

24. The collection of works that define “rapport,” reflect the developing relationship the believer accrues throughout his spiritual growth.
25. God’s relationship with the believer is always available to the believer and is accessed through rebound followed by consistent spiritual growth.
26. Positive volition is the key to the advance whereby consistency develops rapport within the soul by means of doctrine. This relationship is based on spiritual growth aggrandized by facilitated wheel-tracks of doctrine in the eleven categories of systematic theology and their application into the scrum of the angelic conflict.
27. Once rapport with God becomes one’s daily *modus operandi*, then the believer is prepared to efficiently develop rapport with others. The key doctrine for developing rapport with people is the Royal Law.
28. The spiritual advance reaches its *summum bonum* at spiritual maturity. During the advance is the consistent accumulation and facilitation of wisdom.
29. It is from this growing inventory of divine truth that the believer is able to construct a fortress of divine thought by which he is able to identify, confront, and suppress the lie.
30. It is from such soul-power that he is enabled to confront and avoid the influences of cosmic believers such as those James presents in Chapter Four.
31. The expanded translation of verse 11 follows, from which we will note some principles:

James 4:11 Stop slandering fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Law [νόμος (*nómos*): the Royal Law] and judges the Law [νόμος (*nómos*): the Royal Law]; but if you judge the Law [νόμος (*nómos*): the Royal Law] you are not a doer of the Law [νόμος (*nómos*): the Royal Law] but a judge of it. (EXT)

Principles:

1. In this verse we have the use of the word “Law,” the noun, **νόμος (*nómos*)**, which I have capitalized. The Letter of James is the first entry in the New Testament canon.
2. What he writes is directed by the Holy Spirit. Prior to his effort, the Old Testament contained a tremendous collection of absolute principles designed to present divine policies for the people of Israel.

3. It is from that background that James is led by the Holy Spirit to open up the corpus of the New Testament. The following excerpts provide the background for the use of **νόμος (nómos)** in his epistle:

James. The author employs νόμος (nómos), in three passages: 1:25; 2:8ff,; 4:11f.

James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

In 1:25, νόμος (nómos), would seem to be best understood as pointing to that total evangelical message as it makes claims upon the conduct of the believer. In contrast to the Old Testament law it is a perfect law of liberty.

James 2:8 If [protasis of a 1st-class condition] you apply the Royal Law [νόμος (nómos)] according to the Scripture, “You shall unconditionally love [νόμος (nómos): the Royal Law] from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this.

v. 9 If, on the other hand, you keep on showing partiality within the advanced stages of reversionism, you are committing sin and in doing so stand convicted by the authority of the Royal Law [νόμος (nómos)] as transgressors of it.

v. 10 For whoever perfectly obeys the whole law [νόμος (nómos): the Royal Law] but yet goes astray from one of them, he has become guilty of all. (EXT)

In 2:8ff, νόμος (nómos), means “commandment” in the strict sense. Verse 8 states that if one really fulfills the law of love he does well, and that in terms of summarizing individual commands (vv. 9–10).

James 4:11 Stop slandering fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Law [νόμος (nómos): the Royal Law] and judges the Law [νόμος (nómos): the Royal Law]; but if you judge the Law [νόμος (nómos): the Royal Law], you are not a doer of the Law [νόμος (nómos): the Royal Law], but a judge of it. (EXT)

In 4:11f. As “the law of freedom [see James 2:12],” νόμος (*nómos*) is the will of God conceived of in terms of its validity for the individual.⁹

We now proceed to the next verse in James 4:

James 4:12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor? (NASB)

1. The problems in James: Chapter Four are the violations of the grace plan of God. He is the One who provides guidance and direction to members of His royal family.
2. Those who are positive toward and followers of His Word execute the Royal Law and subscribe to the Law of Freedom. So far in chapter four, precious few have chosen to take hold of this grace system.
3. We have observed over the chapter’s first 11 verses how the chaos negative volition has impacted the souls of those to whom James writes.
4. We continue to explore this problem with our exegesis of verse 12: It begins with the static present active indicative of the verb, εἰμί (*eimí*): “There keeps on being only one.”
5. This “only one” is revealed by the proper, compound noun, νομοθέτης (*nomothétēs*), translated, “Lawgiver.” In the New Testament, this a hapax legomenon, a Greek term for a word occurring only once in a corpus. Its Hebrew equivalent in the Old Testament is the verb, חָקַק (*haqaq*), where it is used six times.
6. God is the only personality that has the authority associated with these two words indicated by the phrase, “There is only one Lawgiver.” More on this idea follows in this excerpt:

LAWGIVER. Man is denied the authority to judge because he is not the lawgiver. God is the Lawgiver, and therefore possesses the right to pronounce judgment. The word, however, implies more than mere legislative function; it also connotes the idea of ruling. Isaiah makes this very plain, since he adds to the statement that God is our judge and lawgiver the further declaration that He is also king. This meaning adheres in the very history of the word.

