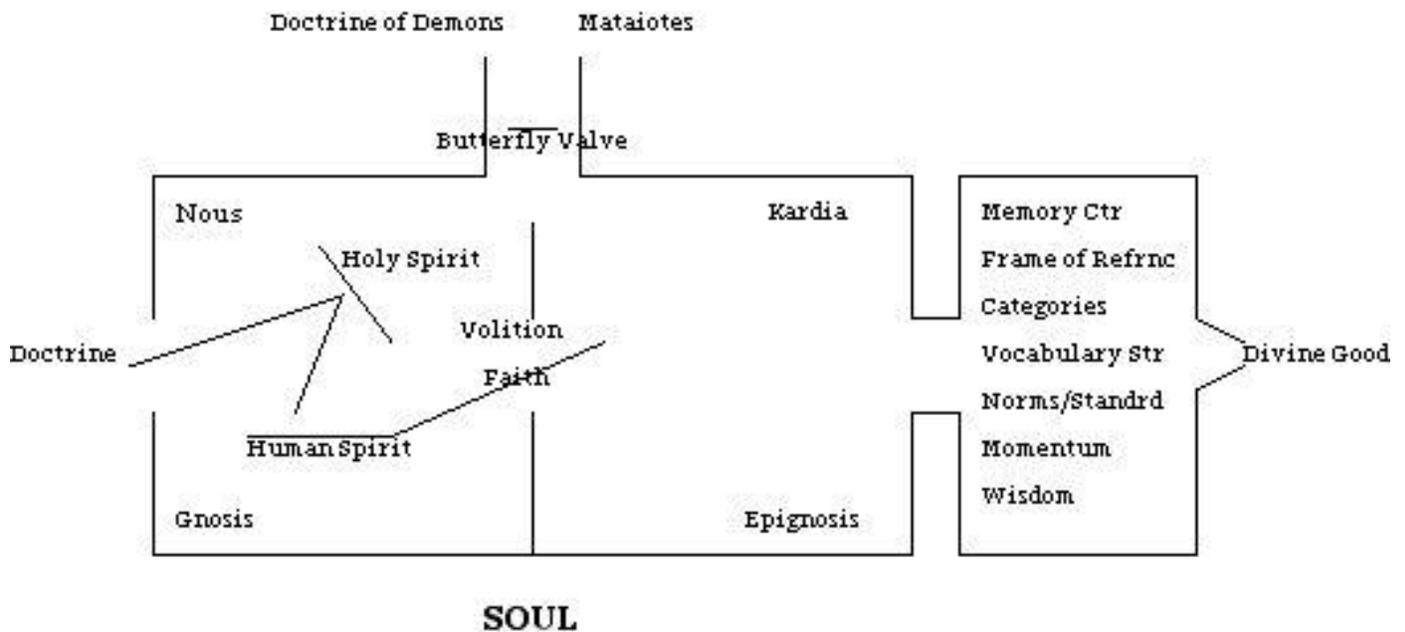
Jam 1:5 If any of you lack wisdom, let him ask of God, He will give to all men liberally, He will not upbraid you for asking; you ask and it will be given to you.

Step 2: You must ask in faith (believing God will give Doctrine to you), without faith God provides nothing. To illustrate let's look at our Soul Schematic but first I want to read Jam 1:6-7.

Jam 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Jam 1:7 For let not that man think that he shall receive any thing of the Lord.

The Soul Schematic

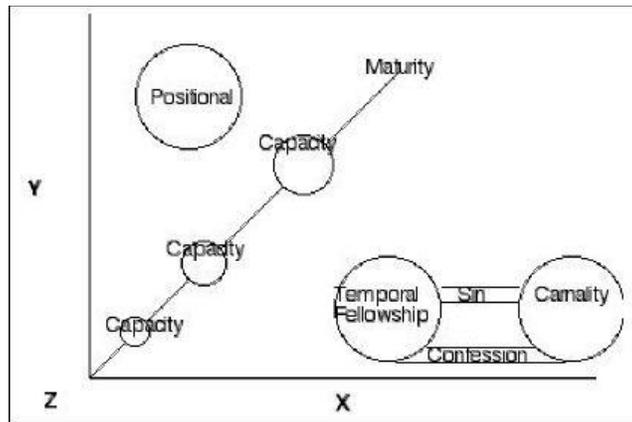


Step 3: You must be quick to assemble where Doctrine is taught, be quiet when you get there and do not emotionally react to that which you hear for the very first time. Find your right pastor-teacher; i.e., your place for learning. (Jam 1:19)

