

23. “This is normally seen when the speaker is addressing a superior.”¹ It is translated “Sit here,” the usher’s tone of voice one of courtesy emphasized by the phrase “in a good place,” indicating it is to his benefit to do so.
24. The present tense also carries the idea of repetition such as “keep on sitting here.” “This is your seat.” Followed by, “in this good place.” But “good place” is not quite it. The phrase looks like this in the Greek text: **Εὖ κάτου ὦδε καλῶς**: “You sit here well.”
25. The Greek vocabulary word for **καλῶ**, or “well,” is the adjective **καλός** (*kalós*) and it means, “honorable”: “You sit here in this place of honor.”
26. Then, James hypothetically addresses the usher, saying, “... and you say to the poor man.” We’ve seen this term used before to describe this man. It is one word: **πτωχός** (*ptōchós*).
27. This word refers to a person in abject poverty, utter helplessness, and destitution:

As far as the situation in James is concerned one can merely say that the rich were beginning to seek entry into the church and the poor had already come to be esteemed less highly.²

28. So, the usher is a man of no integrity. In his reversionistic mind, he grovels in doing favors for the man who incarcerated him. He has paid his debt or is out on bail or probation. He’s trying to get in the prosperous man’s good graces.
29. Having done the best he could, he then turns to deal with his old friend but with quite the opposite approach. He is about to use two imperative moods, but they are not of the variety of accommodation he used with the aristocrat.
30. We first have the orist active imperative of the verb **ἵστημι** (*hístēmi*): “Stand,” followed by **ἐκεῖ** (*ekēi*): “there!” He follows this with a second command, **ἢ** (*ē*): “or,” with the present active imperative of the verb **κάθημαι** (*káthēmai*): “sit” plus the adverb **ὦδε** (*hōde*): “here!”
31. Taken together these two are imperatives of command and read, “Stand there or sit here!” There is a slight difference between the two. The command “to stand” is an orist tense while the command “to sit” is in the present tense.

As a command, the imperative is usually from a superior to an inferior in rank. It occurs frequently with the orist and present.

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* Grand Rapids: Zondervan, 1996), 487.

² Ernst Bammel, “πτωχός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:911.



The basic force of the imperative of command involves somewhat different nuances with each tense. With the *aorist*, the force generally is to *command the action as a whole*. In keeping with its aspectual force, the aorist puts forth a *summary command*. With the *present*, the force generally is to *command the action as an ongoing process*.³

32. The usher's commands may be distinguished by his tone of voice leading to the following conclusions: the aristocrat "*has his place*" while the beggar "*knows his place*."
33. Where the beggar's place is depends on two options. He can continue to "stand there," indicating away from the front of the auditorium. The "there" indicates the beggar has assumed a standing position in the back. "The force of the present tense is to command the action as an ongoing process."
34. The aorist tense is a command to stay put whereas the present is a command to "consistently sit down by my footstool." We visualize a footstool as a small, low, portable bench without back or arms as a support for the feet.
35. Interestingly, the King James translates this phrase, "sit her under my footstool." This is obviously impossible for the beggar to do.
36. The words, "by" and "under," is the Greek conjunction **ὑπό (*hupó*)**, and is consistently translated "under," in Greek lexicons and dictionaries. But as is the case with words in every language, there can be more than one translation which is the case here.
37. Our context may be classified as early Christian literature and this excerpt clears things up:

ὑπό with the accusative case, under, down against, down beside.
ὑποπόδιον [*hupopódion*] footstool. This could have been something like what was found in a synagogue of the 2nd. or 3rd. century—a stone bench running along the walls, with a lower tier for the feet of those sitting on the bench.⁴

38. This usher, or chazzan, of the synagogue is presented as a person in the throes of advanced reversionism. He gives favor to the one in ostentatious attire while treating rudely the poor man whose clothes are worn out and threadbare. Our Lord's description of the Pharisees may be applied to this usher's decision to seat the aristocrat up front:

Matthew 23:6 "They love the place of honor at banquets and the chief seats in the synagogues." (NASB)

³ Wallace, *Greek Grammar*, 485.

