

Wernicke's area, which is the primary receiver of auditory stimuli and the angular gyrus, which acts as a way station between the auditory stimuli, and the angular gyrus, acts as a way station between the auditory and the visual regions. When Wernicke's area is damaged, speech is fluent but has little content, and comprehension is usually lost. Wernicke and Broca areas are joined by a nerve bundle called the arcuate fasciculus. When it is damaged, speech is fluent but abnormal, and the patient can comprehend words but cannot repeat them.<sup>1</sup>

Conclusion: The human brain was created by God in:

**Genesis 2:7** Then the Lord God formed [ יָצַר (yatsar): “to form ] man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (NASB)

1. Adam was able to immediately take in instruction from God. After creating him, God placed him in the garden of Eden:

**Genesis 2:15** The Lord God took the man and placed him in the orchard in Eden to care for it and to maintain it. (NET)

2. The “study note” at verse 15 provides this information:

**Note that man's task is to care for and maintain the trees of the orchard. Not until after the fall, when he is condemned to cultivate the soil, does this task change.**<sup>2</sup>

3. The next task God gave Adam was to assign names to the animals, birds, and the beasts of the field. This means that Adam knew a language and used it to set up a system for categorizing the lower creation.

**Genesis 2:20a** The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field ...

<sup>1</sup> Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 389.

<sup>2</sup> *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), sn 20.



4. God decided that man needed a companion. With pluripotent stem cells from one of Adam's ribs, God formed a woman and presented her to Adam. How he responded to this gift is recorded in:

**Genesis 2:23** The man said,  
"This is now bone of my bones, and flesh of  
my flesh; she shall be called Woman,  
because she was taken out of Man."

5. We are not informed about the language Adam knew and used. Moses reports the details of these events in Hebrew. From that language we are able to discover the details that introduced mankind into the Angelic Conflict.
6. In their original perfect relationship with the integrity of God, Adam and Ishah enjoyed three relationships: **(1)** divine righteousness was their point of reference for the unique spiritual life in Eden, **(2)** divine love was their point of contact in status-quo perfection, and **(3)** divine justice was their point of responsibility regarding the tree of the knowledge of good and evil.
7. Following the perfect environment that Eden provided before the Fall, Adam's subsequent experiences were a sad tale of poor decisions while provisions of divine grace rescued him and many others through Christ.
8. For Adam, the sequence of events culminating in the divine rescue includes **(1)** soul life imputed to biological life resulting in the perfect, trichotomous life (Genesis 2:7), **(2)** at the Fall, the sin nature was imputed to Adam's human life resulting in spiritual death and the dichotomous state of spiritual death (Genesis 3:6), and **(3)** salvation through faith in Christ which resulted in eternal life being imputed to his restored human spirit and regeneration back to the former trichotomous state (Genesis 3:21).
9. Subsequently, the progeny of Adam and Eve had the freedom to rely on the working object of Jesus Christ to exchange spiritual death at physical birth for eternal life at spiritual birth.
10. All that has followed to the present hour consists of human free will choosing for or against the divine provision of eternal life through faith in Christ.
11. Mankind thinks, decides, and acts, the latter through word and deed, and consistently does so from two bases of volitional operation: **(1)** an inventory of divine viewpoint from resident doctrine or **(2)** outside the prescribed boundaries of fellowship with God in status quo unbelief or believer reversionism.