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

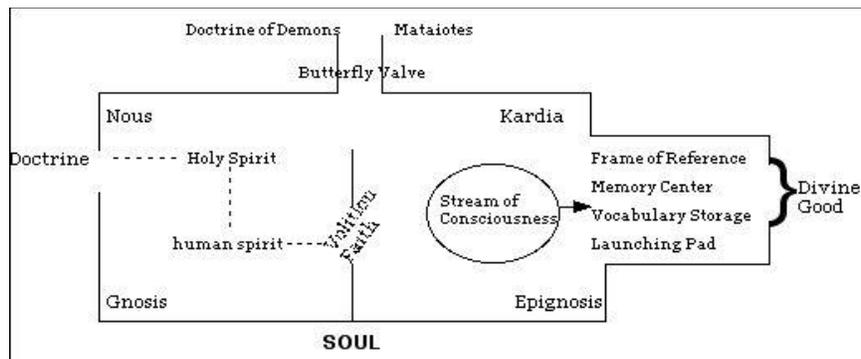
Step 4: Relax and spend time in the bottom circle, take in the Word and let the Word of God produce for it is seed, a seed which when planted either in the ground or in a woman will produce a product. Our Trichotomy of the Christian Life Chart will illustrate how the actions on the X and Y axes work together at intersection Z where they combine to provide a road to spiritual maturity.

Trichotomy of the Christian Life



Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the pregnant Word, which is able to provide you temporal sanctification.

Step 5: Be consistent and stare intently into the Word and let it describe what manner of human you are. The hearer, in contrast to the doer, runs away and forgets what a wretch he is. James calls the one who stares intently into the Word, “a doer of the work.” A reversionist is only a hearer--his failing is his refusal to grow by means of the intake of the Word. Doctrine must be consistently cycled in the soul if growth is to occur. You must continue to take in Doctrine; if you stop metabolizing the Word a vacuum is set-up in the soul into which false Doctrine will enter, conquer and control your soul. Focus on the valve at the top of our next chart.



Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Step 6: Avoid trying to keep the impossible Mosaic Law. (Jam 2:10) Our good deeds just get us into more trouble. Paul said in Rom 4:1-6: the man who works for salvation digs his own grave.

Jam 2:10 For whosoever shall try to keep the whole law, and yet offend in one point, he is guilty of all.

Rom 4:4 Now to him that worketh the reward is not reckoned of grace, but it results in debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Step 7: The Mosaic law and the books of the prophets were appropriate for the believer until John the Baptist but now the Kingdom of God is preached and every man pressed unto it. (Luke 16:16)

Luk 16:16 The law and the prophets were until John but now the kingdom of God is offered and every man pressed unto it.

- This new law is stricter than the Mosaic law. The law and the prophets were replaced by the Kingdom message and the Kingdom message of Christ was amplified by Church Age Doctrine. (Mat 5:43-45 and Col 3:5-14))

Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

- Without the New Covenant, and the Second Advent keeping the law is impossible.

Col 3:8 But now you must also put off anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Col 3:14 And above all these things put on charity, which binds them all together in perfect unity.

- Without doctrine in the soul it is impossible to fulfill the royal law of liberty and the many ethical standards found in the epistles.
- We often fail and lose our fellowship (not our salvation); fellowship is regained by confession. 1Jo 1:9

1Jo 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

- You can't vitiate what Christ did for us on the Cross; i.e., we cannot render ineffectual His work. His work cannot be annulled by our thoughts, statements or actions. (2Ti 2:13)

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

- James calls New Testament Scriptures, “the law of liberty.” Jam 2:12

Jam 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

Step 8: Live the Christian life with faithful understanding that Doctrine in the soul will produce works; faith in Christ gets you salvation and faith in His Word will transform you--thus you will acquire temporal sanctification when you take in the Word of God. Satan will fight you tooth and toe-nail on this one. Surely says Satan you must DO SOMETHING! I can assure you on the promise of the Word, Doctrine in your soul will produce, you will DO SOMETHING. Your job therefore is to relax, consistently metabolize Bible Doctrine and trust the protocol plan of God for production. It is God's plan you produce divine good--a product of Doctrine resident in your souls.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, **which God hath before ordained that we should walk in them.**

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; **and bringeth forth fruit, as it doth also in you, since the day ye heard of it,** and knew the grace of God in truth:

Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Isa 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

Isa 55:11 **So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please,** and it shall prosper in the thing whereto I sent it.

2Ti 3:16: All scripture is God breathed and is profitable for Doctrine for reproof, for correction, for instruction in righteousness

1Ti 3:17: In order that the man of God might be perfect thoroughly furnished unto all good works.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Step 9: Understand that the object of your faith (given the fact that **Pisteuo** is a transitive verb) requires a direct object to produce an action. So faith in God will not get you salvation says James rather sarcastically. James uses it as an illustration; an illustration which his Jewish friends will readily understand. They have always prided themselves in their monotheistic faith. So James shocks them with James 2:19.

