

THE EPISTLE OF JAMES

EXHORTATION AGAINST PARTIALITY

VSS.1 – 13

EXEGESIS VERSE 1:

^{GNT} James 2:1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

^{NAS} James 2:1 **(Revised) My brothers, do not hold the faith of our Lord Jesus Christ who is the Glory with an attitude of personal favoritism.** μου, ἐγώ (npg-1s; ref. James) Ἀδελφοί ἀδελφός (n-vm-p; case of address; indicates transition) μὴ (neg. +) ἔχετε ἔχω (vImp/pa--2p; "do not hold") τὴν ἢ πίστιν πίστις (d.a. + n-af-s; "the faith") ἡμῶν ἐγώ (npg-1p; ref. James and recipients) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; objective gen.; faith directed towards the object, hence "in our Lord") Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s) τῆς ἢ δόξης. δόξα (d.a. + n-gf-s; gen. of apposition to Lord Jesus Christ, hence "who is the Glory") ἐν (pI; "with") προσωπολημψία προσωπολημψία (d.a. + n-1f-p; lit. to lift up the face on a person, hence; "partiality/personal favoritism/respect of persons"; used 4x)

ANALYSIS VERSE 1:

1. The opening of vs.1 with the vocative case of address, “**My brothers**” marks a transition of emphasis.
2. With the ground work laid as to the importance of taking doctrine seriously to be a +V adjusted believer, James now focuses on specific areas in which these believers need attention and correction. Cp.2Tim.3:16-17
3. James will maintain this emphasis throughout the remainder of the epistle.
4. The exhortative issues are not to be construed as unique only to these early Christians as the same issues and problems can be found common in many churches.
5. He begins with a rebuke, “**do not hold the faith of our Lord Jesus Christ who is the Glory with an attitude of personal favoritism**”.
6. The final phrase in the English “**with an attitude of personal favoritism**” immediately follows the opening address in the Greek for emphasis.
7. The negative precedes the prepositional phrase “**μὲ ἐν προσωπολημψία – me en proswpolempsia/not with personal favoritism**” to further emphasize the prohibitive force.
8. The word “**personal favoritism**” is a hybrid of “face/πρόσωπον – prosopon” and “to receive/λαμβάνειν – lambainein”.
9. It literally means “to receive a face” where the reception of the individual is based on his face or appearance and hence, a respecter of persons.
10. It is used by James as an idiom for showing partiality.
11. Vs.1 presents the prohibition of further expression of it in their midst.
12. Vss.2,3 will provide a specific illustration of partiality.

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13. Vs.4 will conclude with a doctrinal question of condemnation.
14. That James again addresses them as “**My brothers**” is to remind them that we are all members with equal standing and privileges in the plan of God.
15. All manifestations of **favoritism** and preferential treatment are to therefore cease.
16. To do otherwise is inconsistent to “having/possessing/έχω – echo (translated – **hold**)” **the faith**.
17. The term “**the faith** (with the d.a.)” is passive, not active, looking to the body of doctrine we subscribe to.
18. The One in whom **the faith** represents is **our Lord Jesus Christ**”. 1Cor.2:16 cp.Rom.15:5
19. We dishonor **Christ** when we misapply BD by discriminating among believers based on the flesh (STA).
20. The only basis for preferential treatment as prescribed by BD is whether one is +V and applies doctrine.
21. The prohibition does not negate recognition of factual distinctions among believers such as male and female, rich and poor, positive and negative, RCC and general congregation, etc.
22. We are to show honor and respect to those to whom it is due. Rom.12:10; Heb.13:17; 1Pet.2:17
23. The prohibition centers on discriminating based on appearance (vss.2-3) in order to gain personal advantage physically (vs.4).
24. It follows the same principle of judging taught by Christ. Joh.7:24
25. “**The Faith**”, as embodied in the gospel and BD, is open to all that are positive and obedient (cp.Jam.1:5-8,22).
26. Hence, **not with** partiality are we to **hold the faith**.
27. One is a fool to ostracize otherwise +V believers for human viewpoint reasons.
28. Our allegiance is to be to the truth of BD that characterizes the author of our **faith**.
29. The words “**the glory**” conclude the Greek sentence and stand in apposition to “**our Lord Jesus Christ**”.
30. The sense here is that **Christ is the glory** and therefore the supreme example of whom we should look to as to how we are to deal with others. Cp.1Cor.11:1; Eph.5:1
31. As He is the author of our **faith**, He is also the author of our Ph₃ **glory**.
32. Christ’s **glory** transcends (eclipses) all cosmic **glory** and represents the realm to which we should all aspire.
33. His **glory** is further proclaimed in Luk.2:32; Joh.1:14; 17:5; Heb.1:3.
34. Hidden to us now, it will be manifested at His appearing. Tit.2:13
35. Those that honor Him via application of BD Ph₂, He will honor both Ph₂ & 3. 1Sam.2:30; Psa.91:15; Joh.12:26 cp.Luk.12:37
36. The principle is that believers are to honor in accordance to BD just as **Jesus** has thus been honored and will honor others in the realm of His **glory**.
37. It is incongruous to exhibit **favoritism**, form cliques and avoid fellowship with +V and honor **Christ**.
38. James’ glorious title for **Jesus** stands as His confession of **faith**.
39. After his encounter with the risen **Lord**, his doubts vanished. 1Cor.15:7
40. He fully acknowledged **Jesus Christ** to be the incarnate **glory** of God.

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41. As such, our supreme example is the perfect reflection of the Father in thoughts, words and actions.
42. James breaks with his reserve in speaking of **Jesus** to highlight the absolute importance for all believers to look to **Christ** as the Master (**Lord**) and ultimate authority over all.
43. Christ in His ministry did not cater based on one's economic or social standing, but provided the truth to all that would give it an ear and embraced those that were positive.
44. And as **Jesus** Himself taught, it is the believer's obedience to His words that evidences our true love and respect for Him as our authority. Joh.14:15,21,23-24
45. When we act impartially, we emulate **Christ** who is the perfect representation and reflection of God. Cp.Rom.2:11; Gal.2:6; 1Tim.2:3,4

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AN EXAMPLE OF PARTIALITY THEY EXHIBITED AND CONDEMNATION VSS.2-4

EXEGESIS VERSES 2 – 4:

^{GNT} James 2:2 ἂν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτι,

^{NAS} James 2:2 **For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,** γὰρ (*explan. conj.*; "For") ἂν (*part. intro. 3rd class cond.*; "if") ἀνὴρ (*n-nm-s*; "a man") εἰσέλθῃ εἰσέρχομαι (*vsaa--3s*; "might come") εἰς (*pa*; "into") ὑμῶν σύ (*npg-2p*) συναγωγὴν συναγωγή (*n-af-s*; *lit. synagogue, hence*; "assembly") χρυσοδακτύλιος (*a--nm-s*; "gold ringed"; *harax*) ἐν (*pI*; "with") λαμπρᾷ, λαμπρός (*a--If-s*; "bright/brilliant /elegant/lavish/fine/opulent") ἐσθήτι ἐσθῆς (*n-If-s*; "clothes/garment") δέ (*cc*; "but/and there") καὶ (*adjunct. conj.*; "also") εἰσέλθῃ εἰσέρχομαι (*vsaa--3s*; "comes in") πτωχὸς πτωχός (*ap-nm-s*; "a poor man") ἐν (*pI*; "with") ῥυπαρᾷ ῥυπαρός (*a--If-s*; "dirty/soiled") ἐσθήτι, ἐσθῆς (*n-If-s*; "clothes")

^{GNT} James 2:3 ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ εἴπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στήθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου,

^{NAS} James 2:3 **and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place,"** δέ (*cc*; "and") ἐπιβλέψητε ἐπιβλέπω (*vsaa--2p*; "look up to/have regard for/place special attention upon"; *used 3x, Luk.1:48; 9:38*) ἐπί (*pa*; "upon") τὸν ὁ φοροῦντα φορέω (*d.a. + subs.ptc./p/a/am-s*; "the one wearing:") τὴν ἢ λαμπρὰν λαμπρός (*d.a. + a--af-s*; "the opulent/fine") τὴν ἢ ἐσθήτα ἐσθῆς (*d.a. + n-af-s*; "clothes") καὶ (*ch*) εἴπητε, λέγω (*vsaa--2p*; "might say") Σὺ σύ (*nprn-2s*; "You yourself") κάθου κάθημαι (*vImppd--2s*; "sit down") ὧδε (*adv. of place*; "here") καλῶς, (*adv.*; "in a good place/in a place of honor/in a prestigious place") **and you say to the poor man, "You stand over there, or sit down by my footstool,"** καὶ (*cc*) εἴπητε, λέγω (*vsaa--2p*) τῷ ὁ πτωχῷ πτωχός (*d.a. + ap-dm-s*; "to the poor man") Σὺ σύ (*nprn-2s*) στήθι ἵστημι (*vImpaa--2s*; "stand") ἐκεῖ (*adv. of place*; "there") ἢ (*cc*; "or") κάθου κάθημαι (*vImppd--2s*; "sit down") ὑπό (*pa*; *lit. under*; "by") μου, ἐγώ (*nprg-*

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Is) τό ὑποπόδιον (d.a. + n-an-s; "footstool"; used 7 times and always associated with the feet)

^{GNT} James 2:4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

^{NAS} James 2:4 **have you not made distinctions among yourselves, and become judges with evil motives?** οὐ (neg. as interr. +) διεκρίθητε διακρίνω (viap--2p; "have you not been distinguished/differentiated/passed judgment/discriminated"; same as Jam.1:6) ἐν (pL; "among") ἑαυτοῖς ἑαυτοῦ (npdm2p; "yourselves") καί (cc) ἐγένεσθε γίνομαι (viad--2p; "become") κριταὶ κριτής (n-nm-p; "judges") πονηρῶν; πονηρός (a--gm-p; "with evil") διαλογισμῶν διαλογισμός (n-gm-p; "reasoning/decisions/motives/opinions"; used 14x)

ANALYSIS VERSES 2 – 4:

1. James now gives a hypothetical example of partiality opening vs.2 using a 3rd class condition (“**if/ἐάν** - ean”; maybe yes, maybe no).
2. As an illustration, it is not entirely unrelated to situations and practices these believers faced at some level.
3. This is made clear with James’ condemnation of their actions in vs.4.
4. The illustration is designed to strike their conscience as to their misapplications of showing partiality that is STA motivated.
5. An exact duplicate of his illustrated scenario may or may not occur.
6. James uses two individuals as subjects with drastic economic differences in their appearance, “**For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes**”.
7. The term “**assembly**” is literally “*synagogue*/συναγωγή - sunagoge”.
8. The term emphasizes the building used for **assembly** by the Jews for worship.
9. Here, it is a Christian Jewish *synagogue* as seen in the pronoun “**your**/σύ - su”.
10. James is the only writer in the NT to refer to a local church with the word *synagogue*.
11. This fact parallels James’ epistle written to a Jewish audience (Jam.1:1) as some of the earliest believers outside Jerusalem (Jam.1:18) beginning the CA.
12. This further supports the early dating for this epistle (~45-53 AD).
13. It would be quite natural for early Jewish Christians to continue to call their place for **assembly** a *synagogue*.
14. The emphasis upon simply the **assembly** itself as a local body of believers takes on impetus as the CA advances with the use of the compound derivative “ἐπισυναγωγή - episunagoge/assembling” clearly documented in Heb.10:25 (written to Jews in Jerusalem pre-70 AD). Cp.2The.2:1 where episunagoge clearly denotes a gathering together (circa ~55AD)

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15. While the term “church/ἐκκλησία – ekklesia” was also used during this time (cp.Act.5:11; 8:1,3 et al), with Gentile domination the term “church” took on its impetus as continued to this day.
16. What is most important to note is that James assumes their **assembly** as intact being a natural function in their CWL.
17. Further, that he pluralizes their persons’ assembling (“*you alls* - plural”), implies that he envisions these believers corporately as a part of an **assembly**, not as believers as islands to themselves.
18. He fully expects the message of his epistle to be communicated to these believers at a corporate level.
19. Just as Revelation was to be disseminated to individual local churches. Rev.2:1,8,12, etc.
20. James recognizes the importance of the local church and superiority of face-to-face communication.
21. In James example, two men are depicted as arriving at their place of worship.
22. Both are visitors making their initial appearance.
23. Their separate arrival becomes a test of the groups’ mental attitude and application.
24. Both men’s economic status was evident from their appearance.
25. The rich **man** was ostentatious as seen by the adjective “**gold-ringed**” (compound χρυσοδακτύλιος - χρῦσίς – chrusis/**gold**; δακτύλιος – daktulios/**ring**).
26. This hapax carries with it the sense of an extravagant display of **gold**.
27. Whether through sheer size of his **ring** or that he wore rings in profusion, the amount of **gold** and its value is obvious to the observer.
28. It reflects the flaunting of his wealth.
29. This ostentatious practice was common in Roman society as a sign of wealth and luxury.
30. Further, this man’s fine clothing was also evidence of his wealth, as it stood out from the ordinary.
31. He is in stark contrast to the second visitor that is a **poor man**, even by their standards.
32. He is only pictured as wearing **clothes** that were extremely **dirty** and shabby suggesting this is the only **clothes** he possesses.
33. The description of his attire does not mean that the visitor is a “pig pen” character, but his **clothes** are so used and stained that most would tear them up as rags to clean their chariot.
34. Vs.3 then exposes how these believers would react to this situation, “**and you pay special attention to the one who is wearing the fine clothes, and say, ‘You sit here is a good place,’ and you say to the poor man, ‘You stand over there, or sit down by my footstool’**”.
35. The phrase “**you pay special attention/ἐπιβλέπω ἐπί - epiblepo epi**” means to “look up to” or “look upon with favor” in their assessment of the rich **man**.
36. It indicates that their regard for the rich visitor is based strictly on overt appearance.
37. This is further emphasized in the repeated reference to his **fine** duds.
38. Their perception harks back to James’ use of “ἀνὴρ – aner/**man**” referencing the rich visitor.

