

16. James's *lógos* approach is presented in three phases: (1) election which occurs in Phase 1, eternity past, (2) the circumstance of poverty which occurs in the world, i.e., time, Phase 2, and (3) heirs referring to the kingdom in the Millennium, yet future, Phase 3.

James 2:5 [IM #15] Begin to concentrate, fellow members of the royal family of God; did God not elect to privilege [Phase 1: eternity past] the poor of this world [Phase 2, time]{EXT} to be rich in faith {NASB} ...

1. The verse continues with the word “rich,” the adjective **πλούσιος** (*plouísios*) referring to the imputation of the forty things at salvation, the spiritual assets associated with life in the divine power system, and the accumulation of Bible doctrine in the advance to spiritual maturity.
2. This advance is indicated by the locative of sphere of the preposition **ἐν** (*en*): “in,” plus the noun **πίστις** (*pístis*): “in the sphere of faith,” better translated “in the systematic accumulation of doctrine inside the divine dynasphere.”
3. The term “dynasphere” is coined from two Greek words, the noun, **δύναμις** (*dúnamis*), “power,” and **σφαῖρα** (*sphaíra*), “sphere”: the “(divine) *dynasphere*,” or literally, the “(divine) *power system*.”
5. I have described the believer’s presence in the “divine power system” with the term, “inside the bubble,” in order to emphasize its highly fragile status. Because we are constantly challenged by the external environment of the devil’s world and the internal presence of the sin nature, I describe life inside the bubble with the adjective:

Evanescent: soon passing out of sight, memory, or existence; quickly fading or disappearing: an evanescent bubble. Origin early 18th century: from Latin evanescent-‘disappearing.’⁴

6. The phrase “in faith” refers to these poor people’s doctrinal inventory being in the “sphere of faith” which indicates they are believers who are advanced in their spiritual growth:

2. πίστις: state of believing on the basis of the reliability of the one trusted, trust, confidence, faith in the active sense= ‘believing’, in reference to deity. d. Expresses in a rhetorical way that πίστις is the beginning and the end.⁵

7. Simultaneously, these believers are the poor regarding physical possessions in this world, but rich in their knowledge of the Word of God in their souls.

⁴ *The New Oxford American Dictionary* (New York: Oxford University Press, 2001), s.v. “evanescent.”

⁵ Walter Bauer, “πίστις,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 818, 819.



8. With this inventory of doctrine in their souls, they are confident they are future residents of the Lord's future dominion. The key phrase is, "heirs of the kingdom."
9. The plural noun "heirs" is **κληρονομέω (klēronoméō)** and refers to recipients of an inheritance associated with something that will happen in the future indicated by the noun **βασιλεία (basileía)**: "kingdom."
10. Those deprived of material possessions in the devil's world are said to be prosperous in their inventory of doctrinal principles in their souls and are among those who will inherit the "kingdom."
11. The question that arises is, "What exactly is this kingdom?" There are three categories that are to be considered: **(1)** the kingdom here on earth speaks of those who are members of the royal family of God enjoying the benefits associated with that status, **(2)** the kingdom of the Lord's earthly reign following the Second Advent in His Messianic kingdom, and **(3)** the Lord's rulership of the new heavens and new earth following human history.
12. In the progression of events in our context, the poor are already in the earthly kingdom of the royal family, the next future event in which they will prosper will be the Millennium. We indicate this with the translation, "heirs of the millennial kingdom."

PRINCIPLE: For those who are destitute of spiritual assets, there is something for them in the plan of God.

13. The Greek text that is translated "kingdom" is the noun, **βασιλεία (basileía)**. It denotes the everlasting kingdom which God the Father gives to Jesus Christ. It is a realm governed by the King of kings.
14. The kingdom of God is eternal in existence and exists for believers in three categories: **(1)** in time from the moment of salvation until physical death or the Rapture, or their spiritual life on earth, **(2)** in the third heaven following one of the previous events, and **(3)** life in the new heavens and new earth in the eternal state.
15. Therefore, the poor are wealthy by means of faith—salvation plus the accumulation of biblical truths in their souls. In addition, they are heirs of the kingdom of God in three categories noted above.
16. Heirs to the kingdom of God is said to be a "promise" indicated by the aorist middle indicative of the verb **ἐπαγγέλλω (epangéllō)**: to decree which is a promise that cannot be revoked. The aorist tense refers back to the phrase "rich in faith," better stated "wealthy by the accumulation of doctrine in the soul."



17. With this inventory of ideas, poor people, even if they never make the advance out of poverty, are declared heirs of the kingdom. They are recipients because they are “those who love Him.”
18. There is a combination of events that results in the status of these poor believers who are described as “wealthy by means of faith”: (1) faith alone in Christ alone and (2) accumulation of Bible doctrine in their souls.
19. These two attributes result in the development of “love for Him.” First by the positive response to the gospel and second by positive response to the teaching of doctrine.
20. To achieve either of the two categories requires personal acceptance of the veracity of each. The gospel must be accepted as a principle of absolute truth while doctrine must also be regarded as sacrosanct due to its possession of absolute truth.
21. The English word “truth” translates the Hebrew noun אמת (*’emeth*) and its Greek cognate, ἀλήθεια (*alētheia*) and refers to a statement of absolute truth, i.e., the innate possession of standards absent error or falsehood. Truth therefore refers to the thinking of God as opposed to human rationales that vary among cultures.
22. Jesus identified Himself with absolute truth in one of His encounters with Pontius Pilate:

John 18:37c “... I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

v. 38 Pilate said to Him, “What is truth?”
23. Previously in the Gospel of John, Jesus made this comment to a group of Jews in:

John 8:31b “If you continue in My word, then you are truly disciples of Mine;

v. 32 and you will know the truth, and the truth will make you free.”
24. In front of the Lord, Pilate asked a rhetorical question, “What is truth?” He was confused by the Lord’s responses. He was faced with an intractable decision caught between the establishment standards pertinent to Roman law and culture and Jewish religious law and culture.
25. Before the Jews in John 8, Jesus cited Himself as the source of absolute truth and, if accepted, would result in spiritual freedom in both time and eternity.

