

7. The usher shows great partiality to someone he does not personally know while dishonoring a man he knows well.
8. To address this situation, James begins his analysis by presenting a doctrinal viewpoint beginning with Imperative Mood # 15, the aorist active imperative of the verb **ἀκούω (akouō)**.
9. In this context the verb does not mean, “to listen.” It’s much stronger than that, especially with the imperative mood. It is a command and is best translated “Begin to concentrate!”
10. The best place to start a dissertation, especially when dealing with advanced reversionism, is to go to doctrine first. So James decides to start off with the phrase, “Did not God choose?”
11. James begins his response with the verb “to choose,” the aorist middle indicative of **ἐκλέγω (eklēgō)**: “to elect.”
12. The aorist tense is constative which makes things difficult unless we analyze the aorist tense. The aorist refers to a point in time.
13. However this tense’s action may be adjusted dependent upon when that point in time occurs. The *ingressive* form occurs at the beginning. The *constative* form occurs during the action. The *culminative* form is at the conclusion of the action.
14. But the verb that is used here is *eklēgō* which, in this context, does not occur anywhere among the above definitions because the action indicated does not occur in time but in eternity past.
15. The verb *eklēgō* means, “to elect.” It refers to those individuals who express personal faith in Jesus Christ for salvation during the Church Age which occurs in time.
16. The seeming incongruity emerging from this is that God made a decision pertaining to believers in time but did so before time existed. This conundrum is resolved by the divine attribute of omniscience.
17. To understand the power of this doctrine it is important for us to review the definitions of the divine decree, omniscience, and election. To make this brief, I will cite principles from the book, *The Integrity of God*:

The Divine Decree. The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.

The decree of God is His eternal and immutable will regarding the future existence of events which will happen in time and regarding the precise order and manner of their occurrence. (p. 297)

The divine decree is the eternal plan by which God has rendered certain all of the events of the universe, including both angelic and human history. God's decree renders all things certain to occur; He decided they would exist. In doing so he did not interfere with angelic and human free will. In fact, He decreed that we would have free will! (p. 298)

Omniscience: God knows perfectly, eternally, and simultaneously all that is knowable, both the actual and the possible. God is eternal; His knowledge is eternal. (p. 301)

The omniscience of God perceives the free as free, the necessary as necessary, together with all their causes, conditions, and relations, as one indivisible system of things, every link of which is essential to the integrity of the whole.

Omniscience knows every thought, decision, and action in human history, how they all relate to each other, and how they relate to all the possible alternatives. (p. 302)

The omniscience of God fed into the computer only the facts. This was accomplished in eternity past simultaneously, not in stages. (p.303)

Election. The plan of God for believers only. Election means "chosen, selected, set apart for privilege." Election is God's complete agreement with Himself (foreknowledge) and puts a stamp of approval (election) upon what He decreed (1 Peter 1:2). God elected or chose believers in the sense, first that He *knew* ahead of time that, if given free will, they would freely choose to believe in Christ; second, that He *decreed* that such an act of faith would actually occur, third, that He *agreed* not only that their positive volition to the Gospel would occur at a certain point in time but also that all the blessing of salvation plus certain unique blessings would be their eternal possessions (Ephesians 1:4).² (p. 307)

18. Summary points on the doctrine of election:

1. Jesus Christ was elected in eternity past (Isaiah 42:1). The salvific plan for the human race must provide divine deliverance for the human race without violating God's integrity.

² R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297–98, 301–303, 307.



2. Such a plan to be efficacious must be based on the divine provision of one human being entering into human history but without the imputation of Adam's original sin and the subsequent ability to conduct His life without committing one personal sin.
3. Through the virgin birth, the person of Jesus Christ fulfilled these requirements. The absence of a human father in the pregnancy of Mary avoided His body's possession of a generically formed sin nature and, subsequently, His avoidance of personal sin all the way to the cross. (2 Corinthians 5:21).
4. The election of the believer in the Church Age is made possible by the election of Jesus Christ in eternity past. The Lord's election is a part of the divine decree.
5. Likewise, the election of believers was decreed in eternity past by the omniscience of God. This election becomes operational in time when a person responds positively to the gospel message of faith alone in Christ alone. (2 Thessalonians 2:13)
6. Election is a judicial imputation by God and therefore is permanent, continuing after physical death in the presence of our Lord in interim body (2 Corinthians 5:8), and in the resurrection body at the Rapture (1 Corinthians 15:51–54).
7. This causes the believer to become sanctified before God for three special purposes:
 1. **Positional Sanctification** refers to salvation when the baptism of the Holy Spirit enters every believer into union with the Person of Christ including access to divine omnipotence from inculcation of the Word God which is "alive and powerful." (Hebrews 4:12)

This power is three-fold: (1) from God regarding all the invisible assets available from Scripture, (2) from Jesus Christ who controls history on behalf of the Pivot, and (3) from the Holy Spirit within the encapsulated environment of the divine power system.

