

15. Ignorant of our nation's history, the literal uniqueness of its foundational documents, and the absoluteness of civil laws that maintain order in society, these Progressive acolytes are primed to become the catalysts for the "violent overthrow ... of existing government."
16. These developments reflect the obvious loss of biblical thought within the population. When truth is rejected then cosmic concepts must rush in to take its place in the form of human viewpoint, human good, and evil.
17. What exposes the success of these strategies is the anger, bitterness, and violence that accompanies public protests. The anger is sincere in the souls of the demonstrators since it expresses what they have been taught since kindergarten.
18. The bitterness is based on the conclusion that those who disagree with them are the problem and by removing them, peace and harmony will rush in to restore order.
19. Violence is approved since the established order is considered illegitimate and its authority must be suppressed and then destroyed. Ergo, open rebellion.
20. Rebellion is justified in the minds of the anointed ones who, ignorant of history's repeated evidence that revolutions result in tyranny, blindly do the bidding of the puppet masters.
21. The Bible presents a pertinent example of this process from c. 1000 B.C. We will not engage the full study at this time, but a sequence of events occurs in 2 Samuel 11 through 18 that includes David's son Absalom's rebellion against his father.
22. In the 2 Samuel 11–18 context, you will see that David's sin with Bathsheba began a sequence of events that resulted in David's Installment Discipline.
23. The pertinent passage to consult is 2 Samuel 15:1–13. Absalom's hatred for his father motivated him to foment rebellion. His initial strategy was to begin a propaganda campaign against David followed by invasion of Jerusalem.
24. David evacuated Jerusalem, Absalom seized the castle, and pursued David's party and military east of the Jordan. Absalom's attempt of a coup d'état failed when he was killed in action by Joab in the Battle of Ephraim Forest (2 Samuel 18).

25. David's installment discipline was used by God to deal with David's deviations from divine guidance. Instead of employing the sin unto death to David, God disciplined him in a sequence of circumstances. If David applied doctrine, he would survive and in doing so become the greatest king in Israelite history.
26. In the Church Age, the believer is educated toward spiritual maturity by means of grace plus as many as three levels of divine discipline: (1) Warning, (2) Intensive, and (3) Dying.

1. **Warning.** Failure to rebound (1 John 1:9) causes the believer to function in the cosmic systems of arrogance and hatred. Outside the evanescent[!] divine dynasphere, the believer is removed from the direct influence of Bible doctrine in the soul. Resultant application is always mixed with human viewpoint, human good, and evil.

Although involved in self-induced misery, he was still sensitive to truth and between the two able to confess his sins and restore fellowship with the Father.

This condition is illustrated by the Lord in:

Revelation 3:20 "Listen! I am standing at the door and knocking [divine influence to confess his sins]! If anyone hears My voice [the appeal to restore fellowship] and opens the door [confession alone to God alone] I will come into his home and have a meal with him [restoration of fellowship], and he with me." (NET)

Failure to rebound, results in the imposition of intensified levels of divine discipline as required.

2. **Intensified.** Continued residence in the cosmic system reveals that the believer did not respond to warning discipline. God's plan for that believer is still accessible, but to guide him back into fellowship, discipline must be intensified.

[!] "Evanescent: Vanishing or likely to vanish like vapor" in *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. "evanescent."

To allow recovery to occur, God continues to supply him with logistical grace support. He is kept alive, so that rebound recovery is always a prayer away.

The believer may intensify his obstinacy which means the discipline already intensified is strengthened further. The two combined are extremely severe to the point of unbearable suffering.

One may conclude that this suffering is imposed physically only. Conceivably, some forms of mental suffering are more intense than physical suffering. Which form or a combination of the two may be what is required to restore objectivity to the person's soul.

Each failure to respond to God's efforts to elicit spiritual recovery diminishes his likelihood of rebound recovery. Unrelenting, the person moves from blackout of the soul to hardness of the heart, and finally scar tissue of the soul.

