

47. Such is the case for the men of James Chapter Four. The men in that chapter are so removed from the expected behavior of men that by the end of the chapter they are referred to by James in the feminine gender.
48. In the Letter of James, chapter 4, James uses the feminine gender 29 times among its 17 verses. In the last five verses, he uses the feminine gender 13 times or 44.8% of the chapters' total. Here is the expanded translation of:

**James 4:16** But presently you keep on boasting with arrogant words; **all** [ **nominative singular feminine of πάσα (pása)** ] **this kind** [ **nominative singular feminine of καύχησης (kaúchēsis)** ] **of boasting** [ **nominative singular feminine of τοιαύτη (toiiaútē)** ] **is** [ **present active indicative of the verb ἐστίν (estín)** ] **evil** [ **nominative singular feminine of πονερά (ponerá)** ]. (EXT)

49. This brings us to the final verse of chapter four which reads this way in the New American Standard Bible:

**James 4:17** Therefore, to **him** [ **αὐτός (autós)** ] who knows the right thing to do and does not do it, to him it is sin. (NASB)

**NOTE:** In this verse, James presents a summary of those he has described in this chapter. The pronoun “him” is collective for those in James’s congregation.

1. Verse 17 begins with the inferential particle, which introduces an immediate conclusion from the context: **οὖν (oún)**: “Therefore.” It refers to the perfect active participle of **οἶδα (oída)**: “inherent knowledge.” The dative case means that the individual involved once knew better.
2. He previously had facilitated doctrine circulating in his stream of consciousness. He at some point knew how to recall doctrinal absolutes and apply them toward the situation.
3. Regardless of his current soul status, the information he once would have applied is no longer consulted and if so, rejected. He either chooses not to deploy the problem-solving device or is unable to recall it due to issues related to the advanced stages of reversionism: **(5) Locked-In Negative Volition toward Doctrine**, **(6) Blackout of the Soul**, **(7) Scar Tissue of the Soul**, and **(8) Reverse-Process Reversionism**.
4. What this man once knew has been suppressed by the intrusion of cosmic ideas which have been facilitated into paths of least resistance. His previous inventory of truth has been exchanged for the lie.



5. This inversion describes the soul inventory of so many believers in twenty-first-century America, and by saying this I am cutting major amounts of slack for these reversionists.
6. What has really happened in our country is not inversion of thought by the masses, but a gross absence of divine viewpoint by believers, a situation that occurs when study of biblical absolutes are ignored in favor of works-oriented human viewpoint.
7. Here is a formula that is presently not being deployed by reversionistic believers in client-nation America: Salvation + local churches + Bible-centered doctrinal pastors + consistent inculcation and application by parishioners = historical impact.
8. It is imperative that believers give attention to a biblically-oriented presentation of the gospel, followed by consistent attendance at a local church with a doctrinal pastor, followed by personal study of Scripture,.
9. However, the gospel clearly states that salvation is acquired when an individual places his personal faith in Jesus Christ. He is the One who did the work, specifically on the cross when the sins of every person in human history were imputed to Him and judged.
10. Scripture is crystal clear about how a person acquires eternal life. It is by means of faith alone in Christ alone because He is our sinless Substitute:  
**2 Corinthians 5:21**                      God made Jesus Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (NASB)
11. If an individual, who at some point understood the right way to think and apply to life and circumstances, but due to loss of thought, slid into reversionism, then human viewpoint replaces truth in his inventory of ideas and resultant decision making.
12. In verse 16, the individual cited there is described as boasting with arrogant words from a mind-set characterized as evil. This person was once positive to doctrine, but over time drifted away from truth and entered into reversionism.
13. This means that at a previous time, he had grown in grace and was making good decisions from an inventory of absolute truth, a position of power.
14. Therefore, he once knew how to think with clarity, apply doctrine to circumstances, and therefore, do the right thing.
15. Over the last two years in client nation America, believers in this country have drifted into the cosmic throes of *cosmos diabolicus* by applying the standards taught in the Satanic Academy of Cosmic Didactics.