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39. James is again being facetious implying that they view the rich **man** as the one to be regarded with esteem normally reserved for the +V mature believer.
40. This is a fallacy many Christians continue to have regarding others today.
41. The plural “**you all say**” introducing the quoted discourses (2x) does not mean the entire **assembly** spoke in unison.
42. Rather, it shows their united sentiment of paying “**special attention** (2nd person plural)” to the rich **man**.
43. The direct quote is designed to illustrate their corporate attitude if any were given opportunity to overtly address the two visitors.
44. Based on their judging by appearance, anyone of the congregation would potentially cater to the rich visitor (subjunctive moods “**pay special attention**” and “**say**”).
45. Further, the subjunctive moods denote the continuing illustrative scenario.
46. James is not saying that every believer of the congregations in view are all partial in this regards, but a corporate reputation for failure has obviously preceded his epistle.
47. The unbiased believer in this case is the exception, not the norm.
48. Based on their favoritism, the rich **man** would be given a cordial reception and seated in a **good place** or a **place** of honor.
49. The **poor** is curtly told to either **stand** in an inconspicuous place or to **sit** on the floor beside the host member.
50. He is not even offered the **footstool** but is to **sit** literally “*under/ὐπὸ*”, hence *beside* it.
51. The emphasis of the preposition “*under*” is to underscore the condescending attitude displayed to the **poor**.
52. This looks to the attitude many believers possess in critiquing of themselves and others before God as better based on the overt.
53. Hence, the logical follow through of catering to others based on the overt.
54. This is a form of building pseudo-righteousness based on STA human viewpoint which is really unrighteousness.
55. Clearly, gross partiality is exhibited by the group.
56. Vs.4 concludes the conditional clause begun in vs.2 (the apodosis).
57. The conclusion is condemnation presented in the form of a direct question, “**have you not made distinctions among yourselves, and become judges with evil motives?**”
58. The negative “οὐ – ου” beginning the verse functions as an interrogative and indicates they are guilty stating that the two part question demands a yes answer.
59. The force of the question asks the readers to check their conscience.
60. The “pew scandal” is nothing new.
61. These believers were guilty of making inward (soulish/spiritual) **distinctions** based on outward appearances.
62. While class **distinctions** remain a fact of life, within the church there is no place for social prejudice.
63. Based on race, money, celebrity status, occupation or looks.
64. To allow this STA heaven leads to envy, strife and cliques.
65. The pulpit and board should squelch any such tendencies rather than promote them.
66. The only valid basis for discriminating is the +V or –V of the individual.
67. By making their **distinctions** based on favoritism, they in reality **become judges with evil motives**.

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68. As **evil judges** (leading with the STA), they did not emulate God that **judges** righteously with respect to the rich and the **poor**. Lev.19:15
69. They emulate their –V counterpart unbelieving Jews, of whom Christ rebuked, that had a history of judging based on human viewpoint appearance. Joh.7:21-24
70. Wealth, or any other human advantage, gives no advantage with God.
71. See Paul's attitude as to his human accomplishments of the flesh as applied to his ministry in service to Christ. Phi.3:4-8.
72. Human accomplishments are to never supersede the spiritual realities of the individual in our critique of them.
73. The wealthy in all walks of life throughout history have always been targets for others to apply favoritism.
74. This contrast between the rich and the **poor** stands out in James. Jam.1:9-11; 2:1ff; 5:1-6
75. Their **evil motives** look to their human viewpoint reasoning and rational.
76. Of the Jewish believers to whom James wrote, many if not most were believers dispersed because of early persecution of the Church.
77. As a result, these tended to be from the lower or less well-to-do classes.
78. The congregations would naturally tend to be small and/or of modest means.
79. Following in our verses is evidence that the peasants had been exploited and plundered by their wealthy overlords. Cp.vss.6-7; 5:4-6
80. Times due to famine, etc., were hard.
81. Many Christian Jews were discriminated against in hiring.
82. Financial testing was a real and great pressure among these churches.
83. **If** a wealthy person entered the church, they often courted him.
84. His money was seen as a means of survival.
85. Hence, no one should offend him.
86. No matter his spiritual demeanor, they cater to him for selfish and self-serving reason.
87. Hence, their **evil motives**.
88. During times of financial testing believers often generate schemes to gain financial security.
89. One of the most predominate ways is to cater to the rich at the expense of applying BD. Cp.Pro.14:20

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LOGICAL AND BIBLICAL APOLOGETICS AGAINST PARTIALITY VSS.5-13

EXEGESIS VERSES 5 – 7:

LOGICAL ARGUMENT #1

^{GNT} James 2:5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

^{NAS} James 2:5 **Listen, my beloved brothers: 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?** ἀκούσατε, ἀκούω(vImpaa—2p; “Listen/Hear!”) μου ἐγώ (npg-1s; ref. James) ἀγαπητοί· ἀγαπητός (a—vm-p; “beloved”) ἀδελφοί ἀδελφός (n-vm-p; “brothers”) οὐχ οὐ (neg. used in direct questions expecting an affirmative answer; “did not?”) ὁ θεός (d.a. + n-nm-s) ἐξελέξατο ἐκλέγω (viam—3s; “choose/select”; used 22x, only in middle voice) τοὺς ὁ πτωχοὺς πτωχός (d.a. + ap-am-p; “the poor”; same as vss.2,3) τῷ ὁ κόσμῳ κόσμος (d.a. + n-dm-s) “to be” supplied πλουσίους πλούσιος (a—am-p; “rich”) ἐν (Pl) πίστει πίστις (n-lf-s; “faith”) καί (cc) κληρονόμους κληρονόμος (n-am-p; “heirs/receivers”; used 15x) τῆς ἡ βασιλείας βασιλεία (d.a. + n-gf-s; “the kingdom”) ἧς ὅς (rel. pro./gf-s; “which”; ref. “the kingdom”) ἐπηγγείλατο ἐπαγγέλλομαι (viad—3s; “promised”; same as 1:12) τοῖς ὁ ἀγαπῶσιν ἀγαπάω (d.a. + subs.ptc./p/a/dm-p; “to the ones loving”) αὐτόν; αὐτός (npam3s; ref. God)

LOGICAL ARGUMENT #2

^{GNT} James 2:6 ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

^{NAS} James 2:6 **But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?** δέ (ch) ὑμεῖς σύ (nprn-2p; “you all”) ἠτιμάσατε ἀτιμάζω (viaa--2p; “have dishonored/treated with disrespect/treated shamefully/degraded”; used 6x) τὸν ὁ πτωχόν. πτωχός (d.a. + ap-am-s; “the poor man”) οὐχ οὐ (neg. used interr.; “Is it not?”) οἱ ὁ πλούσιοι πλούσιος (d.a. ap-nm-p; “the rich”) καταδυναστεύουσιν καταδυναστεύω (vira--3p; “that keep on oppressing/exploiting/taking advantage of”; used 2x; in the passive Act.10:38) ὑμῶν σύ (npg-2p) καί (cc) αὐτοὶ αὐτός (nprnm3p; intensive; “they themselves”; ref. the rich) ἔλκουσιν ἔλκω (vira--3p;

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"drag/lead by force") ὑμᾶς σύ (npa-2p) εἰς (pa) κριτήρια; κριτήριον (n-an-p; "court"; used 3x; 1Cor.6:2,4)

LOGICAL ARGUMENT #3

^{GNT} James 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

^{NAS} James 2:7 **Do they not blaspheme the fair name by which you have been called?**

οὐκ οὐ (neg. interr.; "Do not") αὐτοὶ αὐτός (npnm3p; ref. the rich of vss.4-5) βλασφημοῦσιν βλασφημέω (vira--3p; "blaspheme/slander") τὸ καλὸν καλός (d.a. + a--an-s; "the good/beautiful/noble/fair") ὄνομα (n-an-s; "name") ἐφ' ἐπί (pa; "by or upon which") ὑμᾶς; σύ (npa-2p) τὸ ἐπικληθὲν ἐπικαλέω (d.a. + adj.ptc./a/p/an-s; antec. the fair name; "having been called")

ANALYSIS VERSES 5 – 7:

1. James expounds upon the principle of the sin of partiality in vss.5-13 in 3 parts:
 - A. 3 rational arguments against it. Vss.5-7
 - B. Biblical arguments against it and the gravity of its sin. Vss.8-12
 - C. A proverbial summary and axiomatic truth in conclusion.
2. Having condemned their actions of partiality, James now demands their full attention, **"Listen, my beloved brothers"**.
3. James uses an impassioned plea that was designed to stir them to application.
4. It indicates a tone of voice that often accompanies exhortations and/or reproofs seeking to instill the importance of correcting doctrinal maladjustments in doctrinal churches.
5. He again employs the term **"beloved brothers"** to emphasize the grace provided for all believer's spiritual welfare.
6. Rebuke of the communicator is motivated by his love for God's own. Cp.Rev.3:19
7. James' 1st apologetic centers on the reality of God's elect, **"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?"**
8. The premise of question is if they discriminate against **the poor** they show themselves not to be on the side of **God** who chose **the poor**.
9. Their snobbish treatment of **the poor man** is in sharp contrast to God's.
10. From eternity past, **God** chose the positive **poor** to salvation.
11. Their poverty, which He foreknew, as well as their +V did not adversely influence His choice of them.
12. Election is based on foreknowledge with both as functions of God's essence in eternity past. 1Pet.1:1,2; cp.Rom.8:28-30
13. James is not stating that all **poor** will be saved (cp.Rev.20:12), anymore than no rich will be saved.
14. What he is emphasizing is that there is no merit in one's economic or social standing before **God**, either in poverty or wealth.

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15. Some distort this verse (and similar others) to advocate believers should give up their wealth and live a Spartan life.
16. They use Jesus' statement to the rich young man to liquidate his assets and give all to the poor as justification. Mar.10:17-27
17. That passage must be understood in the light of the doctrine of God-consciousness.
18. Christ read the rich man's +V and understood that for him and some others that are +V, they must lose their advantage before they will believe.
19. **God** chooses both the +V **poor** and +V **rich** and everything in between.
20. However, comparatively fewer from the upper classes turn out to be +V than from the lower classes as Church history bears this out. 1Cor.1:26-29
21. Hence, the illogic of discriminating against the **poor**.
22. God's choice of the +V **poor** has opened up to them the ultimate advantage **to be rich in faith and heirs of the kingdom**.
23. **Faith** here is active **faith** in both the Ph₁ and Ph₂ gospels.
24. Through the 3 adjustments they have entered into the realm of wealth and prestige that cannot be diminished.
25. Lacking most, if not all, of the passing social advantages, they attain to the eternal and surpassing advantages as **heirs of the kingdom**.
26. With respect to their Ph₂ the +V are already **rich in faith** by which they acquire their wealth in Ph₃.
27. **Faith** in Christ secures eternal life, while continued **faith** enhances that life with SG₃.
28. Within the +V believer is treasure, i.e., BD. 2Cor.4:7
29. The Apostles tended to be "have-nots", yet they made many **rich**. 2Cor.6:10
30. Christ was **poor** in time but inherited all things.
31. The **kingdom** has both a present and future manifestation. Mat.21:43 (present); 25:31; 1Cor.15:50-54; 2Tim.4:1; Tit.2:11-13
32. All believers are **heirs** since all are sons of **God**. Rom.8:17
33. But those believer that are +V and endure to the end have an exceedingly great prospect of Ph₃ inheritance.
34. Their inheritance is keyed to all 3 adjustments and the fruit to maturity.
35. A believer that is **poor** in Ph₂ but inherits maximum SG₃ especially illustrates the eschatological inversion.
36. A nobody in the cosmos becomes an eternal celebrity.
37. James then makes clear that **God**, who cannot lie, has made this promise of His **kingdom** based on one's **love** for **Him**.
38. The nature of the agapao **love** in view is based on their +V in obedience to His word.
39. This is how one earns the wreath, cp.1:12.
40. Even a person that has only made the SAJG demonstrates this **love** and secures a niche in **the kingdom**. 1Joh.4:7,8
41. Those that continue to exhibit Divine **love** by being hearers and doers to the end are the **rich** and famous of eternity. 1Joh.4:16-18
42. In vs.6b, James just flat out states what their maladjusted attitudes of partiality amounts too, "**But you have dishonored the poor man**".
43. As James has made clear, **God** does not play favorites based on human advantage.
44. He includes the **poor** as having full rights in His plan.

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45. They, however, have shown contempt for the **poor** and in practice contempt for God's plan.
46. James next 2 questions look to the irony of their actions in this vein.
47. These believers have catered to the very people that have treated them the worse and have shown maximum disregard for God's plan.
48. This is the fallacy of many especially if those they cater too have money and influence.
49. By siding with the **rich** over the **poor** they emulate what goes on in the cosmos.
50. The 2nd question sets the social and economical persecution by the unprincipled **rich**, **"Is it not the rich who oppress you and personally drag you to court?"**
51. The very class to which they showed favoritism in church used the courts to exploit them.
52. This does not mean all **rich** people did this.
53. But it shows the general trend of exploitation as it applied to these early Christian Jews and as it has occurred in history.
54. During this time in history, there was a class persecution and exploitation among the Jews.
55. **Rich** Jews often persecuted the peasant or working class of Jews, of which these Christians were a minority.
56. Until 70 AD, Jews were permitted a large measure of judicial independence by the Romans (the practice of the Romans with submissive satellite nations).
57. The courts were administered by Jewish judges and often in the synagogue courts.
58. When Jewish Christians appeared before these courts a volatile religious issue was raised.
59. This sets for the 3rd question, **"Do they not blaspheme the fair name by which you have been called?"**
60. The **"fair/good name"** that has **called** them looks to the **name** of Jesus Christ **by which** all +V are **called** when evangelized.
61. God chose in eternity past while His calling occurs in time. Rom.8:29-30
62. The Jewish loss of control of many of the synagogues and being an adherent of Jesus went especially against them.
63. The -V Jews referred to Him as that deceiver and condemned criminal and the believers in **court** are ipso facto guilty by association. Cp.Mat.27:63
64. The wealthy Jews of the time took advantage of these over and over again to exact their hostility towards them and in many cases to deepen their own pockets.
65. The old charges against the **rich** are still true as judicial authority continually defers to the **rich** and the very wealthy deride Christianity.
66. James is saying it is illogical to show partiality to a class of society that consistently brings the most oppression upon +V and is verbally the most antagonistic against Divine viewpoint.
67. The exceptions are the +V adjusted wealthy that maintain the proper attitude with respect to their wealth and the POG. Jam.1:10
68. There is no need to cater to these based on appearance! Cp.1Tim.6:17-19

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BIBLICAL APOLOGETICS AGAINST PARTIALITY AND GRAVITY OF ITS SIN VSS.8 – 11

EXEGESIS VERSES 8 – 9:

^{GNT} James 2:8 εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

^{NAS} James 2:8 **If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well.** εἰ (*part. intro. 1st class cond.; assumed true*) μέντοι (*conj. used as adversative; "however/yet"*) τελεῖτε τελέω (*vira--2p; "you are fulfilling/completing/carrying out to an end"*) βασιλικὸν βασιλικός (*a--am-s; "a royal"*) νόμον νόμος (*n-am-s; "law"*) κατὰ (*pa; "according to"*) τὴν ἢ γραφήν, γραφή (*d.a. + n-af-s; "the Scripture/Writing"*) Ἀγαπήσεις ἀγαπάω (*vImprra--2s; introducing direct discourse; "Love"; love expressed based on the attributes of the one expressing love; the imperative carries certain future expectation*) σου σύ (*npg-2s*) τὸν ὁ πλησίον (*d.a. + ab; lit. "the one near/close by"; hence used adjectively; "neighbor/fellow man"*) ὡς (*compar.conj.; "as/in the same way as"*) σεαυτόν, σεαυτοῦ (*reflex.pro./am2s; "yourself"*) ποιεῖτε ποιέω (*vira--2p; "you are doing"*) καλῶς (*ab; "well/honorably/commendably/correctly"*)

^{GNT} James 2:9 εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

^{NAS} James 2:9 **But if you show partiality, you are committing sin and are convicted by the law as transgressors.** δέ (*cc; "but"*) εἰ (*part. 1st class*) προσωπολημπτεῖτε, προσωπολημπτέω (*vira--2p; "you are showing partiality/favoritism"*) ἐργάζεσθε ἐργάζομαι (*vird--2p; "you are actively accomplishing/committing"*) ἀμαρτίαν ἀμαρτία (*n-af-s; "sin"*) ἐλεγχόμενοι ἐλέγχω (*circ.ptc./p/p/nm2p; "while being convicted/exposed for the purpose to repent"*) ὑπὸ (*pAbl; "by"*) τοῦ ὁ νόμου νόμος (*n-gm-s; "the law"; ref. Mosaic Law*) ὡς (*cs; "as"*) παραβάται. παραβάτης (*n-nm-p; "transgressors/sinners"; used 5x*)

ANALYSIS VERSES 8 – 9:

1. James now presents Biblical argument against partiality.
2. He sets the premise using two 1st class conditions beginning vss.8 & 9 respectively.

