

Occupation with Christ: Summary

1. The ultimate problem-solving device is occupation with Christ therefore, it is the ultimate solution to the challenges that are typical of residence in the hostile environment of the devil's world.
2. Inability to orient and adjust to this device results in frustration, confusion, self-pity, reactor factors, anger, revenge motivation, power lust, civil disobedience, and criminality.
3. The antidote to this cosmic mentality is achieved by the believer's advance to the level of spiritual adulthood, a status achieved by organized, systematic inculcation of the teachings of Scripture into paths of least resistance.
4. The first level of this advance is spiritual self-esteem. Esteem means, "to think highly of; to regard as important." Self-esteem indicates "belief in oneself, self-respect." Spiritual self-esteem is a level of spiritual growth that places great confidence in one's inventory of biblical ideas. This does not indicate arrogance but assurance of the integrity of God backing the veracity of His Word. This level of the advance is referred to as "cognitive self-confidence."
5. The second level of this advance is spiritual autonomy. Autonomy has to do with making one's own laws; independence; the right of self-government; the administration of one's own affairs. Spiritual autonomy is developed when this autonomy is submissive to the imperative moods, doctrines, and divine guidance contained in one's *kardía*. Spiritual autonomy defines the believer who independently administers his own affairs from the working objects of the Word of God, biblically inspired establishment laws, and cultural mores. This level of the advance is referred to as "cognitive independence."
6. The third level of this advance is spiritual maturity. Maturity is the state of being complete, perfect, or ready. Fullness of perfection of development or growth. Mature means to bring to perfect development; to cause the mind to develop fully; to perfect the development of mentality. Spiritual maturity is the summum bonum of spiritual growth when one's inventory of biblical ideas functions independently drawing from a high inventory of doctrines in all eleven categories of systematic theology. This level of the advance is referred to as "cognitive invincibility."¹
7. These three levels of the sophisticated spiritual life may be characterized by the following passages:

¹ Definitions of terms in this section taken from the *Oxford English Dictionary* (1940).



1. Spiritual self-esteem: Christ formed in you.

Galatians 4:19 My children—I am again undergoing birth pangs until Christ is formed in you!

The result:

2 Corinthians 5:14 For the love of Christ controls us, since we have concluded this, that Christ died for all; therefore all have died.

v. 15 And He died for all so that those who live should not longer live for themselves but for Him Who died for them and was raised. (NET)

2. Spiritual autonomy: Christ at home in your souls.

Ephesians 3:17 That Christ may dwell in your hearts through faith, so that, because you have been rooted and grounded in love,

v. 18 you may be able to comprehend with all the saints what is the breadth and length and height and depth,

v. 19 and thus to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fullness of God. (NET)

1 Peter 3:15 Set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess. (NET)

3. In spiritual maturity, the characteristic is:

Philippians 1:20 My confident hope is that I will in no way be ashamed but that with complete boldness, even now as always, Christ will be exalted in my body, whether I live or die.

v. 21 For to me, living is Christ and dying is gain. (EXT)

8. Occupation with Christ is the ultimate contribution by the mature believer to client nation blessing.

1. It produces combat courage and victory in battle. Jeremiah 23:10–11.
2. It is the basis for preservation and testing. Psalm 31:23–24.
3. It is the basis for stability and unalloyed happiness. Psalm 16:8–9.



4. It results in the conveyance of escrow blessings. Psalm 37: 4–5.
5. It is the basis for strength under pressure. Hebrews 11:17.
6. It avoids fatigue of soul. Hebrews 12:3.
9. The decline of believers who are occupied with Christ starts the process of shrinkage within the Pivot by physical death or reversionism. Lack of replacements causes a downtrend due to loss of thought.
10. This decline results in the gradual loss of freedom, a sign that God allows negative volition to purge the land through the five cycles of discipline outlined in Leviticus 26:16–39.
11. Hosea gives a title to this historical downtrend in:

Hosea 8:7a For they sow the wind and they reap the whirlwind [סֹפָה (suphah)].