- What James is teaching is best understood by our object of faith chart.

Pisteuo Christ = Eternal Salvation

Pisteuo Doctrine = Spiritual Maturity

Step 10: We should not be shocked by misunderstanding James' message. You can't add to your salvation, it is solely by faith and has nothing to do with works.

2.4.2 Let me again remind you that efficacious faith requires an object with inherent power. For salvation that object must be Christ, and for sanctification in time, that object must be metabolized Doctrine in a believer's soul.

2.4.3 In closing our review of the Ten Steps of James, let me give you an expanded translation of three key verses: Jam 2:14, 19 and 20:

Jam 2:14 Now I want to ask you, my fellow Jews, where is the benefit if anyone says, I have faith and yet this faith lacks inherent power to produce? Can faith without inherent power deliver anybody? As a fact, the answer is a resounding no!

Jam 2:19 Come now my friends, many of you self-righteous deist who believe in one God; Oh, you do well; don't you understand that even the demons know there is one God and they tremble and shake in absolute terror.

Jam 2:20 I want to be very clear, faith in an object without inherent power to save results in the Lake of Fire.

3. Let's review several background facts and set the table for further surfeiting.

3.1 All believers sin. (1Jo 1:8 and 10)

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us ...

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

3.2 A believer never loses his salvation when he sins but he does lose fellowship with God and must therefore name or cite sin as the Holy Spirit makes known. We regain our privileges when we confess our sins.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

3.3 Paul describes a war going on in his soul. The Holy Spirit and Paul's old sin nature were at war over the control for his mind.

3.4 The apostle expressed it best in A.D. 56 several years after his salvation when he said:

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

3.5 To avoid being controlled by our Old Sin Natures we must use the two power options. (Rom 12:1-2)

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

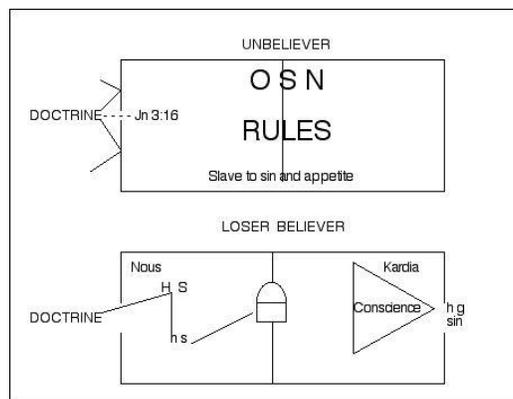
3.6 The first power option is the confession of sin--the only way you can present your body a living sacrifice. The second power option is the consistent intake of Doctrine.

3.7 Our thinking process must change by taking in the mind of Christ under the filling of the Spirit.

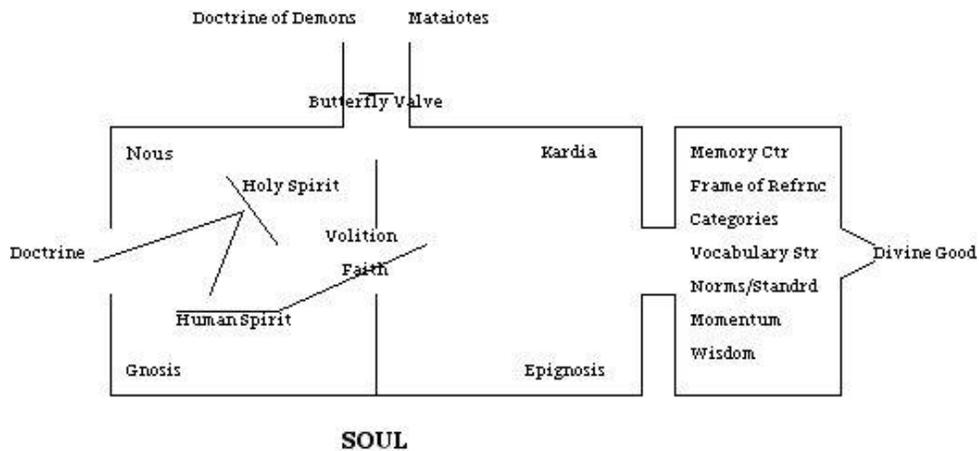
Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath put an end to the control and domination of the old sin nature.