Ephesians 4:18 having become darkened in their thinking [**blackout of the soul: loss of objectivity**], excluded from the life of God because of the ignorance which keeps on being in them because of the hardness of their heart [πώρωσις (pōrōsis); loss of objectivity results in the heart rejecting truth and thus becoming ossified by cosmic viewpoint];

v. 19 who, while having become callous [ἀπαλγέω (apalgéō): **scar tissue of the soul**], have betrayed themselves to promiscuous debauchery [ἀσέλγεια (asélgeia): abnormal sexual perversions] resulting in the practice [ἐργασία (ergasía): production of evil] of every kind of immorality [ἀκαθαρσία (akatharsía): perversions common to a defiled soul] in the sphere of insatiable lust [πλεονεξία (pleonexía): an intensified pursuit of happiness from unbridled sensual acts]. (EXT)

3. **Dying.** This category accompanies rapid spiritual decline that, sans rebound, results in the sin unto death. Although the believer was saved by his expression of faith alone in Christ alone, his avoidance of serious Bible study eventuates in becoming a casualty in the Invisible War.

Tragically, he has turned away from the revelation of divine truth and instead inculcates rationales from the Dark Side's propaganda. Typical of such an individual is the trend toward reversionism that is expressed in:

Hebrews 12:5 You have forgotten the principle of doctrine which teaches you as sons, [**Proverbs 3:11–12**] “My son [υἱός (*huíos*): a minor], do not make light of corrective discipline from the Lord, nor become discouraged when you are reproved by Him;

v. 6 For whom the Lord loves perpetually [static present active indicative of ἀγαπάω (*agapáō*): eternally] He imposes corrective discipline [customary present active indicative of παιδεύω (*paideúō*): as to a child²] and He whips [customary present active indicative of μαστιγῶω (*mastigóō*): corporal punishment³] every son He perpetually receives [static present active indicative of παραδέχομαι (*paradéchomai*): eternally].” (EXT)

27. These warnings are avoided by successfully passing momentum testing. Synopses of its four categories follow.

² The cognate noun is παιδεία (*paideía*) which is corrective discipline. Both the verb and the noun have as their basic root *pai* (*pai*) which comes from παῖς (*país*) which means a child. It is used in the sense of teaching or training a child by discipline. The customary present indicates what habitually occurs or may be reasonably expected to occur.

³ “The word is used figuratively in Hebrews 12:6 (quoting Proverbs 3:12) for “to impart corrective punishment.” As the education of a beloved child may sometimes demand blows, so God may sometimes smite His children. Suffering will be regarded by the Christian as a proof of God’s educative love” (Carl Schneider, “μαστιγῶω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967], 4:518).



- 1. People Testing.** Problems emerge in two categories. Approbation of another person can be magnified at the expense of one's own autonomy. Antagonism toward another person transfers control of one's spiritual life over to that individual.

Here are two examples regarding people testing. First, to aggrandize someone excessively can result in allowing one's personal love to be transferred away from God over to that individual.

Secondly, antagonism toward another person results in transferring control over one's life to someone else.

It is maintenance of spiritual autonomy that enables a person to enjoy relationships with others. People emphasis must be exchanged for God emphasis.

Spiritual autonomy is the powerful inner resource that permits personal love to be a blessing. It prevents reactor factors that result in granting another person control over one's life.

The problem-solving device for maintenance of one's spiritual life is sharing the happiness of God, the copacetic spiritual life, unalloyed happiness, or the possession of **ἔσωτερική ἁρμονία** (*esōterikē harmonía*): "inner harmony of the soul."

When cognitive independence produces true harmony in the soul, then beneficial relationships with others are the result. That category of harmony is the possession of **ἔξωτερική ἁρμονία** (*exōterikē harmonía*): "outer harmony of the soul."⁴

We have recognized each of these phrases in our study of *James: Chapter Two* with the terms "Law of Freedom" (inner harmony) and "Law of Liberty" (outer harmony).

People Testing is associated with *exōterikē harmonía* and the function of the Law of Liberty.

This leads us to the next category of Momentum Testing:

⁴ "The two adjectives, **ἔσωτερική** and **ἔξωτερική**, originate in Classical Greek from **ἔσωτερικός** (*esōterikós*): "inner," and **ἔξωτερικός** (*exōterikós*): "outer," each in our use describing the noun **ἁρμονία** (*harmonía*): "harmony" (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. and aug. Henry Stuart Jones [New York: Oxford University Press, 1968], s.vv. ἔσωτερικός, ἔξωτερικός, and ἁρμονία).