

James

JAMES

- **James 1:1**—“James, **bondman of God and of the Lord Jesus Christ**, to the twelve tribes which are in the dispersion, greeting.”

That is:

James, **bondman of God and of the Lord Jesus Christ** [*bondservant equally and in the same exact sense of both the Father and the Son, and thus with identical claims upon him—to Whom belong his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], to the twelve tribes which are in the dispersion, greeting.

Which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, “*if they were not one in the unity of the divine nature*” (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par thus with God!

Now compare:

“**No one can serve two masters** [or two ‘lords’; that is, the undeniable principle is stated that one cannot serve two masters equally; one will inevitably take precedence in your obedience and allegiance]; for either he will hate the one and will love the other, or he will hold to the one and despise the other. **Ye cannot serve God and mammon** [*you cannot thus serve, e.g., the two masters of God and money; the claims of only one can be supreme over our souls—and to God alone belongs that rightful place as supreme Lord/Master*.]” (Matt. 6:24)

“**Jude, bondman of Jesus Christ** [*it is Jude’s boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord and Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ . . . For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our only Master and Lord Jesus Christ** [*as our ONLY Sovereign Master, Despot (Gr. Despotes) and Lord, in the primary, highest and ultimate sense, He, therefore, must be God*.]” (Jude 1, 4)

“And they, having heard it, lifted up their voice with one accord to God, and said, **Lord [Sovereign Master, Despot (Gr. Despotes)]**, as in Jude 4; 2 Pet. 2:1; Rev. 6.10 and Luke 2:29), **here referring to the Father, as in Jude 4 the title refers to Christ who is declared to be our ‘ONLY Sovereign Master and Lord’]**, **thou art the God who made the heaven and the earth and the sea, and all that is in them**. . . And now, Lord, look upon their threatenings, and give to **thy bondmen**, with all boldness to speak thy word.” (Acts 4:24, 29)

“But now, having got your freedom from sin [*as master*], and **having become** [*by and under grace, as part of our salvation in Christ*,] **bondmen to God** [*as Master, meaning that God is thus our supreme Lord/Master in sovereign love, to whom is our obedience and allegiance of love as absolute and primary*], ye have your fruit unto holiness, and the end eternal life.” (Rom. 6:22)

“For the bondman that is called in the Lord is the Lord’s freedman; in like manner also the freeman being called is **Christ’s bondman**. **Ye have been bought with a price** [*the price of the atoning blood of Christ, that very supreme Lord/Master; and as such] do not be the bondmen of men* [*meaning that our obedience and allegiance should never belong to mere “men” (who are mere creatures) as primary; and since this is stated in contradistinction to the fact that believers are “Christ’s bondmen,” the inescapable implication is that Christ is not simply Man. He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person.]*” (1 Cor. 7:22-23)

“Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart **as to the Christ**; not with eye service as men-pleasers; but as **bondmen of Christ, doing the will of God from the soul, serving with good will as to the Lord, and not to men** [*meaning that the ultimate object of our obedience should always be Christ our Lord and never mere “men,” who are mere creatures; and since this is stated in contradistinction to the fact that believers are “bondmen of Christ,” the inescapable implication (just as in 1 Cor. 7:22-23) is that Christ is not*

simply Man. For He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person]; knowing that whatever good each shall do, this he shall receive of the Lord, whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both their and your Master [Christ our Lord] is in heaven, and there is no acceptance of persons with him.” (Eph. 6:5-9)

“Bondmen, obey in all things your masters according to flesh; not with eye services, as men-pleasers, but in simplicity of heart, fearing the Lord. Whatever ye do, labour at it heartily, **as doing it to the Lord, and not to men** [*not as doing it to mere ‘men,’ but as primarily and ultimately unto the Lord*]; knowing that of the Lord ye shall receive the recompense of the inheritance; **ye serve** [*as bondservants*] **the Lord Christ** [*‘the Lord Christ,’ Jehovah Christ, is thus our supreme Lord/Master, in contradistinction to mere ‘men,’ mere creatures*.]” (Col. 3:22-24)