⁹ C. M. Horne, “Law in the New Testament: James” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House 1976), 3:896.

It is based upon the monarchical conception in which the legislative, judicial and administrative functions are all vested in one person. In James the two terms “lawgiver and judge” express the idea of God’s absolute sovereignty.¹⁰

7. From this excerpt, the point is made that the people who are the targets of James’ text in Chapter Four have arrogated God’s authority to apply cosmic concepts in their daily lives.
8. **PRINCIPLE:** God is not their Authority. These Jews have submitted to whatever their sin natures’ dictate. The trifecta of sins—mental, verbal, and overt—has been unleashed and unbridled arrogance has become their order of the day.
9. This situation is compounded by the next word in the verse, the noun, **κριτής (kritēs)**: “Judge.”
10. Two titles are assigned by James to God, “Lawgiver,” and “Judge.” This follows his description of these Jews’ assumption of these offices in verse 11:

James 4:11 Stop slandering fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Royal Law and judges the Royal Law; but if you judge the Royal Law, you are not a doer of the Royal Law but a judge of it. (EXT)

James 4:12 There is only one Lawgiver [νομοθέτης (nomothētēs)] and Judge [κριτής (kritēs)], the One who is able to save and to destroy; but who are you to judge your neighbor? (NASB)

11. In verse 12, the words “Lawgiver” and “Judge” have no definite articles which emphasizes the quality of these offices. No human has these offices. The Lawgiver is God and He is the One with the authority. If justice is to be administered, then He is the Judge who dispenses justice.
12. It is the Father who is “able to save and destroy.” In this context, these words do not refer to salvation or condemnation. The verb “able” here is the present active indicative of the verb, **δύναμι (dúnamai)**: “intrinsic power, i.e., divine power from omnipotence.”
13. Who has this ability to save is God, however, in this context it has nothing to do with salvation of a person’s soul. The verb here is indeed the aorist active infinitive of **σώζω (sōzō)** which in this context refers to divine deliverance.

(End JAS4-27. See JAS4-28 for continuation of study at p. 271.)

¹⁰ W. C. Morro, “Lawgiver,” in *The International Standard Bible Encyclopedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 3:1858.



14. This application has to do with divine protection from the machinations of the Dark Side.
15. God delivers those who are under assault and He also destroys those who are under assault by another aorist active infinitive, this time of **ἀπόλλυμι** (*apóllumi*). This verb is applied to those who are out of control by applying the curriculum learned in the Satanic Academy of Cosmic Didactics.
16. This is the devil's world. It is fallen and functions under the rulership of Lucifer. Throughout history—from the fall in Eden to the Millennial kingdom of Christ—this rebel angel seeks to propagandize witnesses for the Prosecution with his cosmic propaganda.
17. Throughout world history, this Invisible War has been waged by the Dark Side which recruits, trains, deploys, and supports human acolytes.
18. The only counterattack against this strategy is the immutable Word of God by Homo sapiens who accumulate in certain areas of real estate where they unite to form a Priest or Client Nation.
19. These national entities were originally formed by the Jews as Priest Nations; however, Lucifer was able to overwhelm the last one when Titus and the Roman army defeated the Jews on August 10, AD 70.
20. It is of interest, following this fall of Jerusalem, that over the next two centuries, Christianity began to emerge as a new religion, first by the Catholics and over a millennium later came the emergence of the Protestant reformation.
21. During this time, Western Europe's advances in New Testament theology resulted in the development of several client nations. The present one in New-World America tenuously holds the title in 2022.
22. The stability of believers in Client-Nation United States has been so indoctrinated by the faculties of the Satanic Academy of Cosmic Didactics over the past century that Lucifer's recruits are systematically overwhelming believers who have no doctrinal inventory to discern the lie.
23. The expected result of this current trend is twofold: **(1)** rejection by the few who remain positive based on a high inventory of biblical absolutes and **(2)** capitulation by the many who do not have the doctrine to defend their souls and instead apply solutions taught in the Cosmic Academy.
24. As a result, believers ignorant of truth criticize believers who apply doctrinal guidance from the Word. This circumstance may be defined as a spiritual civil war—the doctrinally ignorant take the high ground in opposition to those who have spiritual discernment.

