

Review of James: Chapter Two, Verses 1–20 with Expanded Translations

Paragraph 1:

James 2:1 Fellow members of the royal family of God, [**imperative mood # 14**] do not exhibit the mental attitude of partiality in your faith in our Lord Jesus, the glory.

1. Several introductory doctrines began the study of James: Chapter Two starting with an Introduction that addressed the problem of showing preference and partiality toward the well-off while treating the less fortunate with disregard and even rudeness.
2. Every believer, regardless of cultural circumstances, is saved by grace through faith alone in Christ alone. Various circumstances intervene that are common to man but nothing alters one's personal relationship with God.
3. The overriding advantage each believer has available to him is access to the immutable Word of God which is alive and powerful. Knowledge of the Bible's revelation of absolute truth and the volitional choice to apply it to life and circumstances is what separates the positive believer from a negative one.
4. There is a mysterious difference between the positive and negative believer. Why do some believers respond to the teaching of the Bible while others are satisfied to remain in their previous status of human viewpoint although saved with access to divine power?
5. Without an understanding that divine guidance is only available by possession of biblical principles, commandments, and doctrines acquired through the consistent process of Bible study and retained in the stream of consciousness, divine guidance is not accessible.
6. These principles required a review of the Doctrine of Reversionism, a problem evidenced in James's analysis of certain individuals in his local church in Jerusalem.
7. **The Eight Stages of Reversionism** were taught in lessons 1–11 some of which were starkly evident in first century Jerusalem and twenty-first century United States:
 - I. **Reaction and Distraction**
 1. ... are based on wrong priorities. Priority is placed on assumed advantages available in the cosmic systems rather than the Word of God.



2. This is carried over into the church where the negative believer rejects the authority of the pastor and opts instead to follow the faculty of the Satanic Academy of Cosmic Didactics.
3. This establishes a mental barrier in opposition to the imperative moods of Scripture opting instead for human viewpoint and evil. This is a lack of objectivity.
4. Constantly out of fellowship, the negative believer becomes easily enmeshed in personality conflicts due to hypersensitivity. He is easily insulted because of extreme self-centeredness.
5. Unable to control his emotions, he habitually strikes with retaliation in response to gossip, unjust treatment, and perceived slights from innocent comments.
6. This negativity results in loss of establishment viewpoint, arrogant preoccupation of self and others while standards of absolute truth are exchanged for the cosmic lie.

II. Frantic Search for Happiness

1. True happiness, a mental stability that transcends the allurements of the Devil's world, is uniquely obtained by inculcation of the Word of God and consistent application of its guidance.
2. Absent this inventory, believers allow themselves to become emotional and self-centered which invite temptations of the lust patterns to proliferate cosmic applications.
3. This frantic search may be pursued in two ways: (1) self-righteousness of legalism or (2) self-gratification of antinomianism.
4. The only true source of happiness for the believer is the accumulation of biblical doctrines in the stream of consciousness and their application to life and circumstances.

III. Operation Boomerang:

1. The failure to acquire desired happiness causes the initial reaction to be intensified. This intensification causes frustration to become rage, discouragement becomes depression, and loneliness becomes desolation.
2. The lust for happiness usually results in its pursuit becoming maddeningly elusive. The frantic search is magnified by ever-increasing unhappiness.



Galatians 6:7 Do not be deceived: God cannot be mocked; for whatever a man sows, this he will also reap.

3. This failure to acquire happiness results in:

IV. Emotional Revolt of the Soul

1. God designed emotion to be a responder to truth. Doctrine in the stream of consciousness functions as the right man of the soul while emotion functions as the right woman.
2. Emotion to be legitimate must be in concert with doctrine in the soul. Without this relationship, emotion revolts against the soul.
3. When in revolt, emotion is divorced from reality and absent doctrinal rationales. Its norms and standards are focused on human viewpoint.
4. The inventory of doctrines that remain functional in the stream of consciousness is rejected. Emotion reacts against them rather than responding to them.
5. When a believer's emotions are degraded, they become submissive to the lust patterns of the sin nature. His mental and behavioral trends will gravitate toward either antinomianism or legalism.
6. When there is an ongoing proliferation of believers who live under the tyranny of their emotions due to rejection of clear biblical guidance, then the client nation's freedoms are imperiled.
7. Plato remarked on this very subject:

Man must order his soul in conformity with divine laws; only thus can order in society be obtained.¹

V. Locked-In Negative Volition toward Doctrine

1. The accumulation of the previous stages of reversionism causes the believer to ignore the power infused in spiritual growth and enter into the weaknesses of comic rationales.
2. This retrogression contributes to the decline of spiritual power within the pivot and encroaching influences from *cosmos diabolicus*:

¹ Russell Kirk, *The Roots of American Order*, 1st ed. (La Salle, Ill: Open Court, 1974), 81.