“Simon Peter, **bondman and apostle of Jesus Christ**, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ** [*this latter declaration is an explicit expression of the His absolute Godhood, which is implicit in and required by the former declaration which sets forth His supreme Lordship/Mastership (in Peter’s boast of being the ‘bondman of Jesus Christ’).*]” (2 Pet. 1:1)

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and that **that Master/Lord must be God**—is one of the strongest scriptural proofs of the truth of the Trinity of God and of Christ’s absolute deity in particular. For Christ is declared to be our **only** Master and Lord (Jude 4) [and supreme “Lord of lords” (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God (see Deut. 10:17 !)**. Yet, because of the fundamental truth of the Trinity of the Godhead, such an absolute assertion excludes neither the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, “*the Lord the Spirit*”). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ **equally and in the same exact sense** (James 1:1), the two Persons must be One God, else there would be two separate, independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord’s words in Matt. 6:24, and all other divine revelation of the Trinity of God throughout scripture. (**Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: Adonai, a plural form of Adon, meaning ‘Lord,’ ‘Master.’**)

- † “I am Jehovah, that is my name; and **my glory will I not give to another.**” (Isa. 42:8)
- † “**For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah?** And thy faithfulness is round about thee.” (Ps. 89:6, 8)
- † “And he said, Jehovah, God of Israel! **there is no God like thee**, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.” (1 Kings 8:23)
- † “**Who is like unto thee, Jehovah, among the gods? Who is like unto thee,** glorifying thyself in holiness, Fearful in praises, doing wonders?” (Exod. 15:11)
- † “**To whom will ye liken me and make me equal, or compare me, that we may be like?** . . . Remember the former things of old; **for I am God, and there is none else; I am God, and there is none like me.**” (Isa. 46:5, 9)

➤ **James 2:1**—“My brethren, do not have **the faith of our Lord Jesus Christ**, [Lord] of glory, with respect of persons.”

That is:

My brethren, do not have **the faith of** [*the faith whose object consists of*] **our Lord Jesus Christ, Lord of glory** [*or lit. ‘the Lord of us Jesus Christ, the glory,’ for He is Personally the Divine Glory—the display of the Divine excellence, of God’s intrinsic splendor and perfections, Heb. 1:3*], with respect of persons [with partiality among yourselves].

Compare:

"Which none of the princes of this age knew, for had they known, they would not have crucified **the Lord of glory** [that is, the Lord characterized by glory]." (1 Cor. 2:8)

"And he said, Brethren and fathers, hearken. **The God of glory** [that is, the God characterized by glory] appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran." (Acts 7:2)

"God [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us [with completeness and finality] **in the person of the Son** [the Son become flesh, the Son in manhood], whom he [the personal God as such] has established **heir of all things** [and rightfully so, as He is the very Divine Creator of all things:] **by whom** [by the eternal Son, the Creator-Son] **also he made the worlds** [Gr. *aiones*, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] **the effulgence of his glory** [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and **the expression of his substance** [the exact expression and representation of the essential nature or being of God], and **upholding all things by the word of his power** [i.e., upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!]" (Heb. 1:1-3a)

"In [James] chapter 2 believers are clearly distinguished; they are not to have the faith of the Lord of glory with respect of persons. To despise the poor was contrary to the law, which regarded all Israelites as objects of the favour of God . . . It is also entirely contrary to the spirit of Christianity, which looks for humility, and calls the poor happy, which gives us to seek greatness in heavenly glory, shewing that the cross here answers to the glory above. **Faith has seen that Lord of glory in humiliation, not having where to lay His head.**" (J.N. Darby [JND])

"Such a practice [of favoritism toward the rich, James 2:1-4] is not according to the faith of **our Lord Jesus Christ, the Lord of glory**, who Himself became poor so that by His poverty we might be rich." (A.C. Gaebelein)

"Mercy is God's habitual and congenial work; judgment is His strange work, yet most righteous, against those who, having the utmost need, despise His mercy and most of all in the Lord of glory. Yet He has shown and proved it in its richest resources and its most affecting form, emptying Himself, yea, the true God humbling Himself, to save His ungodly enemies." (William Kelly [WK])

