# James 1:13 Happy is the one[13](mk:@MSITStore:C:\Program%20Files\NET%20Bible%20First%20Edition\netbible.chm::/jam1_notes.htm#note13) who endures testing, because when he has proven to be genuine, he will receive the crown of life that God[14](mk:@MSITStore:C:\Program%20Files\NET%20Bible%20First%20Edition\netbible.chm::/jam1_notes.htm#note14) promised to those who love him. 1:13 Let no one say when he is tempted, “I am tempted by God,” for God cannot be tempted by evil,[15](mk:@MSITStore:C:\Program%20Files\NET%20Bible%20First%20Edition\netbible.chm::/jam1_notes.htm#note15) and he himself tempts no one. 1:14 But each one is tempted when he is lured and enticed by his own desires. 1:15 Then when desire conceives, it gives birth to sin, and when sin is full grown, it gives birth to death {corruption} Christ says in Mark7:Don’t you understand that whatever goes into a person from outside cannot defile him? 7:19 For it does not enter his heart but his stomach, and then goes out into the sewer.”[22](mk:@MSITStore:C:\Program%20Files\NET%20Bible%20First%20Edition\netbible.chm::/mar7_notes.htm#note22) (This means all foods are clean.)[23](mk:@MSITStore:C:\Program%20Files\NET%20Bible%20First%20Edition\netbible.chm::/mar7_notes.htm#note23) 7:20 He said, “What comes out of a person defiles him. 7:21 For from within, out of the human heart, come evil ideas, sexual immorality, theft, murder, 7:22 adultery, greed, evil, deceit, debauchery, envy, slander, pride, and folly. 7:23 All these evils come from within and defile a person

In mark 7 Jesus identifies the corruption as within. And again James 1:14 reiterates Jesus message in Mark 7: by saying we are tempted by our own desires. In my dispute with Murphy’s book on the subconscious I said that in Christ’s language, Aramaic, ‘Prayer’ meant laying a trap. Setting a trap to catch what’s outside, like a hook cast into the Ocean. Not in the feeble interior. It is my impression that God wants me to come out of my deceitful existence instead of addressing my needs.

I’m talking about my schizophrenic needs for mass adoration and death defying success in the liberation of the niggard races: Ireland (included).To explain the formation of both grandiose and mundane beliefs I’ve taken a song from a catholic grade school graduation mass and high-lighted the portion for my essay on belief systems.

We Remember

We remember how you loved us to your death,

And still we celebrate, for you are with us here;

And we believe that we will see you when you come

In your glory, Lord we remember, we

Celebrate, we believe.

The way all *memories* from history lessons to prom dates are procured is a messy business of hearsay and subjective experience. When *we celebrate* those memories we refine them until they look like finely polished gems. And finally we wear these pearls when we go out into the world… We remember, we Celebrate, we Believe: The processes of Religion are no different from the processes of life lessons. The question is when the belief system goes awry. When do we have to step aside and question (not our beliefs) but how we arrived at that perception. This came much too late for me. The pain delay or belief system that I championed through my trek through two colleges caused unlimited denial and approbation (putting aside of the money of life). It was in 11/1977 that I realized my perception of life and its recurrent philosophy had to shutdown. Up until then I shrugged off all of my failures with a pain delaying technique that I called fun and games. In this belief system college life fell in one of two painless categories fun and games: Fun being acquired or easy lessons and games being difficult or bad experiences. Of Course this subverted all of my pain until I erupted into a full blown psychotic on 11/17/1977. At this point I became physically addicted to a mindset that explained all of my life’s ups and downs. From this date on I became initiated in the world of schizophrenia.

It’s amazing but my condition is not related to the same processes as religious belief. The denial that religious people are supposed to practice is not evident in my religious beliefs. However the mental case who scrawled fun and games on all his notebooks is clearly in denial.

In conclusion I’ve always made my psychiatrists look at my belief system to examine it for errors. But now that I recall the original pain suppressing system I have come full circle in my estimation of my devolution (ability to regress). What I have to do is to keep casting a hook and line out for the chance to renew my faith in myself and the world. It’s out there; it’s not in the decrepit interior.