2. **Experiential Sanctification** is the function of the spiritual life after salvation which includes three developing skills: **(1)** the filling and teaching ministry of the Holy Spirit, **(2)** inculcation, retention, and application of the Word of God, and **(3)** spiritual advance from acquisition and application of the ten problem-solving devices.
3. **Ultimate Sanctification** is the believer in his resurrection body in the eternal state.

(End JAS2-8. See JAS2-9 for continuation of study at p. 81.)



8. It is interesting that in eternity past, God imputed escrow blessing to those who would believe in time before He elected them. This is due to the grammatical term applicable in Ephesians 1:3–4: The aorist active participle [of the verb, **εὐλογέω (eulogéō)**: “has blessed,”] in verse 3 precedes the action of the main verb [**ἐκλέγω (eklégō)**: “has elected”] in verse 4:

Ephesians 1:3 Worthy of praise is God, even the Father of our Lord Jesus Christ, Who [as First Party or Grantor] has blessed [**aorist active participle of the verb· εὐλογέω (eulogéō)**: **creation of the escrow**] us [believers, the Second Party or Grantees] with every spiritual blessing [the contents of the escrow] in heavenly places [the Depository] in Christ [the Third Party, Escrow Officer, or Depository],
v. 4 since He Himself has elected [**main verb: aorist middle indicative of ἐκλέγω (eklégō)**] us in Him before the beginning of the world [**creation, Gen 1:1**] that we should be holy and blameless in His presence. (EXT)

1. In verse 5, we have established that James begins with imperative mood #15 of the verb **ἀκούω (akouíō)**, translated, “Begin to concentrate.” He addresses those who gather in the church as, “my beloved brethren.”
2. The word “beloved” is the adjective **ἀγαπητός (agapētós)**. It refers to believers who are, through faith in Christ, the targets of God the Father’s unconditional love.
3. The imputation of eternal life and other imputations that occur at the moment of salvation place all believers in the perpetual and loving care of God.
4. James begins his oration by assuring these believers they are loved by God. He then associates himself with the group with the plural noun from **ἀδελφός (adelphós)**: “my brothers.”
5. The imperative mood of the opening mandate, “Begin to concentrate,” is followed not by a bland recognition of the audience, such as our politicians habitually use before regaling us with, “My fellow Americans.” This is James asserting the importance of all these believers coming together on the same page where presently they are not.



6. The phrase, “Begin to concentrate, my fellow believers who are loved by God:” is his *exordium*, the introductory part of an oration. After this he begins his opening *statement*: the presentation of facts or opinions he proclaims he will address in the course of his oration.
7. His *statement* is introduced with this Greek phrase, οὐχ ὁ θεὸς ἐξελέξατο (*ouch ho Theós exeléxato*): “Did not God choose” This is his rational appeal, or the ἦθος (*éthos*) method of persuasion. It includes the character of the individual speaking or, in this case, of the one referenced.
8. Here we again visit our word for election, the aorist middle indicative of ἐκλέγω (*eklégō*): “to elect.” The negative conjunction, *ouch* with the imperative mood of *eklégō* indicates a rhetorical question.
9. James confirms rhetorically that all who are gathered together are elected to privilege and fellow members of the royal family of God.
10. Next he drives home his point with the phrase, “the poor of this world to be rich in faith?”
11. The phrase “the poor of this world” does not refer to the beggar in the previous verses, but to all the poor throughout the world, the accusative plural of the noun πτωχός (*ptōchós*): those who are in abject poverty plus the locative of sphere of the noun κόσμος (*kósmos*): “of the world.”
12. Regardless of economic standing, whenever any person places his personal faith in Jesus for salvation he is delivered from the lake of fire and imputed eternal life.
13. Such individuals have all the assets imputed to them among the 40 things that any other person receives at salvation. They are not poor in terms of their souls but in terms of human possessions and sustenance.
14. Poor people, poverty stricken, are loved by God. He saved them when they were poor. They remain poor now that they are saved. You do not have to be rich to be saved. You do not have to be poor to be saved. You just have to believe in Christ to be saved.
15. Therefore, what does the Bible have to say about poor people? Is there divine guidance that addresses the human condition of poverty? We shall see.

The Doctrine of Poverty

1. God’s grace can raise the poor out from the poverty of their circumstances. The first is found in Hannah’s prayer in 1 Samuel 2:1–11:

1 Samuel 2:7 “The Lord impoverishes and makes wealthy; he humbles and he exalts.