"For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich [with infinite wealth in the fullness of means and resources, flowing from the intrinsic and eternal Godhood glory of His Person, by which all things were at His command to meet the needs others], became poor [in giving and spending Himself in infinite love, becoming man and thus coming to be in the place of entire dependence on the Father and never using "a single thing for Himself throughout His career . . . whatever the cost," even unto death, and that the death of the cross, where "God forsook Him too" and "nothing remained for Him} but the unsparing judgment of our sins"(WK)], in order that ye by his poverty might be enriched [with the surpassing riches of His grace with which He enriches us who believe on Him, the exhaustless treasure of our so-great salvation in Him, not now only but in the ages to come]." (2 Cor. 8:9)

With respect to the Lord Jesus Christ being **the Object of our faith**, compare:

"And it shall be that **whosoever shall call upon the name of Jehovah shall be saved.**" (Joel 2:32)

"That if thou shalt confess with thy mouth Jesus as Lord [supreme Lord, that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below], and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved.** For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed** [Isa. 28:16]. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him.** For every one whosoever, **who shall call on the name of the Lord** [i.e., whosoever shall call on the

name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus], shall be saved.” (Rom. 10:9-13)

“And it shall be that whosoever shall call upon the name of the Lord [i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus] shall be saved . . . And Peter said to them, Repent—and be baptised, each one of you—in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.” (Acts 2:21, 38-39)

“To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours.” (1 Cor. 1:2)

*“And there was a certain disciple in Damascus by name Ananias. And **the Lord** [the Lord Jesus] said to him in a vision, Ananias. And he said, Behold, here am I, **Lord**. And **the Lord** said to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, he is of Tarsus: for, behold, he is praying, . . . And Ananias answered, **Lord**, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name. And **the Lord** said to him, Go, for this man is an elect vessel to me, to bear my name before both nations and kings and the sons of Israel: for I will shew to him how much **he must suffer for my name**. And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, **the Lord** has sent me, **Jesus** that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with the Holy Spirit. . . And straightway in the synagogues he [Paul] preached **Jesus that he is the Son of God**. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests?” (Acts 9:10-11, 13-17, 20-21)*

*“To him [**Jesus**] all the prophets bear witness that every one that believes on him will receive through his name remission of sins.” (Acts 10:43)*

*“Be it known unto you, therefore, brethren, that through this one [through the crucified and risen One, and only because, as we see everywhere in scripture, He is both God and Man in one Person] **remission of sins** is preached to you, and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified.” (Acts 13:38-39)*

*“And they [**Paul and Silas**] said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house. . . And having brought them into his house he laid the table for them, and rejoiced with all his house, having believed in God [**believing on the Lord Jesus they thus believed in God!**].” (Acts 16:31, 34)*

*“Testifying to both Jews and Greeks **repentance towards God and faith towards our Lord Jesus Christ.**” (Acts 20:21)*

*“And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified by faith in me.**” (Acts 26:15-18)*

*“Yet I am Jehovah thy God from the land of Egypt, and thou hast known **no God but me**; and **there is no saviour besides me** [God as such, who is the (now fully revealed) Triune Jehovah].” (Hos. 13:4)*

*“Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that **I am HE: before me there was no God formed, neither shall there be after me. I, I am Jehovah, and besides me** [God as such, who is the (now fully revealed) Triune Jehovah] **there is no saviour.**” (Isa. 43:10-11)*

"**And salvation is in none other [none other than Jesus Christ the Nazarean, the despised and rejected—now risen—One, 4:10], for neither is there another name** under heaven which is given among men **by which we must be saved.**" (Acts 4:12)
 "Jesus says to him, **I am the way, and the truth, and the life.** No one comes to the Father unless **by me.**" (John 14:6)

See also Acts 15:11 ("saved by the grace of the Lord Jesus"), along with the scripture references there.

