

6. In the Tanakh, the verb “to justify” is **צָדַק** (*savaq*): “to be right, to be righteous, to be just, to be innocent, to be put right, to declare right.”¹²
7. In the New Testament the verb is *dikaiōō*: **a.** “Spoken especially of the justification bestowed by God upon men through Christ, through the instrumentality of faith (Romans 3:26, 30; 4:5; 8:30, 33; Galatians 3:8) where faith is stressed as the means of being justified, and **b.** with the phrase ‘of works’ (**ἐξ ἔργων** [*ex érgōn*]), as in James 2:21, 24, 25.”¹³
8. The verb *dikaiōō* is translated “justification” in English Bibles, but the word “vindicate” also provides insight into the word’s use in Scripture:

Vindicate. To make or set free; to deliver or rescue. To clear from censure, criticism, suspicion, or doubt, by means of demonstration; to justify or uphold by evidence or argument. To provide justification for; to justify by facts or results. Vindication. Deliverance; emancipation.¹⁴
9. There are two phases in the application of *dikaiōō*. It first occurs at the point of salvation after a person expresses his personal faith in Jesus Christ for deliverance from the lake of fire and the imputation of eternal life. This results in justification or vindication by faith.
10. Secondly, post-salvation, a believer is justified or vindicated through production, often called “works” in English translations referring to the plural noun, **ἔργον** (*érgon*).
11. It is important to distinguish between the two applications of *dikaiōō*. The first is the result of faith alone in Christ alone which results in salvation. The second is the result of the believer producing “works.”
12. The believer’s works are vindicated only when they occur inside the bubble under the filling of the Holy Spirit and guided by pertinent passages or doctrines. The energy for “good works” is provided only by the Holy Spirit and made valid only by power and guidance from the Word of God.
13. Therefore, it is important to distinguish between passages which refer to a person being justified by faith as opposed to one being justified by works. The former refers to salvation only while the latter refers to production only.

(End JAS2-04. See JAS2-05 for continuation of study at p. 41.)

¹² Warren Baker and Eugene Carpenter, “צָדַק,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 6663.

¹³ Zodhiates, “δικαίωω,” in *The Complete Word Study Dictionary*, 463-64.

¹⁴ *The Oxford English Dictionary* (New York: Oxford University Press, 1971), s.vv. “vindicate, vindication.”



IV. Outline of Chapter 2

Par. 1: The Production of Operational Death: James 2:1–16.

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

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

V. Overview of Paragraph 1:

1. This paragraph presents the case of an arrogant usher who assumes his position of authority over others allows him to discriminate against those he presumes do not measure up to himself or others in the congregation.
2. In addition, there is a rich man who enters the congregation and receives from this usher priority seating while the poor man is assigned to an inferior place.
3. This usher is applying human viewpoint while functioning in the advanced stages of reversionism.
4. To favor the rich over the poor reveals a mental attitude of appeasement while jockeying for future remunerations from the rich man.
5. Ishah is an example of this process. Her divinely provided right man was Adam with whom she enjoyed perfect life in a perfect environment with perfect bodies in a perfect relationship enjoying perfect happiness and perfect sex. What could possibly go wrong?
6. Answer: Reversionism! Whereas the usher was lured by the potentiality of associating with a rich man and acquiring social position and possibly monetary gain, Ishah was lured by the ultimate genius of all created beings, Lucifer himself: “star of the morning, son of the dawn.”
7. Ezekiel 28:14 characterizes him as the “anointed cherub,” a title Lucifer possessed before the Lord prior to his fall. “Cherub” is the singular noun כְּרוּב (keruv) which indicates a rank designated by four wings. (Ezekiel 10:20–21)
8. This position of authority led to an angelic category of reversionism which is described in this excerpt from Charles Lee Feinberg’s commentary on the king of Tyre, in Ezekiel 28:11–19:



When the king of Tyre claimed to be a god, he was displaying the same spirit as the one who promised Adam and Eve that they could be as God (Genesis 3:5; Isaiah 14:13–14; 2 Thessalonians 2:4). Kings of Tyre believed they were descended from the gods, but there was an added emphasis of this king's insufferable pride and self-sufficiency. The seat of God referred to was Tyre itself which he considered a divine dwelling place.

The wisdom of Tyre's ruler was actually displayed only in material things and in the amassing of wealth, not in spiritual matters (Ezekiel 28:4). (p. 159)

It was this foundation in material possessions that gave Tyre, ruler and people alike, the sense of security, smugness and inaccessibility against which Ezekiel was thundering. The enormity of the presumption that mortal man could be God was repeated before the words of judgment were pronounced. (pp. 159–60)

Ezekiel ... appeared to have the situation of his day in mind with his attention riveted upon the ruler of Tyre, the embodiment of the people's pride and godlessness. But as he viewed the thoughts and ways of that monarch, he clearly discerned behind him the motivating force and personality who was impelling him in his opposition to God. In short, he saw the work and activity of Satan, whom the king of Tyre was emulating in so many ways. (p. 161)

The anointed cherub was none other than Satan himself in his position of honor about the throne of God. By divine appointment this angelic figure was made the anointed cherub that covered the throne, and was set in a place of special prominence. Simply stated, Satan originally had continuous and unhindered access to the glorious presence of God.