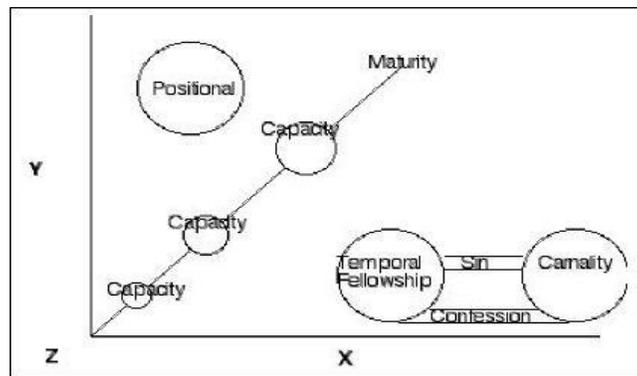
3.8 You cannot metabolize the Word unless you are filled with the Spirit. The filling occurs when we cite sin to God--it's called confession in 1Jo 1:9. I want to review several charts with you. An unbeliever is lost because of no faith in Christ. A believer without Doctrine is without spiritual growth and a casualty in the angelic conflict, under discipline in time, without divine good, and thus, without reward in heaven.



3.8.1 A winner believer takes in the Word and grows, thus, he produces divine good and is rewarded in heaven.



3.8.2 The Trichotomy of the Christian Life chart shows how the two power options work in concert to produce spiritual growth. The chart also shows us our permanent positional sanctification and the technique for temporal sanctification.



4. Now let's return to the Book of James. James in his Epistle is writing primarily to Jewish converts who are steeped in the traditions of the Mosaic law.

4.1 James is gravely concerned that they do not understand the futility of trying to keep the Law of Moses for either, salvation or spirituality. (Jam 2:10)

Jam 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

4.2 Furthermore, James wants his Judeo Christian converts to understand that the only production acceptable to God is that produced by metabolized Doctrine in the soul of the believer.

4.3 In Jam 1:21 James provides the “how to” of temporal sanctification.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the pregnant (**Emphutos** in the Greek) word, which is able to provide sanctification in time.

5. We are now ready to study Jam 2:14-26 in greater detail.

5.1 To understand these verses you must keep in mind the book is written early in the Church Age to Jews who were dispersed throughout the Roman Empire.

5.2 Many of the Jews had refused to “turn loose” of the Mosaic law for either salvation or spirituality.

5.3 Paul makes it clear in Galatians chapter two that fulfilling the impossible standards of the Mosaic law will not produce salvation or spiritual maturity. (Gal 2:11-3:11)

Gal 2:11 When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.

Gal 2:12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.

Gal 2:13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

Gal 2:14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

Gal 2:15 "We who are Jews by birth and not 'Gentile sinners' "

Gal 2:16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

Gal 2:17 "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not!

Gal 2:18 If I rebuild what I destroyed, I prove that I am a lawbreaker.

Gal 2:19 For through the law I died to the law so that I might live for God.

Gal 2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Gal 2:21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Gal 3:1 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

Gal 3:2 I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?

Gal 3:3 Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?

Gal 3:4 Have you suffered so much for nothing--if it really was for nothing?

Gal 3:5 Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

Gal 3:6 Consider Abraham: "He believed God, and it was credited to him as righteousness."

Gal 3:7 Understand, then, that those who believe are children of Abraham.

Gal 3:8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

Gal 3:9 So those who have faith are blessed along with Abraham, the man of faith.

Gal 3:10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Gal 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

5.4 As can be seen from the above verses Paul denounces the visitors who came from Jerusalem to Antioch Galatia spreading legalism as a spiritual way of life.

5.5 So we have in the early church many Jewish believers who thought salvation was a product of sincere monotheism. James, you may recall, is the leader of the Judeo Christian churches in Jerusalem. Under the leadership of God the Holy Spirit James ridicules monotheism with a sarcastic assertion.

Jam 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

5.6. James is pointing out that deists have no efficacious object to produce salvation. Christ is the only efficacious object capable of producing salvation.

