

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 and executed by following the protocol procedure:

**A rigid, long-established code, prescribing complete deference to superior rank and authority, followed by strict adherence to due order of precedence, coupled with precisely correct procedure.**

7. Refusal to learn and facilitate this system of virtue causes the unbeliever's involvement in the Invisible War to be a dismal failure.
8. 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.
9. The exception is the authority of parents over children. They must be taught to distinguish between right and wrong, to adhere to the former and reject the latter.
10. Believers must focus on the divine obligation of spiritual growth and its objectives which is the acquisition of divine guidance from inculcated doctrines from the Word of God.

## **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. First-century believers were quick to condemn the Jewish hierarchy. In the twenty-first century, some are prone to do the same thing. The targets condemned should be false gospels and false teachers. Individuals misled still retain the opportunity to change their minds and believe in Christ for salvation.

**Romans 14:12** So then each one of us will give an account for himself to God.



3. We do not have the leisure to intrude into another person's life for we are not given authority over others except in very limited circumstances.

**Romans 14:13** Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way.

4. 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.

5. To discriminate toward a person because of perceived inadequacies is the overt expression of mental-attitude judging.
6. We have noted the next passage before, but in this context it bears repeating:

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

7. 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.
8. The act of judging others refers to the sins of gossiping, maligning, criticizing, discriminating, slandering, finding fault, or demeaning others.
9. 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.”
10. This time, the verb is the aorist passive subjunctive of *krínō*. This is good news if you don't judge otherwise it has serious undertones.



11. The aorist tense means that when you judge another believer you are out of fellowship, outside the bubble, and have committed a verbal sin.
12. 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.
13. 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.

14. 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.
15. 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.
16. 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.”
17. If Fred did commit the sin cited, it is taken off of Fred and assigned to his accuser. This is triple boomerang discipline!
18. Here are some 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 by judging them:

**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.

**Principle:** In the time the New Testament was written, one of the great social mistakes was to criticize the domestic servant of a household. If you had a problem with a slave, you took your complaint to the slave's master.

This is the analogy here. Do not talk to the one who offends you, but leave it to the Lord. The issue is between the Lord and His servant.

3. Grace oriented believers are often the targets of judgmental people. But when grace orientation combines with the copacetic spiritual life, the problem of being judged by others is managed from the sophisticated spiritual life.

**Psalms 128:1** How blessed is everyone of the Lord's loyal followers, each one who keeps His commands. (NET)

4. This describes believers who are so advanced spiritually they are occupied with Christ. This status allows the criticisms of others to be efficiently left for the Lord to resolve. This is the rarified environment of the copacetic spiritual life:

**Psalms 146:5** How blessed [ אֵשֶׁר ('*esher*): happy ] is the one whose helper is the God of Jacob, whose hope [ שִׁבְרָה (*sevar*): "confident expectation ] is in the Lord his God. (NET)



5. A believer's unalloyed happiness is a state of mind that is so advanced in the Divine Academy that he has unwavering confidence in divine provision of necessities and divine protection from adversaries.

**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.

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 viewpoint 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 [ **חָזָן** (*chazzan*) ]. "In the Talmudic period, a synagogue official, superintendent, or officer."<sup>1</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's 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.
6. Circumstances about how Golden Fingers got filthy rich and the beggar became penniless are not indicated. Yet the usher's mentality has shifted away from cordiality toward his old friend the beggar over to feigned partiality for a man to whom he is indebted to in some way.

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<sup>1</sup> Webster's New Collegiate Dictionary, 2d ed. (1953), s.v. "hazzan."



7. The usher shows great partiality to someone he does not personally know while dishonoring a man he knows well.
8. To address this situation, James begins his analysis by presenting a doctrinal viewpoint beginning with Imperative Mood # 15, the aorist active imperative of the verb ἀκούω (*akouō*).
9. In this context the verb does not mean, “to listen.” It’s much stronger than that, especially with the imperative mood. It is a command and is best translated “Begin to concentrate!”
10. The best place to start a dissertation, especially when dealing with advanced reversionism, is to go to doctrine first. So James decides to start off with the phrase, “Did not God choose?”
11. James begins his response with the verb “to choose,” the aorist middle indicative of ἐκλέγω (*eklēgō*): “to elect.”
12. The aorist tense is constative which makes things difficult unless we analyze the aorist tense. The aorist refers to a point in time.
13. However this tense’s action may be adjusted dependent upon when that point in time occurs. The *ingressive* form occurs at the beginning. The *constative* form occurs during the action. The *culminative* form is at the conclusion of the action.
14. But the verb that is used here is *eklēgō* which, in this context, does not occur anywhere among the above definitions because the action indicated does not occur in time but in eternity past.
15. The verb *eklēgō* means, “to elect.” It refers to those individuals who express personal faith in Jesus Christ for salvation during the Church Age which occurs in time.
16. The seeming incongruity emerging from this is that God made a decision pertaining to believers in time but did so before time existed. This conundrum is resolved by the divine attribute of omniscience.
17. To understand the power of this doctrine it is important for us to review the definitions of the divine decree, omniscience, and election. To make this brief, I will cite principles from the book, *The Integrity of God*:

The Divine Decree. The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.

