

- (2) Fragmentation occurs when the believer enters into Cosmic One's Arrogance Complex at Stage One: Attitude: Mental attitude sins motivate the functional categories of the cosmic systems.
- (3) This pulls the pin on the grenade whose fragments includes categories of arrogance, two through twelve: (2) negative volition, (3) authority, (4) self-righteous, (5) sexual, (6) criminal, (7) psychopathic, (8) unhappiness (9) iconoclastic, (10) rational and irrational, (11) Christian service, and (12) client nation.
- (4) This is self-fragmentation by means of negative volition and includes such sins as jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, self-centeredness, motivational and functional revenge, slander, maligning, gossip, judging, inordinate ambition, and unreasonable competition.
- (5) If the believer's trends are toward self-righteous arrogance and legalism, then they will be expressed by being critical and judgmental including slander, gossip, maligning, judging, and activism.
- (6) If the trend is toward lasciviousness or lawlessness, the fragments will be expressed by sexual, chemical (ingested, injected, or inhaled), and criminal.
- (7) The pattern of this degeneracy is threefold:
(1) Implosion: The bubble of the divine dynasphere pops due to its evanescence and implodes inwardly. This is self-fragmentation.
(2) Explosion: Failure to check the implosion through rebound and doctrinal orientation allows the fragments to explode outwardly and polarize in either the trend toward legalism and self-righteousness or toward antinomianism and self-indulgence.
(3) Reversion: If the situation remains unchecked, the fragments continue through the stages of reversionism leading the believer into degeneracy.



- (8) Christian degeneracy involves the loss of integrity while declining into spiritual deterioration.
7. Scripture addresses these categories of implosion in both testaments, sometimes accompanied by the alternative:

Proverbs 16:18 Pride goes before destruction, and a haughty spirit before stumbling.

Proverbs 29:23 A man's pride will bring him low, but an humble spirit will bring him honor.

Romans 12:3 For I say through the grace which has been given to me to everyone who is among you: stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion, as God has assigned to each one of us a standard of thinking from doctrine. (EXT)

1 Peter 5:5b ... clothe yourselves with humility toward one another, for God makes war against the arrogant but gives grace to the humble. (EXT)

James 4:6 God gives greater grace. Therefore it [**Proverbs 3:34**] says, "God is opposed to the proud, but gives grace to the humble."

8. Failure to recover from reverse process reversionism usually results in the sin unto death, a divine judicial decision imposed on believers who function in the cosmic systems.
9. Human good and personal sins produce motivational evil toward self and functional evil toward others.

III. Concepts in James 2

A. Justification or Vindication

1. Justification is the translation of the Greek verb, **δικαίωω** (*dikaiōō*): "to justify." In the New Testament, it is impossible for anyone to be made righteous by himself since he bears the condemnation and the imposed sentence.
2. All humanity is born condemned by the possession of Adam's original sin imputed to the genetically formed sin nature.



3. In the New Testament, the verb *dikaiōō*, when in the active voice, means that a person is justified by a judicial act of God since man cannot justify himself. This principle is addressed by the Lord in:

Luke 16:15 And He [Jesus] said to them [Pharisees], “You are those who justify [δικαιόω (*dikaiōō*)] yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.” (NASB)

4. The best English word to translate *dikaiōō* is “vindication” and there are three areas of vindication in Scripture:
1. **Vindication** is a judicial act by God Who recognizes that He has given us His perfect righteousness. This is technically called forensic justification.

Example. David was vindicated as being the king, even though many things occurred, some justifiable and some not, God never removed David. Therefore, David was vindicated by God. We studied this concept in the context of David’s installment discipline.¹¹
 2. **Salvation.** The point where the unbeliever places his personal faith in Jesus Christ resulting in deliverance from the lake of fire and the imputation of eternal life. This is referred to as “justification by faith” or “vindication by faith.” The verb “to believe,” as in John 3:16, is nonmeritorious, therefore through grace, God vindicates that individual.
 3. **Production.** This is the act of divine good accomplished under the filling of the Holy Spirit and guidance from the Word of God. This is referred to as “justification by works” or “vindication by works.” This category of vindication is illustrated by Abraham’s willingness to offer his son, Isaac, as a sacrifice upon an altar of wood in Genesis 22:9. Justification by works is the subject of James 2:21–26.
5. Principle: Be alert to the difference between the two phrases “justification by faith,” which refers to salvation, and “justification by works,” which refers to production of divine good.

¹¹ See JAS1-97 for a synopsis of David’s installment discipline.

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.”