12. Every person in the human race has the ability to communicate verbally with rare exceptions. In our Client Nation we have a protection that guards against “abridging the freedom of speech.”
13. We have just done some research on the human capacity of speech. We are born with the neural mechanisms to learn language, to organize them within a system of grammar that allows our thoughts to be clearly articulated to others.
14. However, in our society, freedom of speech is available to everyone allowing one person’s ideas to come in conflict with those of others.
15. Speech permits a smorgasbord of differing opinions to be discussed. Conversation can be engaged to hash out differences between one person’s opinions in contrast to another’s.
16. In a stabilized culture, the differences between these opinions are over nuances rather than foundational principles. In such a case, each party is able under the Law of Liberty to allow his opponent to hold and voice his own opinions.
17. According to *Merriam-Webster’s*, “opinion implies a conclusion thought out but yet open to dispute.” My father used to say to me, “Differences of opinion is what make poor land sell.”
18. It is one thing to have differences of opinions. But when two people go beyond differences of opinions and instead argue about cultural standards that maintain order in society, then that discussion is transformed into a contest between divine viewpoint and cosmic viewpoint.
19. The latter is where we find ourselves. Over recent decades, academia has propagandized students into believing that our culture is unfair and unjust, and its institutions need to be overhauled, diminished, or eliminated.
20. Internationalism, multiculturalism, and diversity are the resultant trends. But divine viewpoint inflexibly argues against those transitions. The best current example is the way our society is presently divided. One group is desires to acquire dominance. The other group prefers maintenance of an ordered society based on constitutional protections while maintaining cultural standards.
21. The contest for supremacy is presently focused on the transition of power from one group to the another. How this transition occurs remains to be seen, but the future of our client nation depends on preserving the Laws of Liberty contained in the Constitution, its Bill of Rights, and their Amendments and the Laws of Freedom they protect.



22. Our nation is engaged in a transition that includes struggle between the adversaries, whose goal is to transform and ultimately replace the Constitution.
23. How this contest will be resolved depends on which system of thought prevails. In the end it will not be decided by weapons, but rather by what turns out to be the prevailing thought process of the victors.
24. The divine decree knows the outcome. The resident Pivot is the key. Surveys show that Christianity is on the wane according to records of church attendance.
25. David gives his usual insight on such matters. His second Psalm takes up the international Zeitgeist during the last three and one-half years of the Tribulation.<sup>3</sup>
26. That set of events prophesy an intensified set of circumstances during the Great Tribulation as compared to the international scrums of the Church Age, yet the situation David describes is instructive for the present Zeitgeist of client nation United States:

**Psalm 2:1** Why are the nations in an uproar and the peoples devising a vain thing?

1. Presently, “the nations” of the twenty-first century are in an uproar. The struggle is for power and the major adversaries are the United States, China, and to some degree, rogue nations in the Middle East. In addition, minor conflicts are ongoing in the less powerful nations.
2. What the Progressives desire is an environment they imagine would fulfill their visions of a perfect world free of all restraint and equality for all. To achieve this, they have resolved to engage in open conflict against divine viewpoint.

**Psalm 2:2** The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed [ מָשִׁיחַ ] (*Mashiyach*): Messiah ],

<sup>3</sup> David is the author of this Psalm whose subject describes prophetically the last days of the Tribulation: “By the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, and the peoples devise futile things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ’ (Acts 4:25–26).”



3. In David's context, the nations of the world are in opposition to the rule of Messiah which He will overcome and defeat at His Second Advent. In our context, the opposition is against the current client nation to God, the United States of America.

**Psalm 2:3** saying, "Let us tear their fetters apart [ campaign to remove restrains related to the laws of divine establishment ] and cast away their cords from us [ accomplished by a cosmic system's encroaching authority ]."

4. The foundation of the Laws of Divine Establishment are the Four Divine Institutions which have historically been under assault: (1) the Free Will of the individual and submission to the Law of Liberty and the Law of Freedom, (2) Marriage between one man and one woman in the private domain of the home, (3) the Family made up of one or more children under parental authority, and (4) the Government to which these individuals are protected by local and state police and nationally by the military.

**Psalm 2:4** He who sits in the heavens laughs [ שחק (sachaq): **ridicule**<sup>4</sup> ], the Lord scoffs at them.

5. These assembled heathen hoards think in arrogance that they will be victorious over Jesus Christ Who is described in Old Testament Hebrew as: יהוה זבואות (*Yehovah Seva'oth*) and in the New Testament Koiné Greek as: Κύριος Σαβαώθ (*Kúrios Savaōth*).
6. In both cases this title is best translated, "the Lord of the Armies." Those who have mocked the Lord and His believers are mocked in return.
7. The cosmic war is over and those who sought to suppress and destroy those who fought the good fight of faith are rescued and their adversaries scoffed at by the Lord.