Hosea 4:1 Listen [Qal imperative of שמע (*shama* ‘): Listen!] to the word of the Lord, O sons of Israel [Northern Kingdom], for the Lord has a case against the inhabitants of the land [client nation], because there is no faithfulness or kindness or knowledge of God in the land. (NASB)

3. Orientation to reality of the Invisible War is necessary for one’s ability to orient and adjust to the idiosyncrasies of daily life. See Paul’s account in 2 Corinthians 11:22–33.
4. Learn and apply the ten problem-solving devices to the exigencies of the Devil’s world. It is Lucifer who initiated the Invisible War. It is Jesus Christ Who will end it. In between the Ascension and the Rapture, we are to engage ourselves in becoming good soldiers for Christ with the goal of becoming *πρόμαχοι* (*prómachoi*): front rankers in this spiritual combat.
5. Busy yourselves in learning the strategies and tactics necessary to do combat in the Angelic Conflict from the field manual provided, namely the Word of God.

VI. Blackout of the Soul

1. In this advanced stage of reversionism, the believer’s spiritual decline has resulted in his soul suffering the absence of doctrine through the inculcation of cosmic concepts and doctrines from demons.
2. This transformation may be illustrated by the presence of a vacuum in the soul. This is activated by volitional rejection of divine guidance and divorcement from further inculcation of doctrine.
3. When inculcation of truth is discontinued, then a vacuum is formed by which an opposing system of thought fills the vacancy.
4. Paul describes this process in Ephesians 4:17–18 and we will approach this stage of reversionism with a brief analysis of these verses.

Ephesians 4:17 So this I say, and affirm together with the Lord, that you walk [περιπατέω (*peripatéō*)] no longer just as the Gentiles also walk, in the futility of their mind, (NASB)



5. Walking illustrates the choices each individual makes with his Law of Freedom. Whenever anyone goes from point A to point B, it is their free will that takes them there. The path taken is the volitional progression from thought to decision to action.
6. We are who we are by means of what we think. The decisions we make are based on our inventory of ideas in conjunction with divine viewpoint from the Word of God or cosmic viewpoint from *cosmos diabolicus*.
7. We generalized this process with two phrases: (1) wheel-tracks of righteousness and (2) wheel-tracks of wickedness. Examples of these polar opposites are found in Proverbs 1–15.
8. In Ephesians 4:17, the verb, *peripatéō*, is a cognate of the Hebrew verb, דָּרַךְ (*derek*), “to walk.” Each emphasizes a behavior pattern that is a facilitated wheel-track, in this passage, a path of least resistance in the category of wickedness.
9. Paul is encouraging these believers to stop their reversionistic walk and return to the study of the Word of God.
10. The apostle compares the reversionistic lifestyle with that of “the Gentiles”: τὰ ἔθνη (*tá éthnē*). This term is used in a number of applications in the New Testament, but here it makes reference to Gentiles classified as heathens.
11. When Jews, who consider themselves among the “Chosen People,” speak despairingly of Gentiles they often use the plural noun גּוֹיִם (*goyim*), often translated into English as “heathen.”
12. Believers without a high inventory of biblical principles are unable to defend their souls from outside temptations and adopt the character traits of *tá éthnē*, the heathen Gentiles of SPQR. This same circumstance is in evidence in twenty-first-century America.
13. The status of these unbelievers’ souls is described next by the locative of sphere of the noun ματαιότης (*mataiōtēs*), translated “futility” by the NASB, NET, and NIV, and “vanity” in the KJV.
14. Based on Paul’s context in Ephesians 4, the loss of thought through the stages of reversionism, and its end result, blackout of the soul, we translate *mataiōtēs* with the word “vacuum.” Here’s the definition:



Empty of ideas; unintelligent; indicative of mental vacancy. Devoid of content or substance. An empty space. Unoccupied with the usual or natural contents.²