Joh 3:16 For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

6. The often quoted question "where is the benefit or gain from mere faith requires analysis and comment?"

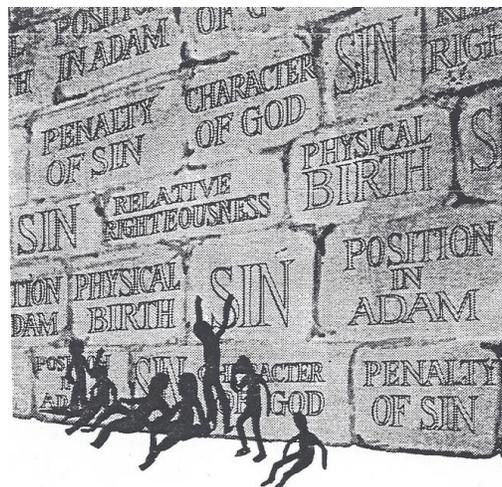
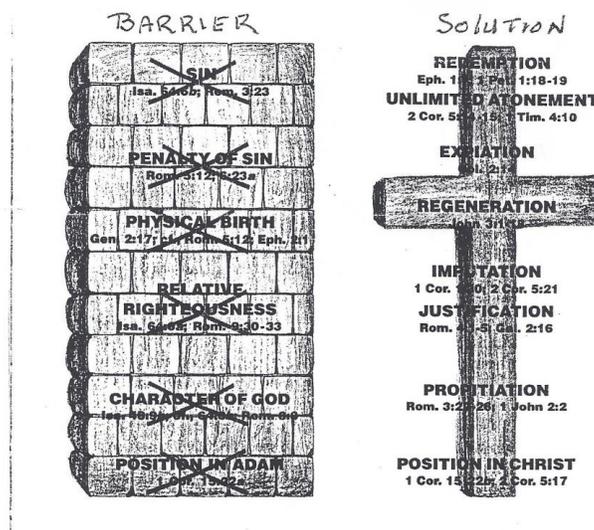
6.1 There are two gains asked about in the context of James 2:14-17: positional sanctification and temporal sanctification.

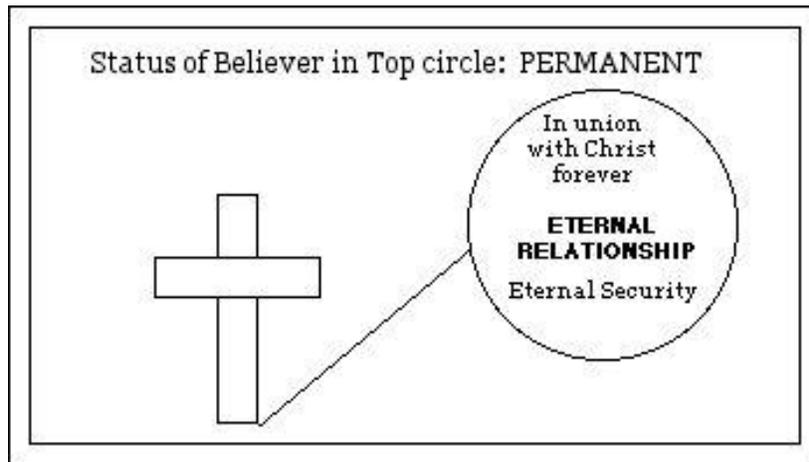
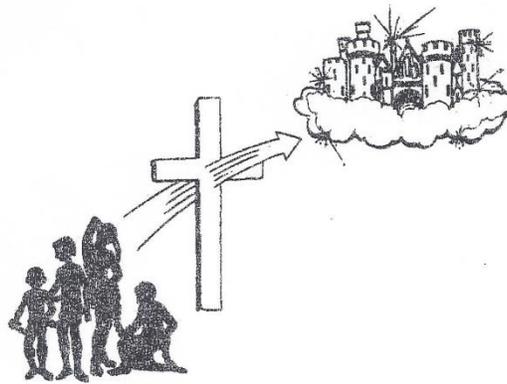
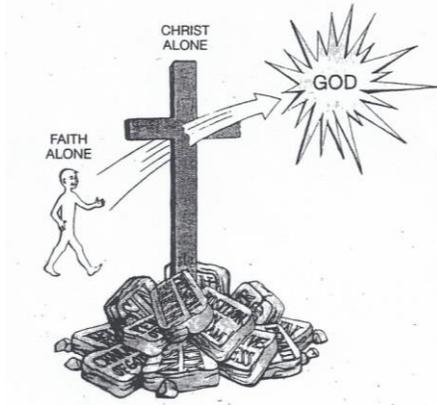
6.2 Positional Sanctification- because faith placed in Christ results in salvation; the believer's salvation is secure because the object of his faith has inherent power to save.

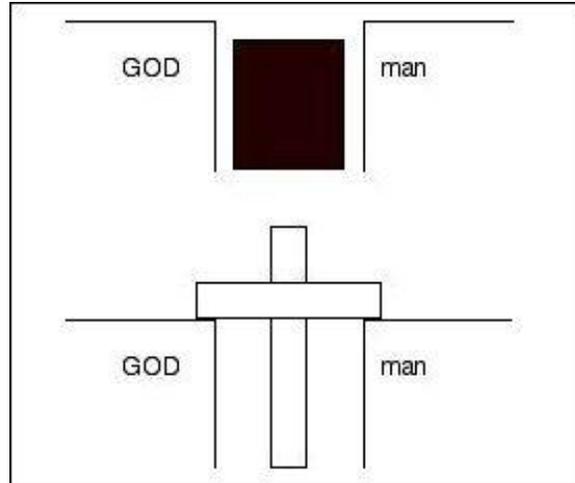
PISTEUO is a transitive verb and demands an object to affect the action of the verb. Christ is that object with inherent power to produce a forever kind of deliverance which we call positional sanctification. In contrast, faith in an object without inherent power cannot save. You can be sincere and believe that faith in good deeds will save.

