

6. Wisdom is the summum bonum of the spiritual advance and is the ultimate base of operations to resolve the four major battles in the soul which are managed by being able to think from an inventory of advanced doctrines.
7. The four major battles are sin, stress, false doctrine and wrong solutions. Everybody has sin trends that develop during times when behavior patterns are facilitated. A believer can be ignorant of sin or passive to the problem of sin. Doctrine exposes sin's trends into the clear light of day.
8. Poor decisions limit future options that usually result in stress. Adversity describes pressure from outside the soul whereas stress occurs inside the soul.
9. Adversity is what the circumstances of life do to you. Stress is what you do to yourself. Adversity is inevitable while stress is optional.
10. The inability to handle stress occurs from a weak inventory of doctrinal ideas. This weakness is the result of human viewpoint, false doctrines, and cosmic concepts that form the **ματαιότης (mataiōtēs)** vacuum that sucks satanic propaganda into the stream of consciousness:

**Ephesians 4:17** This I communicate and make an emphatic command together with the Lord, that you no longer continue walking [ περιπατέω (*peripatéō*): facilitated wheel-tracks of wickedness ] as Goyim, in the vacuum [ ματαιότης (*mataiōtēs*): sucking cosmic concepts into the soul] of their mind [ νοῦς (*noús*) ],

**v. 18** having become darkened in their thinking [ σκοτόω (*skotóō*): scar tissue of the soul: no objectivity ], caused to become estranged [ causal perfect passive participle of ἀπαλλοτριόω (*apallotrióō*)<sup>5</sup> ] from the life of God because of the ignorance which keeps on being in them, because of the hardness [ πόρωσις (*pōrōsis*): callousness ] of their heart [ καρδία (*kardía*): blackout of the soul ];

**v. 19** while being caused to become past feeling [ causal perfect active participle of ἀπαλγέω (*apalgéō*): insensible to shame ], having given themselves over to unrestrained lasciviousness [ ἀσέλγεια (*aselgeia*): the insatiable desire for sexual excesses ] for the practice of every kind of lewdness [ ἀκαθαρσία (*akatharsía*) ] with insatiable covetousness [ πλεονεξία (*pleonexía*) ]. (EXT)

<sup>5</sup> *Apallotrióō* has three meanings: estranged, alienated, and excluded. They are all applicable here depending on which stage of blackout of the soul the believer is in.



11. These two passages from 1 Corinthians 2:7–10 and Ephesians 4:17–19 expose the dichotomy that presently exists between advancing believers versus unbelievers and believers who function in cosmic systems 1 and 2.
12. They provide a dramatic contrast between biblically oriented believers and the cosmic environment in which the Dark Side functions. The latter passage above presents a stark analysis of the inversion of thought which has been indoctrinated into the souls of a growing number of our citizens.
13. The tip of the spear of this indoctrination has been the Federal schools which have supplied media with proponents of the New Normal described by the Ephesians passage above.
14. This New Normal is in the process of transforming the society away from the First Corinthians passage over to the one in Ephesians:
15. Here is a summary of this conversion of thought:
  1. The last word in the Ephesians 4:17–19 is the noun, *pleonexía*, and is defined as having covetousness or greediness, a lust for more and more debauchery but without total fulfillment.
  2. This mind-set causes a person's soul to engage in a frantic search for happiness during which his lust patterns are never satiated.
  3. The things desired include sex, drugs, money, fame, recognition, or authority, but in Paul's context is the insatiable lust for sex with the end result of reverse-process reversionism:

**The total influence of evil and the substitution of Satan's plan for God's plan. Satan's cosmic system is so powerful and devious that the reversionistic believer becomes divorced from reality.**

**In reverse-process reversionism all true values are pushed aside and priorities are inverted. The reversionist spurns that which he should love and loves that which he should spurn.**

**Personal love for God and occupation with Christ is replaced by love of self and preoccupation with the lust pattern of his sin nature. The reversionist pursues false lovers instead of his spouse.<sup>6</sup>**

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<sup>6</sup> R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 37–38.