“סֹפָה [suphah]: whirlwind. The word includes the semantic components “swiftness” and (in contrast to *rûah*: [wind]) “destructiveness.” According to the destructive effect of the whirlwind, *suphah* is aptly used for describing God’s punitive acts either against Israel’s enemies or against Israel itself. *Suphah* may also metaphorically denote the woe that overwhelms, especially the godless, but the believer can find shelter with God. (p. 237)

Job 27:20 and Proverbs 10:25 imply God’s sweeping the godless away by a tempest. Hosea 8:7a speaks of man’s own responsibility for his actions: Samaria’s inhabitants worship other gods, and by this they are sowing *rûah* [wind] and will reap *suphah* [whirlwind]. This clause has by translation become a proverb in many European languages. Humans not only reap what they sow, but the reaping will be the full consequences of their evil deeds.² (p. 238)

12. Solomon gets specific with his comments on the problem in:

Proverbs 1:26 I will laugh at your calamity; I will mock when your dread comes,

v. 27 when your dread comes like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you.

v. 28 Then they will call on Me, but I will not answer; they will seek Me diligently but they will not find Me,

² Manfred Dreytza, “סֹפָה,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 237–38.



Proverbs 1:29 because they hated knowledge and did not choose the fear of the Lord.

13. The United States is in the process of moving through the five cycles of discipline outlined in Leviticus 26 (above). Presently she is in the early states of the third cycle: Violence and breakdown of law and order; cities laid waste (Leviticus 26:21–22).

James 2:21 Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his Law of Freedom consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory offered up his only son, Isaac, on the altar? Yes, he was.

James 2:22 Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected; (EXT)

James 2:23 and the Scripture was fulfilled which says, “And Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God? (NASB)

1. James now goes back to where this whole process began, indicated by the phrase, **ἡ γραφή** (*hē graphḗ*): “the Scripture.” It is followed by the culminative aorist passive indicative of the verb **πληρώω** (*plērōō*): “was fulfilled.”
2. This action is obviously completed and is recorded in the completed canon of Scripture, “which says”: **λέγω** (*légō*): To recount; to utter definite words, connected and significant speech equal to discourse; to put forth, propound.”³ What James quotes is:

Genesis 15:6 And he [Abram] had been caused to believe [Hiph‘il causative perfect: in the past with results that last forever] in the Lord; and God kept on crediting [Qal imperfect] it [Abram’s faith in the Lord] to him for righteousness [permanent imputation in time and eternity]. (EXT)

³ Spiros Zodhiates, ed., “λέγω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 913.



3. In Genesis 15:6, the Hiph'il causative perfect of the verb places the time of the event's occurrence in the past. Abram could not fully comprehend divine guidance, nor could he respond to it by application as an unbeliever.
4. This means that Abram placed his personal faith in Messiah while living in Ur prior to the Lord approached him with Paragraph One of the Abrahamic Covenant.
5. The verse continues with the phrase, "Abraham believed God," the aorist active indicative of the verb πιστεύω (*pisteúō*). This is a constative aorist that contemplates the action in its entirety: faith alone in Messiah alone resulting salvation. God kept on crediting righteousness to his account.
6. James concludes verse 23 with this clause, "... and he was called the friend of God." The verb "called" is the aorist passive indicative of καλέω (*kaléō*). It refers to an honorary citation, an identifying name or title.
7. Abraham's honorary appellation is stated next, "friend of God." In the Tanakh a word for "friend" is the noun, אָהָב (*'ahav*) used in the singular only four times including 2 Chronicles 20:7 and Isaiah 40:7.
8. These uses in the Tanakh coincide with the use of the word φίλος (*phílos*) in the New Testament, each conveying the idea of personal love. It should not be translated "friend" but "one whom God loves."

