

# Anaphoric Faith

Revised 7/31/2007



The Sunday afternoon in which I was preparing this anaphoric presentation for my church regarding Jam 2:14 (see yellow highlight below), I was considering using a dead bird to illustrate dead faith as something which was once alive but now is dead. I decided against it since I did not have a picture of a dead bird. Within moments of deciding not to use the illustration, I heard a bang at the door. I opened the door to find a dead bird in my dog's food bowl! Needless to say, I went ahead and used the illustration that night!

The Lordship Salvationist interpretation of Jam 2:14, and the passage as a whole, is highly dependent upon affirming the anaphoric interpretation. Free Grace Salvationists, however, need not deny the anaphoric approach to the passage. The FG position is demonstrable regardless as to whether or not the anaphoric interpretation is true or false. The references to faith in the section by James' hypothetical opponent below have not been highlighted in color as belonging to one of the three types of faith affirmed by James himself since these references to faith appear to serve a different literary purpose.

**Rich faith** saves the believer from merciless judgment at the *bema* and qualifies him to inherit the kingdom.

**Simple faith** simply saves the believer from hell and qualifies him to enter the kingdom.

**Dead faith** does not save the believer from a merciless judgment at the *bema* or qualify him to inherit the kingdom.

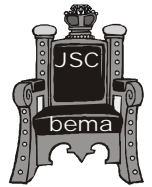
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## Broad Context

<sup>1:17</sup> Every good thing bestowed and every perfect gift is from *above* (*anohen*), coming down from the Father of lights, with whom there is no variation, or shifting shadow. <sup>18</sup> In the exercise of His will He *gave birth* (*apokueo*) to us by the word of truth, so that we might be, as it were, the first fruits among His creatures....<sup>2:5</sup> Listen, my beloved brethren: did not God choose the poor of this world to be rich in **faith** and heirs of the kingdom which He promised to those who love Him?

## Immediate Context

<sup>2:12</sup> So speak and so act, as those who are to be *judged* (*krino*) by the law of liberty. <sup>13</sup> For *judgment* (*krisis*) will be merciless to one who has shown no mercy; mercy triumphs over *judgment* (*krisis*).



## Problem

<sup>2:14</sup> What profit is it, my brethren, if someone says he has **faith**, but he has no works? Can *such* (*he*; assuming that the Greek article is to be used anaphorically, i.e., to refer back to the previous occurrence of faith) **faith** save him? <sup>15</sup> If a brother or sister is without clothing and in need of daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, then what profit is it? <sup>17</sup> So also **faith**, if it produces no works, *is dead*, being by itself.

## Hypothetical Objection

<sup>2:18</sup> But someone will say, "You have faith, and I have works; show me your faith *by* (*ek*; MT) your works, and *by* my works I will show you my faith." <sup>19</sup> You believe that God is one. You do well; the demons also believe, and shudder!"

## James' Response

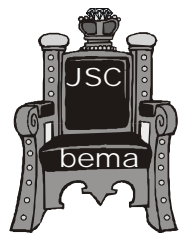
<sup>2:20</sup> But are you willing to recognize, you foolish fellow, that **faith** without works *is dead*? <sup>21</sup> Was not Abraham our father **justified by works**, when he offered up Isaac his son on the altar? <sup>22</sup> You see that **faith was working** with his works, and as a result of the works, his **faith was perfected**; <sup>23</sup> and the Scripture was fulfilled which says, "And Abraham **believed** God, and it was imputed to him as righteousness," and he was called the friend of God. <sup>24</sup> You see then that a man is **justified by works**, and not *only* (*monon*) justified by **faith**. <sup>25</sup> And in the same way was not Rahab the harlot also **justified by works**, when she received the messengers and sent them out by another way? <sup>26</sup> For just as the body without the spirit is dead, so also **faith** without works *is dead*.

## Immediate Context

<sup>3:1</sup> Do not let many of you become teachers, my brethren, knowing that as such we will incur a stricter *judgment* (*krima*).

## Broad Context

<sup>5:9</sup> Do not complain, brethren, against one another, that you yourselves may not be *judged* (*krino*); behold, the *Judge* (*krites*) is standing right at the door....<sup>5:12</sup> But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under *judgment* (*krisis*).



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For further discussion, see the *GES Chat* at <http://www.faithalone.org/chat.html>.

For further explanation, see my upcoming book *The Outer Darkness*.

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*Abraham's Major Life Events*

<b>Age</b>	75	85	86	99	100	115?	175
<b>Genesis</b>	12:4	15:1	16:3,16	17:1,24	21:5	22	25:8
<b>Event</b>	Promised Land	Promised Heir	Ishmael Born	Isaac Promised	Isaac Born	Isaac Offered	Abraham Died

*Summation*

Although Paul and James both quote from Gen 15:6, Paul refers to Abraham's initial faith (Rom 4:3) as recorded in Gen 15. James, on the other hand, refers to the fruition of that mature faith approximately 30 years later (Jam 2:23) as expressed in Gen 22. This maturation in faith as expressed in works is necessary for the misthological salvation by faith and works to which James refers.