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3. These two verses denote contrasting states of proper application vs. misapplication.
4. The 1st class condition (in both verses) assumes the apodosis/conclusion as true.
5. These 1st class conditions assume 3 possibilities:
 - A. Vs.8 assumes there are believers applying correctly.
 - B. Vs.9 assumes there are believers guilty of partiality.
 - C. Together they assume that believers can be applying in one area yet maladjusted in another.
6. The premise of argument states that even though a believer may apply doctrine correctly in one area of life, misapplication in another still constitutes **sin** in the life.
7. This in turn leads to judgment no matter otherwise proper application.
8. In vss.9-10 he will then expound upon that principle.
9. James first begins in a positive way by stating what is right, **“If however, you are fulfilling the royal law, according to the Scripture, ‘You shall love your neighbor as yourself,’ you are doing well”**.
10. Again, the 1st class condition concedes that some among these believers did not merit condemnation.
11. The designation **“royal law”** without the definite article (quality not specific identity) parallels the perfect **law** of liberty (1:25) in that it refers to **Scripture**.
12. BD is not only the perfect **law** securing true freedom; it is a **law** of superior position and rank.
13. It is a **law** governed by our position in Christ as a **royal** priesthood. 1Pet.2:9 cf.Rev.1:6
14. Since we share Christ’s royalty via positional truth, we are to conduct ourselves **according to the Scripture**.
15. BD constitutes the reality that governs the kingdom of God (both present and future).
16. The **royal law** is the honor code by which the **Royal** Family should live by.
17. Thus we honor the **Royal King** who is to rule this earth.
18. BD is the supreme **law** and highest standard man can attain to.
19. James then quotes part of Lev.19:18 **“You shall love your neighbor as yourself”**.
20. This commandment is part of the moral code of the Mosaic **Law**.
21. Christ iterated the importance of this commandment second only to the highest commandment of loving God with all heart, soul and mind. Mat.22:36-40; Mar.12:28-31
22. Whereas the highest commandment necessarily looks to the believer’s attitude towards God, it is the 2nd that highlights one’s application towards others.
23. When one is firstly properly oriented to God via the 3 adjustments and secondly oriented to His plan via application towards others, they **are fulfilling** the POG in their lives.
24. James uses this commandment to summarily encapsulate the intent of the **royal law** in application towards others, which is the issue at hand.
25. The **law** of **love** characterizes the **royal law** as it in principle consolidates under the one term of **“love”**, all of the independent moral principles necessary for application.
26. Hence, the **law** of **love** is often called the **royal law**.
27. These moral principles are stipulated in the moral/ethical codex of the Mosaic **Law** (do not steal, lie, fornicate, murder, covet, etc.).

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28. While the ceremonial, ritual and administrative codex of the **Law** is particular to the Age of Israel, its moral codex is brought forth into the CA and is extant.
29. The intent of the **law of love** is to do what is morally right before God towards others as stipulated in **Scripture**.
30. Paul articulated this principle in Rom.13:8-10.
31. In Gal.5:13-14 he combined the very teaching of James regarding the **law** of liberty with the **law of love** (true freedom and **love** are governed by morality).
32. Christ further taught this principle in words that is commonly called the Golden Rule, “Do unto others as you would have them do unto you”. Mat.7:12; Luk.6:31
33. However, it is the **law of love** that defines the Biblical parameters of what the Golden Rule actually means in its ethical sense.
34. It highlights the necessity of absolute morality (+R) vs. relative good.
35. The term “**love**/ἀγαπάω – agapao” indicates **love** that is based on the attributes of the one showing **love**.
36. This is to be differentiated from the other “**love**” (φιλέω – phileo) characterized in the WOG that emphasizes loving another based on their attributes, often translated under terms of friendship. Cp.Joh.11:3 cf.Mat.11:19; Luk.7:6; Jam.4:4; etc.
37. Agapao **love** is often called Divine **love** as it characterizes God’s **love** for mankind. Joh.3:16
38. God’s **love** is governed by His +R. Psa.89:14
39. To agapao **love** one’s neighbor is to apply BD (**the royal law**) impartially, no matter physical or even spiritual traits of those concerned.
40. Further it indicates application that is done in FHS.
41. 1Cor.13:1ff gives extensive dialogue on **love** that is technical for the FHS (physical attributes without the spiritual are all for naught).
42. Paul further made it clear in the Gal.5:13-14 passage that the **love** in view demands isolation of the STA and walking by the Spirit. Cf.Gal.5:15-26
43. The believer loving their **neighbor** is the believer in FHS applying BD impartially to all in his/her periphery.
44. That the term “**neighbor**” is extended to the family of mankind in this vein is made clear in Jesus’ teaching on the Good Samaritan. Luk.10:29-37
45. The **love** he/she expresses is characterized by God’s +R. Cp.1Joh.3:10
46. By applying Divine **love**, the believer is emulating the Father and Christ.
47. James gives believers applying BD at this level kudos at the end of vs.8.
48. The final phrase “**you are doing well/honorably**” commends their application as action with honor.
49. In vs.9, James then readdresses the maladjusted, “**But if you show partiality, you are committing sin and are convicted by the law as transgressors**”.
50. James now uses the verb form of the noun for **partiality** (2:1) to stress their action of misapplication.
51. Those that would dishonor the poor man fail to fulfill the **law of love**.
52. In disobedience to the **law**, James makes clear that they have committed **sin**.
53. The term “**sin**/ἁμαρτία – hamartia” literally means “missed the mark”.
54. The mark in view is the fulfillment of the **royal law** under the concept of Divine **love**.
55. That is, BD and its expression of application compliant with God’s +R. Psa.85:10-11; 89:14; 119:142, 160

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56. It indicates that immorality or unethical behavior before God is any occasion that the believer is disobedient to His word (Biblical Ethics 101).
57. Any act of disobedience to BD is a manifestation of the STA. Cp.Rom.8:7-8
58. This is a reminder that one need not commit a gross or severe violation to have committed **sin**.
59. The present tense verb “**you are committing**/ἐργάζομαι – ergazomai” again stresses the work/activity they are engaged in.
60. James, in contrast to the adjusted believer in vs.8, is stating that the maladjusted is engaged in action without honor.
61. The combined force of the present tenses of both verbs “**show partiality**” and “**committing sin**” indicates that the duration of their misapplication is commensurate with the duration of their STA activity (**sin of partiality**).
62. In other words, to the extent one misapplies in **partiality**, to that extent and time they are **transgressors** against the **law of love**.
63. Not until this **sin** ceases and is confessed via R_B is the **law of love** being fulfilled.
64. Those guilty as charged have been judged and labeled as **transgressors** by means of **the Mosaic Law** (with the d.a.).
65. The singular person views the **Law** as a collective singular indicating its individual parts make up the whole **law**.
66. **Partiality** was strictly forbidden by the Mosaic **Law**. Lev.19:15; Deu.1:17; 16:19
67. It is the Mosaic **Law** that points out man’s STA failures and is hence rendered as a curse against mankind. Cp.Gal.3:10-14
68. **The Law** bears witness against their acts of **partiality**.
69. James makes reference to the Mosaic **Law** to personify its giver, God, that actually bears witness to their **sin**.
70. They stand condemned before God being in violation of the moral codex of the Mosaic **Law** and hence violators of the **Royal Law** under terms of the **law of love**.
71. God views their action as having not come up to the standard of +R.
72. “**Transgressors**” indicates they have left the marked-out boundary.
73. What these saints were doing was not merely a breach of good manners, but clearly STA activity.
74. James in no uncertain terms states that those guilty of **partiality** are out of fellowship.
75. This leads to the 3rd assumption of the combined verses 8-9 in that even **if** one is applying the **law of love** otherwise in their life, **if** they are guilty of **partiality** even on one occasion, they are labeled as **transgressors**.
76. It is this assumption that then leads James into the next dialogue of the gravity of a single **sin** in vss.10-11.
77. The premise of his Biblical argument is now established; you can’t just apply BD in certain areas, but it must be across the board.
78. James is set to make clear that our application is to be governed by +R under the concept of Divine **love** (FHS + apply BD) or the simple fact is we are out of FHS.
79. Anything and everything we might do otherwise during this duration of **sin** is action without honor.

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EXEGESIS VERSES 10 – 11:

^{GNT} James 2:10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

^{NAS} James 2:10 **For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.** γάρ (*explan.conj.*) ὅστις (*indef.rel.pro./nm-s*; "whoever") τηρήσῃ τηρέω (*vsaa--3s*; "might keep/guard") ὅλον ὅλος (*a--am-s*; "the whole/entire/all of") τὸν ὁ νόμον νόμος (*d.a. + n-am-s*; "the law") δέ (*ch*; "but/yet") πταίσῃ πταίω (*vsaa--3s*; "might stumble"; used 5x; Rom.11:11; Jam.3:2 [2x]; 2Pet.1:10) ἐν (pL) ἐνί, εἷς (*card.adj./Ln-s*; "one thing/one point") γέγονεν γίνομαι (*viPFa--3s*; "has become") ἔνοχος. (*a--nm-s*; "guilty/liable/deserving judgment"; "used 10x) πάντων πᾶς (*ap-gn-p*; "of all points")

^{GNT} James 2:11 ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπεν καί, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.

^{NAS} James 2:11 **For He who said, "Do not commit adultery," also said, "Do not commit murder."** γάρ (*explan.conj.*) ὁ εἰπὼν, λέγω (*subs.ptc./a/nm-s*; "He who said"; subject is God) Μὴ (*neg. +*) μοιχεύσῃς, μοιχεύω (*vImpaa--2s*; "Do not commit adultery"; used 15x) καί, (*adjunct.*; "also") εἶπεν λέγω (*viaa--3s*) Μὴ (*neg. +*) φονεύσῃς· φονεύω (*vImpaa--2s*; "Do not commit murder/homicide") **Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.** δέ (*ch*; "Now") εἰ (*part. 1st class cond.*) οὐ (*neg. +*) μοιχεύεις μοιχεύω (*vipa--2s*; "you do not commit adultery") δέ, (*ch*) φονεύεις φονεύω (*vipa--2s*; "commit murder") γέγονας γίνομαι (*viPFa--2s*; "you have become") παραβάτης (*n-nm-s*; "a transgressor"; same vs.9) νόμου. νόμος (*n-gm-s*; "of the law")

ANALYSIS VERSES 10 – 11:

1. In vss.10-11, James now clarifies the premise of his argument of vss.9-10.
2. Both verses begin with the explanatory conjunction “**For/γάρ** – gar” with vs.10 explaining the core idea and vs.11 giving illustration as further explanation.
3. James will further substitute the sins of **adultery** and **murder** in place of partiality.
4. This to emphasize that his premise of argument is true no matter what misapplication of doctrine is in view (BD is logically sound).
5. In vs.10, James again uses the Mosaic **Law** collectively as the backdrop for argument (with the d.a.; “**the whole law**”).

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6. As mentioned earlier, the moral code of the Mosaic **Law** continues into the CA.
7. His appeal to **the Law** utilizes these Jewish believers' frame of reference with the OT to assist in their understanding of the gravity of sin in the life as CA believers.
8. Vs.10 straightforwardly declares the seriousness of STA activity, "**For whoever keeps the whole law and yet stumbles in one *point*, he has become guilty of all**".
9. "**Whoever**" declares the truth presented as universally applicable.
10. The subjunctive moods that follow indicate contingency since those in view could be anyone.
11. James' teaching continues the lesson on the importance of adhering to +R in our applications.
12. It is the standard of +R for which believers are called into salvation. 2Cor.5:21
13. By being in FHS applying BD we are operating under God's perfect moral standards.
14. The integrity of God's morality (+R) is dependent upon maintaining the **whole** of its individual precepts or concepts of that constituting what is moral, with perfection.
15. His perfect moral standard is manifested by God as being absolute light. 1Joh.1:5
16. For the believer to operate outside the realm of His light, he is **guilty** of violating the integrity of God's +R. 1Joh.1:6
17. God's perfect righteousness as a **whole** therefore judges. Psalms 9:8; 19:9; 35:24
18. In other words, God judges based on His complete perfection (according to its many facets), not relative or in a partial way.
19. When we violate one aspect of God's +R, we violate His entire perfect moral Person, i.e. we do not emulate what God morally is. Cp.Eph.5:1-5
20. The consolidated moral attribute of God's +R is represented by the entirety of the moral codex of the Mosaic **Law**.
21. The Law's moral code mirrors God's +R.
22. Thus James notes that even if one **keeps the whole law** but sins with respect to a single commandment, **he is guilty of it all**.
23. This unitary concept of the **Law** is taught throughout Scripture. Mat.5:18,19; Gal.5:3
24. Any transgression of it betrays an attitude towards the authority behind it.
25. This is why it takes only one act of unrighteousness to put the believer out of fellowship.
26. One sin violates God's +R.
27. To be **guilty** then means that the individual is under the disapproval and judgment of the **whole** (God's complete Person).
28. This is not to say that all violations are equally serious nor do all violations bring about equal disciplinary action.
29. But each one constitutes a violation of God's +R and each one gets us out of FHS.
30. This denotes that spirituality and carnality are absolutes before God.
31. This is another reason why it is so important to be fastidious in our R_B applying BD across the board.
32. When we are in FHS, we are keeping **the whole law**.
33. For the duration of being in FHS, we are not disobedient to God's commands, just as when we commit sin, we are spiritual criminals for the duration of judgment (vs.9a).
34. The judgment can only be overturned via the R_B technique. 1Joh.1:9
35. James cuts away any grounds the individual may have of a flippant attitude towards not applying BD in any area of their life.

