

We find beggars elsewhere, not only in the Court of the Gentiles, but at the outer gates of the Temple area.

We can safely assume that the conversation between Jesus and the sick man in John 5:6, was occasioned by a request for alms. Since (the) pool [of Siloam (John 9:7)]—it remained a place of healing after AD 70, as is proved by votive offerings found there—must have been much sought after as a place of miracles, the sick had ample opportunity for begging.¹ (p. 118)

11. Therefore, we find that Mr. Golden Fingers is among The Wealthy Class, Mr. Chazzan is an entrepreneur within the Middle Class, and Mr. Beggar is associated with The Poor.
12. All three of these men were Jews who had placed their personal faith in Jesus Christ for salvation and eternal life. Golden Fingers is rich in material things but weak in doctrine. Had he been a mature believer, he would have taken up for Mr. Poor Man.
13. Mr. Chazzan is in business of some kind and has run afoul of the law causing Mr. Fingers to have him arrested. Whatever the court's verdict, it resulted in him being in debt to the rich man.
14. The Poor man, by virtue of his position among the indigent, gets no respect from the other two but has positive volition.
15. Therefore, he has a relaxed mental attitude and is willing to sit wherever he's allowed in order to hear the Word of God taught by James.

PRINCIPLES:

1. James is giving us an example of how some believers behave toward others. The poor were usually treated with compassion in first-century Jerusalem. In the case of the chazzan, his residence in advanced reversionism explains his rudeness toward a person he considered to be a friend.
2. James scolds the chazzan by pointing out that a rich man is oppressing him by taking him to court. In view of that, why does he, in turn, oppress a friend who has done him no wrong?
3. The wealthy man did not ask for a front row seat but being use to favoritism because of his wealth, he did not argue.

¹ Joachim Jeremias, "Economic Status," in *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period*, 3d ed., trans. F. H. Cave and C. H. Cave (1962; repr. Philadelphia: Fortress Press, 1969), 92–93, 95–96, 100, 101, 102, 103–04, 109, 110, 111, 103–04, 109, 110, 111, 111–12, 117, 118. <http://khazarzar.skeptik.net/books/jeremias2.pdf>



4. Those who have significant wealth must assume the responsibility to take care of those who are in need, especially those who assist him in his professional endeavors.
5. Failure of entrepreneurs, whose talents and abilities enabled them to own giant corporations that employ thousands of people, must take the initiative to direct the company's profits toward his workers.
6. In our society, this would include certain benefits such as the option to buy shares of stock, profit sharing, retirement plans, e.g., IRAs or 401(k)s, health insurance, and systematic raises based on performance.
7. Failure to do these kinds of things during the emergence of the industrialization period of our history is what led to the development of labor unions which only resulted in increasing the problem from yet an additional source of exploitation.
8. Mr. Golden Fingers is not exploiting the chazzan, but the chazzan is oppressing the poor man by rudely imploring him to sit on the floor.
9. Incidentally, we examined the King James and New American Standard's translations of the final phrase of verse 3, "... sit here under my footstool" and "... sit down by my footstool" respectively.
10. We went with the latter in our translation but in the visual, "Synagogue at Gamla, Golan Heights, Israel," the seating arrangements make it clear that "under" and "by" were precise dependent upon where the chazzan's seat happened to be.
11. The chazzan wants to appease Golden Fingers in hopes of mollifying the legal situation between them. All he has done is waste his time on the rich man while insulting his friend, the Poor man.
12. As we approach verse seven, we will address the third of three rhetorical questions that are presented to answer the question that concluded verse 4, where the culprits are asked rhetorically, "have you ... become judges with evil thought and motivations? Yes you have!"
13. The word "become" is the aorist middle indicative of the verb **γίνομαι** (*gínomai*) and in the context of the verse it demands a positive answer.
14. That verse was the apodosis in response of a protasis made up of three third-class conditions presented in verses 2 and 3. Here's how that all fits together in the expanded translation:

James 2:2 If [**the protasis of three, third-class conditions**] a nobleman [άνήρ (*anēr*): aristocrat] enters into [εἰσέρχομαι (*eisérchomai*): 1st 3CC] the synagogue of Messianic Christians, wearing golden rings on all his fingers and dressed in a dazzling, expensive tunic girded with a belt studded with fine gems, and there also enters [(*eisérchomai*): 2d 3CC] a beggar in filthy clothes,

v. 3 and you kowtow [ἐπιβλέπω (*epiblérō*): 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,”

v. 4 [**apodosis**] Have all of you not [οὐ (*ou*): introduces a rhetorical question demanding a positive answer] been discriminating in your *kardías* and become judges with evil thoughts and motivations? Yes, you have! (EXT)

15. Verses 5 through 7 provide three rhetorical questions that are designed to shed light on the question posed on verse 4.