⁴ Cleon L. Rodgers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 556.



39. The word “footstool” completes the three-part protasis. Here is our expanded translation for verses 2 and 3 [For v. 2, see visual: James 2.2-EXT]:

NOTE: There are 3 imperative moods in v. 3, all made by the reversionistic usher and underlined in blue. These will not be included among our ongoing survey.

James 2:3 and you kowtow to the one who is carrying his flashy multicolored mantle and toga, and you say in a pleasant voice, [3d 3CC] “You sit here in this place of honor,” and you say officiously to the beggar, “Stand there or sit down by my footstool,” (EXT)

40. We have now completed the protasis which introduces three, third-class conditions: **(A) Condition #1:** If an aristocrat enters into the synagogue who appears to be wealthy and is also a man to whom you are obligated; **(B) Condition #2:** and there also enters a beggar in filthy clothes and is also a friend; and **(3) Condition #3:** You kowtow to the aristocrat by giving him a choice seat but talk down to the beggar by ordering him to sit on the floor.
41. The precise definition of such a conditional sentence follows:

A conditional clause (also called a *protasis*) is an adverbial clause, typically introduced by *if* or *unless*, establishing the condition in a conditional sentence. Usually this is a direct condition, indicating that the main clause (also called the *apodosis*) is dependent on the condition being fulfilled.⁵

42. This brings us to the apodosis which occurs in:

James 2:4 [the apodosis] have you not made distinctions among yourselves, and become judges with evil motives? (NASB)

1. The protasis has described the congregation of this synagogue to be in the advanced stages of reversionism. This is clarified by the opening verb, the aorist passive indicative of **διακρίνω** (*diakrínō*): “to discriminate.”
2. James is the pastor of the Messianic Jews of Jerusalem. He has given a sermon to the congregation by describing the mental attitudes of a fictitious usher toward two men, a wealthy aristocrat and a poor beggar.
3. The mental-attitude breakdown by the usher is stated in the apodosis beginning with the verb, *diakrínō*. This refers to the collective decline over time of the doctrinal inventory of parishioners.
4. The verb means “to differentiate by separating; to conclude that there is a difference; to make a distinction; differentiate; concede superiority to someone.”⁶

⁵ Bryan A. Garner, *The Chicago Guide to Grammar, Usage, and Punctuation* (Chicago: The University of Chicago Press, 2016), 166.

⁶ Bauer, “διακρίνω,” in *A Greek-English Lexicon of the New Testament*, 231.



5. In the aorist indicative it means to be divided against oneself; to waver, distinguish, to make differences. The best word to use is one that has both positive and negative applications: discriminate. Here are definitions:

Discriminate. To make a clear distinction. To make distinctions on the basis of class or category without regard to individual merit, especially show prejudice on the basis of ethnicity, gender or similar social factor. To perceive or notice the distinguishing features of.

Discrimination. The ability or power to see or make fine distinctions; discernment. Treatment or consideration based on class or category, such as race or gender, rather than individual merit; partiality or prejudice.⁷

6. There is absolutely nothing wrong with discrimination done objectively. When a person is objective, he is able to distinguish between competing ideas, products for purchase, sources of information, character of individuals, or groupings of biblical categories. Different people may choose differently, but their choices are based on legitimately possessed inventories of ideas.
7. We discern that the Bible is to be interpreted literally unless the passage instructs otherwise. Others discern that the Bible is to be interpreted allegorically unless the passage instructs otherwise. The two can get along when the principle of “free exercise” is observed and applied.
8. There is absolutely nothing right about discrimination when done subjectively. In a church, those who enter the building and auditorium are there because they are members of the royal family of God or, in some cases, are unbelievers who, under common grace, were decreed to enter for the opportunity to hear the gospel.
9. Grace is God’s policy for the human race. We each are saved by grace through faith, not by works lest anyone should boast.
10. There are numerous distinctions among those who attend a church, and many are obvious. Not a car on the parking lot is just like another, if so, the colors are most likely different. No one wears exactly the same clothing. Few if any eat exactly the same food at halftime. These are called personal habits, idiosyncrasies, diets, and opinions.
11. No one in the congregation has the same historical inventory of ideas. Age, experience, and opinion play a large part in these differences. Not all are employed; some may be retired while others are students. Among the employed no one performs exactly the same task.