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36. We are not to rationalize ourselves into violating various parts of BD often trivialized due to a cavalier attitude, emotionalism or peer pressure.
37. We are not to take comfort in the fact that we are keeping certain royal imperatives while slighting others.
38. In vs.11, James presents an illustration for his apologetic premise, “**For He who said, ‘Do not commit adultery,’ also said, ‘Do not commit murder.’ Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.**”
39. That the **Law** is designed to personify the **Law** giver is now made clear with the substantival participle “**He who said**”.
40. The **Law** giver is the one and only God of all the commandments.
41. One sin challenges the will of God.
42. That God’s will is Sovereign denotes His royalty as God and superiority of government over all.
43. To disobey God’s will is antinomian towards His **law** and therefore His Person.
44. The examples of **adultery** and **murder** are the 6th and 5th commandments respectively in the Decalogue (the Ten Commandments). Exo.20:13,14
45. The ingressive aorist of the negative commands states that we are not to even begin to **commit adultery or murder**.
46. This states that even if the act is not carried out, the beginnings of doing so is out of line.
47. This condemns even the sins of the MA that precedes overt sinning as transgression of the **Law**. Cp.Mat.5:28
48. The point of argument with vs.11a is that God issued both commandments (**He who said...also said**).
49. Therefore, it is both commandments together that comprise God’s **law**.
50. It is not a pick and choose proposition.
51. James then states that even **if** one does **not commit adultery, but** commits **murder**, he is a **transgressor of the law**.
52. James omits the use of the definite article with the final use of “**law**” to reunite the concept of the moral codex of the Mosaic **Law** with the royal **law** of love.
53. The murderer has violated the Royal Family honor code, even though innocent of **adultery**.
54. Obviously both are violations of the royal **law**, yet it does not demand that both infractions occur for the **law** to be broken.
55. No more than one has to violate all the terms of a contract to be **guilty** of breaking the contract.
56. James point is that if one of the precepts of **law** is kept, the other may not be violated with impunity (freedom from judgment).
57. Hence, the believers in vss.8-9 that are loving their neighbors, yet at the same time showing partiality and dishonoring the poor man are guilty of breaking the **law** of love.
58. Whatever other right applications they may be doing is not with honor as they are otherwise engaged in criminal behavior.
59. That would be like saying that because someone was polite to another while in the process of killing them that somehow there good action is honorable....not!

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60. God's plan is not a cafeteria plan to pick and choose which doctrines we will apply or those we won't.
61. Nor may one justify a lack of application or disobedience to God's will by pointing to the success he is having in another area.
62. Regardless of sin, large or small, commission or omission, they all have the same result of violating God's +R (renders us out of fellowship).
63. God's will is violated no matter which command is broken.
64. James choice of sins, **adultery** and **murder** remain apropos to the believers guilt of partiality.
65. MA **murder** is called hate (opposite of love) of which their discrimination against the poor and favoritism to the rich reflects. Cp.1Joh.3:15 cf.Jam.4:2
66. In practice they reveal they hate/disregard the poor man and are envious of the rich.
67. The irony is that their actions accurately represent MA **murder** towards both parties.
68. The concept of **adultery** is inserted as a warning that in their misapplication they are flirting with failure to separate themselves from the unrighteousness of the world. Cp.Jam.4:4

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EXEGESIS VERSES 12 – 13:

AN EXHORTATION TO APPLY ACCORDING TO BD

^{GNT} James 2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

^{NAS} James 2:12 **So speak and so act, as those who are to be judged by the law of liberty.** οὕτως οὕτω (*adv.*; "So/thus/in this vein"; intensifies what follows based on the preceding teaching) λαλεῖτε λαλέω (*vImprra--2p*; "speak/communicate") καί (*cc*) οὕτως οὕτω (*adv.* "so") ποιεῖτε ποιέω (*vImprra--2p*; "do/act/apply") ὡς (*compar. conj.*; "in a manner commensurate to/as") μέλλοντες μέλλω (*circ.ptc./p/a/nm2p+*; "ones about/ones with certainty"; circumstance of manner) κρίνεσθαι. κρίνω (+*compl.inf./pp*; "to be judged") διὰ (*pAbl*; of means; "by") νόμου νόμος (*n-gm-s*; "a law") ἐλευθερίας ἐλευθερία (*n-gf-s*; "of liberty/freedom"; same as 1:25)

AN AXIOMATIC TRUTH AS FINAL WARNING

^{GNT} James 2:13 ἢ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

^{NAS} James 2:13 **For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.** γὰρ (*explan.conj.*; "For") ἡ κρίσις (*d.a. + n-nf-s*; "the judgment") ἀνέλεος (*pred.adj--nf-s*; "is merciless/pitiless/without requital"; hapax) τῷ ὁ (*d.a. dms*; governs *ptc.* +) μὴ (*neg.* +) ποιήσαντι ποιέω (*subs.ptc./a/a/dm-s*; "to the one that has not shown/applied") ἔλεος· (*n-an-s*; "mercy/compassion/gracious action"; used 27x) ἔλεος (*n-nn-s*; "mercy") κατακαυχᾶται κατακαυχάομαι (*vipd--3s*; "triumphs over/is victorious over/superior over/boasts"; used 4x; other 3 uses in a negative way as "arrogance") κρίσεως. κρίσις (*n-gf-s*; "judgment")

ANALYSIS VERSES 12 – 13:

1. James concludes this section with an appeal to proper application (vs.12) and a proverbial axiom as final warning and ultimate motivation (vs.13).
2. The immediate reference of his appeal is to their treatment of the poor.
3. Yet, as vss.10-11 made clear, the appeal is applicable to all areas of their CWL.
4. That application remains front and center in his exhortation is seen in the emphasis on their speech and actions; **“So speak and so act, as those who are to be judged by the law of liberty”**.
5. Both their speaking and actions were involved in the immediate example (vss.2-3).
6. Together, both speech and actions take into account all verbal and overt applications towards others.

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7. Our speech emphasizes our viewpoint in communicating to others and our actions looks to physically dealing or responding to others.
8. One's speech and actions are telltale signs of one's MA.
9. They reflect what we think and what we purpose to do in life.
10. The adverb "**So/so/οὕτω** - houto" that precedes both imperatives intensifies the importance of their applications based on the consequences of disobeying God's commandments leading with the STA in vss.9-11.
11. That BD provides the governing rules for obedience to God's will, these believers are exhorted to conduct their lives **as those who are to be judged by the law of liberty**.
12. The Greek phrase "μέλλοντες κρίνεσθαι/**who are to be judged**" is literally "**those with certainty to be judged**".
13. The immediate motivation for righteous speech and conduct is the reality of future **judgment** that is sure to happen being divinely appointed.
14. For CA believers it is the Bema Seat.
15. It is the Bema Seat **judgment** that CA believers will be **judged** by Christ for all their applications deemed with honor vs. without honor. 2Cor.5:10
16. Disregard for applying the royal **law** of love will have direct impact at the Bema. Cp.Rom.14:10
17. James once again refers to the **law** that Christ will judge by as the **law of liberty**.
18. This is BD implanted in our souls designed to govern our thoughts, words and deeds. Jam.1:25 cp.vs.21
19. Whether we apply correctly or incorrectly in all that we think, say and do will determine the SG₃ outcome (or lack of) for our eternal niche.
20. James choice of terms to describe BD as that **of liberty** is designed to impress upon us in application the concept of true freedom.
21. BD is not a **law** that liberates us from God's holy commandments (the royal imperatives).
22. It provides true freedom ultimately delivering man from enslavement to Satan, the cosmos and the flesh.
23. When we stand before Christ at the Bema, the Judge will judge our Ph₂ by the **law** we look into in Bible class.
24. James finishes the exhortation in vs.13 with a final warning, "**For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment**".
25. James employs personification of the concepts of **judgment** and **mercy** as a poetic technique to give life to inanimate things.
26. Here, **mercy** is seen as superior over **judgment**.
27. His warning has a proverbial overtone and is an axiom (self-evident truth).
28. The axiom is universal as it conforms to the principle that as one sows, one reaps. Cp.2Cor.9:6; Gal.6:7-8
29. James uses the axiom to underscore the impact that the believer's Ph₂ has upon their Ph₃.
30. "The **judgment**" (with the d.a.) looks to the definite future **judgment** of the Bema alluded to in vs.12.
31. **Mercy** is the outward manifestation of grace and compassion upon the needs or sufferings of others. Heb.4:16
32. It focuses not on what a person deserves, but what he needs.

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33. To apply **mercy** to others is to reflect compassion or clemency as so governed by the royal imperatives of BD.
34. This includes applying doctrine to others in need (cp.Jam.1:27) and forgiving (gracing out) as that becoming of a royal priest. Mat.18-21-22 cp.6:15
35. **Mercy** is the product of BD. Jam.3:17
36. James utilizes the concept of mercy as it incorporates the prescribed ingredients for success in the CWL; application towards others and forgiveness.
37. It is expression of Divine love. Eph.2:4
38. James states unequivocally that the believer that did not walk by the royal **law** of love will not be shown **mercy** at the Bema.
39. The absence of **mercy** ascribed to the **judgment** at the Bema declares that all works of the believer in Ph₂ not conforming to +R will not be recipient to the grace of SG₃ reward.
40. Again, this denotes that if the works judged at the Bema do not conform to proper application and prescribed forgiveness, there will be no grace of SG₃ extended on the believer's behalf.
41. Ph₃ blessing is promised to the merciful. Mat.5:7
42. Paul expresses his desire for Onesiphorus' SG₂ & ₃ under this term. 2Tim.1:16-18
43. Real **mercy** expresses itself in action. 1Joh.4:17-18
44. This statement cast serious implications on practicing partiality based on the overt.
45. That some of these believers did not show **mercy** to the poor man, they will suffer loss at the Bema.
46. The final phrase is literally "**mercy boasts over judgment**".
47. This states the positive or favorable side of the Bema.
48. For the adjusted believer that is willing to apply BD, dipping into the "*mercy pool*" for themselves and towards others, their applications will be rewarded with SG₃. 1Cor.3:14-15
49. We will rejoice in grace over **judgment** at the Bema.
50. **Mercy** does not triumph at the expense of justice, but as a result.
51. It was the cross that made **mercy** a reality for us. Tit.3:5-7
52. Showing **mercy** to others is evidence of the SAJG.
53. *Review the Doctrine of Love.*
54. *Review the Doctrine of Royal Imperatives.*
55. *Review the Doctrine of Mercy.*

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+V = FAITH + WORKS FOR PH₂ JUSTIFICATION AND RIGHTEOUSNESS VSS.14-26

EXEGESIS VERSE 14:

^{GNT} James 2:14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

^{NAS} James 2:14 **(Revised) What is the benefit, my brothers, if a man says he has faith, but he has no works? Can that faith save him?** *Τί τίς (interr.pro./nn-s; "What?") τό ὄφελος, (d.a. + n-nn-s; "the profit/benefit/advantage"; used 3x, 1Cor.15:32; Jam.2:14,16) μου, ἐγώ (npg-1s; ref. James) ἀδελφοί ἀδελφός (n-vm-p) ἐάν (cond. part.; 3rd class; "if") τις τίς (indef.pro./nm-s; "any man") λέγη λέγω (vspra-3s; "might say/verbally claims") ἔχειν ἔχω (inf. purp./pa; "he has/to possess") πίστιν πίστις (n-af-s; "faith"; used 11x in vss.14-26) δέ (ch; "but") μὴ (neg. +) ἔχη; ἔχω (vspra-3s; "he has no/he does not have") ἔργα ἔργον (n-an-p; "works/deeds"; used 12x in vss.14-26) μὴ (neg. used as interr. +) δύναται δύναμαι (vipd--3s; "It is not able, is it?"; hence "Can?") ἡ πίστις (d.a. + n-nf-s; "the faith") σῶσαι σώζω (compl. inf./aa; "save/deliver") αὐτόν; αὐτός (nram3s; ref. "any man")*

ANALYSIS VERSE 14:

1. Vs.14 begins a new paragraph in the Greek text and transition in subject though germane to the preceding exhortation of the seriousness of sin in the life.
2. As James previously made clear, either the believer is in FHS or out of FHS at any given point and time in life spoken of in terms of fulfilling the law vs. a law breaker. Vss.8-11
3. The states of spirituality vs. carnality thus determine one's actions in life as with honor (*doing well* vs.9) or without honor (*transgressors* vss.9,11).
4. This in turn has direct impact upon the believer at the Bema. Vss.12-13
5. The impetus of James' previous exhortation against partiality was to make clear that the believer cannot go through life with their STA left unchecked in any area without dire consequences Ph₃ (loss of reward).
6. The believer must experientially operate/apply within the realm of God's +R at any given time or whatever else they may be applying simultaneously is fodder for the Bema judgment. 1Cor.3:13-15
7. The previous section paralleled James teaching in chapter 1 on the importance of isolation of the STA (1:14-21).
8. Now in vss.14-26 James will hammer on the importance of the believer's application of BD in and of itself.
9. This in turn parallels and readdresses the hearers only of 1:22-24 in contrast to those that are truly positive abiding in BD (1:25).

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10. James proceeding emphasis on application will conclude chapter 2 with a very pragmatic presentation of the necessary ingredients for SG₃: FHS + application.
11. And just as James appealed to the OT to stress his point in vss.1-13, so he will on his discourse for application.
12. This is a mark of his Jewish heritage and an appeal to his Jewish readers of the solidarity and harmony of God's plan in spite of the new dispensation.
13. Accustom to James' preceding dialog, this passage too is a tightly reasoned discourse.
14. In fact, it follows the same pattern of presentation as seen in vss.1-13.
 - A. The primary theme is introduced. Vs.14 cp. vs.1
 - B. 3 arguments of logic follow. Vss.15-20 cp. vss.2-7
 - C. OT documentation closes. Vss.21-26 cp. vss.8-13
15. James grammatically tags the transition opening vs.14 with the interrogative pronoun "τίς – tis/**What?**"
16. He will grammatically employ this interrogative again in 3:13 to signal another similar transition of preceding subject of 3:1-12 with vss.13-18.
17. A quick perusal of chapter 3 will also note a parallel of James' teaching concluding chapter one: bridling the tongue (3:1-12 cp.1:26) and the concept of true wisdom that epitomizes true religion (3:13-18 cp.1:27).
18. The facts of James' presentation dismiss views that his epistle is a sporadic and disconnected when in fact it is well organized, fluid and cohesive.
19. James addresses the issue of application with one theme: "**faith**/πίστις – pistis" and "**works**/ἔργον – ergon" and their relationship.
20. Together, these two terms are used 23x in our passage (13 verses).
21. The term **faith** (without the d.a.) is active and used throughout the passage as a claim to +V.
22. The term **works/deeds** indicates application of BD a.k.a. Divine good production.
23. James couples the two terms to insist that genuine +V will authenticate itself in application.
24. The rhetorical questions of vs.14 introduce the theme of this test of +V, "**What is the benefit, my brothers, if a man says he has faith, but he has no works? Can that faith save him?**"
25. Both questions assume a negative answer.
26. The theme simply stated is **faith** without **works** is neither profitable nor delivers the believer.
27. Anymore than being out of fellowship benefits and delivers at the Bema. Jam.1:13
28. The principle is that being in FHS and application are inseparable.
29. This verse and passage is one of the most misunderstood and controversial sections of the epistle.
30. James has often been misunderstood as contradicting Paul's teaching of salvation by grace apart from works.
31. Paul's position is clearly stated in Rom.3:28, cf.4:1-12; Gal.3:6-14 cp.2:16.
32. The verbal contradiction between Paul and James is only apparent, not real.
33. When it is understood that the two men are dealing with two separate distortions that had infiltrated their readers, then the disparity vanishes.

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34. Paul was confronting the Judaizers (legalists) of his time that insisted upon **works** for Ph₁ salvation (SAJG) or salvation from eternal condemnation. Act.15:1-11 cp.Rom.8:1
35. James is dealing with believers CWL experientially or Ph₂ salvation (deliverance from loss of rewards at the Bema) a.k.a. the MAJG (maturity). Jam.1:2-4,12,22-25
36. The believer must learn to discern between the separate issues of Ph₁ and Ph₂.
37. Failure to regard context has led to all sorts of wrong doctrines.
38. Some (if not most) of the same theological terms used to present the SAJG are used of the CWL (Ph₂) and even Ph₃ realities (ex.: redemption of the soul at salvation, Psa.49:7-8; and the body at resurrection, Rom.8:23).
39. Avoid the pitfall of insisting that the absence of Ph₂ production and +V means there was no real conversion.
40. This is stated or implied by many evangelicals.
41. The fact is most believers fail to be +V and do not advance to maturity.
42. It is erroneous to conclude that the SAJG will manifest itself in Divine good (a Calvinistic mentality of perseverance of the saints).
43. James purpose is not to authenticate who is really saved or not, but to ferret out believers claiming to be +V Ph₂ and have no **works** as evidence.
44. The general term “salvation” is used in Ph_{1,2} and ₃ contexts. Ph₁-Tit.3:5; Ph₂-Phi.2:12; Jam.1:21; Ph₃-1Cor.3:15
45. **Faith** and **works** are not two mutually exclusive concepts in the MAJG.
46. They are in the SAJG and R_BAJG (belief in Christ and confession are non-meritorious **works**).
47. **Works** must be present in the MAJG. Luk.8:15
48. James present discourse was necessitated by the tenancy of some to go from one extreme to the other.
49. Before their conversion, his Jewish audience shared the mainline Jewish belief in **works** for salvation Ph₁.
50. Then they were taught that **works** has no place in the SAJG.
51. There is a tendency to overreact when coming from a highly **works**-oriented **faith**.
52. Fundyism, with its gross neglect of verse by verse, book by book and doctrinal teaching places a premium on **works**.
53. Much of which is action without honor since R_B is ignored. Cp.Rom.10:2
54. Those that may be burned-out by fundy programs must not overreact to their abuses.
55. Furthermore, when involved with an adjusted local church stripped of traditions of men, believers can easily become complacent viewing church only as a place for Bible study with no real obligations in application to the church or otherwise.
56. The doctrine of the Royal Imperatives slams this complacent attitude.
57. The doctrine of Spiritual Gifts further declares this attitude as bogus.
58. The problem with some believers is if they cannot be overtly or emotionally stimulated or entertained by their applications (can you say Fundy), then motivation to apply is void.
59. If the application demands sacrifice straining other worldly interests, it is easy to rationalize away (someone else will do it; I can R_B later; my niche plate is to full already, it's not my gift, I can get the tapes, etc.).

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60. This section combats the spiritual indolence/laziness/lethargy/apathy of the hearers only.
61. James challenges believers of this ilk to consider the imagined value of **faith** minus works.
62. The term “**benefit**/ὄφελος – ophelos” with the definite article looks to the specific advantage or profit their CWL will gain through lack of application.
63. It is this term that implies the reality of SG₃ for the believer rich in **faith** and heirs of God’s kingdom in Ph₃. Cp.Jam.2:5
64. This obviously places the active **faith** in view in a Ph₂ context of **faith** in BD.
65. Their **faith** looks to their belief in the acceptance of orthodox Christianity.
66. The person in view would give verbal testimony that he accepts Biblical Christianity as valid.
67. Neither does James imply that their claim is phony.
68. Such a person would claim +V.
69. However, the person has an obvious scarcity of **works**.
70. The believer is therefore not benefited with respect to the MAJG and SG₃.
71. We must learn to discern between +V of believers in Bible class.
72. +V is manifested in varying degrees even amongst believers sitting under the truth. Luk.8:10-15
73. While we would state that anyone coming to Bible class is +V, their degree of +V yet remains a separate issue.
74. The maximum +V is manifested in the believer that makes the MAJG, maximizes their SG₃ package and holds to the end.
75. It is this goal set before believers as wreath winners that James is seeking to stir up in their drive and motivation for BD. Cp.Jam.1:12
76. To the degree that **works** are remiss, to that degree will their Christian life suffer and to that degree will their failures be evident.
77. Their +V without **works** is useless.
78. The **works** are those things prescribed by the WOG (royal imperatives) for the CWL.
79. The last question looks explicitly to the Bema, “**Can the faith save him?**”
80. The **faith** in question is not saving **faith**, rather +V to BD.
81. Ph₁ **faith** and salvation is not diminished by reversionism.
82. Professed +V minus **works** adds up to loss of reward, not salvation from eternal condemnation.
83. Here, **faith** is used with the d.a. to specify inhale **faith** to the truth.
84. James is not dealing with a false claim to +V that adheres to human viewpoint, but +V sitting under sound doctrine.
85. James does not waste his time in writing to those that do not otherwise have an interest in sound teaching and willingness to attach themselves to such ministry.
86. Ph₂ doctrine is all about application in the CWL under sound teaching.
87. Apart from Ph₁ doctrine for evangelization, what use is the remaining vast majority of the NT for believers if they are not willing to incorporate it into their very modus operandi and vivendi of life?
88. Other verses using salvation in a Ph₂ manner: 1Cor.15:2; 1Tim.4:16; Jud.22,23
89. *Review the Doctrine of Faith.*

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LOGICAL ARGUMENT #1 VSS.15-17

EXEGESIS VERSES 15 – 16:

^{GNT} James 2:15 ἂν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς

^{NAS} James 2:15 **If a brother or sister is without clothing and in need of daily food,** ἂν (*conj. intro. 3rd class; "if"*) ἀδελφός (*n-nm-s; "a brother"*) ἢ (*cc; "or"*) ἀδελφὴ (*n-nf-s; "a sister"*) ὑπάρχωσιν ὑπάρχω (*vsppa--3p; "might begin to be/were found to be/is"*) γυμνοὶ γυμνός (*a--nm-p; "without clothing/lightly or poorly clothed"*) καὶ (*cc*) λειπόμενοι λείπω (*adj.ptc./p/m/nm-p; "themselves needing/lacking"*) τῆς ἡ ἐφημέρου ἐφήμερος (*d.a. + a--gf-s; "the daily/the necessity for a day"*) τροφῆς τροφή (*n-gf-s; "food/nourishment"*)

^{GNT} James 2:16 εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

^{NAS} James 2:16 **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, what use is that?** δέ (*cc; "and/then"*) τις (*indef. pro./nm-s; "one/anyone"*) ἐξ ἐκ (*pAbl; "from"*) ὑμῶν, σύ (*npAbl-2p; "you all"*) εἶπη λέγω (*vsaa--3s; "might say"*) αὐτοῖς αὐτός (*npdm3p; "to them"*) Ὑπάγετε ὑπάγω (*vImprra--2p; "Go/Depart"*) ἐν (*pL*) εἰρήνῃ, (*n-Lf-s; "peace"*) θερμαίνεσθε θερμαίνω (*vImprrm or passive--2p; "warm yourselves/be warmed"; used 6x*) καὶ (*cc*) χορτάζεσθε, χορτάζω (*vImprrp--2p; "be fed/eat your fill"; used 16x*) δέ (*cc; "but/yet"*) μὴ (*neg. +*) δώτε δίδωμι (*vsaa--2p; "you all do not give"*) αὐτοῖς αὐτός (*npdm3p; "them"*) τὰ τὸ ἐπιτήδεια ἐπιτήδειος (*d.a. + ap-an-p; "the necessary things/the physical needs"; hapax*) τοῦ τὸ σώματος, σώμα (*d.a. + n-gn-s; "for the body"*) τί τίς (*interr. pro./nn-s; "What?"*) τὸ ὄφελος; (*d.a. + n-nn-s; "is the benefit/what use is that"; same as 2:14*)

ANALYSIS VERSES 15 – 16:

1. In vss.15-16, James gives a concrete example illustrating the theme established vs.14.
2. He again uses economic disparity to drive home his point in a clear and logical fashion (cp.1:27; 2:2-4).

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3. While the example is hypothetical (3rd class condition vs.15 cp.vs.2), it serves again to illustrate a scenario common among them to which they could easily relate.
4. It draws upon those undergoing a severe living grace test, “**If a brother and sister is without clothing and in need of daily food**”.
5. Scenes of chronic poverty in the early Church were wide spread due largely to persecution. Jam.2:5-6; cp.Act.4:32-35; 6:1; 11:29,30
6. The terms “**brother or sister**” are technical to denote fellow believers, just as James uses the phrase of endearment “my brothers” elsewhere. Cp.1:2,16,19; 2:1,5,14, et al
7. This emphasizes the camaraderie the body of Christ is to have for one another.
8. Just as one would come to the aid of familial kin, so should it be for those of the royal family.
9. It is the local body of royal family that constitutes the highest priority. Gal.6:10
10. Spiritual relationships are to take precedence over even family relationships. Mat.12:46-40 cp.Luk.14:26
11. The example obviously denotes that sex does not diminish the potential of **need** nor the obligation.
12. The **need** is basic and two-fold.
13. The phrase “**without clothing**” indicates one clothed insufficiently for the elements.
14. The phrase “**in need of daily food**” indicates a lack of nourishment even for a single day.
15. The situation is legitimate being unmistakable and extreme.
16. Living grace is the promise of God providing that which is necessary to sustain the believer in order for them to run their course and fulfill God’s plan for their lives.
17. Today, it would include **food**, clothes, roof over head and transportation necessary to get to Bible class.
18. We would envision the exemplified believer(s) today as so destitute that they are subject to winter elements without heat being hungry and cold.
19. Those under testing are commanded to faith-rest these issues. Mat.6:25-33
20. However, this does not dismiss the obligation of fellow believers to come to their aid as vs.16 makes clear, “**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, what use is that?’**”
21. John stresses the believer’s responsibility in similar fashion in 1Joh.3:17-18.
22. The living grace test has obviously come to the attention to at least one in the local church as seen in the singular phrase “**and anyone of you says to them**”.
23. What is implied is that the believer(s) in **need** has at least confided in another believer as to their test initiating a response.
24. The responding believer upon hearing of the need offers only platitudes (a statement made as though significant or helpful, yet empty).
25. The phrase “**Go in peace**” is a common Hebrew farewell transliterated from the Hebrew term, שָׁלוֹם – shalom. Exo.4:18; Jud.18:6; 1Sam.1:17, etc.
26. The phrase has no indication of ill will, but emphasizes a desire for well being upon the recipient.
27. This noted, the following commands “**be warmed and be filled**” would both best be taken in the passive voice suggesting the speaker is piously implying God will take care of them.

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28. This in contrast to just outright mocking (implied w/middle voice).
29. It is not wrong to give words of encouragement to those in **need**, it is commendable.
30. If that is indeed all one can give.
31. But where there is the wherewithal to alleviate the situation, but no action, the words nevertheless mock the poor, in spite of otherwise good intentions.
32. This is the force of contrast to the speakers words with the lack of application that follows, “**and yet you do not give them which is necessary for their body**”
33. Obviously, the resources are present to help.
34. The living grace test of others now becomes the faith test of application by any able to give aid.
35. James shifts from the singular to the plural in the phrase, “**and yet you all do not give...**”
36. James’ point is that even if a believer in the church is so calloused to not apply, it does not alleviate the responsibility of others privy to the situation and able to make application.
37. There is no excuse to stand idly by simply because the failure of application by another or others.
38. To the degree the test is made known to a local church; to that degree all members are culpable in application.
39. The **necessary** things for application here is the most basic things for existence and well-being.
40. The final question “**what use is that?**” is rhetorical expecting a negative answer.
41. The term “**use**/ὄφελος – ophelos” is the same term used in vs.14 meaning benefit, advantage or profit.
42. Depending upon contextual emphasis, James’ question is designed to stimulate the believer’s thinking that is able to apply but does not, at different levels :
 - A. Immediate: Doctrine without application is of no benefit for fellow believers under testing.
 - B. Intermediate: Inhale faith of the believer that should apply is neutralized and does nothing to advance them spiritually (they fail their test). Cp.Jam.1:2-4
 - C. Remote: Potential profit of SG₃ becomes a loss. Cp.Jam.1:13
43. *Review the Doctrine of Living Grace.*

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EXEGESIS VERSE 17:

^{GNT} James 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.

^{NAS} James 2:17 **Even so faith, if it has no works, is dead, being by itself.** *καί (used adverbially/ascensive; "Even") οὕτως οὕτω (ab; "so/thus/in this manner"; concludes the logic of preceding example) ἡ πίστις, (d.a. + n-nf-s; "the faith"; ref. inhale faith) ἐάν (cs; intro. 3rd class cond.) μὴ (neg. +) ἔχῃ ἔχω (vspsa--3s; "it might not have/it has no") ἔργα, ἔργον (n-an-p; "works"; ref. exhale faith) ἐστίν εἰμί (vipa--3s; "keeps on being") νεκρά νεκρός (a--nf-s; "dead") καθ' κατὰ (pa; "according to/by") ἐαυτήν. ἐαυτοῦ (reflex. pro./3s; "itself")*

ANALYSIS VERSE 17:

1. James now applies the logic of his previous illustration.
2. Just as conspicuously clear that possession of knowledge without practical application is useless, **“Even so faith, if it has no works, is dead, being by itself”**.
3. The adverbial phrase **“Even so”** has the force of a fortiori argument (from the lesser to the greater).
4. God’s plan is not less than but more **so** than the physical realities of life.
5. It is the law of God that governs all physical life.
6. As impractical it is to tell a helpless believer to clothe and warm themselves and yet refuse to give them the necessities, **even** more **so** is the possession of BD in the soul impractical **if** there is not a literal application to which it benefits.
7. As noted in the preceding illustration, application of BD is designed to benefit others around us as well as ourselves via the MAJG and SG₃.
8. The term **“faith”** is again with the definite article pointing to inhale **faith**.
9. While inhale **faith** assumes the presence of passive **faith** (BD) as its object, it is active **faith** that remains the issue.
10. This is seen by the emphasis on **works** attached to the **faith**.
11. James is addressing those actively pursuing BD via inhale **faith** and condemning those as hearers only. Cp.1:23-24
12. James then declares that inhale **faith** in and of **itself, is dead** apart from **works**.
13. This parallels the principle earlier that either one is “keeping” the whole Law or they are out of fellowship.
14. The Law demanded provision of basic living grace for those without. Lev.25:35; Deu.15:7-11
15. *(Insight after teaching this class: James is dealing with both types of sin expression in the two sections. Partiality of vs.1-13 deals with the sin of commission [violating the “do not’s” of the Law]; Faith – works vs.14-26 deals with the sin of omission [failure to apply the “to do’s” of the Law].) Cp.Jam.4:17*
16. Again, the principle is that BD in its many facets of understanding is designed to have practical application.