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 inside the evanescent divine power system, as heirs of the kingdom of God [**Phase 3, eternity**] which He promised to those who love Him?

v. 6 But you have oppressed the poor man. Is it not the rich men who oppress you and personally force you before the magistrates of the courts? (EXT)

16. Verse 5 drives home the point that whoever believes in Jesus Christ has been elected to privilege although they are the poor of the world who are heirs to all the assets, accouterments, and privileges associated with the kingdom of God while on earth and in the eternal state.
17. Verse six forces the chazzan to use common sense to realize that the rich man has oppressed him in the courts. That same common sense is to be applied to his personal oppression of the poor man.

18. In verse seven, James forces the chazzan to use logic to realize that by kowtowing to the rich man and oppressing the poor man, he has in doing so blasphemed Jesus Christ.

James 2:7 Do they not blaspheme the fair name
by which you have been called? (NASB)

1. It is rich men who have oppressed the chazzan. He, too, is a believer in Jesus Christ. He, too, possesses all the accouterments possessed by the poor man since he, too, enjoys the privileges associated the kingdom of God while on earth and in the eternal state.
2. Even though he is out of fellowship, even though he is in the advanced stages of reversionism, this man is said to be called by what is referred to as “the fair name.”
3. The word “blaspheme” is the present active indicative of the verb **βλασφημέω (blasphēmēō)**: “to speak in a disrespectful way that demeans, denigrates, maligns; to slander, revile, or defame.”²
4. “The static present tense may be used to represent a condition which is assumed as perpetually existing, or to be ever taken for granted as a fact.”³
5. The static tense indicates that reversionists keep on maligning and blaspheming “the fair name.” The word “fair” is the adjective **καλός (kalós)** and may be defined by such words as “excellent, honorable, distinguished, blameless.”
6. All of these are worthy to describe the noun, “name,” but since it refers to Jesus Christ we’ll use “blameless” to describe the impeccable Messiah. That “blameless name,” by which believers are properly called, is “Christian.”
7. We are personally not blameless, but we are baptized at the moment of salvation into Christ. Our sins were judged on the cross in Him. We have on our agenda a perfect resurrection body and the possession of eternal life.
8. Therefore, it is an honor for us to be called by the name, Christian. If we are ridiculed by being associated with Christ, then it is our honor to receive the blasphemy.

² Walter Bauer, *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), 178.

³ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1957), 186.



9. The word “called” is the aorist passive participle of the verb **ἐπικαλέω** (*epikaléō*): “a surname.”⁴
10. The aorist present is static indicating a condition that is perpetually existing. You are eternally surnamed “Christian.” The passive voice means that this surname was imputed to every person at the point each placed his personal faith in Jesus for Salvation and eternal life. The indicative mood confirms this as an eternal fact.
11. In order to orient to the possession of a surname associated with your Lord and Savior Jesus Christ, consider your biological surname—Jones, Smith, or whatever—is now followed by “Christian.” There’s something about that name. It is the most honorable of all names.
12. We are to show respect and courtesy to other members of the royal family of God. Whether they are wealthy, middle class, or poor, they are all the sons of God in Christ Jesus.

Galatians 3:26 You are all sons of God through faith in Christ Jesus.

v. 27 For all of you who were baptized into Christ have clothed yourself with Christ. (NASB)

1 Peter 4:16 If you suffer as a Christian, do not be ashamed, but glorify God that you bear such a name. (NET)

James 2:7 Do the rich not blaspheme the blameless name of Christian by which you have been forever surnamed? (EXT)

13. This brings us to verse 8. It introduces the subject of the Royal Law and one of the major problem-solving devices, unconditional love. This is a major doctrine of the New Testament and we will give it a thorough treatment.
14. James describes unconditional love as the Royal Law of the Church Age and by application the Royal Law of the universal church.

James 2:8 If, however, you are fulfilling the royal law, according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. (NASB)

⁴ “A name shared in common to identify the members of a family, as distinguished from each member’s given name. Also called *family name*, *last name* (*The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “surname.”)