⁷ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.vv. “discriminate, discrimination.”



12. And in our passage, one man is an aristocrat while another is hoi polloi. Mr. Usher is blindly ignoring that Mr. Beggar is a believer in Jesus Christ as Mr. Got Rocks may be as well. Conversely, both may be unbelievers or one or the other may be saved with the other unsaved.
13. The church is not the place where obvious differences among those in attendance have any importance. All believers in attendance are members of the royal family of God, brothers and sisters in the faith, and recipients of all the blessings and accouterments associated with the heavenly *políteuma*.⁸
14. *Políteuma* is part of a word group in the Greek language and is itself a hapax legomenon, used only once in the New Testament. The word group includes the nouns, **πόλις** (*polis*): “city,” **πολιτάρχης** (*politárchēs*): “a city ruler,” **πολιτεία** (*politeía*): “citizenship,” and the verb **πολιτεύω** (*politeúō*): “to live as a free citizen.”
15. Those who have placed their personal faith in Jesus Christ for salvation are members of what Paul refers to as citizens of the heavenly *políteuma*. This is a perfect illustration by which Paul uses the relationship between the Roman government and the residents in the Greek colony of Philippi:

Paul seeks to motivate his readers to imitate him and those who walk like him by painting two pictures: His dark picture of those who set their minds on earthly things portrays their future destruction; his radiant picture of us who belong to a heavenly state depicts the future triumphant return of our Savior and the transformation of our bodies by his power. From Paul’s eschatological perspective, we are already citizens of the heavenly order of reality. Our citizenship in heaven is not based upon wishful thinking of an imagination of future possibilities, but on the righteousness that comes from God. By God’s judicial decision we belong to the heavenly community.

The term citizenship (*políteuma*) connotes an active, “constitutive force regulating its citizens.” By extension the term refers to the state and the citizens under the sovereign power of the government. According to Aristotle, “The government (*políteuma*) is everywhere sovereign in the state.”⁹ Paul’s use of the word emphasizes the membership of Christians in the heavenly kingdom governed by Christ.

⁸ In the New Testament, the state itself, community, and commonwealth, used metaphorically of Christians in reference to their spiritual community and their status as citizens of heaven. Philippians 3:20, “For our citizenship (*πολίτευμα*) is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ” (NASB).

⁹ Note: Aristotle’s statement is only partially cited. The complete sentence reads, “The government is everywhere sovereign in the state, and the constitution is in fact the government. For example, in democracies the people are supreme, but in oligarchies, the few; and, therefore, we say that these two forms of government also are different” (Aristotle, in “Politics,” book 3 in “The Works of Aristotle,” vol. 2, trans. Benjamin Jowett, in *Great Books of the Western World*, ed. Robert Maynard Hutchins [Chicago: Encyclopaedia Britannica, 1952], 9:475, 6:11–12).



Our governing power, our executive authority is in heaven. The implication of asserting our citizenship in the heavenly state is that we are a “colony of heavenly citizens” here on earth. This concept of belonging to a community of foreigners who pledge allegiance to the government in their home country became a metaphor for living in exile.

[Paul’s] terminology carries significance for the church in the Roman colony called Philippi. Because Augustus conferred on Philippi all the rights and privileges of being governed under the Roman form of constitutional government, Philippi was on an equal footing to cities in Italy. The official language of Philippi was Latin, the language of Rome. The fact that the majority of inscriptions found in Roman Philippi are in Latin confirms the Roman orientation of the citizens of Philippi. In contrast to the allegiance of Roman Philippians to their governing power, their *políteuma*, is in heaven.