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17. While the believer may pursue and possess inhale **faith**, refusal to apply the doctrine effectively kills the intent for having the doctrine (i.e. love your neighbor as yourself).
18. **Faith** is indispensable to the CWL.
19. But professed **faith** and claim to +V without application is **dead**.
20. The death in view is operational **death**. *See Doctrine of Deaths*
21. Operational death is synonymous with temporal death (out of FHS). Cp.Jam.4:17
22. The believer without **works** effectively neutralizes the very reason and purpose for why doctrine exists and why they are in Bible class.
23. The believer that refuses to apply BD when opportunity is available is guilty of sin. Jam.4:17
24. There is no profit if belief in the truth is not coupled with the appropriate application.
25. Whether the believer actually believes doctrine does not change the fact that +V minus application is useless.
26. Principle: You pick the royal imperative. Failure to apply it as appropriate renders one out of FHS and operationally **dead** in service to God.
27. Failure to apply correlates with breaking the moral code and is sponsored by the STA.
28. While all of us fail to apply at some level everyday, there is a certain degree of application necessary to sustain spiritual advance.
29. The evidence of our spiritual advance is commensurate with our willingness to apply.
30. James theology is designed to sensitize all believers claiming +V as to the seriousness and necessity of application as the only real and practical evidence of our spiritual condition.
31. The witness of the life (overt evidence to others of our **faith**) is damaged not only in misapplication, but through lack of application.
32. Some applications by nature have priority (R_B, MPR, prayer, separation, orientation to authority, etc.) and will test our +V most frequently.
33. Other applications may be less frequent (ex. living grace), but all are measurements of the kind of +V we have.
34. Those that may reject certain “blocks” of doctrine in application are most vulnerable to loss, hindered spiritual advance and lack of real evidence validating their +V.
35. And for any doctrine rejected, the more frequently it is before us to apply, the more useless we are before God and the more we reflect a lack of +V.
36. The full compliment of Ph₂ **faith** is inhale **faith** + exhale **faith**.
37. One may subscribe to orthodoxy, but this does not guarantee a productive **faith**.
38. These are those that will not make the full commitment that doctrine demands.
39. Their **faith is dead**.
40. Those that reach maturity and hold to the end demonstrate a living **faith**.
41. What aspects of doctrine are you willing to kill off in this spiritual roulette?

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LOGICAL ARGUMENT #2

EXEGESIS VERSE 18:

^{GNT} James 2:18 Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοι δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν.

^{NAS} James 2:18 **(Revised) But someone will say, "You have faith, and I myself have works; show me your faith without the works, and I will show you by my works, faith."** Ἀλλ' ἀλλά (strong.advers.; "But") τις, (indef.pro./nm-s; "someone") ἐρεῖ λέγω (vifa--3s; "will say") Σὺ (nprn-2s; "You") ἔχεις, ἔχω (vipa--2s; "have") πίστιν πίστις (n-af-s; "faith"; ref. simple active faith) κἀγὼ (cc&nprn-1s; "and I myself") ἔχω· (vipa--1s) ἔργα ἔργον (n-an-p; "works") δεῖξόν δεικνυμι (vImpaa--2s; "show/point out/cause to be seen") μοι ἐγὼ (npd-1s) σου σύ (nprg-2s) τὴν ἢ πίστιν πίστις (d.a. + n-af-s; "the faith"; ref. inhale faith) χωρὶς χωρίς (pg; "without/apart from/independent of") τῶν τό ἔργων, ἔργον (d.a. + n-gn-p; "the works") κἀγὼ (cc&nprn-1s; "and I myself") δεῖξω δεικνυμι (vifa--1s; "will show") σοι σύ (npd-2s) ἐκ (pAbl) μου ἐγὼ (nprg-1s) τῶν τό ἔργων ἔργον (d.a. + n-gn-p) τὴν ἢ πίστιν. πίστις (d.a. + n-af-s; "the faith"; ref. inhale faith)

ANALYSIS VERSE 18:

1. Following his tightly reasoned logic of the useless nature of **faith without works**, James kicks it up a notch.
2. He now proposes that the hearer only put himself in the position and task of answering for or proving his **faith** to an otherwise applying believer.
3. This is the force of the strong adversative “**But**/ἀλλά - alla” opening vs.18.
4. It introduces the sense of a stark contrast as to the ultimate outcome i.e., available evidence of the one applying vs. only silence or inability to effectively respond.
5. It presents a logical argument in which the hearer only will lose in debate.
6. The indefinite nature of the phrase “**someone will say**” (indefinite pronoun τις – tis) is a declaration that the outcome will always be the same, no matter who the applying believer may be.
7. Some have questioned why James does not specifically identify the speaker in view?
8. The answer simply is that James is stressing that the argument at hand could be expected from any believer that has their spiritual act together.
9. While the future tense of “**will say**” is confirmatory as to the expected outcome, it retains an opposing air of a believer antithetical (negating) to the hearer only and their claim of +V.
10. In other words, the hearer only can expect to lose in debate with any adjusted believer that has opportunity to oppose their fallacious approach and claim to +V.

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11. The purpose for James' discourse is to inform the hearers only of the logical airtight argument that they can expect from adjusted believers the non-doers may yet to have considered.
12. The irony lies within the logic of the argument as seen in the fact that apart from applying the doctrine at hand, there is no acceptable counter response.
13. James then states the premise of argument, "**You have faith, and I myself have works; show me your faith without the works, and I will show you by my works, faith**".
14. The speaker first declares the position of each party, a common debate tactic.
15. He then demands evidence from the opposition to substantiate their claim in contrast to his evidence.
16. The air-tightness to the speaker's logic is that the opposition has no evidence.
17. The first use of "**faith**" is without the definite article and refers to active **faith**.
18. That James reverts back to simple active **faith** is to denote that the argument is universal in application.
19. While the immediate issue revolves around belief in BD, the same premise can be used for any belief system.
20. Proof or evidence of what one believes is only manifested through their actions.
21. The stated position of the hearer only is that he adheres to a belief system.
22. Within the immediate debate, it views a believer that claims he has a lot of doctrine.
23. The speaker then emphatically states his position of having **works**.
24. The term "**works**" too is without the definite article again stressing the universal premise of argument.
25. Both **faith** and **works** looks to the quality of the argument, more so than the immediate specifics.
26. It is in the remainder of the debate that James makes clear that the immediate argument is between two doctrinal believers.
27. This is seen in the remaining uses of the terms **faith** (2x) and **works** (2x) all with the definite article to emphasize the inhale **faith** of doctrine and its specific applications.
28. The adjusted speaker calls to task (imperative of "**show**") the hearer only to prove or give evidence of the doctrine they believe **without** application.
29. He in turn states with certainty (future tense of "**I will show**") that the proof of the doctrine in his soul is recognized **by** his applications.
30. The adjusted believer's applications speak for themselves.
31. The logic is, apart from application, one cannot provide tangible evidence of one's **faith**.
32. While it is expected and commendable for believers with doctrine to articulate it to others, failure to apply it otherwise castigates (severely rebukes) one's claim to +V.
33. If there is no evidence of +V, it cannot be proven to exist.
34. On the other hand, if there are **works** that the **faith** sponsors, one's +V cannot be hidden.
35. Jam.3:13, Mat.7:16-23 and Gal.5:6 corroborate this.
36. The believer's witness of +V is only substantiated through application.
37. Our witness of the life is severely hampered when application is omitted.
38. How serious do you take anyone's claim of **faith**, if they do not practice their belief?
39. Our **works** are proof of character of our +V and displays it in the A/C.

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EXEGESIS VERSES 19 – 20:

LOGICAL ARGUMENT #3

^{GNT} James 2:19 σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

^{NAS} James 2:19 **You believe that God is one. You do well; the demons also believe, and shudder.** *σύ (nprn-2s) πιστεύεις πιστεύω (vipa--2s; "keep on believing") ὅτι (cc; intro. what is believed; "that") ὁ θεός, (d.a. +Pred. n-nm-s) ἐστὶν εἷμί (vipa--3s) εἷς (card.adj./nm-s; "one") ποιεῖς· ποιέω (vipa--2s; "you do") καλῶς (adv.; "well/honorably/commendably"; same as 2:3,8) τὰ τό δαιμόνια δαιμόνιον (d.a. + n-nn-p; "the demons") καί (adjunct.; "also") πιστεύουσιν πιστεύω (vipa--3p; "keep on believing") καί (cc) φρίσσουν. φρίσσω (vipa--3p; "the shudder/tremble; lit. "to bristle up/standing of hair on end"; onomatopoeic (word formation imitating sound of action) verb to describe horror/extreme fear/shiver from dread; hapax)*

CALL FOR THE HEARER ONLY TO CONCEDE FAILURE

^{GNT} James 2:20 θέλεις δὲ γινῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;

^{NAS} James 2:20 **(Revised) Now are you willing to recognize, Oh foolish man, that faith without works is useless?** *δέ (cc; "Now" as in concession) θέλεις θέλω (vipa--2s; "are you willing/ready to/desire") γινῶναι, γινώσκω (compl. inf./aa; "to acknowledge/recognize") ὦ (part. interj.; "Oh!") κενέ, κενός (a--vm-s; lit. empty; "foolish/vain/worthless"; used 18x) ἄνθρωπε ἄνθρωπος (n-vm-s) ὅτι (cc; intro.indir.disc.; "that") ἡ πίστις (d.a. + n-nf-s; "faith"; ref. inhale faith) χωρὶς (pg; "without") τῶν τό ἔργων ἔργον (d.a. + n-gn-p; "works") ἐστίν; εἷμί (vipa--3s) ἀργή ἀργός (a--nf-s; "worthless/unprofitable/useless/idle"; used 8x)*

ANALYSIS VERSES 19 – 20:

1. James completes his apologetics of logic with a blast of sanctified sarcasm.
2. The air of disdain mocks the hearer's only attitude of mocking BD by robbing it of its applicable power towards men via **works** (its dead).
3. James is not being mean spirited, but utilizing a verbal tool designed to hammer home the ludicrous/nonsensical/absurd/farcical nature of the hearer's only approach to BD.
4. To bring the arrogant back in touch with humility.
5. His final argument pits the hearer's only faith against the faith of the most –V, vile and evil of creation, **demons**.

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6. James uses the most basic precept regarding **God** as his premise, “**You believe that God is one**”. Cp.Deu.6:4; Joh.5:44; Eph.4:5-6; 1Tim.2:5
7. The faith in view is the intellectual agreement that **God is one** in essence and that He exists.
8. This critical cardinal doctrine is a must for any bona fide faith seeking a relationship with God.
9. It is necessary to weed out any atheistic or idolatrous approaches to **God**.
10. That James is dealing with believers, the force of his statement falls under Christian orthodoxy.
11. It is the recognition that all 3 members of the Godhead (Father, Son & H.S.) share equally the same essence and attributes working in unity and harmony as **one**. Mat.28:19
12. It is a belief essential for any believer to have a correct understanding of **God** comprehending His nature in order to respond effectively (cause and effect).
13. It is basic inhale faith apart from which there is no spiritual progress. Cf.Heb.11:6
14. James then gives accolade to the hearer only, “**You do well**”. Cp.2:8
15. While James is sincere in recognition of correct faith, the sarcasm spills out in his following observation, “**the demons also believe, and shudder**”.
16. The sense of argument is that so what that you **believe God is one**, so do **demons...**, whoopy doo!
17. The fallen angels of Satan **also believe** in God’s essence and existence. Act.16:16-18; cf. Mat.8:29; Mar.1:24
18. In fact, their belief in **God** is empirical as they have seen **God** in the 3rd heaven. Cp.Job 1:6; 2:1
19. Satan and his devils are not skeptics or atheists, but fully know that **God** exists.
20. In fact, as Mat.8:29 and Mar.1:24 makes clear, they also **believe** that Jesus Christ is the Son of **God**. Cp.Act.19:15
21. Yet in spite of their belief, all **demons** are destined to the eternal Lake of Fire. Mat.25:41 cp.Luk.8:30-31
22. Their intellectual belief in **God** only stirs up extreme fear and the horror of their eternal destiny, the nuance behind the word “**shudder**/φρίσσω – phrisso”.
23. Whenever they are confronted with the reality of an eternal, righteous omnipotent **God**, they shake in dread/tremble in fear.
24. The point of James’ argument is that even though someone may believe something, this does not necessarily reflect their true volitional character.
25. One’s character is proven through their actions.
26. The issue of James’ debate is not about a believer’s Ph₁ salvation, but Ph₂ and the necessity to apply BD as evidence of +V (the issue is true +V Ph₂).
27. The example of **demons** is designed to prove that intellectual acceptance of certain truths alone does not necessitate the presence of +V.
28. While the **demons believe** in **God** intellectually, their actions prove they are in total antagonism and rebellion to **God** (-V).
29. This in turn represents their true volition, in spite of their belief otherwise.
30. While a believer may **believe** BD in thought, without application there is no real proof that the inhale faith is effective, or just an intellectual acceptance.
31. People can **believe** all sorts of truth; yet choose to live an alternative life style.