1. This verse introduces a phrase which is a hapax legomenon, but its meaning is replete throughout Scripture. It is the term βασιλικὸν νόμον (*basilikón nómon*): “the royal law” which is the translation used in all four major English translations. The word “royal” is the Greek adjective, βασιλικός (*basilikós*) which describes the word “law,” the Greek noun νόμος (*nómos*).
2. Our verse begins with the conditional particle εἰ (*ei*): “If,” plus the indicative mood of the verb τελέω (*teléō*): “are fulfilling,” which refers to “the royal law.” This construction introduces the protasis of a first class condition.

The first-class condition indicates *the assumption of truth for the sake of argument*. The normal idea, then, is *if—and let us assume that this is true for the sake of argument—then*. This class uses the particle εἰ with the indicative (in any tense) in the protasis. In the apodosis, any mood and any tense can occur. This is a frequent conditional clause, occurring about 300 times in the New Testament.⁵

3. The protasis is followed by what one must do to confirm the assumption which is a quote from Leviticus 19:18b, “... you shall love your neighbor as yourself.”
4. In my Baptist Church Sunday school, this was referred to as, “The Golden Rule,” which phrase is not found in Scripture, while others sometime refer to it as, “The Eleventh Commandment,” which also is not found in the Bible. The biblical term is, “The Royal Law,” which is.
5. This is not The Golden Rule or The Eleventh Commandment. The Royal Law is independent and thus a law of its own. The Ten Commandments are spiritual and establishment guidelines designed to provide freedom and privacy for the human race, the exception being the fourth commandment in the Church Age when every day is a Sabbath day.
6. The phrase, “you shall love,” is the future active indicative of the verb ἀγαπάω (*agapáō*). The indicative mood with the future tense is an Imperatival Future which is sometimes used for a command, almost always in Old Testament quotations. This is the case in James’s quotation of Leviticus 19:18b.
7. The Royal Law is cited or summarized from this Levitical mandate in numerous passages in the New Testament: Matthew 19:19; 22:39–40; Mark 12:31; John 13:34–35; 15:12, 17; Romans 12:10; 13:8–10; Galatians 5:14; 1 Thessalonians 3:12; 4:9; 1 Peter 1:22; 2:17, 1 John 3:11, 14, 23; 4:7, 11; and 2 John 5–6, plus our passage in James 2:8. Ten books; 6 writers.

⁵ Daniel B. Wallace, “Protasis,” in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 684.



8. The verb *agapáō* does not apply to everyone nor does it refer to the person next door. The word “neighbor” is the noun **רֵעַ (*rea'*)**:

רֵעַ “Another person.” Most frequently, this term is used to refer to the second party in a personal interaction without indicating any particular relationship. It is extremely broad, covering everyone from a lover; a close friend; an acquaintance; an adversary in court; an enemy in combat. Thus, this word is well-suited for its widely inclusive use in the Ten Commandments (see Exodus 20:16, 17; Deuteronomy 5:20, 21; cf. Luke 10:29–37).⁶

9. In other words, it refers to whosoever you encounter in life. Thus, the onus, obligation, responsibility, and duty that are placed on the believer require him to “love those you encounter in your daily walk.” If you do that, then what follows is the apodosis, “you are doing well.”

An apodosis is grammatically independent, but semantically dependent. That is, it can stand on its own as a full-blown sentence, but it depends for its “factuality” on the fulfillment of the protasis.⁷

10. The statement of the apodosis begins with the adverb **καλῶς (*kalōs*)**: “honorably.” This is a high compliment and in order to receive it one must consistently abide by the commandment to, “love your neighbor as yourself.”

Καλῶς. Pertains to meeting high standards of excellence or expectation, in the right way, splendidly. Pertains to meeting expectations of personal excellence, commendably, in a manner free from objection. Pertains to being in accord with a standard, rightly, correctly; James 2:8.⁸

11. *Kalōs* describes the present active indicative of the verb **ποιέω (*poiéō*)**: “keep on doing.” This is a futuristic present tense which indicates a behavior pattern that is to begin immediately.

12. Here is the expanded translation after which we will note some principles:

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

⁶ Warren Baker and Eugene Carpenter, “רֵעַ,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1063–64.

⁷ Ibid., “Apodosis.”

⁸ Bauer, *A Greek-English Lexicon* (2000), 505.