Who but One who is **Jehovah God in Person** may rightfully—without involvement of blasphemy and idolatry—direct men's hearts, or have men's hearts directed, exclusively to Himself or equally with the Father? Keeping also in mind that:

"Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is." (Jer. 17:5, 7)
 ["A curse is {thus} pronounced on *trusting in man, or in any one but Jehovah.*" (JND)]

"Taste and see that Jehovah is good: blessed is the man that trusteth in him!" (Ps. 34:8)

"It is better to trust in Jehovah than to put confidence in man." (Ps. 118:8)

"Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies." (Ps. 40:4)

"Jehovah of hosts, blessed is the man that confideth in thee!" (Ps. 84:12)

"Put not confidence in nobles, in a son of man, in whom there is no salvation." (Ps. 146:3)

"Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. Blessed are all who have their trust in him." (Ps. 2:12)

"For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and do not trust in flesh." (Phil. 3:3)

"I am Jehovah, that is my name; and my glory will I not give to another." (Isa. 42:8)

"Children, keep yourselves from idols." (1 John 5:21)

Again we say: Who but One who is **Jehovah God in Person** may rightfully direct men's hearts, or have men's hearts directed, exclusively to Himself or equally with the Father?

"It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ." (Samuel Green)

➤ **James 2:7**—“And do not they blaspheme the excellent name [*the name of our Lord Jesus Christ*] which has been called upon you?” (James 2:7)

The subject of the Epistle of James “is the practical life of the poor of the flock, who still frequented the synagogue, and denunciations against the rich unbelievers who oppressed the poor, and blasphemed the name of the Lord [Jesus].” (JND)

“Notice also the expression, ‘*that worthy name by the which ye are called.*’ The rich [unbelieving] Jew blasphemed it but God pronounces it a worthy Name. By it they were called . . . The poor were the objects of persecution not so much because they were poor, as because they were identified with Christ, and He was the object of the world's hatred.” (F.B. Hole)

Compare also:

“And I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry him [Paul] who before was a blasphemer and persecutor, and an

insolent overbearing man: but mercy was shewn me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly over-abounded with faith and love, which is in Christ Jesus." (1 Tim. 1:12-14)

I indeed myself [*Paul, in my pre-conversion days*] thought that I ought to do much **against the name of Jesus the Nazaraean**. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. And often punishing them in all the synagogues, **I compelled them to blaspheme [*to blaspheme 'the name of Jesus the Nazaraean'*]**. And, being exceedingly furious against them, I persecuted them even to cities out of our own land." (Acts 26:9-11)

Thus: "Paul's statement in 1 Timothy 1:13 provides another very interesting, though perhaps hidden, reference to the Deity of Christ **[as does James 2:7]**. The apostle [Paul] speaking of his life as a Pharisee before his conversion says, 'Who was before a blasphemer?' The Pharisees were careful, at least outwardly, to avoid being accused of blasphemy—that is, reviling the Name of God [*or the holy things and institutions of God*]. To speak against men, however wickedly or unjustly, is not blasphemy—and Paul as a strict Pharisee would not knowingly revile God. Who then did he blaspheme? He tells us himself quite plainly, 'I verily thought with myself, that I ought to do many things **contrary to the Name of Jesus of Nazareth' [*and thereby sought to 'compel' the saints to directly 'blaspheme' His Name, Acts 26:9-11*]**. It was when he afterwards knew that blessed Person to be 'God over all, blessed for ever' that he named himself as a blasphemer. The Man of Galilee is none other than the eternal God!" (F.A. Hughes)

"Paul is certainly not saying that before his conversion he went about speaking against Jehovah [*reviling the Name of Jehovah, reviling the holy things or institutions of Jehovah, or that he sought to compel others to do so!*] But he did speak against Jesus [*directly against the Name of Jesus as such, and not merely as indirectly against one of the holy things of God*]. Since he assumes the reader identifies Jesus with Jehovah, he also assumes that words spoken against Jesus are blasphemous." (George Zeller)

See also comments at 3 John 5-7 ("for the sake of the Name").