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32. Ex.: Believers can **believe** that going to Bible class is essential for spiritual growth, yet choose to not attend for a variety of reasons.
33. The reality is that their refusal to attend contradicts what they otherwise **believe**.
34. As James made clear, actions speak louder than words (vs.18).
35. The true expression of their volition is found in the final effect of their actions.
36. Belief is the cause, actions are the effect.
37. The effect reveals the true cause.
38. The affect of the demon's eternal damnation (**shudder**) reveals the true source (cause) of their belief, -V, no matter what else they may **believe**.
39. The force of James argument is that the hearer's only faith is just as empty as the **demons** and in reality one could be simultaneously harboring evil and ill will to **God**.
40. The question James wants these to ask themselves is "where is the proof that my faith in BD is real (+V) and not without merit, as with the **demons**?"
41. Only one's actions in time reflect the true quality of their belief.
42. The **demons** were not willing to maintain the application of their belief in God's essence and their end result is an empirical faith rendered worthless.
43. It presently and eternally does them no good.
44. And so the believer not willing to apply BD finds their faith no more effective.
45. Do not be fooled by those that subscribe to faith in the Bible as the WOG, Divine essence, the person and work of Christ, etc., whose actions don't validate their belief.
46. In vs.20, James uses his logic to appeal to the objector, "**Now are you willing to recognize, Oh foolish man, that faith without works is useless?**"
47. The conjunction "δέ - de" is best taken here as concessive.
48. The sense is "**Now** in turn and contrast to the logic presented".
49. To this point, the hearer only has shown a reluctance to acknowledge the Divine viewpoint.
50. The term "**willing**" indicates that the believer must choose to step up to the plate volitionally if a change is to be realized.
51. Again, this is the issue of James' passage, true +V.
52. In Ph₂, **faith** must be complimented with application for it to be complete faith and claim to true +V.
53. The term "**recognize**" means that the believer must first acknowledge the truth of James' teaching.
54. This is the first step for any adjustment to God's plan.
55. In order for the believer to make this adjustment, he must then **apply** the truth of James' logic and doctrine to his situation.
56. The phrase "**O foolish man**" is a form of censure and adjuration (an imploring call).
57. The term "**foolish/κενός** – kenos" indicates one considered empty headed, vanity or worthless.
58. For any believer that falls into this kind of thinking, they are rendered -V before **God**, no matter what they otherwise believe (no spiritual growth and SG₃ are the effect).
59. They operate on a belief system that is **useless**, idle or unemployed (lazy).
60. Many believers are going to be surprised just how seriously **God** takes every part of His plan.
61. Those that only listen but fail to apply are deluded and will lose out.

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BIBLICAL ILLUSTRATION AND PH₂ SIGNIFICANCE OF WORKS VSS.21-26

EXEGESIS VERSE 21:

^{GNT} James 2:21 Ἀβραάμ ὁ πατήρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

^{NAS} James 2:21 **Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?** οὐκ οὐ (neg.; "Was not?") Ἀβραάμ (n-nm-s; "Abraham"; used 73x) ἡμῶν ἐγώ (npg-1p; "our"; ref. James and recipient believers) ὁ πατήρ (d.a. + n-nm-s; "father") ἐδικαιώθη δικαιώω (viap--3s; "justified/vindicated/shown to be right"; used 39x; passive voice noted in neg. question) ἐξ ἐκ (pAbl; "by/from the source of") ἔργων ἔργον (n-AbIn-p; "works/deeds") ἀνενέγκας ἀναφέρω (circ. ptc./a/a/nm-s; "when he offered up"; used 10x) Ἰσαὰκ (n-am-s; "Isaac"; used 20x) αὐτοῦ αὐτός (npgm3s; ref. Abraham) τὸν ὁ υἱὸν υἱός (d.a. + n-am-s; "son") ἐπὶ (pa) τό θυσιαστήριον; (d.a. + n-an-s; "the altar"; used 22x)

ANALYSIS VERSE 21:

1. Following his apologetic style, James again defers to the OT to document his position. Cf. Jam.2:8ff
2. James' approach to defending the faith is worth noting.
3. It demands logical and rational thinking with Biblical documentation.
4. The logic of any Biblical argument should conform to that which is written.
5. Failure of one dismisses the validity of the other, they go hand-in-hand.
6. Beware of any that present a brand of theology not meeting these requirements.
7. James saves the documentation for last to seal the validity of his previous logic.
8. His first reference to **Abraham** will appeal with weight to his Jewish readers.
9. Even unbelieving Jews held **Abraham** in pedestal esteem. Joh.8:33,37,39-40,52
10. He was obviously a distinguished believer with no quarrel from James' readers that his life was compatible with God's perfect will.
11. Abraham's reputation in this regard is seen in that his name is called upon in example and honorable mention some 73x in the NT.
12. James presents the documentation in the form of another rhetorical question, "**Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?**"
13. The answer is obviously affirmative.
14. The force of James' question is, "**Was** he a faith only example or a faith + **works** example?"
15. The phrase "**Abraham our father**" must be understood on two levels:
 - A. He is racially the **father** of all Jews. Gen.12:2a cf. Mat.1:1,2,17; Luk.1:54-55; cp. Mat.3:9; Luk.3:8; Rom.11:1; 2Cor.11:22; etc.

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- B. He is spiritually the **father** and pattern for all believers. Rom.4:1 cp.vs.12,16-17a; cp.Rom.9:1-8; Gal.3:7-9
16. For the author and recipients of this epistle, the reference has its fullest expression.
 17. The term “**justified**/δικαιόω – dikaiōo” primarily means to set right, that deemed to be right or shown to be right or righteous.
 18. It clearly carries with it the nuance of vindication. Mat.11:19; 12:37; Luk.7:35
 19. In the passive voice it looks to one that has been **justified** by an outside agent.
 20. The agent here clearly is Abraham’s **works** or applications surrounding the event of offering **his son Isaac on the altar** in obedience to God recorded in Gen.22:1-19.
 21. Again, this passage has caused great rift between theologians in interpretation.
 22. The apparent conflict is seen in Paul’s teaching of Abraham’s justification without **works**. Rom.4:2,5,6 cp.3:21-22,26-28; 5:1
 23. Ideally, the complete fulfillment of the Law provides basis for justification in God’s sight. Rom.2:13
 24. Again, the conflict is resolved when one understands that Paul is dealing with the SAJG or Ph₁ salvation.
 25. For an eternal relationship to exist with God, one must first possess God’s +R. Cp.Rom.10:3
 26. His +R is found in the Person of Christ who completely fulfilled the Law. Rom.3:21-26 cp.2Cor.5:21; Mat.5:17
 27. To secure God’s +R, the object of faith is the Person of Christ apart from **works**, as Christ is the executioner of the **works** necessary for +R.
 28. All men sin and therefore fall short of God’s glory expressed in His +R. Rom.3:23
 29. Therefore, no one can attain to God’s +R apart from faith in Christ (Gal.2:21; 3:21b-22; Phi.3:9), of which the saving faith is non-meritorious.
 30. The believer has then secured a position in Christ escaping eternal condemnation. Cp.1Cor.1:30-31; Rom.8:1
 31. Paul’s emphasis on teaching Ph₁ justification was in battle with the Judaizers that claimed faith in Christ + **works** was necessary. Cp.Act.15:5
 32. James is not defining saving faith, he is addressing faith applied to BD in the CWL validating and vindicating the presence of Ph₂ +V.
 33. He is emphasizing the kind of faith (inhale/exhale) necessary for the believer to experientially serve God in time to be in contention for the wreath. Jam.1:12
 34. The Bible clearly teaches both a Ph₁ and Ph₂ justification.
 35. Ph₁ justification/vindication is found in the Person and work of Jesus Christ.
 36. Ph₂ justification is found in the personal application of BD by the believer, with Christ being the ideal foundation.
 37. This principle is taught in the building metaphor of 1Cor.3:10-15. Cp.Eph.2:19-22
 38. Paul also understood and taught the principle of the gospel extending beyond Ph₁ into Ph₂ denoting that God’s +R is that by which men should live (positionally and experientially). Rom.1:16-17; 6:10-14
 39. As James has taught, it is possible for believers to also fulfill the Law experientially when they are in fellowship. Jam.2:8,10
 40. This places us experientially under that standard of God’s +R.
 41. However, to stay in FHS, one must remain obedient to the Royal Law.
 42. One is only obedient by willingly applying God’s will.

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43. James' use of Abraham's example looks well beyond his initial faith in God for salvation and is an example of living righteously as evidence of his faith. Cp.Gen.12:1
44. The situation was designed as a test for **Abraham** in obedience to God's directive. Gen.22:1
45. This looks to Abraham's volition in response to God.
46. The test was obviously designed to prove or vindicate Abraham's +V.
47. The **works** Abraham did were all the things involved with the event.
48. The content of his faith was the doctrine of resurrection and faith-rest that God would fulfill His promise that **Isaac** would live long enough to **father** an heir. Gen.21:12 cp.Heb.11:18
49. **Abraham** had the doctrine and now it was time to apply.
50. So his Ph₂ faith, under the test, was confirmed by his obedience or **works**.
51. Abraham's +V was validated.
52. The test further epitomizes Abraham's Ph₂ success as a prize winner with its mention in Heb.11:17.
53. The test itself further possesses a typological theme.
54. It is the typology of the test that reveals the depth of James's argument of the necessity of faith + **works**.
55. **Abraham** portrayed God the **Father** and **Isaac**, a type of Christ. Cp.Heb.11:17-19
56. The typology teaches that salvation for men would only come through the exercise of God's will in the sacrifice of **His Son**.
57. The POG itself is ideally justified through the application of the Father and Son.
58. The purpose of the typology is for the believer to consider the fact that the POG (BD) would be empty apart from the Father and **Son** fulfilling its words on their own part.
59. There would be no ideal basis from which the believer could draw upon to experientially express God's +R.
60. Only through application is the will of God also justified/vindicated and confirmed.
61. If God must perform **works** to justify His will, the insinuated question is where does the believer get off thinking application is not essential to prove their own volition?
62. Is the hearer only greater than God?
63. Apart from the Father and Son's applications, there would be no vindication of their own wills reflected in the POG.
64. James' example in its fullest sense is proof positive that the justification of one's will is always dependent upon **works** at some level.
65. There is no justification or vindication of any faith (willful belief) apart from **works**.
66. **Abraham** in application emulated the very will of God validating volition in likeness to God (and Christ).
67. **Abraham** was the pattern of justification for all believers both Ph₁ & 2.
68. While Ph₂ justification shows that Ph₁ justification is present, the reverse is not necessarily true.
69. There is no guarantee that Ph₁ justification will lead to Ph₂ justification.
70. Ph₂ justification, while dependent upon faith as with Ph₁, is only realized in application of BD.
71. A man may believe in Christ and go no where afterwards.

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72. Their eternal niche will only reflect the **works** of Christ in their lives (normal blessings).
73. However, for the believer that is willing to apply BD, their eternal niche will also reflect their personal **works** in the form of SG₃ and the prize.
74. The only proof any believer has of +V in their Ph₂ is seen in the application of BD.
75. Abraham's application vindicated his +V that emulated his faith in God's plan for salvation (the typology).
76. The ultimate vindication is deliverance from loss of reward at the Bema via Ph₂ salvation.

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EXEGESIS VERSES 22 – 24:

^{GNT} James 2:22 βλέπετε ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

^{NAS} James 2:22 **(Revised) You see that faith was working with his works, and as a result of the works, faith was completed;** βλέπετε βλέπω (*viap--2s*; "You are seeing") ὅτι (*causal conj.*; "because/that"; brings out the cause and effect of James logic) ἡ πίστις (*d.a. + n-nf-s*; "the faith"; ref. inhale faith) συνήργει συνεργέω (*viIPFa--3s*; "was working together with/cooperating with") αὐτοῦ αὐτός (*nprgm3s*; ref. Abraham) τοῖς ὁ ἔργοις ἔργον (*d.a. + n-In-p*; "the works"; ref. exhale faith) καί (*cc*) ἐκ (*pAbl*; "from the source of/as a result of") τῶν ὁ ἔργων ἔργον (*d.a. + n-Abln-p*; "the works/exhale faith") ἡ πίστις (*d.a. + n-nf-s*; "the faith/inhale faith") ἐτελειώθη, τελειόω (*viap--3s*; "was perfected/completed")

^{GNT} James 2:23 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

^{NAS} James 2:23 **and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.** καί (*cc*) ἡ γραφή (*d.a. + n-nf-s*; "the writing/the Scripture") ἐπληρώθη πληρόω (*viap--3s*; "was fulfilled/given true meaning") ἡ (*d.a./nfs*; "the one/which") λέγουσα, λέγω (*adj.ptc./p/a/nf-s*; "saying") δέ (*cc*; "And /Now") Ἀβραάμ (*n-nm-s*) Ἐπίστευσεν πιστεύω (*viaa--3s*; "believed") τῷ ὁ θεῷ, θεός (*d.a. + n-dm-s*) καί (*ch*) ἐλογίσθη λογιζομαι (*viap--3s*; "it was reckoned to/accredited to account") αὐτῷ αὐτός (*nprdm3s*; "ref. Abraham") εἰς (*pa*; "into/as") δικαιοσύνην δικαιοσύνη (*n-af-s*; "righteousness") καί (*ab/ch*; "and so"; intro. a result from the preceding circumstances) ἐκλήθη. καλέω (*viap--3s*; "he was called") φίλος (*ap-nm-s*; "a friend") θεοῦ θεός (*n-gm-s*)

^{GNT} James 2:24 ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

^{NAS} James 2:24 **You see that a man is justified by works, and not by faith alone.** ὁρᾶτε ὁράω (*viap--2p/vImppa--2p*; "You see and figure out") ὅτι (*causal*) ἄνθρωπος (*n-nm-s*; "a man") δικαιοῦται δικαιοῶ (*viip--3s*; "is being justified") ἐξ ἐκ (*pAbl*; "from

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the source of/as a result of") ἔργων ἔργον (n-Abln-p; "works") καί (cc) οὐκ οὐ (neg. +) ἐκ (pAbl +) πίστεως πίστις (n-Ablf-s; "not from faith"; active faith/professed +V) μόνον. μόνος (adv.; "alone/only")

ANALYSIS VERSES 22 – 24:

1. In vss.22-24, James points out the obvious logic resulting from Abraham's example.
2. He appeals to the objector (hearer only) in ways he can not but help see the truth.
3. As noted earlier in the exegesis of vss.19-20, James uses cause and effect to appeal to the irrational behavior of the objector.
4. He now uses two visionary verbs beginning vss.22 and 24, both meaning "to **see**", to explicitly illustrate the cause and effect relating to **faith + works**.
5. While both verbs are translated the same, they each carry a different nuance of emphasis.
6. The seeing verbs contextually both indicate an understanding through intellectual assimilation of the facts James has presented, not physical sight.
7. Both verbs are followed by the causal conjunction "ὅτι – hoti" to underscore the principle of James' cause and effect logic.
8. One could render the opening phrases of both vss.22,24 in the Greek as "**You see because...**".
9. While on the surface, the Greek may be difficult to understand in English thought, when one remembers that James is appealing to the objector to exercise their volition fully, the idea behind the Greek becomes clear.
10. The first "**see**" verb is "βλεπω – blepo" (vs.22).
11. This verb is the most generic sight verb (used 132x) and contextually emphasizes "having the power of insight".
12. It may refer to empirical/physical evidence as basis or spiritual insight, dependent upon context. Cp.Mat.13:13; Mar.4:11-12
13. James then points out to the objector, "**You see that faith was working with his works, and as a result of the works, faith was completed**".
14. The present tense of the verb "**see**" indicates insight that obviously is now ongoing.
15. The emphasis of the verb here is a call to the objector to first understand based on the empirical evidence James has given with **Abraham**.
16. The opening phrase could be rendered "**You see empirically...**"
17. James is using a completely rational approach of argument.
18. Whatever other rationalization the objector holds to, he cannot deny the facts of Abraham's application as James has documented.
19. The force of "**You see because**" is an expected conceded admission by the objector to accept empirical fact as the cause to concede as presented by James.
20. The objector sees empirically **because** of the record of Abraham's application cited in the OT.
21. That is the impetus of vs.22; the objector has no other sound alternative for refute.
22. The objector has empirical proof that Abraham's **faith was working with his works**.
23. The example of **Abraham** proves that inhale **faith** is designed to work in conjunction with exhale **faith (working with his works)**.