4. This soul environment causes the believer to reject all systems of biblical authority. Negative to the teaching of the Word of God, he rejects the teaching authority of his pastor, and opts for the allurements of the cosmic systems.
5. Reverse-process reversionism is summarized by Paul with his negative rebuttal of its characteristics in the **Ephesians 4:17–19** passage above:

This I command together with the Lord, that you no longer continue walking [ περιπατέω (*peripatéō*): facilitated wheel-tracks of wickedness ] as Goyim, in the vacuum [ ματαιότης (*mataiotēs*): sucking cosmic concepts into the soul] of their mind [ νοῦς (*noús*) ], having become darkened in their thinking [ σκοτόω (*skotóō*): scar tissue of the soul: no objectivity ], caused to become estranged [ causal perfect passive participle of ἀπαλλοτριόω (*apallotrióō*) ] from the life of God because of the ignorance which keeps on being in them, because of the hardness [ πάρωσις (*pōrōsis*): callousness ] of their heart [ καρδία (*kardía*): blackout of the soul ]; while being caused to become past feeling [ causal perfect active participle of ἀπαλγέω (*apalgéō*): insensible to shame ], having given themselves over to unrestrained lasciviousness [ ἀσέλγεια (*asélgeia*): the insatiable desire for sexual excesses ] for the practice of every kind of lewdness [ ἀκαθαρσία (*akatharsía*) ] with insatiable covetousness [ πλεονεξία (*pleonexía*) ]. (EXT)

6. Paul sums it up in verse 20: “But you did not learn Christ in this way.”
16. Pastors, who are loyal students of the Word of God, exegete its contents from the original languages, organize its text in association with systematic theology, and communicate the results, fulfill the objective for resultant spiritual growth among assembled, Spirit-filled believers. This system can never be rightly accused of being the source of reversionism in the soul of any believer.
17. Quite the opposite is true for those who with positive volition possess biblical wisdom that results in an honorable manner of life.

End JAS3-43. See JAS3-44 for continuation of study at p. 431.)



**James 3:13** Who among you is biblically wise with advanced understanding of doctrine? Demonstrate [ IM #25 ] his production by his honorable manner of life of rectitude and probity [ πραΰτης (*praiútēs*) <sup>1</sup> ] characterized by wisdom [ σοφία (*sophía*) ]! (EXT)

**James 3:14** But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. (NASB)

1. James 3:13 presents a positive analysis of a believer who has advanced to the summum bonum of the Christian way of life.
2. Wisdom speaks of the content of the believer's stream of consciousness when he has attained spiritual maturity.
3. James indicates in verse 13 that such a level of spiritual growth is demonstrated by a person who has an "honorable manner of life of a gentleness characterized by wisdom."
4. The word "gentleness" is the Greek noun, πραΰτης (*praiútēs*). It is a good translation; however, the word's impact is revealed by these excerpts that positively contrasts this character trait to the negative ones in verse 14:

**An inwrought grace of the soul, and the expressions of it are primarily toward God (James 3:13). It is a condition of mind and heart which demonstrates gentleness, not in weakness, but in power. It is a balance born in strength of character.<sup>2</sup>**

**The quality of not being overly impressed by a sense of one's self-importance, *gentleness, humility, courtesy, considerateness, meekness* (James 3:13).<sup>3</sup>**

**Gentleness is a mark of the true righteous who are inspired by divine wisdom (James 3:13). It is demonstrated in the whole walk of the righteous and stands in pleasing contrast to bitter zeal and contentiousness, 3:14.<sup>4</sup>**

<sup>1</sup> "The diacritical mark *diaeresis* (¨) is placed over a vowel to indicate that the vowel is pronounced in a separate syllable" (*Merriam-Webster's Collegiate Dictionary* (2014), s.v. "diaeresis.")

<sup>2</sup> Spiros Zodhiates, "πραΰτης," *The Complete Word Study Dictionary: New Testament*, 1210.

<sup>3</sup> Walter Bauer, "πραΰτης," 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), 861.

<sup>4</sup> Friedrich Hauck and Siegfried Schulz, "πραΰτης," in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:650.

