

4. James certifies this principle in:

James 2:10 Whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. (NASB)

5. In Galatians 5:4, Paul identifies those “who are seeking to be justified by law” as having “fallen from grace.” Their error is buying the lie since their loyalty to the Law comes at the expense of grace.
6. Jews and Gentiles presently suffer from such distractions and do so in many ways but with the end result of opting for works over grace.

NOTE: At this point we noted the three proper nouns used to categorize those who are in the genetic line of Abraham: Hebrew, Jew, and Israelite. Here’s a summary.

7. **Ἑβραῖος (*Hebraíos*)**: “Hebrew”: Hebrews are those who are citizens of Palestine and who use the Hebrew or Aramaic language.

The true seed of Abraham in opposition to the Hellenists or Greek-speaking Jews who were born out of Palestine.³

Acts 6:1 Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews.

8. **Ἰουδαῖος (*Ioudaíos*)**: “Jew”: those who survived the two Diaspora in Chaldea and Babylon and who retained the Jewish religion whether or not they returned to Judah. This is the case in the New Testament.

Paul distinguishes between Jews that continue to practice Judaism outwardly against those who have placed their personal faith in Christ for salvation. This latter group is considered to be the “spiritual seed” of Abraham. We refer to them as Messianic Jews.

³ Spiros Zodhiates, ed., “Ἑβραῖος,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 495.

The Apostle Paul distinguishes between the one who is a Jew outwardly and the one who is a Jew inwardly. By the former he means a person descended from Abraham, Isaac, and Jacob according to the flesh and observing the outward ordinances of the Mosaic Law, but destitute of the faith of Abraham, not believing in the seed which is Christ. By one who is a Jew inwardly Paul means one who, whether Jew or Gentile by natural descent, is a child of Abraham through faith in Christ, the promised seed, and consequently a true confessor of Jehovah.⁴

Romans 2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

v. 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

9. The final term is **Ἰσραηλῖτης (*Israēlītēs*)**: “Israelites”:

Every Jew regarded himself as a true Israelite and prided himself on the privileges which he as a member of the favored nation had received when other nations had been passed by. Paul refers to these privileges when he describes his “kinsmen according to the flesh” as Israelites to whom “the adoption, and the glory, and the covenants, and the service of God, and the promises” apply (Romans 9:4). Paul applies the term in its natural sense to himself in Romans 11:1, “I also am an Israelite,” in order to show that not all the members of the race have been rejected by God. There is a remnant according to the election of grace [Romans 11:5 (KJV)]—Israelites who are Israelites indeed, not merely by outward physical connection, but also by moral and spiritual characteristics.⁵

Romans 11:5 There has also come to be at the present time a remnant according to God’s gracious choice.

10. Dr. C. I. Scofield provides this interesting note regarding this verse:

In the history of Israel a remnant may be discerned, a spiritual Israel within the national Israel. In Elijah’s time 7,000 had not bowed the knee to Baal (1 Kings 19:18).

⁴ Ibid., “Ἰουδαῖος,” 779.

⁵ Spiros Zodhiates, ed., “Ἰσραηλῖτης,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 785.

In Isaiah's time, Israel had been reduced to only a few godly survivors (Isaiah 1:9), for whose sake God still refrained from destroying the nation. During the captivities the remnant appears in Jews like Esther, Mordecai, Ezekiel, Daniel, Shadrach, Meshach, and Abednego. At the end of the seventy years of Babylonian captivity it was the remnant that returned under Ezra and Nehemiah.⁶

NOTE: In the Church Age, those who follow the lead of those mentioned above as members of Jewish remnants in the Tanakh, perform the same invisible impact for its several Gentile Client Nations. We refer to them as Pivots.

11. Gentile Client Nations have had remarkable failures in this dispensation's two millennia. There are two major contributing factors for the systematic decline of the current Pivot in the United States: **(1)** failure of pastor-teachers to communicate accurate doctrine along with fuzzy gospels favored by missionaries and **(2)** the indefatigable destruction of cultural standards by emissaries from the Dark Side.
12. Jeremiah was not only current in his analysis of the dispensation of Israel but also ignorantly prophetic about the mystery dispensation of the Church in:

Jeremiah 23:1 The Lord says, "The leaders [evangelists and pastor-teachers] of my people [client nation] are sure to be judged. They were supposed to watch over my people like shepherds watch over their sheep.⁷

v. 2 So the Lord God of Israel has this to say about the leaders who are ruling over His people: "You have caused my people to be dispersed and driven into exile [remnant/pivot]. You have not taken care of them [by teaching correctly from the Tanakh/New Testament]. So I will punish you for the evil that you have done. I, the Lord, affirm it! (NET)

(End JAS1-68. See JAS1-69 for continuation of study at p. 681.)

⁶ C. I. Scofield, ed., "Remnant, Summary," in *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1572.

⁷ "Verses 1–4 are an extended metaphor in which the rulers are compared to shepherds and the people are compared to sheep. The sheep are God's people and he is the ultimate shepherd who is personally concerned about their care" (The NET Bible, [Dallas: Biblical Studies Press, 1996–2005], Jeremiah 23:1sn11, 1446).

Jeremiah 23:3 Then I myself will regather those of My people who are still alive from all the countries where I have driven them [**the Diaspora**]. I will bring them back to their homeland [**millennial Israel**]. They will greatly increase in number.

v. 4 I will install rulers over them who will care for them. Then they will no longer need to fear or be terrified. None of them will turn up missing. I, the Lord, promise it! (NET)

13. The three designations of the Israelite race do not strictly define each of these three categories of those in the Chart Pedigree of Jacob (Israel), but they may be generally applied in the following manner in the New Testament:
- (1) Hebrews are those who are citizens of Palestine and who use the Hebrew or Aramaic language.
 - (2) Jews are those who survived the two Diaspora in Chaldea and Babylon and who retained the Jewish religion whether or not they returned to Judah.
 - (3) Israelites are not only those descended from Abraham, Isaac, and Jacob, but who are also believes in Jesus as the Messiah. We refer to them as Messianic Jews.
14. Unbelieving Jews who claim relationship with Jacob are not Israelites in the theological sense of the word. Paul makes this point in:

Romans 11:6 For they are not all Israel who are descended from Israel [referring to Jacob].

