

22. Our nation is engaged in a contest that includes a struggle between two adversaries, whose goals are to acquire the political power to determine how the nation is to be governed.
23. How this contest will be resolved depends on which system of thought prevails. In the end it will not be decided by weapons, but rather by what turns out to be the prevailing thought process of the victors.
24. The divine decree knows the outcome. The resident Pivot is the key. Surveys show that Christianity is on the wane according to records of church attendance.
25. David gives his usual insight on such matters. His second Psalm takes up the international Zeitgeist during the last three and one-half years of the Tribulation.³
26. David forecasts an intensified set of circumstances during the Great Tribulation as compared to the international scums of the Church Age, yet the situation he describes is instructive for the present Zeitgeist of client nation United States:

Psalm 2:1 Why are the nations in an uproar and the peoples devising a vain thing?

1. Presently, “the nations” of the twenty-first century are in an uproar. The struggle is for power and the major adversaries are the United States, China, and several other nations throughout the world. In addition, minor conflicts are ongoing in the less powerful nations.
2. What the Progressives desire is an environment they imagine would fulfill their visions of a perfect world free of all restraint and equality for all. To achieve this, they have resolved to engage in open conflict against divine viewpoint.

Psalm 2:2 The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed [מָשִׁיחַ (Mashiyach): Messiah],

³ David is the author of this Psalm whose subject describes prophetically the last days of the Tribulation: “By the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, and the peoples devise futile things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ’” (Acts 4:25–26).



3. In David's context, the nations of the world are in opposition to the rule of Messiah which He will overcome and defeat at His Second Advent. In our context, the opposition is presently against the current client nation to God, the United States of America.

Psalm 2:3 saying, "Let us tear their fetters apart [**campaign to remove restrains related to the laws of divine establishment**] and cast away their cords from us [**accomplished by a cosmic system's encroaching authority**]."

4. The foundation of the Laws of Divine Establishment are the Four Divine Institutions which have historically been under assault since Eden: **(1)** the Free Will of the individual and submission to the Law of Liberty and the Law of Freedom, **(2)** Marriage between one man and one woman in the private domain of the home, **(3)** the Family made up of one or more children under parental authority, and **(4)** the Government to which these individuals are protected by local and state police and nationally by the military.

Psalm 2:4 He who sits in the heavens laughs [שחק (sachaq): **ridicule**⁴], the Lord scoffs at them.

5. These assembled heathen hoards think in arrogance that they will be victorious over Jesus Christ Who is described in Old Testament Hebrew as: יהוה יצבאות (Yehovah Seva'oth) and in the New Testament Koiné Greek as: Κύριος Σαβαώθ (Kúrios Sabaōth).
6. In both cases this title is best translated, "the Lord of the Armies." Those who have mocked the Lord and His believers are mocked in return.
7. The cosmic war is over and those who sought to suppress and destroy those who fought the good fight of faith are rescued and their adversaries scoffed at by the Lord.

⁴ Leslie C. Allen, "שחק Laughter may have a negative, hostile connotation of derision and ridicule" in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1229.



8. This is why we must stand fast. We must facilitate principles of truth in our souls and hold fast to their immutability.
9. God honors His Word even when possessed by believers and applied by them regardless of the cosmic circumstances.
10. David describes the Lord's victory over the Dark Side at His Second Advent. We are members of His Royal Family. Will He not impose His power on our behalf in the less intense scrum of the Church Age?
11. Yes, He will. Let us join the contest with the artillery of divine, immutable truth and hold our six feet of ground.
12. Filled with the Holy Spirit we stand fast behind the FLOT Line armed with the problem-solving devices and the Law of Freedom to apply them.

2 Timothy 4:3 The time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

v. 4 and will turn away their ears from the truth and will turn aside to myths.

27. We return now to James, Chapter Three. Here is the expanded translation for as far as we have advanced:

James 3:1 Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment.

v. 2 For we all fall into sin in many ways. If anyone does not sin in what he says, he is a mature believer, able to restrain his tongue by bridling his entire body with his volition.



James 3:3 Now if we push the bits into the horses' mouths so that they may obey us, we change the direction of their entire body.

v. 4 Consider the example of ships which are quite large and are propelled under the influence of fierce winds upon its sails, yet it is guided by the positioning of a very small rudder toward whatever direction the volition of the ship's captain determines.

v. 5 So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. See how a great forest is kindled by a single flame! (EXT)

Synopsis of verse 5:

The rudder is another illustration of the tongue while the captain represents the soul and its inventory. The inventory of ideas retained in its stream of consciousness consists of wheel-tracks of righteousness and wheel-tracks of wickedness.

The ship is analogous of the believer's body which is contaminated by the sin nature in every cell. The dominant trends of the sin nature vary with the individual whose agent provocateurs consistently deploy temptations upon the believer's soul.

These winds that push upon the sails illustrate the soul inventory of the believer which varies according to his level of spiritual growth: doctrine in the eleven categories of systematic theology, facilitated wheel-tracks, both righteous and wicked, as opposed to those that are not facilitated.

The spiritual advance of the believer is determined by the accuracy of the doctrine taught, understood, retained, facilitated, and then applied.

From these categories of soul inventory, the mature believer is able to use his free will to recall and apply the power of the Word of God to his life and circumstances.



On the contrary, the soul inventory of the immature believer is constantly under assault from the sin nature and its lust patterns. His lack of doctrinal ordinance is so limited he is at the mercy of his soul's inability to manage the challenges of the cosmic system.

