

Jesus Christ, perfect from the day He was born until He was seated at the right hand of the throne of God where He presently remains, is the only impeccable member to grace the human race.

He is the one to be revered, yet presently He is, yet again, the target of ridicule by those in our client nation who because of the blindness of their souls do not know Who He is.

The Bible contains several imperative moods that relate to the problem-solving device of occupation with Christ.

**Hebrews 12:2** Be concentrating on Jesus, the Author and Perfecter of our doctrine, Who, because of the exhibited happiness, He endured the cross and disregarded the shame, and He sat down at the right hand of God. (EXT)

**1 Peter 3:15** Set apart as top priority the Lord Christ in your streams of consciousness. (EXT)

**Philippians 2:1** Therefore, if there is any encouragement in Christ, and there is, if there is any comfort from love, and there is, if there is any fellowship with the Holy Spirit, and there is, if there are any affections and mercies, and there are; be filled with my happiness that you might be thinking the same things, i.e., divine viewpoint, having the same virtue, united in soul, intent on one objective.

**v. 5** Have this thinking in you which was also in Christ Jesus.

From these examples we conclude that occupation with Christ results in God emphasis taking precedence over people emphasis.

Nevertheless, attainment of occupation with Christ takes time. Over time, Jesus becomes your role model:

**Ephesians 3:19** Come to know the love of Christ, which goes beyond knowledge [ γνῶσις (*gnōsis*) ] that you may be filled with all the fullness of God.

Occupation with Christ eliminates human viewpoint which results in strife, arguments, insults, and conflict. These functions describe the environment currently tearing at the foundations of what was once a civilized society.

Human viewpoint has replaced establishment viewpoint. The level of discourse has sunk to such a level that doggerel verse on posters are now a prelude to street brawls.

The general absence of these ten biblical problem-solving devices is a dead giveaway that our client nation is in decline.

Therefore, we find these comments from Scripture, written three-thousand and 2,800 years ago respectively, but yet a testimony to our current Zeitgeist:

**Psalm 2:1** Why do the heathen rage, and the people imagine a vain thing? (KJV)

**Hosea 8:7a** They have sown the wind, and they shall reap the whirlwind. (KJV)

Here are the expanded translations of:

**James 2:12** In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive evaluation by the law of freedom.

**v. 13** Evaluation will be without mercy for the one not having shown mercy; grace in action exults over the Evaluation Tribunal. (EXT)

## Application of the Royal Law: James 2:14–26

**James 2:14** What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? (NASB)

1. This is the most controversial paragraph in the Epistle of James and one of the most controversial in the New Testament. This controversy is almost totally caused by how it is translated in English Bibles.
2. The genesis of this paragraph goes back to verse 8 which is the first verse of the preceding paragraph. In verse 8, James's refers to the Lord's commandment, "You shall love your neighbor as yourself," as the Royal Law. Here's the expanded translation of that verse:



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

3. James then gives several illustrations of how the Royal Law is not applied. In verses 9–11, he references the partiality that the Chazzan showed Mr. Golden Fingers in verses 1 through 7 while showing disdain for the Poor Man.
4. James puts these Messianic Jews back in the context of the Mosaic Law reminding them of when they thought salvation could not be acquired unless they kept the whole law.
5. He reminded us of the Lord’s conversation with the Rich Young Ruler which is recorded in Matthew 19:16–22; Mark 10:17–22, and Luke 18:18–27. This man was confident he did not commit a number of overt sins the Lord mentioned, but he had committed mental-attitude sins in these areas.
6. It is implicated by the Lord in Mark 7:9–13, that the young ruler had contributed all his wealth to the temple under the pledge of Corban thus violating the Fifth Commandment.
7. With these things in mind, the Jews of James’s congregation were to orient to grace by remembering that although they no longer functioned under the Mosaic Law they now functioned under the principle of free will.
8. The function of one’s volition in the Church Age is approached differently than previously in the dispensation of Israel. In the Old Testament, many Jews were guided by the mandates of the Mosaic Law, many erroneously assuming that keeping the Law resulted in salvation.
9. In the Church Age, believers function under the principle of grace which includes the principle of the Law of Freedom. Saved by grace, the believer is to grow in grace so he can apply doctrines of that dispensation.
10. Verses 12 and 13 draw an obvious conclusion from verses 8–11. Believers in the Church Age are commanded to grow in grace so they may, “prove yourselves doers of the word, and not merely hearers” (James 1:22).
11. Therefore, the believer is to move forward as a good soldier for Christ by growing in grace. Failing to do this results in being a hearer of the word and not a doer.
12. This principle is forcefully stated in James 1:25 where the term Law of Freedom is first used:



**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, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

13. The Law of Freedom makes reference to the principle: “In human history, the sovereignty of God and the free will of man coexist by divine decree.”
14. Therefore, believers may opt for intensified study of the Word of God which results in “not becoming a forgetful hearer, but a doer,” or on the other hand, they may be a “hearer, but not a doer.”
15. The subject that James now addresses is how to tell the difference between a doer of the word and a hearer only. James 2:14 looks at the situation from the standpoint of the unbeliever.
16. Verse 14 begins with an interrogative pronoun **τίς (tís)**: “What.” It introduces a principle that will stress the importance of the Word of God over works since no divine good can be produced unless it is based on divine guidance from Scripture and under the enabling power of the Holy Spirit.
17. The problem that results among unbelievers is their inability to recognize the difference between themselves and professing Christians. The reason is that all too often the believer is a hearer, but not a doer.
18. All the unbeliever can do is observe the lifestyle, behavior patterns, and character traits of others. All they are able to perceive is the production or lack of it of the believer.
19. When mainline Christianity stresses “good works,” but without teaching the doctrines that support them, a form of subtle legalism emerges. The biblical sequence is for the pastor to teach the doctrine which challenges members to first hear and then apply.
20. The end result among congregants is that some hear the Word and then apply while others are hearers only. It is this latter group that James is challenging in verse 14 because being a hearer only does not enable the unbeliever to distinguish that person from other unbelievers.
21. The next word in the text is the subject, the noun **ὄφελος (óphelos)**: “advantage, benefit, or profit.” This may be translated, “To what advantage.”
22. We know that unbelievers have no access to divine thought which is foolishness to them: