

3. The riches have rotted, not because the medium of exchange had done so, but that the souls of the men who possess these riches have rotten souls.
4. The key to this drama is not the riches themselves, but rather what is within the souls of those who possess the riches.
5. These men each have a volition. Each or both can decide to advance in the plan of God or choose to raise hell and let the devil take the hindmost.
6. Therefore, the “riches” occur because of these men’s fortunate experience in the blessings of free enterprise. The “riches” in this passage refer to the system of laissez-faire capitalism which is defined as follows:

**Laissez-faire. An economic doctrine that opposes governmental regulation of or interference in commerce beyond the minimum necessary for a free-enterprise system to operate according to its own economic laws.<sup>1</sup>**

7. The reason that government intrudes on the workings of laissez-faire economics is the failure of some in free enterprise to function strictly within the basic standards of the free-enterprise system. Here is an excerpt on this subject from *The New Encyclopaedia Britannica*, 15th ed. (2010):

**Laissez-faire, policy based on a minimum of government interference in the economic affairs of individuals and society. The policy of laissez-faire received strong support in classical economics as it developed in Great Britain under the influence of Adam Smith.**

Belief in laissez-faire was a popular view during the 19th century; its proponents cited the assumption in classical economics of a natural economic order as support for their faith in unregulated individual activity. The British economist John Stuart Mill was responsible for bringing this philosophy into popular economic usage in his *Principles of Political Economy* (1848), in which he set forth the arguments for and against government activity in economic affairs.

**Laissez-faire was a political as well as an economic doctrine. The pervading theory of the 19th century was that the individual, pursuing his own desired ends, would thereby achieve the best results for the society in which he was a part.**

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<sup>1</sup> *The American Heritage Dictionary of the English Language*, Fifth Edition (New York: Houghton Mifflin Harcourt, 2016), s.v. “laissez faire.”



**The function of the state was to maintain order and security and to avoid interference with the initiative of the individual.<sup>2</sup>**

8. The laissez-faire system of economics allows free enterprise and free citizens to engage in commerce unencumbered by government except for laws that prevent one entity from being unfair to the other.
9. In the context of James, Chapter 5, these men's decisions have caused their riches to be ill-gotten.
10. The money is just a medium of exchange in a free-enterprise system of economics. These men have accumulated a lot of wealth. It is worth, in our medium of economics, X-number of dollars, let's say, one million.
11. The word in context is the noun, **πλοῦτος (plouítos)** which the *King James Version*, *The NET Bible*, and the *New American Standard Bible* translate as "riches," and *New International Version* as "wealth."
12. These men have lots of money, but they do not have the capacity for it. What they have in their souls is rotten and thus they have lots of money but without any associated happiness and therefore no capacity for wealth.
13. We are not told by James if these men are believers. If so, they are in reversionism. Yet, there is nothing wrong with them having made a lot of money, but in the process of doing so, they have chosen not to pay those who planted the crops, harvested the crops, and transported the crops to market.
14. Both these men had the capital to buy land, recruit workers to plant, tend, and harvest crops and get the produce to the local grocer. These two entrepreneurs provided the money and necessary equipment. But once the produce was in the hands of the grocer, they received his money and did not pay their laborers.
15. James does not address the subject of whether these owners decided to plant crops the next season. News would surely be out that those who worked for these men did not pay them after the harvest.
16. Their strategy was probably borrowed from the phrase, "Take the money and run."
17. Consequently, the moral to this story is not the money but the unscrupulous souls of the men who literally robbed those who worked for them. They had gotten the money, but their souls functioned in darkness.

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<sup>2</sup> "Laissez-faire" in *The New Encyclopaedia Britannica: Micropaedia*, (Chicago: Encyclopaedia Britannica, Inc., 2010), 7:105.



18. Therefore, verse 2 points out two things that result from this episode: (1) their money, or wealth, is corrupted [ σήπω (*sēpō*): perfect passive indicative: “to become corrupted”<sup>3</sup> ] and (2) even the clothes they wear is moth-eaten,
19. “Moth-eaten” is a compound of the noun, “moth,” which functions as an adjective, and the verb, “to eat,” the two forming the word, σητόβρωτος (*sētóbrōtos*): “moth-eaten” in James 5:2.
20. More precisely, the real impact that has taken place is not focused on the money, but on their souls which have rotted. Adding to their dilemma, the Lord unleashes a swarm of moths to do damage to their clothing.

**Moths** [ σής (*sēs*) ] vary greatly in size, ranging in wing span from about 4 millimeters to about 1 foot. Highly diversified, they live in all but polar habitats.

(T)he wings, bodies, and legs, of moths are covered with dustlike scales that come off if the insect is handled. (M)oths generally tend to be nocturnal. Compared to butterflies, they have stouter bodies, duller colouring, and proportionately smaller wings.

Some of the better known moth families include: Gelechiidae [ gél-ē-jéd-ē ] moths, known for their destructive bollworm larvae that attack cotton, corn, tomatoes, and other crops.<sup>4</sup>

21. With this piece of information in the mix, what follows is how divine discipline comes down like a mighty stream on those who misbehave. Ergo, more information on the crops these men had harvested and how they might not produce their expected harvest the following year.