Ephesians 4:17 I repeatedly communicate and affirm at successive intervals with the Lord, that you no longer walk in wheel-tracks of wickedness as the heathen also walk in the vacuousness of their souls,

v. 18 having through a process arrived at a permanently darkened state in their way of thinking, having been estranged, excluded, alienated from the life of God because of the ignorance which keeps on being in them because of the hardness of their heart; (EXT)

15. The mentality of the soul is divided into two part: (1) **νοῦς** (*noús*): translated “mind” and (2) **καρδία** (*kardía*): translated “heart.” Information in the *noús* is perceived academically while information in the *kardía* is perceived spiritually.
16. The heart is divided into seven functional aspects of the soul essence: (1) frame of reference, (2) memory center, (3) vocabulary storage, (4) categorical storage, (5) conscience, (6) momentum, and (7) wisdom.

VII. Scar Tissue of the Soul

Ephesians 4:19 and they, having become calloused with scar tissue of the soul, have personally become perverted resulting the practice of every kind of immorality with insatiable lust. (EXT)

1. Spiritual growth is interrupted by negative volition and results in a vacuum within the soul, indicated by the noun **ματαιότης** (*mataiótēs*) (v. 17).
2. Through this vacuum rushes “doctrines of demons” (1 Timothy 4:1) and other satanic propaganda resulting in the blackout of the soul.
3. At this stage all previous aspects of the reversionistic process are intensified. This results in the development of scar tissue on the soul, indicated in verse 19 by the perfect active participle, **ἀπαλγέω** (*apalgéō*).

² The Oxford English Dictionary, s.vv. “vacuous, vacuum.”



4. This is a hapax legomenon used by Paul and the word *calloused* best translates the meaning of the verse.

callus: A thickened and hardened part of the skin or soft tissue, especially in an area that has been subjected to friction. ORIGIN mid 16th century: from Latin *callus* 'hardened skin.'³

5. *Apalgéō* refers to the mental attitude reversionists have toward others. These mental attitudes harden their souls which over the course of time form a callous over their inventory of divine viewpoint.
6. This is where the frantic search for happiness kicks into high gear. The failure to achieve true happiness results in intensified frustration and often leads to psychosis and self-destruction.

VIII. Reverse Process Reversionism

1. This final stage is the combination of the sixth and seventh stages. This results in soul degradation where the believer's *kardía* is filled with the cosmic lie with total rejection of establishment and doctrinal viewpoint.
2. True patriotism is a mental attitude that subscribes to the standards expressed by the Constitution, Bill of Rights, and the subsequent Amendments.
3. The tyrant opposes this system of order and violates its standards under the subjective mantra of "change" imposed by civil disobedience rather than through legal channels.
4. Biblically, the imperative moods of Scripture are ignored in place of malleable standards based on personal opinions.
5. Degeneracy within the national *Zeitgeist* is preceded by degeneracy within the souls of its citizens each defined by the loss of order.
6. Reverse Process Reversionism is the inverted position of degeneracy by the reversal of objects. In this final stage, the bona fide objects of love, including consistent study of the Word of God, personal love for God, occupation with Christ, and familial absolutes, are all reversed.
7. Here are several principles related to Reverse Process Reversionism:

³ *The New Oxford American Dictionary* (2001), s.v. "callus."



1. Leaves the true object of personal love and gravitates toward pseudo-love objects.
 2. Seeks one's own personal glory instead of God's, any false lover other than his right woman, and anyone he can use to advance his personal agenda.
 3. Blots out all imperative moods, norms and standards, and categories of systematic theology.
 4. Turns away from the laws of divine establishment, salvation by grace through faith alone in Christ alone, and the doctrines and standards of the Word of God.
 5. Fulfills several passages that describe the reversionistic mentality.
8. Failure to recover from reverse process reversionism usually results in the sin unto death, a divine judicial decision imposed on believers who habitually function in the cosmic systems.

Justification or Vindication?

1. Justification is the translation of the Greek verb, **δικαίωω** (*dikaiōō*): “to justify.” In the New Testament, it is impossible for anyone to be made righteous by himself since he was decreed unrighteous at physical birth.
2. All humanity is born condemned by the possession of Adam's original sin imputed to the genetically formed sin nature.
3. In the New Testament, the verb **δικαίωω**, when in the active voice, means that a person is justified by a judicial act of God since man cannot justify himself.
4. The best English word to translate **δικαίωω** is “vindication” and there are three areas of vindication in Scripture:
 1. **Vindication** is a judicial act by God Who recognizes that He has given us His perfect righteousness. This is technically called forensic justification.