<sup>4</sup> Leslie C. Allen, "שחק Laughter may have a negative, hostile connotation of derision and ridicule" in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1229.



8. This is why we must stand fast. We must facilitate principles of truth in our souls and hold fast to their immutability.
9. God honors His Word even when possessed by believers and applied by them regardless of the cosmic circumstances.
10. David describes the Lord's victory over the Dark Side at His Second Advent. We are members of His Royal Family. Will He not impose His power on our behalf in the less intense scrum of the Church Age?
11. Yes, He will. Let us join the contest with the artillery of divine, immutable truth and hold our six feet of ground.
12. Filled with the Holy Spirit we stand fast behind the FLOT Line armed with the problem-solving devices and the Law of Freedom to apply them.

**2 Timothy 4:3** The time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

**v. 4** and will turn away their ears from the truth and will turn aside to myths.

27. We return now to James, Chapter Three. Here is the expanded translation for as far as we have advanced;

**James 3:1** Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment.

**v. 2** For we all fall into sin in many ways. If anyone does not sin in what he says, he is a mature believer, able to restrain his tongue by bridling his entire body with his volition.

**James 3:3** Now if we push the bits into the horses' mouths so that they may obey us, we change the direction of their entire body.

**v. 4** Consider the example of ships which are quite large and are propelled under the influence of fierce winds upon its sails, yet it is guided by the positioning of a very small rudder toward whatever direction the volition of the ship's captain determines.

**v. 5** So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. See how a great forest is kindled by a single flame! (EXT)

### Synopsis of verse 5:

The rudder is another illustration of the tongue while the captain represents the soul and its inventory. The inventory of ideas retained in its stream of consciousness consists of wheel-tracks of righteousness and wheel-tracks of wickedness.

The ship is analogous of the believer's body which is contaminated by the sin nature in every cell. The dominant trends of the sin nature vary with the individual whose agent provocateurs consistently deploy temptations upon the believer's soul.

These winds that push upon the sails illustrate the soul inventory of the believer which varies according to his level of spiritual growth: doctrine in the eleven categories of systematic theology, facilitated wheel-tracks, both righteous and wicked, as opposed to those that are not facilitated.

The spiritual advance of the believer is determined by the accuracy of the doctrine taught, understood, retained, facilitated, and then applied.

From these categories of soul inventory, the mature believer is able to use his free will to recall and apply the power of the Word of God to his life and circumstances.

On the contrary, the soul inventory of the immature believer is constantly under assault from the sin nature and its lust patterns. His lack of doctrinal ordinance is so limited he is at the mercy of his soul's inability to manage the challenges of the cosmic system.

The mature believer's application to the exigencies that confront him include such qualities as honor, virtue, integrity, rectitude, probity, scruples, trustworthiness, respect, esteem, and dependability.

These among other synonyms are instrumental in a believer's ability to consistently apply the Royal Law to others by maintaining personal integrity from the resource of working objects contained in his doctrinal inventory.

Conversely, immature believers' wagging tongues and loose lips emit vocal venom of ill will for all to hear. The root sin in this activity is the assumption he has all the facts and thus qualified to pronounce judgment for all to hear against a fellow believer.

The sins utilized in such a pronouncement include gossip, malign, vilify, slander, defame, malevolence, ill will, lie, accuse, and judge. These verbal sins are encapsulated in Matthew 7:1–2 with the verb, κρίνω (*krínō*): “to judge,” and in that context means:

**κρίνω to pass judgment upon (and thereby seek to influence) the lives and actions of other people—judge, pass judgment upon, express an opinion about (Matthew 7:1–2); especially to pass an unfavorable judgment upon, criticize, find fault with, condemn (Romans 2:1,3; 14:3–4, 10, 13; Colossians 2:16; James 4:11–12; “do not pronounce judgment on anything,” 1 Corinthians 4:5. “Why is my freedom to be unfavorably judged by another person’s scruples [conscience]?” 1 Corinthians 10:29 (see also Romans 14:22).<sup>5</sup>**

In James's context, his use of the verb *krínō* stresses its negative applications noted above by Bauer. The Apostle's illustrations highlight how this sinful use of judging has multiple negative impacts—primary, secondary, tertiary, and beyond—that originate with judgmental attitudes expressed by the sinful use of the tongue.