**Boll Weevil** [an illustration], the most serious cotton pest in North America, a beetle of the insect family Cōlēóptera. The larvae live entirely within the cotton boll, destroying not only the seeds but also the surrounding fibers. Because the larvae and pūpae [ pyú-pē ] remain inside the cotton bolls for their entire period of development, the application of insecticides at this time is useless.<sup>5</sup>

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<sup>3</sup> In James 5:2 we find the extended basic sense of σήπω (*sēpō*), “your riches go the way of everything earthly, they decay.” (Otto Bauernfeind, “σήπω” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), vii, 97.

<sup>4</sup> “Moth” in *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 8:360.

<sup>5</sup> “Boll weevil,” in *The New Encyclopaedia Britannica: Micropaedia*, 2:342–43.



22. I grew up in South Alabama and one of the major cash crops was cotton. Yet before scientists developed an insecticide for boll weevils, those bugs could destroy a cotton crop before the owner knew it.
23. Once understood, farmers moved away from cotton to other crops since boll weevils had their way until insecticide was invented. Initially, the farmers moved on to other crops that turned out to be just as good or in some cases even better than cotton.
24. The change worked out so well that many of the farmers began to realize that other crops did not have the downside of cotton and its vulnerability to the boll weevil.
25. About fifty-plus miles south of Troy, Alabama, was neighboring Coffee County whose county seat was Enterprise where local farmers influenced the city fathers to recognize the contribution the Boll Weevil had on their move away from cotton to other cash crops.
26. The tribute reads:

**BOLL WEEVIL MONUMENT. December 11, 1919. In profound appreciation of the Boll Weevil and what it has done as the Herald of Prosperity this monument was erected by the Citizens of Enterprise, Coffee County, Alabama.**

The following is a summary of the reasons the boll weevil was glamorized by Coffee County farmers:

**The monument could be just another piece of quirky Americana, a town honoring a small aspect of its heritage in a unique way. But the impact the boll weevil has had across the United States is anything but small—and is far from positive. Farmers could switch to other crops that wouldn't support the boll weevil, but cotton generated the highest profits and grew on marginal land— “sandy, well-drained land that not a lot of crops can tolerate.” One of the few crops that could tolerate those conditions: peanuts. Doug Bradley, president of the Pea River Historical Society, summarized the events around the boll weevil's statue in Enterprise, “... to recognize the fact that the boll weevil caused farmers to seek a better cash crop to replace cotton.”<sup>6</sup>**

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<sup>6</sup> <https://www.smithsonianmag.com/history/agricultural-pest-honored-herald-prosperity-enterprise-alabama-180963506/>



27. In the details in verse 2, the comment that their money has rotted, and their clothes have fallen victim to moths, are each a way to express their status quo of reversionism. The money is fine; the owners' souls are not due to reversionism.

28. Here is the partial expanded translation of James 5:2:

**James 5:2** Your riches [ πλοῦτος (*plóutos*): wealth: medals ] have rotted [ perfect active indicative of σήπω (*sépw*): corrupted ] and your clothing has become moth-eaten. (EXT)

1. It is not the money that is rotten. There is a saying that goes, "Money is the root of all evil." It's not. It says, "The love of money is the root of all evil." The love of money is monetary reversionism.
2. Money is good. If it were not for money, we would all starve to death. Anyone can walk into Dierbergs, but if he doesn't have any money, he can't buy a thing.
3. Food comes from all over the country, and even the world, that people produce and ship to Dierbergs' back door, but if you don't have any money, you can't legally carry it out its front door.
4. Money is part of divine establishment and is a medium of exchange, therefore it is not evil. People who mishandle money can be evil and these men are guilty of it.
5. It is the use of their free will that causes money to be misused to accomplish evil ends. Thus, reversionism causes the soul to become rotten. And a rotten soul results in things considered normal to be questioned.
6. The money is not evil, putrid, rotten, or rancid, but the person who misuses it is defined by these adjectives.
7. The principle that emerges from this example is that the assets a person has can be used to aggrandize prosperity or promote evil. Money is inanimate. Volition is alive and well and can choose one or the other.
8. What determines which way volition's trends are applied is within the soul of the individuals in context. In James 5, verse 2, these men's volitions have caused their money to be used for rotten ends.
9. Even their wardrobes are negatively affected. The noun, "garments" has to do with what they decided to wear. It is obvious that these men do not dress themselves from the clothing department of Walmart. They prefer the St. Louis Suit Company. The same money could be spent at either place.
10. Yet, if tailored from the latter, James would describe their attire as being "motheaten." Rotten soul, motheaten duds.



