

Our governing power, our executive authority is in heaven. The implication of asserting our citizenship in the heavenly state is that we are a “colony of heavenly citizens” here on earth. This concept of belonging to a community of foreigners who pledge allegiance to the government in their home country became a metaphor for living in exile.

[Paul’s] terminology carries significance for the church in the Roman colony called Philippi. Because Augustus conferred on Philippi all the rights and privileges of being governed under the Roman form of constitutional government, Philippi was on an equal footing to cities in Italy. The official language of Philippi was Latin, the language of Rome. The fact that the majority of inscriptions found in Roman Philippi are in Latin confirms the Roman orientation of the citizens of Philippi. In contrast to the allegiance of Roman Philippians to their governing power, their *políteuma*, is in heaven.

The close connection between Roman colonial language and Paul’s terminology comes into even sharper focus in the next phrase: *we eagerly await a Savior from there, the Lord Jesus Christ*. In the Roman Empire, Caesar Augustus was acclaimed to be the “savior of the world” because he restored order and peace not only in Italy but also throughout the provinces and regions under his sovereign rule. Paul’s use of the term *Savior* in his letter to Christians in Roman Philippi “sharply opposes Jesus Christ as Lord to the imperial savior.” By applying the imperial title *Savior* to Jesus Christ, “Paul explicitly (and we must assume deliberately) speaks of Jesus in language which echoes, and hence deeply subverts, language in common use among Roman imperial subjects to describe Caesar.” Paul redirects the focus of his readers from the savior in Rome, Caesar Augustus, to the Savior in Heaven, Jesus Christ the Lord.<sup>10</sup>

16. Paul uses the peculiar situation at Philippi to illustrate what we may refer to as dual citizenship. The believers in the church at Philippi were citizens of the Roman Empire in their temporal lives, but also citizens of the heavenly community because of their membership in the royal family of God.
17. This is true for every believer in the Church Age. Presently, we are citizens of the United States of America while, at the same time, we are citizens of the heavenly community of believers.
18. Therefore, the city and state in which you live may be characterized as your earthly *políteuma*. The same is true for the reversionistic usher who is a citizen of Palestine but typifies so many believers throughout history.

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<sup>10</sup> G. Walter Hansen, *The Letter to the Philippians* in *The Pillar New Testament Commentary*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 268–69, 269–70.



19. He is saved, but because he has chosen to ignore the imperative mood to “grow in grace” (2 Peter 3:18), he lives in the cosmic systems and our passage indicates he is in reversionism.
20. In the apodosis, James moves away from the illustration in verses 2 and 3 and makes application to the entire congregation. The verse begins with the phrase, “Were you not discriminating in your minds.”
21. Here is how that phrase appears in the Greek:  
**οὐ διεκρίθητε ἐν ἑαυτοῖς** (ou diekrithēte en heautois):  
“Were **you not discriminating** (plural) **in your minds** (plural)?”
22. This is a rhetorical question with the negative *ou* demanding an affirmative answer: “Yes we were.”
23. Discrimination occurs in the soul before it is expressed overtly, therefore, the translation is, “in your minds” or “in your *kardias*.” If you did what the usher just did, then, yes you have.
24. This confirmation allows the conclusion that the people are guilty of becoming “judges,” the aorist middle indicative plural of the verb **κριτής** (*kritēs*). It implies numerous sins of the tongue, such as criticism, denigration, censure, disapproval, accusatory, disparaging, fault-finding, denunciation, rail against.
25. Judging is bad enough, but it is followed by the darkest of rationales, the adjective **πονηρός** (*ponēros*): “evil” and the plural noun **διαλογισμός** (*dialogismós*): “thoughts, motives, intentions.”
26. The poor man, who is a member of the royal family and positive to the teaching of the Word of God, is being assaulted by a reversionist who functions from the darkness of *cosmos diabolicus*.
27. The clear implication from the structure of this verse is that what James is accusing the congregation of doing is confirmed in the affirmative.
28. We have completed the three-verse passage. Here is the expanded translation with the three-stage protasis followed by the apodosis [For v. 2, see visual: James 2.2-EXT]:

**NOTE:** There are 3 imperative moods in v. 3, all made by the reversionistic usher and underlined in blue. These will not be included in our ongoing survey.

**James 2:3** and you kowtow [ ἐπιβλέπω (*epiblépō*): 3d 3CC ] to the one who is carrying his flashy multicolored mantle and toga, and you say in a pleasant voice, “You sit here in this place of honor,” and you say officiously to the beggar, “Stand there or sit down by my footstool,” (EXT)



**James 2:4** [ apodosis ] have all of you not been discriminating in your *kardías* and become judges [ κριτής (*kritēs*) ] with evil thoughts and motivations? Yes, you have. (EXT)

**NOTE:** At this point we paused to take up the doctrine of judging. We will note pertinent points and verses and then move on to verse 5,

### The Doctrine of Judging: Application

1. The habitual sin of judging others is an obvious indication a person is guilty of a serious sequence of sins associated with advanced reversionism.
2. No believer can become preoccupied with the mistakes, failures, and sins of others while, at the same time, he is consistently advancing in the protocol plan of God.
3. Those who are guilty of constantly judging others cannot be spending much time, if any, inside the bubble. He may show up at Bible class, but he is just a hearer, not a doer of the Word.
4. A person who is quick to judge others may at the same time produce acts of human good and submit to overt moral standards.
5. However, human good is associated with life in the cosmic system and morality is not the Christian way of life.
6. In the Christian way of life, morality is secondary to the acquisition of virtue. Christian virtue is acquired by submission to standards associated with biblical integrity
7. With regard to advancing believers, the failures of others must be left to the Lord. When a positive believer makes the mistake of calling out reversionistic believers, he himself is in danger of entering into the same process.
8. The exception is the authority of parents over children.