We now resume our study of *James: Chapter Three* where James offers his third illustration of the tongue as the ignition of fire:

<sup>5</sup> Walter Bauer, “κρίνω,” in *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), 567–68.



**James 3:6** And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. (NASB)

1. The noun “fire,” **πῦρ (púr)**, is used figuratively in this verse as an illustration depicting the sinful use of the tongue starting a sequence of mental attitude, verbal, and overt sins among those who hear the accusations of the speaker.
2. James points out in verse 5 that “the tongue is a small organ in the much larger human body.” When it is used sinfully, “it keeps on arrogantly boasting exceedingly about great things.” He then includes his third illustration by comparing the untamed tongue with a forest fire, “See how a great forest is kindled by a single flame!”
3. Three small things—the bit, the rudder, and the flame—have the power to control a horse and a ship and ignite a conflagration.
4. Properly used, the tongue is an organ with which the soul of a spirit-filled believer can communicate truth, light, insight, encouragement, comfort, inspiration, leadership, knowledge, and appropriate emotional responses.
5. However, in James’s dissertation, he describes the tongue as a fire. Following that, he excoriates the person who ignites a fire with his tongue with the phrase, “the world of iniquity.”
6. The phrase, “the world of the iniquity”: **κόσμος τῆς ἀδικίας (kósmos tēs adikía)**, which refers to the Latin term, *cosmos diabolicus*, or the cosmic systems of arrogance and hatred.
7. The use of the tongue is further defined as an organ, “set among our members,” the plural of the noun, **μέλος (mélos)**: “parts of the body.”
8. We are made up of a number of members, some larger, such as head, arms, legs, and the hidden ones of smaller sizes like heart, lungs, liver, and kidneys. None of these are capable of expressing thought.
9. James goes on to point out that the tongue is the only organ which defiles the entire body.” The verb “defile” is present active participle of **σπίλος (spílos)**: “to defile, spot, or stain.”
10. James’s point is the damage done first of all within the soul of the speaker which has negative impact upon his entire person. The discipline created by the tongue’s misuse is the source of accumulating divine discipline to the body.



11. The person whose tongue is out of control eventually functions under the power of reverse process reversionism. This level of cosmic decline defines the life of the unbeliever, the reversionistic believer, and the comments of both whose absence of thought coalesces into a mind-set that foments rebellion against establishment standards.
12. Before continuing our examination of James 3:6, we pause to note some principles that define the current Zeitgeist of client nation America.



### Principles Related to Reverse Process Reversionism

1. Reverse Process Reversionism is the final stage of reversionism. Everything that is worthwhile and valuable in life is rejected; everything that is useless is accepted.
2. Christian degeneracy reaches its peak in reverse process reversionism. The believer cannot be distinguished in any way from an unbeliever, although he cannot lose his salvation.
3. In reverse process reversionism, the believer totally reverts from the divine standards found in Scripture.
4. Reverse process means to face in the opposite direction either spiritually, mentally, or physically.
5. The level of reversionism results in the inversion of establishment and doctrinal standards which rejects love for God, occupation with Christ, submission to the teaching authority of one's right pastor, all resulting in friction among family, relatives, and friends.
6. This is a form of reversionism that is described by Jesus in his dissertation on the Nike Awards and why the believers at Ephesus are called out in Revelation 2:4–5, "But I have this against you, that you have left your first love. Therefore, remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent." (NASB)
7. The "first love" refers to Jesus Himself and the developing canon of Scripture that had almost been assembled as the New Testament.
8. When doctrine is ignored or rejected, the believer gravitates through levels of reversionism. The soul must have coordination from volition regarding the content of one's inventory of ideas. Positive volition facilitates doctrine in the soul while negative volition results in retrogression through the stages of reversionism.

**(End JAS3-78. See JAS3-79 for continuation of study at p. 241.)**

