

The overall theme of *James: Chapter Two* was introduced in its very first Bible class with recitation of this poem:

### **The Winds of Fate**

**One ship drives east and another drives west  
With the self-same winds that blow;  
’Tis the set of the sails  
And not the gales  
That tells them the way to go.**

**Like the winds of the sea are the winds of fate  
As we voyage along through life;  
’Tis the set of the soul  
That decides its goal  
And not the calm or the strife.**

—*Ella Wheeler Wilcox*

1. Sailing ships are dependent on the wind to move toward an objective. One heads east, the other heads west, but “with the selfsame winds that blow.”
2. One ship may be sailing upwind while the other is heading downwind. On each vessel, the set of the sails is different from the other.
3. The terms for these tactics are “windward” and “downwind.” To sail into the wind requires a maneuver called tacking which is the term for sailing a zigzag course.
4. To sail with the wind, or downwind, decreases the wind’s apparent strength. You are not pushing into the waves but sailing with them.
5. Therefore, “’Tis the set of the sails” that causes the ship to advance forward, whether going windward or downwind.
6. To sail windward requires constant adjustments involving numerous nautical maneuvers in the face of a relentless wind.
7. Sailing downwind, by comparison, is quite a different experience, less calculations and adjustments to both rudder and sails.
8. Miss Wilcox uses the examples of winds at sea to illustrate “... the winds of fate / As we voyage along through life.”
9. “’Tis the set of the soul / That decides its goal.” The “set of the soul” refers to its content. Does it contain the biblical skills to navigate one’s life while confronting “the winds of fate” or not?
10. She correctly asserts that, “’Tis the set of the soul / That decides its goal / And not the calm or the strife.”



11. “The Winds of Fate” is a brief poem that summarizes the life of the believer who functions in the self-same, cosmic vortex called the Devil’s world as does everyone else.
12. “’Tis the set of the soul” that determines the spiritual life of the believer and not the exigencies he confronts.<sup>1</sup>
13. This poem is a brief synopsis of James: Chapter Two. The apostle is emphasizing that many in his congregation whose “set of their souls” does not line up with principles required by the Word of God.
14. Instead, they should submit to the conditional statement, “If you are fulfilling the royal law according to the Scripture. “You shall love your neighbor as yourself,” you are doing well” (James 2:8, NASB).
15. He then gives examples of the problem with mental-attitude sins in verses 9–20 after which he emphasizes their failure to fulfill the principle stated in James: Chapter One, “Prove yourselves doers of the Word, and not merely hearers who delude themselves.”
15. James then presents Abraham and Isaac to illustrate a sequence of events that reveals the process of spiritual growth that occurred in Abraham’s and Isaac’s souls.
16. For Abraham, that process took over 45 years to achieve its objective. Abraham heard the Lord give him promises beginning in Chapter 12 all the way through the childhood of Isaac in chapter 21.
17. Up to the point of chapter 22, Abraham had been a “hearer of the Word,” but not a doer. When he awakened at dawn in Genesis 22, he was ready, willing, and able to become a doer of the Word.
18. The question James poses in 2:21 drives home the point, “Was not Abraham our father, justified by works when he offered up Isaac his son on the altar?”
19. This was not so much a justification as it was a vindication. Abraham placed his faith in the working object of the five paragraphs of the Abrahamic Covenant.
20. What it takes for a believer to become a doer of the Word and not only a hearer is to grow in grace until he is able to place his faith in the working objects of the Word of God, to trust in the veracity of its proclamations, and the faith to apply its doctrines to life and circumstances.
21. This is the message of the second chapter of James. Those who have faith in the working objects of the Word of God are doers and not just hearers only. “’Tis the set of the soul / That decides its goal / And not the calm or the strife.”

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<sup>1</sup> The principles on sailing were developed from Steve Sleight, *Complete Sailing Manual* (New York: DK Publishing, 1999), 30-31, 34, 78–80.



## The Expanded Translation of *James: Chapter Two*

### Paragraph 1: The Royal Law and the Integrity of God

**James 2:1** Fellow members of the royal family of God, [ IM #14 ] do not exhibit [ present active imperative of ἔχω (*échō*) ] the mental attitude of partiality in your faith in our Lord Jesus, the Shekinah Glory.

**James 2:2** If [ the **protasis** of three, third-class conditions ] a nobleman [ ἀνὴρ (*anēr*): aristocrat ] enters into [ εἰσέρχομαι (*eisérchomai*): 1st 3dCC ] the synagogue of Messianic Christians wearing golden rings on all his fingers and dressed in a dazzling, expensive outfit, and there also enters [ *eisérchomai*: 2d 3dCC ] a beggar in filthy clothes,

**James 2:3** and you kowtow [ ἐπιβλέπω (*epiblépō*): 3d 3dCC ] to the one who is carrying his flashy multicolored mantle and toga, and you say [ ἔπω (*épō*) 4th 3CC ] 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,”

**James 2:4** [ **apodosis** ] have all of you not [ οὐ (*ou*): introduces a rhetorical question demanding a positive answer ] been discriminating in your *kardías* and become judges [ κριτής (*kritēs*) ] with evil thoughts and motivations? Yes, you have.