11. In verse 2, James describes their gold and silver as having rotted and their fancy clothes have become moth-eaten.
12. No matter from which clothier you chose to shop, it is the soul that makes the man. The two men in James' illustration would be described by my father as being "in the chips" which refers to the chips they've accumulated in a poker game.
13. In verse 3, these two guys chips were of gold and silver both of which are described by James as being rusted. Their suits were bought at Men's Warehouse, their souls are found at Walmart.
14. Those who have a lot of money usually expend a lot of it on things and one of the ways to increase its worth is to invest it in medals such as gold and silver which introduces verse 3:

**James 5:3** Your gold and your silver have rusted [ **κατιόω** (*katiōō*) ] and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! (NASB)

1. Some people who have wealth in money often will consult those who deal in precious metals. For example, last Wednesday, gold was worth \$1,941.20/oz., Silver closed at \$23.84/oz., and Platinum was at \$1,037.00/oz.
2. James points out that the gold and silver the men in Chapter Five possess has "rusted," the intensive perfect passive indicative of the verb, **κατιόω** (*katiōō*): "rusty, tarnished, corroded."
3. First of all, pure gold is the only precious medal that does not fall victim to the elements and 999% silver takes a very long time to become even marginally affected.
4. Therefore, "your gold and your silver have tarnished" does not refer to these precious medals. The consummative perfect of **κατιόω** refers instead to the status of these two men's souls who are in the downward spiral of hardness of heart.
5. This soul status is characterized by the advanced stages of negative volition to the Word of God and its teachings. This is the consummative perfect tense which culminates in the consummative perfect tense of **κατιόω** (*katiōō*): "rusty, tarnished, corroded."
6. This results in a downward spiral through reverse process reversionism. Ergo, these two men do not have the capacity for wealth and as a result their souls, covered in rust, cannot enjoy the benefits of their gold and silver.

7. Therefore, the men's talents in how to make money resulted in wealth. One would think that with that wealth they could enjoy it. But since they did not have the capacity for wealth their possession of gold and silver could not be enjoyed.
8. The gold and the silver are doing just fine being untarnished. These men's souls, while possessing untarnished gold and silver, remain in the throes of reverse process reversionism accompanied by hardness of heart.
9. Hardness of heart is typical of those who are in the advanced stages of reversionism, and this doctrine is obviously pertinent to our two guys in James, Chapter 5, verse 3. This condition is common among those who have lost the thought exemplified by their rusted souls.

## **The Doctrine of Hardness of the Heart**

### **A. Definition and Description.**

1. Hardness of the Heart, also referred to as Scar Tissue of the Soul, is the result of prolonged function inside the cosmic system.
2. There is generally a logical retrogression in which Blackout of the Soul also precedes Scar Tissue of the Soul or is coterminous with it.
3. Blackout of the soul is the believer saying, "No," to doctrine, which opens a vacuum that draws in false concepts. There is a pseudo function of the Grace Apparatus for Perception in the cosmic system. Scar tissue of the soul is the result of false information being processed in the believer's frame of reference, norms and standards, vocabulary center, and memory center, and is the basis for applications to life.
4. Negative volition, expressed by gate two of cosmic one or gate one of cosmic two, creates the vacuum in the soul called **ματαιότης (mataiotēs)**.
5. Blackout of the soul then spreads like a disease and results in the malady of scar tissue of the soul. Scar tissue of the soul has a detrimental effect on every part of the soul. The cosmic systems always stimulate the emotions.
  - a. Scar tissue of the soul results in loss of perceptive ability in the frame of reference. The believer with scar tissue of the soul can listen to doctrine every day and still react and remain in ignorance.
  - b. In his memory center he forgets what doctrine he has learned and cannot apply it. Thus, his momentum stopped.
  - c. In his vocabulary storage, all technical language related to perception and application is gradually destroyed.



- d. In his categorical storage, scar tissue of the soul destroys categorical doctrinal understanding, such as the rationales used in the second stage of the faith-rest drill: application of a doctrinal rationale.
  - e. Scar tissue of the soul destroys the norms and standards related to the three categories of truth, thus wiping out the conscience. Loss of norms and standards motivates the believer to function under the plan of Satan.
  - f. Scar tissue of the soul destroys all application of doctrine and the modus operandi of impersonal love. Scar tissue of the soul is a guarantee of the destruction of true love. Personal love cannot survive without the integrity of impersonal love.
6. Scar tissue of the soul is that spiritual malady of involvement in the cosmic systems resulting in total loss of momentum and eventuating in the most awful discipline from God.
  7. The Greek word for hardness of the heart is found in Mark 3:5 and Ephesians 4:18. The noun is **πέτρωσις (pōrōsis)** and the verb is **πετρώνω (pōrōō)** which means “to petrify” or “to harden.”

**B. Relation between Hardness of Heart and Scar Tissue of the Soul is found in:**

**Ephesians 4:17** Therefore, I communicate this and because of the Lord I insist that you no longer walk as Gentiles walk, in the vacuum of their mind,

**Ephesians 4:18** having become darkened in their way of thinking [ **blackout of the soul** ], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue on the soul. (EXT)

**C. The Divine Mandate Regarding Scar Tissue of the Soul is found in:**

**1 John 2:15** Stop loving the cosmic systems, or anything in the cosmic systems. If anyone keeps loving the cosmic systems, the love from the Father is not in him.

**v. 16** We only obey this command by residence and function inside the divine dynasphere. (EXT)

**D. Scar tissue of the soul is the enemy of evangelism:**