16. The leaders of the national government, in concert with their acolytes in media, education, entertainment, and commerce, have indoctrinated the masses into surrendering their Constitutional absolutes on the altar of fear.
17. How is it that free people, including a host of those who call themselves Christians, have been so easily kowtowed into buying the lie while no hostile foreign power has raised a hand against us?
18. The loss or distrust of biblical absolutes from their streams of consciousness have led them to distrust the immutability of the Word of God in favor of the satanic lie.
19. In these churches, scattered far and wide, are gathered those who found serious study of the Word of God was way too boring when compared to the hoopla provided by songs, testimonies, and performances.
20. Each of these has its place, but not at the expense of the communication of doctrine by a qualified pastor to spirit-filled believers hungry for the Word.
21. Therefore, James 4:17 begins with the inferential particle which introduces an immediate conclusion from the context: **οὕτως (oúv)**: “Therefore.” This pulls the passage together from which James will draw his conclusion.
  1. This introduces James’s example by the perfect active participle of **οἶδα (oída)**: someone having inherent knowledge. The dative case indicates that the person involved should know better, but cannot recall the doctrine in order to challenge it.
  2. This individual should know better because he can participate in the action of the verb. This person has arrived at the advanced levels of the edification complex of the soul.
  3. **The Edification Complex of the Soul has eight levels:**
    - Foundation:** Salvation: Received by faith alone in Christ alone.
    - 1st Floor:** Operation Z: Spiritual growth under the ministry of the Holy Spirit.
    - 2d Floor:** Dispensations: Knowing what time it is & the uniqueness of the Church Age.
    - 3d Floor:** The ten problem-solving devices.
    - 4th Floor:** Spiritual self-esteem & application of PSD’s 7 & 8.
    - 5th Floor:** Spiritual autonomy & the copacetic spiritual life.
    - 6th Floor:** Spiritual maturity & occupation with Christ.
    - 7th Floor:** Lifestyle of the invisible hero & invisible historical impact.



4. Therefore, the “one having known” refers to a believer who formerly could be called by all his friends and acquaintances, an “advanced or mature believer.”
5. **Principle:** The more doctrine a believer has in his soul, the more effective are the applications he is able to recall and deploy.
6. This person formally knew how to manage circumstances by applying his resident doctrine.
7. Formally, he knew the right thing to do. The issues he engaged were managed from a high inventory of doctrinal ideas. James acknowledges this believer’s former spiritual status.
8. Formally, he was a mature Christian, but due to certain circumstances, he volitionally deviated from truth. This may be referred to as “inversion of thought.” He formally knew the right thing to do, but in reversionism he is unable to pull the volitional trigger to deploy the doctrine.
9. Therefore, the verse continues with the phrase, “one who knows the right thing to do.”
10. How does he know this? Because in the past he had advanced in his knowledge of doctrine and had used that inventory to make good decisions from its position of strength.
11. Yet in verse 17 his spiritual life is in the throes of reversionism. Somewhere back in the suppressed wheel-tracks of doctrines once facilitated, they can no longer be recalled, much less applied.
12. This situation is indicated by the present active infinitive of **ποιέω (poiéō)**: “to do” or “the application of doctrine.” This reversionistic believer was, in the past, a person who could apply doctrine from an inventory of biblical absolutes.
13. Then what follows is the phrase, “to do” is **καλός (kalós)**: “virtuous.” James is making the point that this man knows doctrine which would guide and direct him to make good decisions from a position of doctrinal power.
14. However, he is not able to do so because of the scar tissue on the soul due to his status in the advanced stages of reversionism:

**Scar Tissue of the Soul: A buildup of false doctrines in the soul which shuts down all recall of doctrine. The rate of forgetting exceeds the rate of recall. Vocabulary is diminished, norms and standards degenerate, momentum halts, and wisdom is lost; all spiritual functions shut down.**



15. In our study of the Doctrine of Reversionism, we observed all eight of its categories and their applications by the believer. The advanced stages are the ones that result in the diminishment of recall from the soul's inventory of biblical absolutes.
16. Recovery is possible, but that process cannot occur unless the believer recognizes his matriculation in the curriculum of the Satanic Academy of Cosmic Didactics.
17. That curriculum and its didactics are the resources used by the dark side to capture the imagination of believers who, although saved, have opted to basically go with emotion rather than inculcation of truth.
18. On the day a person is saved, he becomes a member of God's royal family. However, this new believer knows nothing beyond the fact he is saved and will go to heaven when he dies.
19. The world—*cosmos diabolicus*—has its emissaries that lure the benighted into Christian churches and organizations. This is accomplished by both pastors and church leaders who emphasize fellowship over teaching.
20. Whatever lure that can be used to get them in the building is way too often emphasized over boring, exegetical, line-by-line, exposition of Scripture.
21. This sets up a system that emphasizes numbers over teaching Bible doctrines. These policies ignore the Word and stress emotion and head counts.
22. I have heard people comment that they go to a certain church because the people are so cordial, kind, loving, and supportive. This is well and good, but the primary reason for going to church is to grow in grace as per:  

**2 Peter 3:18a**                      Grow in the grace and knowledge of  
our Lord and Savior Jesus Christ. (NET)
23. If other human elements are added to the experience, well and good. But your personal spiritual growth is the primary reason to attend church. All else is secondary.
24. Those in James's church have obviously abandoned the primary reason for going to church, which is to "grow in grace." Other secondary reasons may or may not be in evidence, but they are not the primary reason for attending.
25. When they become primary reasons, then doctrine is pushed aside while secondary aspects become top priority. When this emphasis fails to maintain one's motivation to attend, then the slide into reversionism is often the result.
26. James wrote his book in c. A.D. 45, but his ministry began as much as a decade beforehand. That amount of time could have been the factor that allowed some of the membership to decline into reversionism.



