

Romans 12:16 Be of the same mind toward each other; do not be arrogant, but associate with those who are grace oriented. Be not wise in your own estimation. (EXT)

Romans 13:8 Owe nothing to anyone except to love [**unconditionally**] one another; for he who loves his fellow believer [**unconditionally**] he has fulfilled the law.

53. The implication here is that the Law of Moses is not complete, but it is to be fulfilled in the Church Age.
54. The Law was intended to impose strict orientation to negative commands. What he could and could not eat, what things were approved and not approved, what rituals they were to observe to learn of the future arrival of Messiah.
55. This resulted in a great deal of legalism. These mandates were distorted into a means of salvation so some food was approved while others were verboten.
56. Sins were identified by the Law and a return to good standing required the performance of rituals, especially on the Day of Atonement or *Yom Kippur*.
57. When reversionism declines to its advanced stages, then love for fellow believers is no longer an issue since it no longer functions as a problem-solving device.
58. Such individuals live under the influence of satanic rationales, a status described by Paul in:

1 Timothy 4:1 The Holy Spirit explicitly reports, that in later periods of time some will depart from the faith, paying attention to deceitful spirits and doctrines of demons,

v. 2 by means of hypocrisy from the source of demon-influenced liars who, because of their own conscience, have been branded as with a branding iron. (EXT)

59. In the James 2 context, we will discover that a man that once understood unconditional love has, through a reverse process, transformed his soul away from grace and into prejudice and legalism.



60. A person who lives in the throes of reversionism functions under the principle of partiality. His decision-making is self-centered and self-aggrandizing.
61. A person who once rejected such wrongheaded notions now engages in thoughts, decisions, and actions that are totally influenced by his own emotions.
62. Infidelity is usually and accurately associated with disloyalty to one's spouse, but it also applies to unfaithfulness to a moral obligation.
63. This brings us back to the Greek prepositional phrase, **ἐν προσωποληψία** (*en prosōtolēpsía*): "with partiality."
64. The partiality here is general and personal to the individual with various applications. This individual is prejudicial toward those he personally selects to grant his time, affection, and discourse.
65. For example, he is not partial to doctrine, to truth, to honor but his partiality is directed to his own personal aggrandizement.
66. Socially, he caters to the wealthy over the poor, the influential over the unimportant, any port in a storm over the one's marital partner.
67. What universally occurs when a person enters into reversionism is withdrawal from the environment of the copacetic spiritual life.
68. I state this without any fear of contradiction: true happiness, a happiness that is focused on the assurance of God's unfailing love, grace, and provision, is a mental attitude built on knowledge, application, and confidence in the power of the Word and divine integrity.
69. All other attempts at happiness are built on shifting sand.
70. Those who build their soul's happiness on anything other than the power of the Word must search elsewhere for a substitute.
71. This inevitably leads them on a frantic search for happiness with emotions, lust patterns, and prejudicial partiality leading the way.

72. What does the world offer such an individual to assuage his lust for happiness? Power is one. But a lust for power over others lasts only until someone more powerful comes along.
73. A new search must be employed. How about something mind-altering? Alcohol, drugs, inhalants. This works as long as the body can hold out.
74. Each of these weakens or damages the liver, lungs, or heart. They must always be ingested or inhaled again. Faux happiness resumes for a time until the body disposes of the agent.
75. How about sex? Operation Any Port in a Storm? Any consenting adult? Any nonconsenting adult? Any child? Any sex, gender, or combination thereof? Any animal? Any corpse? Any ménage à trois?
76. All these expressions of evil are motivated by personal lust to acquire or reacquire happiness in any form, anytime, anywhere.
77. The method chosen in search for this happiness or the people involved is not the issue in the mind of the frantic. The issue is the personal lust to assuage any form of pseudo happiness and to prolong it as long as possible.
78. The usher in our paragraph displays his partiality toward the well-to-do, schmoozing him with a seat down front hoping to aggrandize himself for personal reasons.
79. The hazzan has had a recent experience with this rich man. He is in some way indebted to him. His desire is to be extremely partial to him for personal reasons.
80. Here is the expanded translation of verse 1:

James 2:1 Fellow members of the royal family of God, [imperative mood # 14] do not exhibit the mental attitude of partiality in your faith in our Lord Jesus, the glory. (EXT)

James 2:2 For if [3-phase protasis of 3d-class conditional clauses] [1] a man [ἀνὴρ (anēr)] comes into your [plural] assembly with a gold ring and dressed in fine clothes, and [2] there comes in a poor man in dirty clothes,