26. It is important to realize how often the words translated “truth” are used in Scripture: (1) *'emeth* is used 92 times in the Tanakh and (2) *alētheia* is used 107 times in the New Testament for a total of 199 references.
27. Jesus stated categorically in John 8:31–32 that study of His word results in knowing the truth which will make you free. This fact is confirmed by Paul in 1 Thessalonians 2:13 where the adverb “truly” is used instead of the noun:

1 Thessalonians 2:13 And so we too constantly thank God that when you received God’s message that you heard from us, you accepted it not as a human message, but as it truly [ἀληθῶς (*alēthōs*)⁶] is, God’s message [λόγος (*lógos*): “Word”: the working object], which is at work [ἐνεργέω (*energéō*): divine good production] among you who believe. (NET)

28. The decline and fall of empires, nation states, republics, et al., occur when an overwhelming majority of its citizens and noncitizens reject the absolute truth contained in Scripture and instead buy the lie.
29. Truth is defined in Scripture as the absolute integrity of the Word of God. Those who know it will be blessed because God honors His Word wherever it is found. Loss of that thought among a client nation’s majority population results in living the lie.
30. The angelic conflict rages relentlessly and is only withstood when the majority of a population subscribes to the truth of Bible doctrine. Failure to do so eventuates in the advancing popularity of the cosmic lie orchestrated by Lucifer himself.
31. This strategy is clearly attributed to him, described by Paul as the “lawless one” who:

2 Thessalonians 2:10 ... with all the deception of the wickedness for those who perish, because they did not receive the love of the truth [ἀλήθεια (*alētheia*)] so as to be saved. (NET)

32. Failure to believe the truth of the gospel causes the deceived, who use their law of freedom to believe the lie, to fall into wickedness. They perish because they did not have love for the truth.

⁶ “ἀληθῶς, adverb corresponding to what is really so, *truly, in truth, really, actually.* (a) *as it really is.* 1 Thessalonians 2:13” (Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker [Chicago: The University of Chicago Press, 2000], 44).



33. The verb “love” is the present active participle of **ἀγαπάω (agapáō)**: the love expressed by those who believe in Christ and pursue truth by the study of the Word.
34. It is interesting to consider the confluence of ideas that occurred in the souls of some Jews who placed their faith in Christ for salvation.
35. They had learned about the ritual plan of God instituted by Moses and currently continued by the Levitical priesthood over at the temple.
36. They had gone to synagogue on Saturdays and studied from the Pentateuch about the sacrifices carried out in the Tabernacle and presently at the temple.
37. They had either seen and heard Jesus during His three-year public ministry or were aware of his teaching by word of mouth.
38. His miracles that He performed for the sick, lame, and indigent were well known in the city of Jerusalem and some may have witnessed one.
39. They surely had heard of the trials of Jesus by the Sanhedrin and Roman authorities. Some may have even witnessed the crucifixion of Jesus, heard about his burial, and also of His resurrection.
40. Some Jews had seen Him in His resurrection body while others had been told by some that they had done so. Jesus’ crucifixion occurred on April 3, A.D. 33 and, post resurrection, He remained in the general area for another forty days.
41. This means that those who were alive during this time were availed the opportunity to consider what they had been taught by the ritual plan of God in the Pentateuch plus the prophecies and writings in the Nevi’im and Kethuvim.
42. These people had a doctrinal inventory from teachings from throughout the Tanakh from which they had learned about the future coming of the Jewish Messiah.
43. When all this metabolized information was then compared to the details of the public ministry of Jesus and its aftermath, you’d think these people were primed for the ministry of the Apostles who all began their ministries in Jerusalem.
44. What the prophets had forecast had come to pass in their very community from which emerged men, prepared by God, to spread the Word of the Messiah/Christ and begin teaching the doctrines of the new dispensation called, “Church.”

(End JAS2-59. See JAS2-60 for continuation of study at p. 591.)

45. It was only about ten years at most, following Pentecost, when James wrote his Epistle. He was a prominent figure and spiritual authority in the Christian community within the city.

46. Cyrus Scofield's background comments that introduce the Letter of James include the following remarks:

As head of the first Christian church, that at Jerusalem, James was a man of great authority (Acts 12:17; 15:13–29; 21:17–18).¹ He writes to the twelve tribes who were dispersed abroad, that is, the Christian Jews dispersed throughout the Roman Empire.²

47. And James was the pastor-teacher at the local congregation which met at a synagogue within the city of Jerusalem.

48. In the book of James, he is giving that congregation an overview of principles, doctrines, and behavior patterns that are to be expected in the assembly where economic, social, and peerage standings are dismissed.

49. All are members of the royal family of God which provides each person the same equal opportunity to grow in grace.

50. Among them are varying doctrinal inventories, but each person possesses the freedom to grow in grace in an environment where partiality is not practiced by the pastor, deacons, or members.

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

James 2:6 [**Peroration**] But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

1. The **Peroration** of a formal speech is the conclusion by which the previous points are summed up in a forceful appeal to the ones addressed.

¹ The passage in Acts 15 is the report of *The Council at Jerusalem*, an event held at James's church in c. A.D. 45, which occurred after the writing of the Letter of James.

² C. I. Scofield, ed., "The Letter of James: Background," in *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1689.

