

**James 3:9** By means of the tongue we praise the Lord, and our Father; and by means of the tongue we keep on **envying** [ καταράομαι (*kataráomai*): “to wish evil upon” ] mankind, who have come into being according to the **similitude** [ ὁμοίωσις (*homoíōsis*) ] of God; (EXT)

This verse illustrates the dichotomy of visions that is illogically mangled in the soul of the reversionist. He recognizes the expectations of the both the “religious crowd” and his assumed superior ability to arrogantly analyze others, all almost in the same breath.

The first half of his breath praises Jesus and God, projecting erroneously their support of his subsequent critique which follows in the last half of his breath he expresses his envy of other believers.

Those he chooses to publicly castigate are described by James as those who are made in the likeness of God, i.e., the “similitude of God.”

The noun, similitude, is used in verse 9 by the translators of the King James Bible and is an allusion to Genesis 1:26.

**Genesis 1:26a** And the Trinity decreed, “Let Us manufacture out of existing materials, mankind in Our **image** [ ׀ִמְצַלְמֵנוּ (*selem*): “likeness” ] ...” (EXT)

In the Scofield Study Bibles, the word “*selem*” in Genesis 1:26 is discussed as follows:

**Man was created, not evolved. This is expressly declared, and confirmed by Christ (Matthew 19:4; Mark 10:6); it is also confirmed by the unbridgeable chasm between man and beast; the highest beast has no God-consciousness (religious nature).**

**Man was made in the “image [and] likeness’ of God. This image is found chiefly in the fact that man is a personal, rational, and moral being. While God is infinite and man finite, man possesses the elements of personality similar to those of the divine Person: thinking (Genesis 2:19–20; 3:8); feeling (Genesis 3:6); willing (Genesis 3:6–7). That man has a moral nature is implicit in the record and is further attested by New Testament usage (Ephesians 4:23–24; Colossians 3:10).**



**Man is also according to 1 Thessalonians 5:23 a trinity, made up of body, soul, and spirit; but because “God is spirit” (John 4:24), this tripartite nature of man is not to be confused with the original “ image [and] likeness” of God which, being spiritual, relates to the elements of personality.<sup>4</sup>**

The Greek word for “similitude” is the noun, **ὁμοίωσις** (*homoiōsis*) and it refers to how the tripartite structure of humans reflects the Trinity. As Scofield’s commentary confirms above, mankind is clearly documented to have been created, not evolved.

Yet from such a structure, the tongues of some regularly communicate praises toward God and execrations, toward others:

**James 3:10** words that regularly proceed from the very same mouth come praises toward God, but also execrations toward believers. Fellow believers, these things should not occur in this manner. (EXT)

The word translated “cursing” in English Bibles is, in the Greek text, the noun, **κατάρρα** (*katára*) and is best translated “execrations.” Here’s why for this context:

**Execrate. To imprecate evil upon; to curse; hence, to detest utterly; to abhor. Implies intense loathing and, usually, a fury of passion; curse and damn imply angry denunciation by blasphemous oaths or profane imprecations.<sup>5</sup>**

In the context of a passage, which in verse 9 the word “curse” is better translated “envying,” then its use in verse 10 requires as similar intensity with the word, “execrations.”

With this mind-set fully developed, James then provides in verses 11 and 12 four rhetorical questions to describe the irrationality of this cosmic personality.

#### **Rhetorical Question #1:**

**James 3:11a** Does a spring supply to a fountain both **fresh** [ γλυκύς (*glukús*): “sweet” (KJV) i.e., “potable” ] and **bitter** [ πικρός (*pikrós*) ] water?

<sup>4</sup> *The Scofield Study Bible: NASB*, ed. C. I. Scofield (New York: Oxford University Press, 2005), 3–4fn1:26–27.

<sup>5</sup> *Webster’s New Collegiate Dictionary* (1953), s.v. “execrate.”



### Rhetorical Question #2:

**James 3:12b** Is it possible for a fig tree to produce the fruit of an olive tree, my fellow believers, ...

### Rhetorical Question #3:

**James 3:12c** ... or a grape vine the fruit of a fig tree?

### Rhetorical Question #4:

**James 3:12d** Neither can a saltwater spring produce fresh water. (EXT)

These rhetorical questions describe the irrationality that instruct volition to verbalize what doctrinal observers regard as nonsense. James then offers clarity to the discussion with a question followed by a conclusion in:

**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 (*prauítēs*) ] characterized by wisdom [ σοφία (*sophía*) ]! (EXT)

This is James's set-up to drive home the point that far too many are not soulishly capable of attaining this level of doctrinal conclusions. He does this by introducing verse 14 with the first-class condition of the particle **εἰ** (*ei*), translated “But,” followed by the adversative conjunction **δέ** (*dé*): “if”: “But if, and it is true.”