6.2.1 It will not! Even faith in **El**, the God of Israel, will not save you! It takes faith alone in Christ alone.

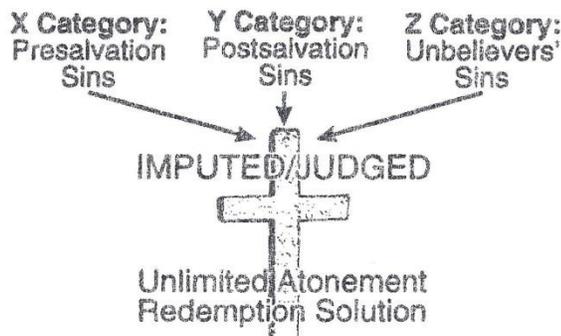
6.3 Let's look at several charts which describe this grace phenomenon.





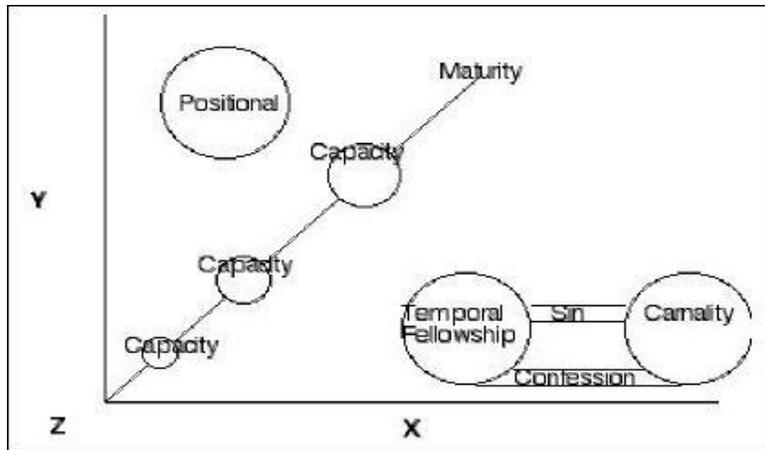


6.3.1 As you can see sin is no longer an issue. This includes past, present and future. We call this unlimited atonement.



6.3.2 After salvation the believer is faced with the questions. What will I do with Doctrine? Will I attain to spiritual growth and temporal sanctification? I want to again display the Trioctotomy of the Christian Life chart and ask you to concentrate on the bottom portion of the chart.

6.3.3 Forget about the top circle. When you believe on the Lord Jesus Christ you are totally encapsulated because of positional truth. What we are expected to do after salvation is to metabolize Doctrine and move toward spiritual maturity. Such progress is called temporal sanctification.



6.3.4 Temporal Sanctification can only come when the believer takes in the Word of God under the filling of the spirit and thus grows toward maturity.

6.3.5 After our salvation God is ready for us to grow from a babe in Christ to a mature believer.

Mat 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6.3.6 There are works designed in eternity past which God desires we manifest in time.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

6.4 Let us look at what many Calvinist consider their “Achilles Heel.”

Jam 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

6.4.1 In the Greek, when a question is asked, and the negative **ME** is used, the answer is no, and that is what we have here. The answer is “no it cannot.”

6.4.2 This has always been a problem passage for Christians, in fact, it was Martin Luther who called the book of James a book of straw worthy of burning because of Jam 2:14.

6.4.3 The difficulty arises from a failure to recognize the difference between positional and temporal sanctification. Further complication is caused by a failure to translate Jam 2:14 correctly. In Jam 2:14 **ME DUNAMAI** should be translated “without inherent power.” Let me Exegete James 2:14 for you. It is a new sentence.

Jam 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

WHAT DOTH IT PROFIT ΤΙΣ Ο ΟΦΕΛΟΣ

1. **Tis Ho Ophelos** is literally translated “Where is the benefit? ...” or perhaps better “Is there any benefit or gain? ...”

2. **Tis** is an interrogative followed by the monadic noun **Ophelos**, declined as a nominative singular.

MY BRETHREN ΑΔΕΛΦΟΣ ΕΓΩ

1. **Adelphos Ego** is better translated “my brothers and sisters in Christ ...” or perhaps it is better used as a vocative and placed at the beginning of the sentence “My brothers and sisters in Christ, is there any benefit, profit or gain? ...”

2. **Adelphos** is a noun declined as a nominative plural followed by the 1st person pronoun declined as a genitive singular.

