

8. **Eschatology.** The dispensational structure of prophecy. Encompasses events from Adam to the Eternal State. Israel and its law as opposed to the church and its doctrines of grace. Covenants to Israel and their fulfillment. The Church Age as a Mystery dispensation absent prophecy with the exceptions of the First Advent of the Holy Spirit and the Rapture. The Tribulation, the Second Advent, the Millennium, the last rebellion. The Great White Throne, the lake of fire, and the new heavens and the new earth.
  9. **Christology.** The preincarnate Christ. Prophesied Messiah, the virgin birth, the hypostatic union, childhood, public ministry, temptation, transfiguration, His teachings: sermons, parables, miracles, and Passion. His work and victory on the cross, resurrection, ascension, and session. His Second Advent, Millennial kingdom, His rulership in the eternal state.
  10. **Pneumatology.** The Person of the Holy Spirit. His works related to creation, inspiration, restraining ministry, regeneration, illumination, and seven salvation ministries: efficacious grace, sealing, regeneration, baptism, indwelling, filling, and assignment of a spiritual gift.
9. Within the inventory of these categories of biblical revelation are guidelines that address every exigency man faces. The origin of these challenges arises from errant thought that must be brought into line with biblical guidance and related commandments.
  10. Challenges to a believer's thought process emanate from the sin nature, from personal or external circumstances, systems, people, difficulties, disasters, and prosperity.
  11. To advance to, acquire, and maintain the copasetic spiritual life, the believer must submit to a process that enables him to accumulate divine viewpoint which results in divine guidance under the filling ministry of the Holy Spirit.

12. The “various trials” spoken of by James are not specifically cited. They are general statements that are to be applied to challenges encountered by the individual believer.
13. “Various trials” are inevitable and they present themselves on a daily basis. The way to encounter them successfully is to advance in your spiritual life so that you are oriented to reality.
14. Executing the spiritual life is not guesswork; it is the professional application of biblical solutions that trump challenges from the body, the world, and your adversary, the devil.
14. It’s the devil’s world and you are not wanted here. Conclude that you are not going to be ignored by the Dark Side nor will you succeed by strict management of your sin nature.
15. Develop, maintain, and advance in straight wheel-tracks of righteousness so that when trials occur you have the ability to apply biblical problem-solving devices.  
**Hebrews 12:13**                      **Make**                      **straight**                      **paths**  
**[ τροχιά (trochiá): wheel-tracks ]** for your feet, so that  
**what is lame may not be put out of joint but be healed. (NET)**
16. Principle: Consistency in applying biblical problem-solving devices will not occur unless you get to the point of living the copacetic spiritual life of unalloyed happiness.
17. This is accomplished by following the guideline presented as a command, the aorist middle imperative of **ἡγέομαι (hēgēomai)**: “to engage in an intellectual process; to think, consider, or regard.”<sup>4</sup> This requires the believer to call to mind pertinent doctrines from which to draw a conclusion and an application.
18. The “intellectual process” enables the believer to recall doctrine under the ministry of the Holy Spirit whose inventory will enable him to regain the soul’s stability of *chará*, translated “joy,” but is better translated the “copacetic spiritual life.”
19. The English translations leave a great deal to be desired, “Count it all joy” (KJV), “Consider it pure joy” (NIV), “Consider it nothing but joy” (NET), and “Consider it all joy” (NASB).

**(End JAS1-03. See JAS1-04 for continuation of study at p. 31.)**

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<sup>4</sup> Ibid.

20. The English noun “joy” simply does not do James’s opening mandate justice. Here are definitions from the dictionary:  
**Joy (n).** The emotion evoked by well-being, success, or good fortune or by the prospect of possessing what one desires: delight. The expression or exhibition of such emotion: gaiety. A state of happiness or felicity: bliss. **Joyful (v).** Experiencing, causing, or showing joy: happy.<sup>1</sup>
21. Notice that these words denote emotion. Legitimate emotion must be a responder to thoughts, decision, events, or circumstances that meet approval in light of biblical truths.
22. There are three categories of legitimate emotion: **(1)** positive related to expressions of biblical or establishment truths, **(2)** negative expressed toward violations of biblical or establishment truths, and **(3)** circumstantial directed toward situations in which one has personal interest or devotion.
23. Principle: Thought must precede emotion. Thought is found in the word *hēgéomai* which we have defined “to engage in an intellectual process; to think, consider, or regard.”
24. When such an event occurs it is then and only then that legitimate emotion may be expressed. Thought introduces the subject to which emotion responds.
25. The believer must advance in his inventory of biblical ideas and in the process must train his emotion to respond appropriately.
26. There are multiple issues, good, bad, and in between, that every believer will encounter on a daily basis. A low inventory of biblical truths will consistently be met by emotional revolt of the soul.
27. Emotional revolt of the soul is the fourth stage of reversionism. It is defined by reactor factors absent doctrinal thought including irrationality, egocentricity, instability, and imbalance resulting in short-circuiting doctrinal recall for application.
28. When the soul, under the leadership of the Holy Spirit, is responding to its doctrinal inventory then emotion will follow as a means of encouragement to stay the course.
29. When negative circumstances put pressure on the soul that threaten emotional revolt, then recall of pertinent doctrine stabilizes the soul.

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<sup>1</sup> Merriam-Webster’s Collegiate Dictionary, 11 ed., s.vv. “joy,” “joyful.”

30. Therefore, the mental capacity to which James refers is a relaxed mental attitude that becomes the status quo of the believer under pressure.
31. Again, *hēgéomai* means, “to engage in an intellectual process; to think, consider, or regard.” This refers to the mentality of the soul drawing from its inventory of doctrinal truths accompanied by a positive emotional response to those principles.
32. What James refers to is the singular noun **πάς (pás)**: “all.” What “all” means for us to do is to conclude unalloyed happiness, from all the facts provided by the memory center of the soul, with every circumstance we face.
33. We will translate this opening phrase, “Firmly conclude from all the facts available in the soul unalloyed happiness.....”
34. What “the all” are follows next so we can understand the situation under discussion. James first calls attention to those for whom the mandate is addressed, the singular pronoun **ἐγώ (egó)**: “my.” This is followed by the plural noun **ἀδελφός (adelphós)**: Jews of the Diaspora and translated, “my fellow Jews.”
35. Again James confirms the target audience of his Epistle. Jews of the Diaspora are steeped in the ritual plan of God and must be indoctrinated into the grace plan of God.
36. When Jews in the dispensation of Israel were confronted with adversities, pressures, or trials, it was assumed by many they were personally under discipline. This was followed by rituals seeking forgiveness and restoration to fellowship.
37. James is introducing them to the intensified stage of the Angelic Conflict called the Church Age. There will be challenges to the status of every believer’s soul and each must become accustomed to these assaults.
38. The Dark Side will constantly put up mental roadblocks to discourage and dissuade anyone who take sides with Jesus. There will be challenges to their inventory of biblical ideas.
39. To make this point James continues with the temporal conjunction **ὅταν (hótan)**: “when” or “on the occasion of.” This sets up the circumstance in question that now follows.