The mature believer's application to the exigencies that confront him include such qualities as honor, virtue, integrity, rectitude, probity, scruples, trustworthiness, respect, esteem, and dependability.

These among other synonyms are instrumental in a believer's ability to consistently apply the Royal Law to others by maintaining personal integrity from the resource of working objects contained in his doctrinal inventory.

Conversely, immature believers' wagging tongues and loose lips emit vocal venom of ill will for all to hear. The root sin in this activity is the assumption he has all the facts and thus qualified to pronounce judgment for all to hear against a fellow believer.

The sins utilized in such a pronouncement include gossip, malign, vilify, slander, defame, malevolence, ill will, lie, accuse, and judge. These verbal sins are encapsulated in Matthew 7:1–2 with the verb, κρίνω (*krínō*): “to judge,” and in that context means:

κρίνω to pass judgment upon (and thereby seek to influence) the lives and actions of other people—judge, pass judgment upon, express an opinion about (Matthew 7:1–2); especially to pass an unfavorable judgment upon, criticize, find fault with, condemn (Romans 2:1,3; 14:3–4, 10, 13; Colossians 2:16; James 4:11–12; “do not pronounce judgment on anything,” 1 Corinthians 4:5. “Why is my freedom to be unfavorably judged by another person’s scruples [conscience]?” 1 Corinthians 10:29 (see also Romans 14:22).⁵

In James's context, his use of the verb *krínō* stresses its negative applications noted above by Bauer. The Apostle's illustrations highlight how this sinful use of judging has multiple negative impacts—primary, secondary, tertiary, and beyond—that originate with judgmental attitudes expressed by the sinful use of the tongue.

We now resume our study of *James: Chapter Three* where James offers his third illustration of the tongue as the ignition of fire:

⁵ Walter Bauer, “κρίνω,” 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), 567–68.



James 3:6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. (NASB)

1. The noun “fire,” **πῦρ (púr)**, is used figuratively in this verse as an illustration depicting the sinful use of the tongue starting a sequence of mental attitude, verbal, and overt sins among those who hear the accusations of the speaker.
2. James points out in verse 5 that “the tongue is a small organ in the much larger human body.” When it is used sinfully, “it keeps on arrogantly boasting exceedingly about great things.” He then includes his third illustration by comparing the untamed tongue with a forest fire, “See how a great forest is kindled by a single flame!”
3. Three small things—the bit, the rudder, and the flame—have the power to control a horse and a ship and ignite a conflagration.
4. Properly used, the tongue is an organ with which the soul of a spirit-filled believer can communicate truth, light, insight, encouragement, comfort, inspiration, leadership, knowledge, and appropriate emotional responses.
5. However, in James’s dissertation, he describes the tongue as a fire. Following that, he excoriates the person who ignites a fire with his tongue with the phrase, “the world of iniquity.”
6. The phrase, “the world of the iniquity”: **κόσμος τῆς ἀδικίας (kósmos tēs adikía)**, which refers to the Latin term, *cosmos diabolicus*, or the cosmic systems of arrogance and hatred.
7. The use of the tongue is further defined as an organ, “set among our members,” the plural of the noun, **μέλος (mélos)**: “parts of the body.”
8. We are made up of a number of members, some larger, such as head, arms, legs, and the hidden ones of smaller sizes like heart, lungs, liver, and kidneys. None of these are capable of expressing thought.
9. James goes on to point out that the tongue is the only organ which defiles the entire body.” The verb “defile” is present active participle of **σπίλος (spílos)**: “to defile, spot, or stain.”
10. James’s point is the damage done first of all within the soul of the speaker which has negative impact upon his entire person. The discipline created by the tongue’s misuse is the source of accumulating divine discipline to the body.



11. The person whose tongue is out of control eventually functions under the power of reverse process reversionism. This level of cosmic decline defines the life of the unbeliever, the reversionistic believer, and the comments of both whose absence of thought coalesces into a mind-set that foments rebellion against establishment standards.
12. Our translation, so far, reads this way:

James 3:6a The tongue is a fire, from the cosmic systems of arrogance and hatred; the tongue is placed in the structure of our anatomy as that which contaminates the entire body ... (EXT)

13. Before continuing our examination of James 3:6, we pause to note some principles that define the current Zeitgeist of client nation America.



Principles Related to Reverse Process Reversionism

1. Reverse Process Reversionism is the final stage of reversionism. Everything that is worthwhile and valuable in life is rejected; everything that is useless is accepted.
2. Christian degeneracy reaches its peak in reverse process reversionism. The believer cannot be distinguished in any way from an unbeliever, although he cannot lose his salvation.
3. In reverse process reversionism, the believer totally reverts from the divine standards found in Scripture.
4. Reverse process means to face in the opposite direction either spiritually, mentally, or physically.
5. The level of reversionism results in the inversion of establishment and doctrinal standards which rejects love for God, occupation with Christ, submission to the teaching authority of one's right pastor, all resulting in friction among family, relatives, and friends.
6. This is a form of reversionism that is described by Jesus in His dissertation on the Nike Awards and why the believers at Ephesus are called out in Revelation 2:4–5, "But I have this against you, that you have left your first love. Therefore, remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent." (NASB)

(End JAS3-24. See JAS3-25 for continuation of study at p. 241.)