James 2:23 and the Scripture was fulfilled which says, "And Abraham had believed God, and it was imputed to him as a credit to his account for righteousness," and he was called, one whom God loves? (EXT)

9. A summary statement on this passage supports our exegesis of James 2:21–23:

Abraham's obedience recounted in Genesis 22 demonstrated his righteousness. It manifested his righteousness and thus brought to fruition God's declaration of Abraham's righteousness that occurred several years earlier in Genesis 15. On this view, the offering of Isaac was not the basis for Abraham's righteousness or even for God's recognition of Abraham as righteous; rather, it was the necessary and proper outworking and manifestation of Abraham's inward righteousness that came by a working faith, so that his faith and works together resulted in a genuinely righteous life. But it is the works, especially the obedience in offering Isaac, not a bare claim to faith, that demonstrated Abraham's righteousness.⁴

⁴ Dan G. McCartney, *James* (Grand Rapids: Baker Academic, 2009), 163–64.



10. That beats slightly around the bush, but the foundational concept of the “working objects of Abraham’s faith is what enabled him to vindicate his faith” on Mount Moriah.”

James 2:24 You see that a man is justified by works and not by faith alone. (NASB)

1. This English translation presents round two in the controversy that arose in verse 21. Let’s note the translations of these two verses from the King James Version:

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (KJV)

James 2:24 Ye see then how that by works a man is justified, and not by faith only. (KJV)

2. In our analysis of verse 21, we established that the best translation of the verb “justified” is “vindicated.” It is important to recall that the Greek verb here is the aorist passive indicative of **δικαίωω** (*dikaiōō*):

To justify. Verbs which end in *-ōō* generally indicate bringing out that which a person is or that which is desired. By implication, to vindicate, approve, honor, glorify, and in the passive voice to receive honor.⁵

δικαίωω. To render a favorable verdict, *vindicate*.⁶

Principle: In James 2:21–26, the offering of Isaac was the production of a mature believer. Abraham functioned from a soul inventory that was developed over the course of forty-five years. His vindication by works was the production of divine good by placing his faith in the working objects of the five paragraphs of the Abrahamic Covenant. What Abraham did on Mount Moriah was the result of absolute, unwavering faith in the ultimate divine fulfillment of those paragraphs.

3. Verse 24 begins with the words, “You see,” from the present active imperative of the verb **ὁράω** (*horáō*): “to keep on seeing.” It is a command to concentrate and comprehend important doctrinal information.
4. The active voice indicates that you must personally concentrate on this commandment so as to ascertaining its doctrinal impact. What is to be acquired in the stream of consciousness is introduced by the conjunction, **ὅτι** (*hóti*): “that.”

⁵ Zodhiates, “δικαίωω,” in *The Complete Word Study Dictionary*. 462; 463.

⁶ Walter Bauer, “δικαίωω,” 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), 249.



5. What this conjunction does is direct the subject's attention to something: "Keep on seeing that." The King James translates it "then," but this is wrong because *hóti* is "that." And the "that" that *hóti* is pointing to is the ablative of means of the plural neuter noun, *ἔργον (érgon)*: "works."
6. When *érgon* is preceded by the preposition, *ἐκ (ek)*, it introduces the genitive of source of the neuter noun, "works."
7. So far out translation reads, "Keep on understanding that out from the source of works." This is followed by the noun *ἄνθρωπος (ánthrōpos)*: "mankind, Homo sapiens, the human race." The best translation is "a person."
8. It is something about the person that becomes extremely important. Out from the source of works a person is "justified," the present passive indicative of the verb, *δικαίωω (dikaiōō)*: "vindicated."
9. The passive voice indicates that the individual under discussion receives vindication while the indicative mood verifies this as a statement of fact.
10. What follows next is the phrase that has contributed to the problem introduced in James 2:21. In that verse we studied the phrase, "justified by works," which planted the seed from which sprouted the false doctrine of election.
11. Fuel is added to this heresy with the closing phase in verse 24, "not by faith alone." The clause begins with the adversative conjunction, *καί (kaí)*: "and," which is followed by the negative conjunction *οὐκ (ouk)*: "not."
12. Then comes the preposition, *ἐκ (ek)*: "by means of" the noun *πίστις (pístis)*: "faith." Up to this point we have the translation, "Keep on understanding that out from the source of works a person is justified and not by means of faith."
13. There are two words in the translation that cause problems and devastatingly so. First the verb *δικαίωω (dikaiōō)*, translated "justified" and the final word in the verse, which is translated by the NASB, NIV, and NET Bibles by the word, "alone." Here's what the dictionaries inform us about the Greek word, *μόνος (mónos)*:

μόνος. Adjective; only, alone, without others, without companions.⁷

μόνος. A marker of limitation, only, limiting the action or state to the one designated by the verb. In isolation *οὐκ ἐκ πίστεως μόνον*, not by faith viewed in isolation. James 2:24.⁸

⁷ Zodhiates, "μόνος," in *The Complete Word Study Dictionary*, 996

⁸ Bauer, "μόνος," in *A Greek-English Lexicon of the New Testament*, 659.



14. The only English translation that comes close to the correct translation is the King James which reads, “Ye see then how that by works a man is justified, and not by faith only.”
15. Clarity is achieved when *dikaiōō*, translated “justified” in all English Bibles, should be translated by the word, “vindicated.” We see this validated by Zodhiates’s comment, “By implication, to vindicate, approve, honor, glorify,” and By Bauer’s reference, “To render a favorable verdict, vindicate.”
16. The final word, *μόνος*, “alone” although a legitimate synonym of “only,” is grossly misinterpreted by those who support the false doctrine of Limited Atonement. Proponents of the biblical view of Unlimited Atonement profess that salvation is acquired by “faith alone in Christ alone.”
17. What is overlooked, conveniently, by the opposition is that faith is transitive and must have an object, the object clearly stated is Jesus Christ, the working object of one’s faith for receiving salvation of his soul.
18. With these things in mind, let’s see if we can develop a translation of James 2:24 that simply cannot be misunderstood:

James 2:24 Keep on understanding that out from the source of working objects from his soul a person is vindicated. He is not vindicated by means of faith that functions independently of biblically acquired working objects.” (EXT)

19. There are several ways the translation could express the necessity of applying the Word of God to one’s faith. In salvation, that resource is the gospel of Jesus Christ. For the believer, it is the resources that he possesses in his stream of consciousness.
20. Faith has to have something that will work for it. When that working object is missing, then faith, by itself, is nonfunctional. A person can say, “I have faith,” but until the object of that alleged faith is cited the statement means nothing.
21. I have developed the habit of signing off notes I send to others with the phrase, “Keep the faith.” My reference to faith has to do with the necessity of us all to maintain a lifestyle oriented to the Word of God which is the working object of our faith.
22. The problem with my statement is that all my recipients may not have a working object for their faith. This means my comment leaves out the necessity of that faith having an expressed working object.



23. Based on the controversy exposed in James 2:21–24, I need to give my salutation some thought in pursuit of a rewrite that has a working object. Or, I could just opt out with, “Sincerely yours.”

James 2:25 In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? (NASB)

1. This verse mentions Rahab for the third time in the New Testament. She is listed in the chart pedigree of Jesus Christ in Matthew 1:5, as a faith-rest heroine in Hebrews 11:13, and commended for her vindication by referencing the working objects of her faith to protect Salmon and his associate at Jericho in this verse.
2. Rahab is one of five women mentioned in the Lord’s chart pedigree in Matthew 1 which also includes Tamar, Ruth, Bathsheba, and Mary.
3. Matthew’s chart pedigree begins with Abraham and contains the Jewish line of Christ down to David which inaugurates the royal line and continues until it terminates with “... Joseph, the husband of Mary by whom Jesus was born, who is called the Messiah” (Matthew 1:16).
4. The genealogy of Jesus is interrupted in Matthew following Joram. Three missing names are recorded in 1 Chronicles 3:11–12: Āhazíah, Jóash (v. 11), and Amazíah (v. 12). The list resumes with Azaríah which is listed as Uzzíah in Matthew 1:9 (NASB).
5. The inclusion of five women in the chart pedigree is completely unorthodox for Jewish genealogies. Matthew’s presents Solomon’s bloodline forward to Joseph while Luke’s documents Mary’s bloodline back to Nathan. Each is a son of David confirming both Joseph and Mary were in the royal chart pedigree of Judah.
6. Matthew’s genealogy is the first entry in the New Testament canon and its construction provides some interesting information beginning with the inclusion of women’s names:

It is unusual to find names of women in a genealogy, but here we have four—Támar, Ráhab, Ruth, and Bathsheba—are probably all Gentiles. Three of the four are of morally dubious reputation. Matthew is surely saying that the gospel is for all people, not Jews only, and that the gospel is for sinners.

Tamar is the first woman to be mentioned in the genealogy; this is curious not only because she was a woman but because the children were conceived out of wedlock. Only here do we find Rahab featured in David’s ancestry. This fact is not recorded elsewhere in Scripture. The information about Ruth is not found in Chronicles; it is recorded in Ruth 4:13–22. (p. 23)



The genealogy concludes with Joseph, described as *the husband of Mary* but not as the father of Jesus. Matthew will tell us a little later that the child was conceived as a result of the activity of the Holy Spirit ([Matthew 1:] 20).⁹ (p. 24)

7. The unorthodox inclusion of five women in Matthew's genealogy implores us to inquire about them, purposefully to glean God's divine design by His insertion of their names in the royal chart pedigree of Messiah.
8. We will peruse biographies of the five women in the order of their references in Matthew 1: (1) Tamar, v. 3, (2) Rahab, v. 5a, (3) Ruth, v. 5b, (4) Bathsheba, v. 6b, and (5) Mary, v. 16.

A. Tamar [תָּמָר (*Tamar*); Θάμαρ (*Thámar*)]:

The Bible is silent as to her genealogy. All we know is that she was a Canaanite as her heathen name suggests. Tamar married Er, the oldest son of Judah and Shuah—who, like Tamar, was also a Canaanite. What Er did to displease God we are not told. It was sinful enough for God to slay him. Tamar did not remain a widow long, for in accordance with Hebrew law, she married the next son in the family so that he could raise up seed for his deceased brother. (p. 162)

Onan was Tamar's second husband, but he failed to fulfill his responsibilities to his dead brother's memory and posterity. Unwilling to do his duty according to the law of the Levirate marriage [he practiced onanism].¹⁰ For this act of faithlessness to the dead, God slew him also. Widowed again, the next son of Judah, Shélah, should have become the third husband of Tamar as the tribe-law required. Judah promised to give his third son to the childless widow, but when Shelah became of age, his father broke his promise. The refusal of Judah to give Tamar his son Shelah in marriage led to far-reaching results. (pp. 162–63)

Denied Shelah, Tamar was determined in an incestuous way to save from extinction the family and tribe from which the Messiah was to spring. If she could not marry Shelah, then according to the law of the country his father should marry her. Thus it came about that she laid a trap for Judah, and consequently she and her sons found a place in the greatest of all genealogies.

Disguising herself to look like a harlot, she sat in an open place where she could be approached. Not knowing Tamar's true identity, Judah bargained for her favors and secured them.¹¹

[Continued on p. 511.]

(End JAS2-51. See JAS2-52 for continuation of study at p. 511.)

⁹ Leon Morris, *The Gospel According to Matthew* (Grand Rapids: William B. Eerdmans Publishing Co., 1992), 23; 24.

¹⁰ *Coitus interruptus* (Merriam-Webster's Collegiate Dictionary, 11th ed. (2003), s.v. "onanism.")

¹¹ Herbert Lockyer, "Tamar," in *All the Women of the Bible* (Grand Rapids: Zondervan Books, n.d.) 162–63.

