

What genteel society demands varies with the culture, the Zeitgeist, and the circumstances that prevail in any given period of a society's history.

The Dark Side's strategy is to sow discord within a population by circulating the idea that a specific viewpoint is wrong, dangerous, and even criminal. A person may be the target of the accusations or an entire class of people may be so as well.

A target often wants to certify that his accusations are wrong and will condescend to the accusers wishes by kowtowing for either forgiveness or acceptance.

The danger that lurks in the kowtow is manipulation followed by a public confession of repentance, followed by an action to gain forgiveness, and finally a complete reversion of thought by joining the movement.

This system of propaganda has worked beautifully by totalitarian regimes for centuries and the elements of the process are found in James 4:1, which introduces the chapter with an example.

What is now going on the streets of America is the result of the loss of thought that has been a creeping disease for a century and is a good example of James 4:1 on a national scale.

What are the pleasures sought for over which mobs now wage war in the streets? Primarily power. And the methods used to acquire it consist of "whatever works." The evidence is broadcast, telecast, published, and tweeted daily.

The key word in verse one that illustrates this process, whether among believers in a local church or rebellious people in the streets of a client nation, is the verb, **στρατεύω (strateúō)**: "to wage war."

These types function under reverse process reversionism:

1. The believer in reverse process reversionism cannot be distinguished from an unbeliever though he cannot lose his salvation.
2. The person suffers reversal of objects so that bona fide subjects of one's affection are rejected for those who are quite the opposite.
3. His soul degeneracy causes abandonment of biblical norms and standards while aggrandizing those in opposition to them.
4. The result is a process of a lifestyle of sinfulness while living inside the cosmic systems.



5. There are numerous categories of this decline but some that are common indicators of the problem include: (1) legalism (Hebrews 6:4–6), (2) perversions and antinomianism (2 Corinthians 12:21), (3) habitual arrogance (1 Timothy 6:4), (4) Paul’s litany of “deeds of the flesh” (Galatians 5:19–21), and (5) rejection of the laws of liberty in a priest or client nation (Hosea 4:1–6).

These and many other manifestations of reverse process reversionism are evident in the decline and fall of Israeli priest nations and during the Church Age of many Gentile client nations. The Hosea passage is particularly precise. The current rebellion metastasizing in client nation America are objects of Hosea’s passage in this expanded translation:

Hosea 4:1 Hear and obey the Lord’s doctrinal analysis, children of Israel, for the Lord has a charge [רִיב (*riyv*): “to accuse in a court to a jury; an indictment”] against the citizens of the priest nation, because there is nothing of doctrine being taught [absence of אֵמֶת (*’emeth*): “truth”], nor grace [חֶסֶד (*cheseth*): mercy, kindness, justice] being applied, nor is there knowledge of God in the land.

v. 2 Instead there is lying [perjury] and deceiving, and murder, and stealing, and rape [i.e., breakdown of law and order]. There is violence in the land as blood reaches out and touches blood [mob rule].

v. 3 For this reason [breakdown of law and order], the priest nation mourns [אָבַל (*’aval*): anticipation of divine judgment] and everyone who lives in it shall languish [אָמַל (*’amal*): “to sink under sorrow or continued passion”⁶] along with the animals of the field and birds of the sky, and also the fish of the sea.

v. 4 Let no reversionist try to challenge the authority of someone who communicates doctrine. Your people are like those of the Northern Kingdom who try to destroy the authority of the priesthood.

⁶ “Therefore, shall the land mourn, and every one that dwelleth therein shall *languish* Hosea iv [v. 3a].” (Noah Webster, *An American Dictionary of the English Language*, vol. 2 [New York: S. Converse, 1828], s.v. “languish”).



Hosea 4:5 Therefore, you have stumbled into reversionism in the daylight [during the time when doctrine was being taught], and the prophet will stumble with you in the darkness of night [collective reversionism]; and I will destroy by means of the fifth cycle of discipline your mother [~~OX~~ ('em): “metaphorical for the client nation and its protection that reversionism destroyed].

v. 6 My priest nation is destroyed because of lack of knowledge of doctrine because you have rejected spiritual growth and its application, therefore I will reject you from being my priest nation. Since you have rejected doctrines of your God, I, even I, will ignore your descendants. (EXT)

An ever-growing number of rebels within Client Nation America is rapidly leading this nation into a divine court proceeding during which the ultimate Prosecutor will indict them before His bar of justice and there will be collateral damage.

It is common enough for unbelievers to advance into reversionism. Once there, they are easily led into criminal behaviors which their handlers use to facilitate the breakdown of law and order.

Those in authority are expected to restore order by whatever means available to restore peace and order to the nation. Failure to do their duty means they have been propagandized to kowtow to the mob. It remains to be seen how this chapter in our client nation's history plays out.

James 4:1 What is the source of hostility and what is the source of fisticuffs and Donnybrooks among you? Is not the source your insatiable desire for sensual pleasures that wage war in the compartments of your souls?” (EXT)

James 4:2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. (NASB)

This verse begins James's indictment of his parishioners who have deviated from the standards of doctrine he has been teaching. He starts off with a bang by accusing them of having lust, the present active indicative of the verb, **ἐπιθυμέω** (*epithuméō*): “to lust or covet.”

(End JAS4-35.Rev See JAS4-36.Rev for continuation of study at p. 351.)



The present tense is iterative which describes an event that *repeatedly* happens. This use of the present is different from the customary present in terms of time frame and regularity. The intervals are shorter with the iterative, and less regular.¹

To include the iterative we translate the word, “You keep on lusting.” There are several lust patterns typical of those who habitually deploy them. James has by now become the source authority on the improper use of the tongue.

Chapter 4 begins with emphasis on the souls’ propensity to welcome in the agents provocateurs² of the sin nature. Lust is a word that describes the problem, but the separate categories are “patterns.”

The more favored lust patterns are facilitated into paths of least resistance and therefore are more commonly practiced as opposed to others referenced less frequently.

There are three major categories of sin that are involved and at least seven, major lust patterns welcomed into the human soul. They are deployed by the sin nature whose strategy is to get the individual to entertain a period of time outside the bubble—the more prolonged the absence the better.

Since this issue kicks off chapter 4, we are required to give it a summary examination. We will do so by the study of:

Overview of the Sin Nature’s Lust Patterns

1. Definition. Lust is the overwhelming desire for something. It can be a passion: the state of being acted on by external agents or sources. The soul and the body are separate but the entity that coordinates the two is an individual’s free will.
2. Categories. (1) The area of weakness, which is the temptation to sin, (2) the area of strength, which is the source of human good and dead works done out of fellowship, and (3) the trends of legalism and antinomianism.³
3. Lust. There are ten agents provocateurs by which the sin nature tempts volition to allow into the soul:
 - (1) The **lust for power** is the desire to control or dominate others, which is manifested by the inordinate desire to be recognized and aggrandized.

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 520.

² “Agents provocateur [á-zhă”-pró-va-ka-tér]: One employed to associate himself with members of a group, and by pretending sympathy with their aims encourage them to commit illegal or harmful acts” (*Webster’s New Collegiate Dictionary*, 2d ed. [1953], s.v. “agents provocateur”)

³ “One who rejects a socially established morality” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2014), s.v. “antinomianism”).