The close connection between Roman colonial language and Paul’s terminology comes into even sharper focus in the next phrase: *we eagerly await a Savior from there, the Lord Jesus Christ*. In the Roman Empire, Caesar Augustus was acclaimed to be the “savior of the world” because he restored order and peace not only in Italy but also throughout the provinces and regions under his sovereign rule. Paul’s use of the term *Savior* in his letter to Christians in Roman Philippi “sharply opposes Jesus Christ as Lord to the imperial savior.” By applying the imperial title *Savior* to Jesus Christ, “Paul explicitly (and we must assume deliberately) speaks of Jesus in language which echoes, and hence deeply subverts, language in common use among Roman imperial subjects to describe Caesar.” Paul redirects the focus of his readers from the savior in Rome, Caesar Augustus, to the Savior in Heaven, Jesus Christ the Lord.¹⁰

16. Paul uses the peculiar situation at Philippi to illustrate what we may refer to as dual citizenship. The believers in the church at Philippi were citizens of the Roman Empire in their temporal lives, but also citizens of the heavenly community because of their membership in the royal family of God.
17. This is true for every believer in the Church Age. Presently, we are citizens of the United States of America while, at the same time, we are citizens of the heavenly community of believers.
18. Therefore, the city and state in which you live may be characterized as your earthly *políteuma*. The same is true for the reversionistic usher who is a citizen of Palestine but typifies so many believers throughout history.

¹⁰ G. Walter Hansen, *The Letter to the Philippians* in *The Pillar New Testament Commentary*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 268–69, 269–70.



19. He is saved, but because he has chosen to ignore the imperative mood to “grow in grace” (2 Peter 3:18), he lives in the cosmic systems and our passage indicates he is in reversionism.
20. In the apodosis, James moves away from the illustration in verses 2 and 3 and makes application to the entire congregation. The verse begins with the phrase, “Were you not discriminating in your minds.”
21. Here is how that phrase appears in the Greek:
οὐ διεκρίθητε ἐν ἑαυτοῖς (ou diekrithēte en heautois):
 “Were **you not discriminating** (plural) **in your minds** (plural)?”
22. This is a rhetorical question with the negative *ou* demanding an affirmative answer: “Yes we were.”
23. Discrimination occurs in the soul before it is expressed overtly, therefore, the translation is, “in your minds” or “in your *kardias*.” If you did what the usher just did, then, yes you have.
24. This confirmation allows the conclusion that the people are guilty of becoming “judges,” the aorist middle indicative plural of the verb **κριτής** (**kritēs**). It implies numerous sins of the tongue, such as criticism, denigration, censure, disapproval, accusatory, disparaging, fault-finding, denunciation, rail against.
25. Judging is bad enough, but it is followed by the darkest of rationales, the adjective **πονηρός** (**ponēros**): “evil” and the plural noun **διαλογισμός** (**dialogismós**): “thoughts, motives, intentions.”
26. The poor man, who is a member of the royal family and positive to the teaching of the Word of God, is being assaulted by a reversionist who functions from the darkness of *cosmos diabolicus*.
27. The clear implication from the structure of this verse is that what James is accusing the congregation of doing is confirmed in the affirmative.
28. We have completed the three-verse passage. Here is the expanded translation with the three-stage protasis followed by the apodosis [For v. 2, see visual: James 2.2-EXT]:

NOTE: There are 3 imperative moods in v. 3, all made by the reversionistic usher and underlined in blue. These will not be included in our ongoing survey.

James 2:3 and you **kowtow** [ἐπιβλέπω (*epiblépō*): 3d 3CC] to the one who is carrying his flashy multicolored mantle and toga, and you say in a pleasant voice, “You sit here in this place of honor,” and you say officiously to the beggar, “Stand there or sit down by my footstool,” (EXT)



James 2:4 [apodosis] have all of you not been discriminating in your *kardías* and become judges [κριτής (*kritēs*)] with evil thoughts and motivations? Yes, you have. (EXT)

NOTE: At this point we paused to take up the doctrine of judging. We will note pertinent points and verses and then move on to verse 5,