Example. David was vindicated as being the king, even though many things occurred, some justifiable and some not, God never removed David. Therefore, David was vindicated by God. We studied this concept in the context of David's installment discipline.⁴

⁴ See JAS1-97 for a synopsis of David's installment discipline. See also the visual, “David's Installment Discipline.”



2. **Salvation.** The point where the unbeliever places his personal faith in Jesus Christ resulting in deliverance from the lake of fire and the imputation of eternal life. This is referred to as “justification by faith” or “vindication by faith.” The verb “to believe,” as in John 3:16, is nonmeritorious, therefore through grace, God vindicates that individual.
3. **Production.** This is the act of divine good accomplished under the filling of the Holy Spirit and guidance from the Word of God. This is referred to as “justification by works” or “vindication by works.” This category of vindication is illustrated by Abraham’s willingness to offer his son, Isaac, as a sacrifice upon an altar of wood in Genesis 22:9. Justification by works is the subject of James 2:21–26.
5. Principle: Be alert to the difference between the two phrases “justification by faith,” which refers to salvation, and “justification by works,” which refers to production of divine good.
6. In the Tanakh, the verb “to justify” is **קָיָץ (*savaq*)**: “to be right, to be righteous, to be just, to be innocent, to be put right, to declare right.”⁵
7. In the New Testament the verb is *dikaiōō*: **a.** “Spoken especially of the justification bestowed by God upon men through Christ, through the instrumentality of faith (Romans 3:26, 30; 4:5; 8:30, 33; Galatians 3:8) where faith is stressed as the means of being justified, and **b.** with the phrase ‘of works’ (**ἐξ ἔργων [*ex érgōn*]**), as in James 2:21, 24, 25.”⁶
8. The verb *dikaiōō* is translated “justification” in English Bibles, but the word “vindicate” also provides insight into the word’s use in Scripture:

Vindicate. To make or set free; to deliver or rescue [salvation]. To clear from censure, criticism, suspicion, or doubt, by means of demonstration; to justify or uphold by evidence or argument [production of divine good]. To provide justification for; to justify by facts or results. Vindication. Deliverance; emancipation.⁷

⁵ Warren Baker and Eugene Carpenter, “קָיָץ,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 6663.

⁶ Zodhiates, “δικαιόω,” in *The Complete Word Study Dictionary*, 463-64.

⁷ *The Oxford English Dictionary* (New York: Oxford University Press, 1971), s.vv. “vindicate, vindication.”



9. There are two phases in the application of *dikaiōō*. It first occurs at the point of salvation after a person expresses his personal faith in Jesus Christ for deliverance from the lake of fire and the imputation of eternal life. This results in justification or vindication by faith.
10. Secondly, post-salvation, a believer is justified or vindicated through production, often called “works” in English translations referring to the plural noun, **ἔργον (*érgon*)**.
11. It is important to distinguish between the two applications of *dikaiōō*. The first is the result of faith alone in Christ alone which results in salvation. The second is the result of the believer producing “works.”
12. The believer’s works are vindicated only when they occur inside the bubble under the filling of the Holy Spirit and guided by pertinent passages or doctrines. The energy for “good works” is provided only by the Holy Spirit and made valid only by power and guidance from the Word of God.
13. Therefore, it is important to distinguish between passages which refer to a person being justified by faith as opposed to one being justified by works. The former refers to salvation only while the latter refers to production only.

Par. 1: The Production of Operational Death: James 2:1–17.

Outline of Chapter 2:

Par. 1: The Production of Operational Death: James 2:1–17.

Par. 2: The Principle of Vindication: James 2:18–20.

Par. 3: The Illustration of Production Vindication: James 2:21–26.

Overview of Paragraph 1:

1. This paragraph presents the case of an arrogant usher who assumes his position of authority over others allows him to discriminate against those he presumes do not measure up to himself or others in the congregation.
2. In addition, there is a rich man who enters the congregation and receives from this usher priority seating while the poor man is assigned to an inferior place.
3. This usher is applying human viewpoint while functioning in the advanced stages of reversionism.
4. To favor the rich over the poor reveals a mental attitude of appeasement while jockeying for future remunerations from the rich man.
5. The usher was lured by the potentiality of associating with a rich man and acquiring social position and possibly monetary gain.

(End JAS2-56. See JAS2-57 for continuation of study at p. 561.)