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

1. James rightly accuses his audience that it is true they possess “bitter jealousy.” The Greek noun for “jealousy” is the familiar noun, **ζήλος** (*zélōs*), which may be translated with one of the three selections already noted: (1) envy, (2) jealousy, or (3) anger.
2. We appeal to our previous analysis and supplement it with this comment from Aristotle's definition of ζήλος:

**According to Aristotle, zélōs grieves. Not because another has the good, but that he himself does not have it and seeks to supply the deficiency in himself.<sup>6</sup>**

<sup>6</sup> Spiros Zodhiates, ed., ζήλος in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 699.



3. We have established that in the James 3 context, the best translation is “envy.” James asserts that those who have advanced spiritually will demonstrate an honorable manner of life of rectitude and probity by their recall and application of doctrine.
4. It is from this biblical lifestyle that such a person develops, retains, and applies wisdom drawn from his inventory of doctrine in his *kardía*.
5. Our exegesis of James 3:14 introduced us to the study of the Doctrine of Envy. Here is a quick summary of how far we advanced in verse 14 when we undertook that subject.
6. Beginning with James 3:13, James establishes a clear contrast between the honorable manner of life, and the dishonorable lifestyle depicted in verse 14.
7. Verse 14 is introduced by the adversative conjunction **δέ (dé)** along with the first-class condition of the particle, **εἰ (ei)**: “But if, and it is true.” Together they separate verse 14 which is negative from verse 13 which is positive.
8. Those James addresses “have bitter jealousy and selfish ambition in their *kardías*.” This certifies that these believers have regressed back into the cosmic inventory of ideas they initially rejected in favor of doctrine.
9. This reversion has re-facilitated old wheel-tracks of “bitter jealousy”: **πικρός ζήλος (pikrós zēlos)** and “selfish ambition,” **ἐριθεία (eritheía)**. Here is some background on the noun, *eritheía*:

**Unknown in the LXX [Septuagint] and the Greek language before the New Testament, *eritheía* is used seven times in the New Testament, including twice in the sin lists (2 Corinthians 12:20; Galatians 5:20).**

**The term *eritheía* (“paid work”) originally had a positive sense; but it came to mean that which is done solely for interested motives (“What’s in it for me?”). Hence the meaning: contrive to gain a position or a magistracy not in order to serve the state but to gain honor and wealth. From that developed two other meanings: dispute or intrigue to gain advantages; or personal ambition, the exclusive pursuit of one’s own interests.<sup>7</sup>**

**(End JAS3-45. See JAS3-46 for continuation of study at p. 451.)**

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<sup>7</sup> Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. and ed. James D. Ernest (Peabody: Hendrickson Publishers, 1994), 2:70.



10. We have already analyzed the NASB’s translation, “bitter jealousy” to read “bitter envying,” as we analyzed the significant differences between “jealousy” and “envying.”
11. This is followed by “selfish ambition” from the noun, **ἐριθεία (eritheía)**: “exclusive pursuit of one’s own personal desires.”
12. This is amplified by use of the noun, **καρδία (kardía)**: “heart; stream of consciousness; in this context, the soul’s inventory of cosmic ideas instead of divine viewpoint.”
13. James then exposes the primary mental attitude that underwrites this mind–set. This person is commanded to stop being arrogant with the present middle imperative of prohibition of the verb, **κατακαυχάομαι (katakaucháomai)**: “to arrogantly boast against another.”
14. The imperative of prohibition of the verb, **katakaucháomai** and the negative of prohibition of the conjunction, **μή (mḗ)**, becomes the 26th imperative mood of the book. It condemns the end result of this mental attitude which results in an overt use of the tongue.
15. This is indicated by the following verb which is the 27th imperative mood of the book, the present middle imperative of the verb, **ψεύδομαι (pseúdomai)**: “to lie, speak falsely or deceitfully, to defraud, to cheat.”
16. When a believer functions in the cosmic systems and his soul’s inventory has been transformed into the advanced stages of reversionism, he suffers inversion of thought.
17. What he used to consider to be truth, he now rejects as the lie, so that the lie is now regarded as the truth.
18. Believing the lie is the truth, he arrogantly assumes those who maintain an inventory of biblical absolutes are worthy targets for his corrective diatribes.
19. This results in his verbal assaults “against the truth,” indicated by the preposition **κατά (katá)**: “against,” followed by: **τῆς ἀλήθεια (tḗs alētheia)**: “the truth.”

