

35. Therefore, in this darkened soul status this believer's spiritual life is characterized by sin and resultant divine discipline leading to this expanded translation:

James 4:17 Therefore, to the one knowing the honorable thing to do, and not doing it, results in sin [ἁμαρτία (*hamartía*): **singular feminine noun**] and discipline and the sin unto death.
(EXT)

James is not through. His diatribe continues in James, Chapter Five, where he will continue on for 20 more verses to scold and eviscerate the reversionists who congregate at the Jerusalem Church of New Testament Theology.

Those who gather are now primed for a tongue lashing from the ποιμήν (*poimēn*): the pastor-teacher in its pulpit, who is none other than James, the half-brother of our Lord and Savior Jesus Christ.

Preparation for the Advance into James: Chapter Five

Throughout the study of The Letter of James, we have observed the conflict that permeates the souls of those who gather at the local church pastored by James, the half-brother of Jesus.

Over the course of four chapters, we have encountered examples of those parishioners whose volitions have been in conflict with that of James's doctrinal teachings.

In Chapter Five, we first encounter two men whose behavior and decision-making clearly indicate the rough beginnings experienced by those believers who populate James's church.

Their inventory of ideas clearly expose the slow progress most have made in the study of New Testament theology. In fact, there are two we will initially encounter when we begin Chapter Five.

The doctrine we must first encounter in our introduction to Chapter Five is the Doctrine of Fragmentation. It will give background on the inventory of the two men's souls. They present an excellent example of how the absence of doctrine leads them into the murky environs of the life lived by those who, although saved, are living their lives as if they were heathen.

The doctrine that introduces our study of James: Chapter Five is "Fragmentation," which reveals that their souls' ability to apply doctrine is conflicted by the ongoing recall and application of the doctrines of demons.

Because of their wealth, these two men have wonderful opportunities, but at the same time their lives are lived in darkness. They are therefore trapped inside the darkness of Cosmic One and Cosmic Two. Ergo, here we go.



DOCTRINE OF FRAGMENTATION

A. Spiritual Death and the Old Sin Nature.

1. At the moment of physical birth, human life is imputed to the soul, and Adam's original sin is imputed to the genetically-formed old sin nature. Therefore, all members of the human race are born physically alive but spiritually dead.
2. Spiritual death means:
 - a. We are totally separated from God.
 - b. We are in a state of total depravity.
 - c. We are totally helpless to do anything about our depravity or our separation from God.
 - d. We are born dichotomous, having only a body and soul but no human spirit with which to understand spiritual phenomena.
3. Consequently, the old sin nature becomes the villain in our lives.
4. The old sin nature has various characteristics, often overlapping.
 - a. An area of strength where we are not prone to temptation or sin, but which can become the basis for self-righteous arrogance.
 - b. An area of weakness in which we have a proclivity toward immoral sins.
 - c. A lust pattern.
 - d. Trends toward self-righteous legalism or lascivious lawlessness, both of which fragment the life.
5. The area of strength produces human good and dead works. The area of weakness produces sins and evil.
6. All the sins we commit follow one of two trends and result in two categories of degeneracy.
 - a. Sins from the self-righteous and legalistic trend result in moral degeneracy.
 - b. Sins from the lascivious and lawless trend result in immoral degeneracy.
7. Therefore, believers out of fellowship fall into two antithetical categories, and these opposite trends polarize in their fragmentation.

B. The Grenade Analogy.

1. Since the believer continues to possess the old sin nature after salvation, he is a walking grenade with the potential to fragment.

2. The pin of the grenade is the first gate of the arrogance complex. You fragment your life by pulling the pin and thereby entering the cosmic system. Fragments of the grenade are gates two through twelve of cosmic one, as well as the various stages of reversionism.
3. However, only the volition of the believer can pull the pin of the grenade. Being tempted by the sin nature is not sin; only when volition pulls the pin of the grenade does the believer sin. That is why the rebound technique (1 John 1:9) is the basic problem-solving device, designed to recover from fragmentation.
4. Once a believer uses his volition to pull the pin of the grenade, he has fragged his own life. The believer who frags his life becomes vulnerable to the major problems that beset believers; i.e., distraction, fear and other emotional disorders, rejection, death or dying, timing (synchronizing with God's plan), promises versus integrity, plus the functional problems, such as wrong priorities and solutions, and failure to execute God's plan and utilize His power.
5. The pin of the grenade is always related to some form of arrogance. The multifarious manifestations of arrogance include jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, self-centeredness, motivational and functional revenge, slander, maligning, gossip, judging, inordinate ambition, and inordinate competition.
6. The self-fragmentation of the life begins to polarize in the direction of the trends of the sin nature.
 - a. If the trend is toward self-righteous arrogance and legalism, the fragments of the life include being critical and judgmental, committing sins such as slander, gossip, maligning, judging, and Christian activism.
 - b. If the trend is toward lasciviousness or lawlessness, the fragments are sexual, chemical, and even criminal sins.
7. The trend toward self-righteousness and legalism produces such heresies as saying that you cannot commit certain sins and still be a Christian. To the contrary, the believer can commit any sin an unbeliever commits. This trend results in several categories of heretical conclusions.
 - a. Salvation by works.
 - b. Spirituality by works.
 - c. A misunderstanding of our Lord's teaching that "by their fruits you shall know conclude that you are them." From a misinterpretation of this verse, self-righteous Christians conclude that you are not really a Christian unless you show the proper manifestation of it.



8. The trend toward lasciviousness and lawlessness results in anti-nominalism and reaction against Bible doctrine because it is associated with the self-righteous arrogance of the legalist.
9. Either trend, if unchecked, can result in Christian degeneracy: legalism leads to moral degeneracy; antinomianism, to immoral degeneracy. (Degeneracy is used as a synonym for apostasy because its definition is an excellent explanation of apostasy).
10. The pattern of degeneracy is threefold.
 - a. Implosion: the believer is protected by an “integrity envelope,” often termed the “divine dynasphere.” When volition says yes to temptation from the old sin nature, the integrity envelope suffers an inward implosion and bursts; you fragment yourself.
 - b. Explosion: failure to check implosion allows the fragments to explode outwardly and polarize into one of the two trends we have noted.
 - c. Reversion: again, if unchecked, the fragments continue into the stages of reversionism in either trend, and the believer moves into degeneracy.
11. Christian degeneracy is defined as:
 - a. Loss of integrity from passing from the higher to the lower, resulting in a state of spiritual deterioration.
 - b. A progressive decline from the superior standards of the protocol plan of God to the false and inferior standards of fragmentation and reversionism.
 - (1) The two false standards are legalism, based on the sin nature’s trend toward self-righteous arrogance, and antinomianism, based on the trend toward lasciviousness or lawlessness.
 - (2) Degeneracy explains why Christians are psychotic and neurotic, why they commit suicide, mental attitude sins, sins of the tongue, fornicate, become criminals, they commit suicide, mental attitude sins, sins of the tongue, fornicate, become criminals, engage in civil disobedience, enter into drug abuse and other sinful and abnormal activities, and distort friendships, romance, and marriage.

(End JAS4-68.Rev. See JAS4-69.Rev. for continuation of study at p. 681.)

