

28. 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.
29. They had learned about the ritual plan of God instituted by Moses and currently continued by the Levitical priesthood over at the temple.
30. 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.
31. They had either seen and heard Jesus during His three-year public ministry or were aware of his teaching by word of mouth.
32. 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.
33. 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.
34. 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.
35. 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.
36. 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.
37. 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.
38. 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.



39. 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.
40. 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).² He writes to the twelve tribes who were dispersed abroad, that is, the Christian Jews dispersed throughout the Roman Empire.³

41. And James was the pastor-teacher at the local congregation which met at a synagogue within the city of Jerusalem.
42. 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.
43. All are members of the royal family of God which provides each person the same equal opportunity to grow in grace.
44. 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 systematics 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 in which the previous points are summed up in a forceful appeal to the ones addressed.

² 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.

³ C. I. Scofield, ed., "The Letter of James: Background," in *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1689.



2. The Peroration typically uses the third mode of persuasion called **πάθος** (**páthos**), designed to elicit passion from the soul of the one addressed. It appeals to standards to which he should emotionally respond.
3. First of all, James is going to appeal to the man's sense of discernment regarding practical matters. This is sometimes referred to as common sense and is defined as follows:

The endowment of natural intelligence possessed by rational beings: ordinary, normal or average understanding; the plain wisdom which is every man's inheritance. More emphatically: Good sound practical sense; combined tact and readiness in dealing with the every-day affairs of life; general sagacity.⁴

4. Our chazzan [**חַזָּן** (**chazzan**)] has a position of leadership in the church including the welcoming of those whose obvious intent is to study the Word of God under the teaching ministry of James.
5. Associated with that assignment is the seating of parishioners when necessary but never to do so in a partial way. Partiality toward Mr. Golden Fingers has caused the chazzan to reveal his status in the cosmic system.
6. In the process, he has lost his common sense. Here is a synopsis of his dossier:
 - 1) In your recent association with Mr. Golden Fingers, common sense tells us your partiality has been amplified because of his recent court case against you.
 - 2) He obviously had the authority to place you into custody.
 - 3) The arrest resulted in him taking you to court.
 - 4) On the other hand, you are now impartial to your friend, Mr. Poor Beggar, who has done nothing to you.
 - 5) Because Mr. Fingers retains some sort of power over you is why you now kowtow to him while ostracizing your old friend.
 - 6) Principle: When a believer's circumstances cause him to lose "combined tact and readiness in dealing with the every-day affairs of life," he has entered into the advanced stages of reversionism.
 - 7) Because of this, Mr. Chazzan is said to "have dishonored the poor man."

⁴ The Oxford English Dictionary (1971). s.v. "common sense."



7. The verse begins with the particle **δέ (dé)**: “but,” which is a conjunction of contrast between Mr. Beggar, who is deprived of material things, but at the same time rich in doctrine, and Mr. Chazzan who is in advanced reversionism.
8. We have done research on what the Bible has to say about poor people. Each one of them is two decisions away from spiritual prosperity: **(1)** the decision to express faith alone in Christ alone for salvation and **(2)** decisions to grow in grace inside the evanescent divine power system.
9. Mr. Usher, functioning on human viewpoint, human good, and evil, is in the advanced stages of reversionism, and is suffering inversion of thought while Mr. Beggar is relying on divine viewpoint, divine good, and grace orientation.
10. Mr. Chazzan is told by James that he has “dishonored the poor man.” “Dishonored” is the aorist active indicative of the verb **ἀτιμάζω (atimázō)**: “To dishonor, treat with indignity, to abuse.”
11. The aorist tense is culminative which implies that “the act was already in progress thus bringing the action to a conclusion.” By shunning the beggar and ordering him to sit on the floor is an obvious act of prejudice.
12. The next term refers to the victim of this bias: “the poor man.” We have the word **πτωχός (ptōchós)**, which refers to those who are economically disadvantaged and considered low class by the chazzan.
13. The attitude of the Jewish community in Jerusalem at the time James wrote his epistle was complex with many competing ideas about who and what Jesus was. Among them were the **Ebionites /Ēb'-i-ō-nītes/**:

Ascetics who chose poverty as a way of life and who may have drawn their name from this term for poor men. Four Scripture verses seem central to the Ebionites. Matthew 5:3 mentions the poor in spirit; Luke 4:18 and 7:22 speak of the poor. Deuteronomy 18:15 was as central to their theology as the other references were to their chosen life style. On the whole they rejected the Pauline epistles, clinging instead to aspects of the Jewish law; therefore they are to be numbered among the Jewish Christian sects.

Origen knew of two groups of Ebionites, those who accepted the virgin birth and those who saw Jesus as a prophet fathered by Joseph. Eusebius adds that the Ebionites who did accept the virgin birth still rejected the preexistence of Christ. Ebionites therefore seem to be a continuing reflection in the early church of the Judaizers seen in Acts and the epistles as opponents of Paul. (p. 339)