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24. Inhale and exhale **faith** are cooperative partners necessary to completely express +V in Ph₂.
25. The expression “*work of faith*” of 1The.1:3 also shows this.
26. The two are inseparable, like a marriage (both partners become one).
27. The objector now must believe *because* of pragmatic or practical evidence given.
28. The reciprocal nature of inhale and exhale **faith** is further seen in the cause and affect of example.
29. While we understand that will (decision to believe) is the initial cause and application is the effect (God first willed a plan for creation and then created), here we see the example given to the objector in reverse format.
30. It is Abraham’s example that is the cause affecting the belief of the objector.
31. That points to the principle that application is the cause to effectively stimulate volition in the cosmos in the witness of the life.
32. Our application is the empirical/literal/real evidence from which volition can draw upon to stimulate positive belief (our own as well as others).
33. Without application, +V cannot grow and feed itself to full maturation.
34. It is the empirical evidence validating that one’s belief is real.
35. James alludes to this in the final clause, “**and as a result of the works, faith was completed**”.
36. The cause and effect of **faith** is in its final fulfilled form.
37. It is from the source of application (prep. ek) that **faith** finds its finished product (+V).
38. The verb “**completed**/τελειόω – teleioo” is the best translation as applied to human will (= inhale/exhale **faith**).
39. However, if observed under the typology of vs.21 of the Father and Son, then it has the nuance of “*perfected*” illustrating the perfect will of God fulfilled through +V.
40. In vs.23, James now explicitly brings in the concept of passive **faith** (BD), “**And the Scripture was fulfilled which says, ‘And Abraham believed God, and it was reckoned to him as righteousness,’ and he was called the friend of God**”.
41. Through application of BD, the WOG is also **fulfilled** completing the very reason and purpose for the existence of God’s will.
42. A concluding effect of inhale/exhale **faith** is fulfilling the POG.
43. The OT quotation of James’ reference is cited in Gen.15:6.
44. Paul also uses the citation to emphasize the Ph₁ justification of **Abraham**. Rom.4:3; Gal.3:6
45. James now applies the same principle experientially to Abraham’s Ph₂.
46. The term “**reckoned**/λογίζομαι – logizomai” is an accounting term to denote accrediting to one’s account.
47. That which is **reckoned** to **Abraham** is **righteousness**.
48. Whereas justification Ph₁ is imputation of God’s +R via IHS and human spirit (Joh.3:6 cp.Eph.4:24; indicates our position in Christ), the +R in view Ph₂ is experiential **righteousness**.
49. The Ph₂ **righteousness** is the result of being in FHS and applying in line with BD, meeting the standard of God’s +R (fulfilling God’s will).
50. Ph₂ **righteousness** is accredited to the believer’s account under the doctrines of Divine good production and SG₃.

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51. The context of Gen.15:6, presents Abraham's response to God's answer to his question in vs.2 about a promised heir.
52. God reiterated his promise to be accepted by **faith** (Gen.15:4-5).
53. On that occasion, **Abraham** was already a believer, having been **justified** in Ur. Cp.Act.7:2-3
54. Since Ph₁ justification is irrevocable at saving **faith**, all subsequent acts of **faith** constitute Ph₂ justification.
55. On the occasion of Gen.22 in the test of sacrificing Isaac, God saw Abraham's state of mind as being one of continued **faith** and he was vindicated as a +V believer.
56. Abraham's application elicited the Divine pronouncement of Gen.22:16-18.
57. It points to the principle that God accepts our Ph₂ when we apply what we have learned.
58. The final clause of vs.23, "**and he was called the friend of God**" is best taken as concessive, "**and so he was called...**"
59. Based on Abraham's obedience to God, he had the most intimate relationship with Him.
60. Abraham had all the characteristics attributed for being a "philos" (**friend**) acceptable by God (+V that = **faith + works**).
61. While all believers are God's children, only the obedient applying believer is designated as God's **friend**.
62. The designation is not part of the Gen.15 or 22 quote.
63. It is mentioned of him by Jehoshaphat in 2Chr.20:7 and by God Himself in Isa.41:8.
64. The fact of a believer being a **friend of God** is overtly demonstrated to both men and **God** alike only with obedience to BD through application.
65. Jesus made this same distinction about friendship in Joh.15:14-15.
66. To the extent we obey God and honor His word, to that extent He is a close and special **friend**.
67. In vs.24, James now inserts the next "to **see**" verb, "ὁράω – horao".
68. This verb is more specific and looks to seeing the empirical/literal facts and putting it together for further understanding. Clear ex.Joh.20:8
69. The verb "**You see**" is best taken here as an imperative as a call for the objectors to now apply the doctrine so explicitly shown to him.
70. In our verse it has the force "**See spiritually because...**"
71. The force of vs.24 is for the objector to take the empirical fact of example and put it together with the doctrine at hand, "**You see that a man is justified by works, and not by faith alone**".
72. The cause behind the insight is the doctrine of Ph₂ justification **by works**.
73. BD is the spiritual force (cause) that drives +V to manifest itself (effect). Cp.Joh.19:35
74. Inhale **faith** is the cause behind application (effect).
75. Inhale/exhale **faith** is the cause behind empirical proof to others that true +V is the fulfillment of BD (effect).
76. Fulfillment of BD is the empirical cause to stimulate and validate all +V.
77. **Faith + works** sets off a chain reaction designed to bring forth and vindicate all +V in history.
78. The plural of "**You all see**" now applies the doctrine to a wider audience.

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79. The cause and effect force of this verse is that cause **alone** is incomplete to justify or vindicate one's volition.
80. **Faith** as the cause has no effect in the CWL without application.
81. The call is for all to GAP the necessity to apply BD in accordance to the doctrine of Ph₂ justification.
82. Until one does, they are experientially incomplete in manifesting +V.
83. You cannot just listen to Ph₂ doctrine and not apply or you manifest -V in disobedience to the doctrine.
84. Principle: Application of BD provides irrefutable evidence of the doctrine.
85. Principle: Complete Ph₂ spiritual insight is only realized through application.

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EXEGESIS VERSES 25 – 26:

2ND BIBLICAL ILLUSTRATION

^{GNT} James 2:25 ὁμοίως δὲ καὶ Ῥαάβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα;

^{NAS} James 2:25 **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?** δέ (cc) ὁμοίως (adv.; "in the same way/likewise") οὐκ οὐ (neg. used as interr.; "was not?") Ῥαάβ (n-nf-s; "Rahab"; used 2x; Heb.11:31 ἡ πόρνη (d.a. + n-nf-s; "the prostitute/harlot") καί (ab; adjunct.; "also") ἐδικαιώθη δικαιοῶ (viap--3s; "justified") ἐξ ἐκ (pAbl) ἔργων ἔργον (n-Abln-p; "works") ὑποδεξαμένη ὑποδέχομαι (circ.ptc./a/d/nf-s; "when receiving/welcoming"; used 4x; indicates a warm reception; Luk.10:38; 19:6; Act.17:7) τοὺς ὁ ἀγγέλους ἄγγελος (d.a. + n-am-p; "the messengers") καί (cc; ascensive; "even") ἐκβαλοῦσα; ἐκβάλλω (circ.ptc./a/a/nf-s; "after sending them out") ἑτέρα ἕτερος (a--df-s; "another not the same/a different") ὁδῶ ὁδός (n-df-s; "way/road")

DOCTRINAL CONCLUSION OF FAITH - WORKS

^{GNT} James 2:26 ὡςπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

^{NAS} James 2:26 **For just as the body without the spirit is dead, so also faith without works is dead.** γὰρ (explanatory conj.; "for") ὡςπερ (compar. adj.; "just as") τὸ σῶμα (d.a. + n-nn-s; "the body") χωρὶς (pg; "apart from/without") πνεύματος πνεῦμα (n-gn-s; "spirit") ἐστιν, εἰμί (vipa--3s) νεκρόν νεκρός (a--nn-s; "dead") οὕτως οὕτω(adv.; "likewise") καί (ab; adjunct.; "also") ἡ πίστις (d.a. + n-nf-s; ref. inhale faith) χωρὶς (pg; "without") ἔργων ἔργον (n-gn-p; "works") ἐστιν. εἰμί (vipa--3s) νεκρά νεκρός (a--nf-s)

ANALYSIS VERSES 25 – 26:

1. In vs.25, James now gives a 2nd OT illustration.
2. While the doctrinal teaching is the same, the subject example is diverse in personality and background.
3. In stark contrast to Abraham, whom these Jewish believers would automatically accept as spiritually astute, James cites **Rahab**, a Canaanite prostitute, as example of **faith + works**.

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4. That Ph₂ justification remains the doctrine is obvious as seen in the opening clause, “**And in the same way was not Rahab the harlot also justified by works**”.
5. Her identity is placed in the forefront to show that +V and grace knows no boundaries.
6. Ph₂ justification is applicable to all under a wide variety of circumstances.
7. Her immoral past as a prostitute shows that, antecedents aside, God is for the +V believer that exercises inhale/exhale **faith**.
8. While Abraham serves as a model to demonstrate the cause of inhale/exhale **faith** (vss.21-22), **Rahab** serves as a model for the effect of application.
9. That is, she is a perfect example of the ultimate effect upon +V as a result of the empirical evidence that stems from application.
10. She illustrates the reciprocating effect of cause and effect that application produces.
11. Her example too epitomizes her Ph₂ success as the example is also mentioned in the roster of heroes in Heb.11:31.
12. The OT record of her **faith** is Jos.2.
13. **Rahab** had come to believe in the Lord and the destiny of God’s people in Israel.
14. Her +V surfaced as a result of the news of the Exodus and Conquest generations spreading throughout the land. Jos.2:10-11.
15. The empirical evidence provided by God through the Jews had its designed affect upon her +V.
16. The evidence of her Ph₂ +V is then seen in her own application towards God’s chosen, “**when she received the messengers and sent them out by another way**”.
17. Continuing to apply the evidence to its foregone conclusion that God was with Israel, she did the only smart thing.
18. She saw that her own people and city were doomed.
19. The Israeli spies entered her residence in Jericho and lodged at her house. Jos.2:1
20. The news of the spies’ presence reached the ears of the king that dispatched a warrant for their apprehension. Jos.2:2-3
21. She hid the men on her roof and told the king they had left under darkness. Jos.2:4-6
22. While lying is a sin, her example illustrates that lying to the enemy during the time of war in defending the lives of the righteous is legitimate before God.
23. **Rahab** articulated the doctrine in her soul to the two men sending them away with warning to stay off the main road. Jos.8-11
24. These are the **works** she did that delivered her and her family.
25. James mentions her hospitality under difficult and unusual circumstances.
26. He also mentions the aggressive manner in which she sent them forth.
27. In so doing, she insured vindication in time and eternity.
28. Her action could only have been viewed as treason by her people.
29. But her actions were in reality a righteous and good thing since her **faith** was in the Lord.
30. She mentally separated from the evil that brought cursing upon her people.
31. She was vindicated in time when she was finally permitted to separate physically and enjoy life with a new people (+V).
32. She was further vindicated as she became the wife of Salmon bearing Boaz and is in the line of Christ. Mat.1:5

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33. Both she and Abraham risked that dearest to them by placing God and His interests first.
34. She is proof positive that wisdom is vindicated by her deeds. Mat.11:19; Luk.7:35
35. She is one in the long line of historical +V that was a recipient of and fulfilled the cause and effect role of inhale/exhale **faith** in its chain effect towards +V.
36. In vs.26, James explains his doctrine with an analogy, “**For just as the body without the spirit is dead, so also faith without works is dead**”.
37. The analogy continues to draw from the cause and effect logic in conclusion.
38. With both pairs of examples, when the 2nd element is missing the 1st **is dead**.
39. In both examples he further equates the physical with the immaterial/spiritual.
40. The analogy concludes that the physical reality of life was designed to function with the spiritual reality.
41. The separation of the two only constitutes death.
42. He first establishes the empirical evidence, “**For just as the body without the spirit is dead...**”
43. The **spirit** (without the d.a.) in view is the human **spirit** (h/s).
44. The h/s is the by-product of God the H.S. given to the believer at the SAJG in terms of regeneration (born again). Joh.3:3,6
45. It is the offspring of the individual’s **faith** in Jesus Christ in union with the message of salvation under the convicting ministry of the H.S. Cp.Joh.16:8-9
46. It is the new immaterial resident of our **body** along side the H.S. that is the witness that we are children of God. Rom.8:16
47. Only the believer is trichotomous possessing **body**, soul and h/s. 1The.5:23
48. That the **body is dead without the spirit** can be understood in two ways:
 - A. Spiritual death.
 - B. Physical death.
49. It is the h/s that is created by God with His +R and is our passport into heaven. Eph.4:24
50. It is that which constitutes eternal life for the believer. Rom.8:2; Gal.6:8
51. Unbelievers **without** the h/s remain spiritually **dead**.
52. The immaterial h/s is the empirical evidence to God whether the individual is alive or **dead** spiritually.
53. If the **body** and h/s are not found together, eternal life does not exist.
54. Further, if the h/s (along with the soul) is unplugged from the believer’s **body**, physical death occurs. Ecc.12:7 cp.Mat.27:50; Luk.23:47; Joh.19:30
55. This is the empirical evidence to believers that the **body is dead**.
56. In either case of empirical fact, the reality is that the spiritual must function in tandem with the physical as evidence that life exists.
57. The cause of the h/s is to effectuate life for the **body**.
58. **Without** the cause and effect of the spiritual entity co-joining with the physical **body**, there is no effectual purpose realized.
59. One **without** the other is useless as a screen door on a submarine to effectually evidence life spiritually or physically.
60. James then translates his logic to the principle of inhale **faith + works**, “**so also faith without works is dead**”.

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61. The same principle applies in that inhale **faith** not coupled with the actions of the **body (works)** is rendered **dead**.
62. It is the cause of **works** that effectuates living **faith**.
63. Life for the believer is initiated (spiritually) and maintained (physically) by interfacing the spiritual with the physical (empirical evidence), how illogical is it therefore to conclude that one can prove running their course by separating the two?
64. The death in view in the final clause is operational death. *See Doctrine of Deaths.*
65. Inhale **faith** (spiritual information) **without** application (physical **works**) is rendered as worthless as the spiritually and physically **dead**.
66. Operational death equates to temporal death. Jam.4:17
67. Inactive **faith** is helpless to produce the MAJG and SG₃.