15. This brings us back to Paul in:

Galatians 5:4 You have been severed from Christ [aorist passive indicative of καταργέω (*katargéō*): **culminative indicating existing results**], you who are seeking to be justified by law; you have fallen from grace. (NASB)

16. Paul tells the Galatians that their legalistic foray into works through circumcision resulted in them becoming severed from Christ.

17. We studied briefly the Galatians and their involvement in circumcision as the work necessary for salvation. These details are available in JAS1-135–JAS1-136. Following that is the exegesis of John 3:16 which refutes the Catholic heresy of Purgatory. This is covered in lessons 136 through 138.
18. In James 1:26, we find an individual who “deceives his own heart.” The word “deceives” is **ἀπατάω (apatáō)**: “to seduce into the error of false doctrine.”
21. What is actually seduced is the heart: **καρδία (kardía)**: the stream of consciousness of the soul which is designed for retention, recall, and application.
22. What results from the seduction of one’s doctrinal inventory is a soul made worthless by the invasion of religion.
23. This verse was introduced by the word **θρήσκος (thrēskos)**: which we defined as “religious” but it implies fear in the soul of those so involved.
24. Here is the expanded translation of:
James 1:26 If any fearful person holds the subjective opinion that he is religiously devout, and yet does not bridle his own tongue with application of resident doctrine but deceives his own *kardía*, this man’s devout production is worthless. (EXT)
25. This brings us to the final verse in James Chapter 1:
James 1:27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (NASB)
 1. Verse 26 has the believer operating within a pseudo system that is characterized by sins of the tongue. Here the tongue is being used to expose a false doctrine which adds works to the divine principle of grace for salvation.
 2. Functioning within a works system, the religious believer assumes himself to be devout. One of the ways this occurred in Galatia was the notion that the Jewish practice of circumcision was necessary for salvation.

3. There are many other examples of works that people import into the grace system but are unauthorized by Scripture.
4. The unbridled tongue communicates the lie in efforts to lure others away from grace and into legalism.
5. Legalism is a façade designed to certify a person as religious so that he personally receives the glory. This is only effective upon the unsaved, the benighted, and other legalists.
6. Verse 27 presents the opposite of human works by presenting “pure and undefiled religion.” The word “pure” is the adjective **καθαρός (katharós)**.
7. Here the word is used in the spiritual sense of being free of the pollution of sin, human good, and evil. This refers to a believer who is current on rebound, consistent in the study of the Word, and conscientious in its application to life and circumstances.
8. To this is added the word, “undefiled.” It is also an adjective **ἀμίαντος (amíantos)**: “unpolluted, unstained, undefiled by sin.”
9. We could say that this word is purified by the addition of the alpha privative **ἀ (a)**, which purifies the meaning of the following word, **μίαντος (miántos)**, “polluted, stained, defiled,” which is quite the opposite.
10. It is used figuratively here, but as Rick Hughes pointed out on his visit with us this August, it literally refers to being physically defiled.
11. His example was not only graphic but also accurate. The root word is **μιάινω (miainō)**: “to pollute.” But may be illustrated by an ancient problem-causing device.
12. In the days before plumbing, there was a common household accessory whose use was the collection of human waste and called a “chamber pot,” defined by *The American Heritage Dictionary* as, “A portable vessel used in a bedroom as a toilet.”
13. In biblical days, such was the case for some but for others a sanitation system was employed:

Sanitation measures varied considerably, depending upon the period of time and the particular city involved. Many cities had no provisions for the disposal of human waste. It may have been collected in chamber pots, carried outside the city, and used to fertilize the fields. Some rooms with toilets have been discovered by archaeologists. In some cities archaeologists have also discovered pipes buried in the ground, designed to carry water outside the city walls. Caesarea, the major port city in Palestine in the time of Christ, had a clever method of cleansing its sewers. The sewers, built at sea level and connected to the sea, were flushed twice each day by the incoming and outgoing tides.¹

14. There has always been some system for people to get their *miaínō* out of the house since otherwise their living quarters would be defiled.
15. The greater issue is to accomplish the same objective with the human soul. The best way of doing so is the inculcation of the Word of God which has the power to flush out the lie by inculcating truth.
16. In James 1:26, the religious man exposes the presence of *miaínō* in his soul by the failure to bridle his tongue.
17. The soul of the person in verse 27, who is positive to the Word of God, reveals an inventory of thought that is “pure and undefiled”: *katharós* and *amíantos*.
18. The end result is the production of divine good based on an inventory of biblical principles and doctrines that redefine the term *θρησκος* (*thrēskos*): “religion.”
19. Its definition is clarified by the phrase, “in the sight of our God and Father.” It begins with the preposition *παρά* (*pará*) which indicates being in the near proximity of someone.
20. This “near proximity” is with God the Father since this believer is functioning inside the bubble under the power of the Holy Spirit.
21. We have used the word, *thrēskos* (religion) to describe various organizations whose objectives are to win the approval of an alleged deity for some or the God of Christianity for others through efforts of human good.

¹ “House,” in *Nelson’s New Illustrated Bible Dictionary*, gen. ed. Ronald F. Youngblood (Nashville: Thomas Nelson Publishers, 1995), 584.