### B. Biblical Illustrations:

1. Contempt for others is an attitude of self-righteous arrogance, a problem associated with the scribes and Pharisees:

**Romans 14:10** But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the evaluation tribunal of Christ.

2. In every generation there are evil reversionists who gossip, malign, and judge others:

**1 Corinthians 4:5** Do not go on passing judgment before the appointed time of judgment [ **2 Corinthians 5:10** ], but wait until the Lord comes [ **Rapture extraction** ], Who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

3. A very important passage on the sin of judging is one we have noted before and it warrants repeating probably on a monthly basis so let's give it a good review:

**Matthew 7:1** “Do not judge [ κρίνω (*krínō*): **present active imperative** ] so that you will not be judged [ κρίνω (*krínō*): **orist passive subjunctive** ].

4. The verse opens with the command, “Do not judge.” It prohibits a person from judging the lives and actions of others. Refraining from this act prevents subsequent events from taking place.
5. The act of judging others refers to the sins of gossiping, maligning, criticizing, discriminating, slandering, finding fault, or demeaning others.
6. First of all, if you do not judge others you will not be judged by the justice of God, this is introduced as a purpose clause: “so that.” What follows is the good news that comes from not judging others: “you will not be judged.”
7. This time, the verb is the orist passive subjunctive of *krínō*. This is good news if you don't judge otherwise it has serious undertones.
8. The orist tense means that when you judge another believer you are out of fellowship, outside the bubble, and have committed a verbal sin.
9. The passive voice indicates by not judging others you will not receive judgment, but should it occur, the subjunctive mood indicates divine discipline is a potential that is always close to reality.

10. But this is only the beginning of problems potentially associated with judging others since two other ramifications follow.

**Matthew 7:2** “For the way you judged [ κρίμα (*kríma*): judgment ], you will be judged [ κρίνω (*krínō*): present active indicative ]; and by your standard of measure, it will be measured back to you.

11. This verse continues the warnings, “For the way you judged” takes the believer back to the moment he judged another believer. So, first of all he judged another person and secondly, cited a sin he believes the person committed which is gossip.
12. For example, one might think, “Fred Jones is a sinner.” This is judging and is sin number 1. Then he continues by announcing the sin he thinks Fred committed. That’s sin number 2.
13. Now for the sake of argument, let’s assume Fred did the thing he was accused of. That leads us to the final phrase, “... your standard of measure will be measured back to you.”
14. If Fred did commit the sin cited, it is taken off of Fred and assigned to his accuser. This is triple boomerang discipline!
15. Here are two verses that give some good advice with regard to the offenses done to you by others:

1. If you have been wronged by another believer then submit the matter into the Lord’s hands:

**Romans 12:19** Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord. (See also, Deuteronomy 32:35; Hebrews 10:30)

**Principle:** God knows all the facts. It is arrogant to think you can retaliate against someone who wronged you better than God can. Also, do not lower your standards to the level of the one who is attacking you.

2. Remember you have all you can handle in your own life without taking on the discipline of others.

**Romans 14:4** Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

End JAS2-57. See JAS2-58 for continuation of study at p. 581.)



**James 2:5** [ **Imperative Mood #15** ] Listen, my beloved brethren: did God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (NASB)

**NOTE:** Here James begins his **Argument:** Presentation of rationales to convince a listener by establishing the truth or falsity of a proposition.

Once we complete our review of *James: Chapter Two*, we will present a summary of the rhetorical structure of the chapter:

James 2 is constituted by two related examples of argumentation: 2:1–13 on the specific topic of partiality and 2:14–26 on the broader, related issue of faith and works. This claim is substantiated by a close scrutiny of the rhetoric of these passages according to the methodology for the rhetorical criticism proposed by George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism*.<sup>1</sup>

1. Three doctrinal viewpoints are going to be presented by James in verses 5 through 7. In verse 5, he will argue the doctrinal viewpoint. In verse 6, he will argue the common-sense viewpoint. In verse 7, he will argue the logical viewpoint. These are viewpoints that oppose the views of the person in advanced reversionism.
2. What have we learned so far from the first four verses of chapter two? We have three men. One is an usher, or in Jewish terminology, a chazzan [ **חַזָּן** (**chazzan**) ]. “In the Talmudic period, a synagogue official, superintendent, or officer.”<sup>2</sup>
3. We have been referring to this chazzan as “the usher.” He is a believer but whose spiritual life in the in the tank, so he functions in the advanced stages of reversionism.
4. Coming into the congregation is a rich man, who is a believer, all decked out in his sartorial and jeweled ostentation. He is an official of some sort to whom the chazzan is indebted to in some way. He kowtows to him by leading him to a seat on the front row.
5. Then, there is the beggar man also a believer in Jesus as the Messiah. He is also a friend of the chazzan. He has come to James’s church to acquire some divine guidance from the Word. He is oriented to grace, but in his personal life he is penniless.

<sup>1</sup> Duane F. Watson, *James 2 in Light of Greco-Roman Schemes of Argumentation* (Cambridge, Eng.: Cambridge University Press, 1993).

<sup>2</sup> *Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.v. “hazzan.”