The Doctrine of Judging: Application

1. The habitual sin of judging others is an obvious indication a person is guilty of a serious sequence of sins associated with advanced reversionism.
2. No believer can become preoccupied with the mistakes, failures, and sins of others while, at the same time, he is consistently advancing in the protocol plan of God.
3. Those who are guilty of constantly judging others cannot be spending much time, if any, inside the bubble. He may show up at Bible class, but he is just a hearer, not a doer of the Word.
4. A person who is quick to judge others may at the same time produce acts of human good and submit to overt moral standards.
5. However, human good is associated with life in the cosmic system and morality is not the Christian way of life.
6. In the Christian way of life, morality is secondary to the acquisition of virtue. Christian virtue is acquired by submission to standards associated with biblical integrity
7. With regard to advancing believers, the failures of others must be left to the Lord. When a positive believer makes the mistake of calling out reversionistic believers, he himself is in danger of entering into the same process.
8. The exception is the authority of parents over children.

B. Biblical Illustrations:

1. Contempt for others is an attitude of self-righteous arrogance, a problem associated with the scribes and Pharisees:

Romans 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the evaluation tribunal of Christ.



2. In every generation there are evil reversionists who gossip, malign, and judge others:

1 Corinthians 4:5 Do not go on passing judgment before the appointed time of judgment [**2 Corinthians 5:10**], but wait until the Lord comes [**Rapture extraction**], Who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

3. A very important passage on the sin of judging is one we have noted before and it warrants repeating probably on a monthly basis so let's give it a good review:

Matthew 7:1 “Do not judge [κρίνω (*krínō*): **present active imperative**] so that you will not be judged [κρίνω (*krínō*): **aoist passive subjunctive**].

4. The verse opens with the command, “Do not judge.” It prohibits a person from judging the lives and actions of others. Refraining from this act prevents subsequent events from taking place.
5. The act of judging others refers to the sins of gossiping, maligning, criticizing, discriminating, slandering, finding fault, or demeaning others.
6. First of all, if you do not judge others you will not be judged by the justice of God, this is introduced as a purpose clause: “so that.” What follows is the good news that comes from not judging others: “you will not be judged.”
7. This time, the verb is the aorist passive subjunctive of *krínō*. This is good news if you don't judge otherwise it has serious undertones.
8. The aorist tense means that when you judge another believer you are out of fellowship, outside the bubble, and have committed a verbal sin.
9. The passive voice indicates by not judging others you will not receive judgment, but should it occur, the subjunctive mood indicates divine discipline is a potential that is always close to reality.



10. But this is only the beginning of problems potentially associated with judging others since two other ramifications follow.

Matthew 7:2 “For the way you judged [κρίμα (*kríma*): judgment], you will be judged [κρίνω (*krínō*): present active indicative]; and by your standard of measure, it will be measured back to you.

11. This verse continues the warnings, “For the way you judged” takes the believer back to the moment he judged another believer. So, first of all he judged another person and secondly, cited a sin he believes the person committed which is gossip.
12. For example, one might think, “Fred Jones is a sinner.” This is judging and is sin number 1. Then he continues by announcing the sin he thinks Fred committed. That’s sin number 2.
13. Now for the sake of argument, let’s assume Fred did the thing he was accused of. That leads us to the final phrase, “... your standard of measure will be measured back to you.”
14. If Fred did commit the sin cited, it is taken off of Fred and assigned to his accuser. This is triple boomerang discipline!
15. Here are two verses that give some good advice with regard to the offenses done to you by others:

1. If you have been wronged by another believer then submit the matter into the Lord’s hands:

Romans 12:19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord. (See also, Deuteronomy 32:35; Hebrews 10:30)

Principle: God knows all the facts. It is arrogant to think you can retaliate against someone who wronged you better than God can. Also, do not lower your standards to the level of the one who is attacking you.

2. Remember you have all you can handle in your own life without taking on the discipline of others.

Romans 14:4 Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

End JAS2-57. See JAS2-58 for continuation of study at p. 581.)

