

Review of James: Chapter Two, Verses 1–20 with Expanded Translations

Paragraph 1:

James 2:1 Fellow members of the royal family of God, [**imperative mood # 14**] do not exhibit the mental attitude of partiality in your faith in our Lord Jesus, the glory.

1. Several introductory doctrines began the study of James: Chapter Two starting with an Introduction that addressed the problem of showing preference and partiality toward the well-off while treating the less fortunate with disregard and even rudeness.
2. Every believer, regardless of cultural circumstances, is saved by grace through faith alone in Christ alone. Various circumstances intervene that are common to man but nothing alters one's personal relationship with God.
3. The overriding advantage each believer has available to him is access to the immutable Word of God which is alive and powerful. Knowledge of the Bible's revelation of absolute truth and the volitional choice to apply it to life and circumstances is what separates the positive believer from a negative one.
4. There is a mysterious difference between the positive and negative believer. Why do some believers respond to the teaching of the Bible while others are satisfied to remain in their previous status of human viewpoint although saved with access to divine power?
5. Without an understanding that divine guidance is only available by possession of biblical principles, commandments, and doctrines acquired through the consistent process of Bible study and retained in the stream of consciousness, divine guidance is not accessible.
6. These principles required a review of the Doctrine of Reversionism, a problem evidenced in James's analysis of certain individuals in his local church in Jerusalem.
7. **The Eight Stages of Reversionism** were taught in lessons 1–11 some of which were starkly evident in first century Jerusalem and twenty-first century United States:

I. Reaction and Distraction

1. ... are based on wrong priorities. Priority is placed on assumed advantages available in the cosmic systems rather than the Word of God.



2. This is carried over into the church where the negative believer rejects the authority of the pastor and opts instead to follow the faculty of the Satanic Academy of Cosmic Didactics.
3. This establishes a mental barrier in opposition to the imperative moods of Scripture opting instead for human viewpoint and evil. This is a lack of objectivity.
4. Constantly out of fellowship, the negative believer becomes easily enmeshed in personality conflicts due to hypersensitivity. He is easily insulted because of extreme self-centeredness.
5. Unable to control his emotions, he habitually strikes with retaliation in response to gossip, unjust treatment, and perceived slights from innocent comments.
6. This negativity results in loss of establishment viewpoint, arrogant preoccupation of self and others while standards of absolute truth are exchanged for the cosmic lie.

II. Frantic Search for Happiness

1. True happiness, a mental stability that transcends the allurements of the Devil's world, is uniquely obtained by inculcation of the Word of God and consistent application of its guidance.
2. Absent this inventory, believers allow themselves to become emotional and self-centered which invite temptations of the lust patterns to proliferate cosmic applications.
3. This frantic search may be pursued in two ways: (1) self-righteousness of legalism or (2) self-gratification of antinomianism.
4. The only true source of happiness for the believer is the accumulation of biblical doctrines in the stream of consciousness and their application to life and circumstances.

III. Operation Boomerang:

1. The failure to acquire desired happiness causes the initial reaction to be intensified. This intensification causes frustration to become rage, discouragement becomes depression, and loneliness becomes desolation.
2. The lust for happiness usually results in its pursuit becoming maddeningly elusive. The frantic search is magnified by ever-increasing unhappiness.

Galatians 6:7 Do not be deceived: God cannot be mocked; for whatever a man sows, this he will also reap.

3. This failure to acquire happiness results in:

IV. Emotional Revolt of the Soul

1. God designed emotion to be a responder to truth. Doctrine in the stream of consciousness functions as the right man of the soul while emotion functions as the right woman.
2. Emotion to be legitimate must be in concert with doctrine in the soul. Without this relationship, emotion revolts against the soul.
3. When in revolt, emotion is divorced from reality and absent doctrinal rationales. Its norms and standards are focused on human viewpoint.
4. The inventory of doctrines that remain functional in the stream of consciousness is rejected. Emotion reacts against them rather than responding to them.
5. When a believer's emotions are degraded, they become submissive to the lust patterns of the sin nature. His mental and behavioral trends will gravitate toward either antinomianism or legalism.
6. When there is an ongoing proliferation of believers who live under the tyranny of their emotions due to rejection of clear biblical guidance, then the client nation's freedoms are imperiled.
7. Plato remarked on this very subject:

Man must order his soul in conformity with divine laws; only thus can order in society be obtained.¹

V. Locked-In Negative Volition toward Doctrine

1. The accumulation of the previous stages of reversionism causes the believer to ignore the power infused in spiritual growth and enter into the weaknesses of comic rationales.
2. This retrogression contributes to the decline of spiritual power within the pivot and encroaching influences from *cosmos diabolicus*:

¹ Russell Kirk, *The Roots of American Order*, 1st ed. (La Salle, Ill: Open Court, 1974), 81.

Hosea 4:1 Listen [Qal imperative of שָׁמַע (*shama*'): Listen!] to the word of the Lord, O sons of Israel [**Northern Kingdom**], for the Lord has a case against the inhabitants of the land [**client nation**], because there is no faithfulness or kindness or knowledge of God in the land. (NASB)

3. Orientation to reality of the Invisible War is necessary for one's ability to orient and adjust to the idiosyncrasies of daily life. See Paul's account in 2 Corinthians 11:22–33.
4. Learn and apply the ten problem-solving devices to the exigencies of the Devil's world. It is Lucifer who initiated the Invisible War. It is Jesus Christ Who will end it. In between the Ascension and the Rapture, we are to engage ourselves in becoming good soldiers for Christ with the goal of becoming **πρόμαχοι** (*prómachoi*): front rankers in this spiritual combat.
5. Busy yourselves in learning the strategies and tactics necessary to do combat in the Angelic Conflict from the field manual provided, namely the Word of God.

VI. Blackout of the Soul

1. In this advanced stage of reversionism, the believer's spiritual decline has resulted in his soul suffering the absence of doctrine through the inculcation of cosmic concepts and doctrines from demons.
2. This transformation may be illustrated by the presence of a vacuum in the soul. This is activated by volitional rejection of divine guidance and divorcement from further inculcation of doctrine.
3. When inculcation of truth is discontinued, then a vacuum is formed by which an opposing system of thought fills the vacancy.
4. Paul describes this process in Ephesians 4:17–18 and we will approach this stage of reversionism with a brief analysis of these verses.

Ephesians 4:17 So this I say, and affirm together with the Lord, that you walk [περιπατέω (*peripatéō*)] no longer just as the Gentiles also walk, in the futility of their mind, (NASB)



5. Walking illustrates the choices each individual makes with his Law of Freedom. Whenever anyone goes from point A to point B, it is their free will that takes them there. The path taken is the volitional progression from thought to decision to action.
6. We are who we are by means of what we think. The decisions we make are based on our inventory of ideas in conjunction with divine viewpoint from the Word of God or cosmic viewpoint from *cosmos diabolicus*.
7. We generalized this process with two phrases: (1) wheel-tracks of righteousness and (2) wheel-tracks of wickedness. Examples of these polar opposites are found in Proverbs 1–15.
8. In Ephesians 4:17, the verb, *peripatéō*, is a cognate of the Hebrew verb, דָּרַךְ (*derek*), “to walk.” Each emphasizes a behavior pattern that is a facilitated wheel-track, in this passage, a path of least resistance in the category of wickedness.
9. Paul is encouraging these believers to stop their reversionistic walk and return to the study of the Word of God.
10. The apostle compares the reversionistic lifestyle with that of “the Gentiles”: τὰ ἔθνη (*tá éthnē*). This term is used in a number of applications in the New Testament, but here it makes reference to Gentiles classified as heathens.
11. When Jews, who consider themselves among the “Chosen People,” speak despairingly of Gentiles they often use the plural noun גּוֹיִם (*goyim*), often translated into English as “heathen.”
12. Believers without a high inventory of biblical principles are unable to defend their souls from outside temptations and adopt the character traits of *tá éthnē*, the heathen Gentiles of SPQR. This same circumstance is in evidence in twenty-first-century America.
13. The status of these unbelievers’ souls is described next by the locative of sphere of the noun ματαιότης (*mataiōtēs*), translated “futility” by the NASB, NET, and NIV, and “vanity” in the KJV.
14. Based on Paul’s context in Ephesians 4, the loss of thought through the stages of reversionism, and its end result, blackout of the soul, we translate *mataiōtēs* with the word “vacuum.” Here’s the definition:



Empty of ideas; unintelligent; indicative of mental vacancy.
Devoid of content or substance. An empty space. Unoccupied
with the usual or natural contents.²

Ephesians 4:17 I repeatedly communicate and
affirm at successive intervals with the Lord, that you no
longer walk in wheel-tracks of wickedness as the
heathen also walk in the vacuousness of their souls,

v. 18 having through a process arrived at a
permanently darkened state in their way of thinking,
having been estranged, excluded, alienated from the life
of God because of the ignorance which keeps on being
in them because of the hardness of their heart; (EXT)

15. The mentality of the soul is divided into two parts: (1) νοῦς (*noús*): translated “mind” and (2) καρδία (*kardía*): translated “heart.” Information in the *noús* is perceived academically while information in the *kardía* is perceived spiritually.
16. The heart is divided into seven functional aspects of the soul essence: (1) frame of reference, (2) memory center, (3) vocabulary storage, (4) categorical storage, (5) conscience, (6) momentum, and (7) wisdom.

VII. Scar Tissue of the Soul

Ephesians 4:19 and they, having become
calloused with scar tissue of the soul, have personally
become perverted resulting the practice of every kind of
immorality with insatiable lust. (EXT)

1. Spiritual growth is interrupted by negative volition and results in a vacuum within the soul, indicated by the noun ματαιότης (*mataiότης*) (v. 17).
2. Through this vacuum rush “doctrines of demons” (1 Timothy 4:1) and other satanic propaganda resulting in the blackout of the soul.
3. At this stage all previous aspects of the reversionistic process are intensified. This results in the development of scar tissue on the soul, indicated in verse 19 by the perfect active participle, ἀπαλγέω (*apalgéō*).

² The Oxford English Dictionary, s.vv. “vacuous, vacuum.”