Unrighteousness was found in the anointed cherub because he aspired to equality with God (Isaiah 14:14); his damning sin was pride (1 Timothy 3:6). With verse 16 Ezekiel was beginning his transition from the sinister personality behind the king of Tyre to the monarch himself.¹ (p.163)

9. The selfsame personality reported by Ezekiel is the same figure that approached Ishah in the Garden of Eden. Described by the prophet in Ezekiel 28:11 as “full of wisdom and perfect in beauty,” Ishah was no match for him since she had not concentrated in Bible class.

¹ Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), 159–160, 163.



10. Described as the “serpent,” Lucifer had positioned himself in the limbs of the forbidden tree and spoke this calculated question to Ishah, “Has God said, ‘You shall not eat from all tree the trees of the garden?’”
11. Ishah’s response indicated her failure to concentrate in the Lord’s daily Bible classes in the garden:

Genesis 3:2 The woman replied to the serpent, “From the fruit of the trees of the garden we may eat;

v. 3 but from the fruit of the tree which is in the middle of the garden, God said, ‘You must not eat from it, neither shall you touch it [**This is not true; God did not prohibit this.**], else you will die.’”
12. Lucifer hooks her into his lie with the imperative of verse 4, “Most emphatically, you will not die!”
13. The right motivation Adam and Ishah had in the garden was corrupted by their original sin. In their fallen state they sought to resolve their sin problem with the performance of human good, “If we cover our nakedness with fig leaves, we will be right with each other and therefore we will be right with God.”
14. According to Genesis 3:8, Jesus Christ in a theophany taught Bible class daily in the garden:

Genesis 3:8 They heard the voice of the Lord God moving about in the garden looking for them in the late afternoon. The man and the woman hid themselves from the presence of the Lord among the trees of the garden.
15. It was time for Bible class and because negative volition had transformed them from a status of physical and soul perfection they now were hiding from the Lord and in doing so avoiding Bible class.
16. Their human good was parlayed into evil when they were interrogated by the Lord:

Genesis 3:11b “Have you eaten from the tree of which I commanded you not to eat?”



Genesis 3:12 And the man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

v. 13 The Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

17. It is evil for one in a position of responsibility and leadership to project blame for wrongdoing on his subordinates. This is bitterness on their part and they seek to project blame on others as well.
18. Adam should have rebuked his wife when she approached him with the forbidden fruit. Instead we learn that he “listened to the voice of his wife” in Genesis 3:17.
19. This situation is an excellent example of the motivation behind human good:
 1. Evil is human good extended to the point that it causes the person to become involved in executing the policy of Lucifer.
 2. The way by which our original parents became evil was through their failure to admit wrongdoing. Those who sin fall under the manipulative control of demon influence.
 3. They were motivated to do good by hiding behind fig leaves. When their sin was exposed by the Lord they again refused to admit blame and instead projected it on others.
 4. The satanic ploy was to separate them from the Lord so he could then co-opt them into his system. This was trumped by the Lord when he presented the gospel and they responded by faith alone. (Genesis 3:21)
 5. Satan was frustrated in his initial efforts but his plan of evil has continued to be the major factor in his control of *cosmos diabolicus* ever since.
 6. The objective of human good and especially evil is to create a tranquil world free of discord without reliance on divine power or policy.
 7. This is borne out by a number of passages:



Matthew 23:5 “They [scribes and Pharisees] do all their works to be noticed by men.”

2 Corinthians 11:14 For even Satan disguises himself as an angel of light. Therefore, it is not surprising if his servants [comprised of believers and unbelievers] also disguise themselves as servants of righteousness whose end shall be according to their works.

8. Jesus Christ was not judged for the human good and evil practiced by the human race. Volition is the issue in the Invisible War and each person must decide for whom he will become a witness.
9. Divine good becomes testimony for God Who is the Prosecutor in the appeal of Lucifer. Human good and evil is testimony for Lucifer whose title, Satan, means defense attorney, a function he employs in the appeal on behalf of himself and the fallen angels.

Paragraph. 1: The Production of Operational Death: James 2:1–16.

James 2:1 My brethren, [IM #14] do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. (NASB)

1. The first word of chapter two is the plural noun **ἀδελφός** (*adelphós*): “My brothers” and refers to fellow members of the royal family of God.
2. The pronoun “my” reminds us that James is addressing fellow Jews, whom we refer to generally as Messianic Jews.
3. The key word in the verse is the last word of the verse which the King James Version translates, “with respect of persons” and although quite long it is actually one word, the noun **προσωποληψία** (*prosōpolēpsía*): “partiality.”
4. The New American Standard translates it “personal favoritism” and puts the word down at the bottom of the verse but it is actually the fifth word of the Greek manuscript.
5. Preceding it is the Greek negative conjunction **μή** (*mē*): “do not” followed by the present active imperative of prohibition of the verb **ἔχω** (*échō*): “to have and to hold.”