THOUGH A MAN SAY ΕΑΝ ΤΙΣ ΛΕΓΩ

1. **Ean Tis Lego** is better “if a person says ...”

2. **Ean** is a 3rd class conditional particle followed by the indefinite pronoun **Tis** declined as a nominative singular and the verb **Legō**, parsed as a 3rd person singular, present active subjunctive (maybe he will and maybe he will not say).

HE HATH FAITH, ΕΧΩ ΠΙΣΤΙΣ

1. **Echo Pistis** is better translated “that I have faith ...”
2. **Echo** is a verb parsed as a present active infinitive followed by the noun **Pistis**, declined as an accusative singular and used as the object of the verb **Echo**.

AND HAVE NOT WORKS? ΔΕ ΕΧΩ ΜΗ ΕΡΓΟΝ?

1. **De Echo Me Ergon** is better translated “and I do not have any production to go along with my faith? ...”
2. **De** is a conjunction used as an adversative followed by the verb **Echo**, parsed a 3rd person singular, present active subjunctive and the negative adverb **Me** used to modify the noun **Ergon**, declined as an accusative plural.

New Sentence

CAN FAITH SAVE HIM? Ο ΠΙΣΤΙΣ ΜΕ ΔΥΑΜΑΙ ΣΩΖΩ ΑΥΤΟΣ?

1. **Ho Pistis Me Dunamai Sozo Autos** is better translated “can faith without inherent power save him? Of course not”!
2. **Pistis** is a monadic noun followed by the negative adverb **Me** used to modify the deponent verb **Dunamai**, parsed as a 3rd person singular present active subjunctive and the verb **Sozo**, parsed as an aorist active infinitive and the intensive pronoun **Autos**, declined as an accusative singular.
3. Now you can see from the exegesis the issue is: does the object of your faith have an efficacious object or an inefficacious object? Go back and review that little chart on page seven!
4. Now let’s see how the entire verse looks by way of an expanded translation.

Jam 2:14 "Now I want to ask my fellow believing Jews, where is the benefit or gain if anyone says, I have faith and yet the object of the faith lacks inherent power to produce? Can faith without inherent power save anybody and the answer is of course not!"

5. Let's address positional sanctification by providing a few summary points. We will further treat James's teachings about temporal sanctification later.

6. Much of the unstudied Christian's problem comes from his failure to seriously ponder the sarcasm of Jam 2:19.

Jam 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

6.1 Matters are further complicated by the failure to properly translate the active verb "**Dunamai.**" **Dunamai** means power, inherent power, strength etc. There is only one object of your faith that saves; and that object is Christ. (Joh 14:6 and Acts 4:12)

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

7. Many believers are desperate to help God. In desperation they try to find Scripture indicating they must somehow help God save and deliver them from sin. Jam 2:14-17 is often cited as documentation.

Jam 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

Jam 2:15 If a brother or sister be naked, and destitute of daily food,

Jam 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Jam 2:17 Even so faith, if it hath not works, is dead, being alone.

7.1 Many well-meaning believers take the teaching example in Jam 2:15 and 16 as a warning that you can lose your salvation. Didn't James just say "whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it." And didn't Paul say "Now to him that worketh is the reward not reckoned of grace, but of debt." (Jam 2:8-10; Rom 4:3-7)

Jam 2:8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

Jam 2:9 But if you show favoritism, you sin and are convicted by the law as lawbreakers.

Jam 2:10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

7.2 Verse 2:17 makes clear that Jam 2:15 and 16 are teaching analogies, and not requirements for sanctification for either time or eternity. That is why verse 2:17 begins with "Even so in the same way." Clearly, to turn your back on a destitute brother is not recommended but to equate it with a means of salvation flies in the face of so many Scriptures.

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8. As promised I want to address works as they relate to temporal sanctification.

8.1 We have plenty of teachings about what our role is with reference to the various ethical imperatives but nowhere does it teach that giving to the poor or keeping the Mosaic law either in whole or in part can save you. As the prophet Isaiah warned, "our works are like filthy rags in the eyes of the Lord" and Jeremiah declared, "the heart is deceitful above all things and desperately wicked."

8.1.1 In fact Paul made it clear that even if we could keep the Law we would be doomed to Hell. Why? Without Christ there is no efficacious object. (Rom 5:12)

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

8.1.2 Since Rom 5:12 tells us all people are sentenced to hell at birth and this because of our being born with an old sin nature; how, therefore, could anyone think that their good conduct could save them

8.2 An entire book was written by Paul to show the relationship of legalism to grace. It is called the book of Galatians. He begins by making sure his readers know their salvation is a matter of faith and not legalism. After making this clear he then proceeds to list many ethical imperatives that should characterize the life of a believer.