**James 3:14** But if you have bitter envy and exclusive pursuit of one’s own personal self-interests in your *kardía*’s stream of consciousness, [ IM-26 ] do not arrogantly boast and [ IM-27 ] lie against the truth [ τῆς ἀλήθεια (tḗs alētheia) ]. (EXT)

20. The writer of Hebrews gives some additional insight to James 3:14 where he criticizes believers who go into reversionism:



**Hebrews 6:4** For those who have been enlightened [ **faith alone in Christ alone** ] and having tasted for themselves the gracious gift from haven [ **salvation** ] and having become partners with the Holy Spirit,

**v. 5** and having tasted for themselves the noble doctrines from God and His inherent powers of the coming age [ **Millennium** ],

**v. 6** and having gone astray [ **into reversionism** ], it is impossible to restore them again to the spiritual advance so long as they again and again crucify to themselves the Son of God afresh [ **returned to the animal sacrifices** ] and expose Him to public defamation [ **by placing themselves under the authority of the Levitical priests** ]. (EXT)

21. Lying against the truth is in ascendancy in client nation America. Those with electronic contrivances are lying straight-faced with their proclamations of cosmic propaganda.
22. The successes of these types will to some degree of clarity be exposed in the coming election. Simply put, the election of 2020 will be a referendum on the content of souls in adult America.
23. Those 21 and over will expose the content of their souls based on who they vote for. The percentage chosen by the Progressives will clarify where they stand and likewise by the conservatives.
24. Each group will reveal what form of wisdom it possess. Here is a definition that provides definitions of wisdom in *The American Heritage Dictionary of the English Language*, fifth edition, s.v.:  
**Wisdom: The ability to discern or judge what is true, right, or lasting; insight. Common sense; good judgment. The sum of learning through the ages; knowledge. Wise teachings of the ancient sages. A wise outlook, plan, or course of action.**
25. In the public arena of 2020 there are many who assume they are wise but according to the AHDEL's definitions, they are none the wiser, i.e., knowing no more than before.
26. Those who have not inculcated the thinking, writings, and "teachings of the ancient sages," especially from those who, through the revelation of the Holy Spirit to biblical writers which resulted in the divine Inspiration of biblical literature.



27. The absence of present-day interest in serious study of the Bible has allowed a multiplicity of human-viewpoint writings and verbal bloviations to rush into the resultant void with a conglomeration of the lie, propaganda, indoctrination, disinformation, human viewpoint, human good, and evil.

28. The best word to define this current system is the noun:

**Brainwashing: a forcible indoctrination to induce someone to give up basic political, social, or religious beliefs and attitudes and to accept contrasting regimented ideas; persuasion by propaganda.<sup>1</sup>**

29. This word was coined to describe the mental and physical mind-control tactics the communists imposed upon Korean POWs during the 1950s. These tactics were developed and applied from research done by Ivan Pavlov, (1849–1936) who formulated laws regarding the conditional reflexes in dogs which he codified into laws. This research was expanded by the communists in China and later by Korea who applied its applications on American POWs during the Korean War (1950–c. 1954).

30. Pavlov was a Russian scientist whose research was strictly focused on the behaviors of dogs. It was Korean communists who used American POWs to replace the dogs. What the latter did to our soldiers was horrific and from which emerged the word, “brainwashing.”

31. This diabolical term was proved to be an effective weapon in psychological warfare in the 1950s. Its tactics have been tested outside the laboratories and today are presently utilized by the wide variety of media: print, broadcast, film, and digital.

32. Edward Hunter was a roving correspondent in the mid-1950s. Following the Korean War, he did research on those soldiers who returned from Chinese prison camps in Manchuria where the soldiers were held and subjected to the horrors of brainwashing.

33. In 1956, Hunter released a book describing what went on in those camps along with the history of brainwashing’s origin and its development as a system of controlling the minds of their captives.

34. Today, the techniques proved functional 70 years ago in China are systematically taking place in the classrooms of grammar, junior, senior, college, and graduate schools throughout the United States. The results of that indoctrination is in evidence among what are presently referred to as “millennials” or “progressives.”

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<sup>1</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “brainwashing.”