**James 2:5** [ IM #15 ] Begin to concentrate [ aorist active imperative of ἀκούω (*akoúō*) ], fellow members of the royal family of God; has not God elected to privilege [ Phase 1: eternity past ] the poor of this world [ Phase 2, time ], to be rich by the systematic accumulation of doctrine inside the evanescent divine power system, as heirs of the kingdom of God [ Phase 3, eternity ] which He promised to those who love Him?

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



**James 2:6** [ Peroration ] But you have oppressed the poor man. Is it not the rich men who oppress you and personally force you before the magistrates of the courts?

**James 2:7** Do the rich not keep on blaspheming the honorable name of Christian by which you have been forever surnamed?

**James 2:8** If [ protasis of a 1st-class condition ] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this.

**James 2:9** If, on the other hand, you keep on showing partiality within the advanced stages of reversionism, you are committing sin and in doing so stand convicted by the authority of the Royal Law as transgressors of it.

**James 2:10** For whoever perfectly obeys the whole law but yet goes astray from one of them, he has become guilty of all.

**James 2:11** For He who said, “Do not commit adultery mentally or overtly,” also said, “Do not commit murder mentally or overtly.” Now if you do not commit adultery mentally or overtly, but do commit murder mentally or overtly, you have become a violator of the law.

**James 2:12** In light of these things, [ IM #16 ] keep on speaking or communicating [ present active imperative of λαλέω (*laléō*) ] and [ IM#17 ] keep on applying [ present active imperative of ποιέω (*poiéō*) ] just as those who are about to receive judgment by the law of freedom.

**James 2:13** Evaluation will be without mercy for the one not having shown mercy; grace in action exults over the Evaluation Tribunal.



**Paragraph 2: The Principle of Vindication: James 2:18–20**

**James 2:14** What advantage, my fellow members of the royal family, if anyone alleges he has faith in the Bible, but keeps on not having production? Is faith alone able to evangelize his neighbor? No, it cannot.

**James 2:15** If [ **protasis** ] a couple, fellow members of the Royal Family of God, is destitute, being poorly clothed and without proper daily nourishment,

**James 2:16** and if a believer should say to a couple who are unbelievers, [ **IM # 18: apodosis** ] “Go [ **present active imperative of ὑπάγω (hupágō)** ] in peace [ **חַלְקוּ שְׁלֹמֹה halak shalom** ]. [ **IM #19** ] Be warm [ **present active imperative of θερμαίνω (thermainō)** ] and [ **IM #20** ] be filled [ **present passive imperative of χορτάζω (chortázō)** ],” but you do not provide for them what is necessary for the body, what advantage is that?

**James 2:17** So also the faith, if it does not have a working object of Bible doctrine, it keeps on being observably dead, being by itself.

**James 2:18** But someone will say, “You keep on having faith (in the working object of the Word), and I will keep on having faith in the working object of my works; [ **IM #21** ] demonstrate [ **aorist active imperative of δείκνυμι (deíknumi)** ] to me faith without the works, and I will demonstrate to you my faith from the source of my works.”

**James 2:19** You believe that there is only one God [ **ignoring Jesus and the Holy Spirit** ]. Do you benefit by believing this? The demons also believe and shudder with fear.

**James 2:20** But are you willing to learn, empty of doctrine man? Faith without a working object is useless.



**Paragraph 3: Abraham's Working Objects of His Faith, James 2:21–26**

**James 2:21** Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his volition consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory, from his own volition offered up his only son, Isaac, on the altar? Yes, he was.

**James 2:22** Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected;

**James 2:23** and the Scripture was fulfilled which says, “And Abraham had believed God, and it was imputed to him as a credit to his account for righteousness,” and he was called, one whom God loves?

**James 2:24** Keep on understanding that out from the source of working objects from his soul a person is vindicated. He is not vindicated by means of faith that functions independently of biblically acquired working objects.”

**James 2:25** Similarly, was not Rahab the harlot also caused to be vindicated out from the source of working objects when she placed herself under the authority of the two spies and caused them to be sent out of Jericho to a place of safety? Yes, she was.

**James 2:26** For just as the body without the human spirit is dead, so also faith without working objects also keeps on being dead.

(End JAS2-83. This is the conclusion of the study of *James: Chapter Two*.)

(See JAS3-01 for the study of *James: Chapter Three* at p. 1.)