8.3 In our study of the doer versus the hearer, the book of Galatians is an excellent blend of grace and works. Primarily, because it is an early book. Paul writes to the churches in southern Galatia to respond to attacks on his ministry. There are those who came from Jerusalem to criticize Paul's grace teachings. Paul was fresh off a sabbatical with God the Holy Spirit in the Arabian dessert where he received the mystery doctrines for the Church. It was difficult for many to accept, especially those Jewish Christians in Jerusalem, where James held court. The "loose cannons" critical of Paul were ultimately rebuked by James. You can read about the rebuke in Acts chapter fifteen.

8.4 I want to first list a few of Paul's many warnings about relying upon legalism and law keeping for salvation.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified ...

Gal 2:19 For I through the law am dead to the law, that I might live unto God.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain ...

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:...

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster ...

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

8.5 From this same book of Galatians I want to list a few of his many ethical imperatives for believers. Ethical imperatives should be a product of Doctrine in the soul and as such they are prima facie evidence of our temporal salvation.

8.6 Clearly, they are not the source of our salvation but evidence that we have a new mind from cycled doctrine. Chapter five begins a long list of ethical imperatives.

Gal 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

Gal 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Gal 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Gal 5:23 Meekness, temperance: against such there is no law.

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.

Gal 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ ...

Gal 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Gal 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Gal 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith ...

8.7 People are often impressed or repulsed by our conduct. This is not to say that we are ever to do things to impress people, however, when you apply Doctrine to situations you cannot help but be a witness. For you see our lives are witnesses as well as our words.

(1Th 1:5 and 2Co 3:2-3)

1Th 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

8.8 People do watch our life. Doctrine will produce; we are what we think! (Pro 23:7)

Pro 23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8.9 Christians often witness about that which, “they know not.” When we are born again we are babes in Christ ready to learn not ready to perform. Think of the many high wire performers. It is a family affair. They seem to be born to fly. But even with those great genetic inclinations, their parents first train their kids before they let them sail above the net savoring the OOHs and AHHS of the big top. There is an analogy there for us. We must learn before we soar above the crowd—believers should know before they go! (1Pe 2:2 and Heb 5:11-14)

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

9. Summary:

9.1 A doer of the Word is one who studies under the filling of the Spirit and becomes more like his Divine Prototype the Lord Jesus.

9.2 James says a doer of the Word is also a doer of the work because it is the Word that produces divine good.

9.3 The object of our faith must have inherent power:

9.3.1 For eternal salvation we believe in Jesus.

9.3.2 For salvation in time we believe in Doctrine or the Mind of Christ which will produce.

9.3.3 Faith without production is therefore dead. (Jam 2:20)

Jam 2:20 But wilt thou know, O vain man, that faith without works is dead?

9.4 You can be a spelunker without being a speleologist just as you can be a saved Christian without knowing anything about Christianity. In the case of the Christian it is called operational death or death in time. In the case of the spelunker it might mean a lost fool in a cold, dark, dank and dangerous cave.

9.5 Doctrine produces and that is why we have Scripture.

2Ti 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

2Ti 3:17 so that the man of God may be thoroughly equipped for every good work.

9.6 In Jam 2:21-25 we have two examples of believers who are vindicated (used here for temporal sanctification) by faith in Doctrine.

9.6.1 Example number one is Abraham who offered Isaac his son because he believed Doctrine. Abraham was already saved when he encountered this test from God. (Jam 2:21-24)

Jam 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jam 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jam 2:24 Ye see then how that by works a man is justified, and not by faith only.

9.6.2 Abraham was saved when he believed God and left the land of the Chaldean.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

9.6.3 The Hiphil Perfect of AMAN found in Gen 15:6 tells us "And Abraham had earlier believed and the Kal Perfect of CHASHAV tells us God had earlier counted his faith unto him for righteousness."

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.

9.6.4 In 2Ch 20:7 we also find that Abraham was the friend of God forever when God gave him the land in Genesis Chapter 12.

2Ch 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?

9.6.5 So a saved Abraham is used as an example of one who had faith in Doctrine and offered his only son believing God would raise him up.

Gen 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and we shall come again to you.

9.6.6 The same is true in example number two for Rahab who had already believed; and later she was temporally sanctified when she hid the spies. (Jam 2:25; Jos 2:9-11)

Jam 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

Jos 2:9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

Jos 2:10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

Jos 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Jos 2:15 So she let them down by a rope through the window, for the house she lived in was part of the city wall.

Jos 2:16 Now she had said to them, "Go to the hills so the pursuers will not find you. Hide yourselves there three days until they return, and then go on your way."

10. This concludes the *Doctrine of the Doer*.