27. We see the indication of that possibility in this verse. The man in James's illustration is presented by James as one who has made the spiritual advance into the sophisticated spiritual life.
28. Yet something intervened in this person's and others' lives which caused them to enter into reversionism. Their residence there has taken them into the advanced stages of reversionism, specifically, Scar tissue of the Soul:

**Scar tissue is formed by the influence of evil. (S)car tissue prohibits doctrine from circulating in the stream of consciousness. The ability to utilize the frame of reference and memory center as a source of doctrine evaporates. The rate of forgetting exceeds the rate of remembering doctrine. Doctrine is no longer fed into the vocabulary to develop doctrinal categories. Norms and standards degenerate. Momentum halts. There is no wisdom for application in the believer's life. This is the prelude to the sin unto death. Scar tissue and the sin unto death are bedfellows.<sup>1</sup>**

29. James's illustration is used to close this chapter. Its application has to do with those whose behavior patterns were explicitly in violation of the Royal Law, which is the honorable thing to do.
30. The man in the illustration had once known the proper thing to do but scar tissue on the soul had, over time, combined with (6) Blackout of the Soul, and (8) Reverse-Process Reversionism to result in the failure to apply doctrine in his life.
31. **Principle:** This man had once known these principles and avoided them, but while in advanced reversionism, he also rejected doctrine.
32. This man had earlier known the right thing to do but reversionism had advanced to the point that recall of truth is suppressed. "Therefor to the one knowing the honorable thing to do and not doing it, then ...."
33. The verse and the chapter concludes with this chilling denouement, "to him it is sin." "To him" is the dative of disadvantage of the masculine, singular pronoun, **αὐτός (autós)**, followed by the static present indicative of the verb, **εἰμί (eimí)**: "is." And the last word in the chapter tells us what it is, the singular feminine noun, **ἁμαρτία (hamartía)**: "sin."

<sup>1</sup> "Scar Tissue of the Soul," in *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 33–34.



34. The noun, *hamartia*, sin, is used here as missing the mark. The mark to be achieved is spiritual maturity, not reversionism. Uncorrected, this case of spiritual darkness will eventuate in the sin unto death.
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 things to do, and not doing it results in sin and discipline and the sin unto death. (EXT)

James is not through. His diatribe continues in James, Chapter Five, so 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 pastor-teacher in its pulpit, who is none other than James, the half-brother of our Lord and Savior Jesus Christ.

### Synopsis of upcoming specials:

Before moving into the review of James: Chapter Five, here is a synopsis of three upcoming specials.

Beginning this coming Wednesday, 25 May, I will begin a three-hour study on: *“Memorial Day: The Mental Attitude of the Winner Believer.”* This special will continue for both sessions next Sunday, 29 May.

This will be different from the Memorial Day studies we have studied in the past. They have primarily been focused on the famous battles, events, and heroic exploits of our men of arms.

Since our last studies, our military branches have been decimated in so many ways that their ability to compete with the armed services of our communist opponents is concerning. Only the invisible heroes of the Lord's Christian soldiers can be counted on to protect our shores provided there are enough available to hold the fort.

We will start by taking an inventory of all the major wars the people of this nation have fought, beginning with the War for Independence through the War for Iraqi Freedom.

Since Iraqi Freedom, our military exploits have been minor compared to those listed on page one of our study. What has since occurred is the tragic diminishment of our military's ability to mount a successful defense of the nation's shores.



This in no way belittles those now serving. They are as capable of doing battle as those who have gone before. However, they do not have the leadership available to prepare them to prosecute a war.

Our Navy is so diminished that it is incapable of functioning successfully on the oceans of this world. The other branches have their downsides and political intrusion into social nonsense detracts from the necessary operations of preparing soldiers, sailors, airmen, and marines to fully sharpen their focus on the arts of war.

Since the nation's military is now in a dangerous downturn, our study will focus on the necessity of the Christian Soldier to do the duty of learning, facilitating, and applying doctrine in an effort to stand fast in the face of diminishing downtrends at home and the increasing military advancements of our enemies abroad.

Scripture provides numerous passages that provide insight into how the believer with maximum doctrine can become an Invisible Hero in the Invisible War. The illustrations include many that concentrate on athletic training and execution. The athlete trains his body to compete in the games of sport which illustrate the importance of personal spiritual growth.

Those who become serious students of the Word learn to deploy their spiritual inventory to the challenges common to the Dark Side's deployment of those who have been propagandized into Lucifer's legions.

The issues this section addresses is the availability each believer has to inculcate absolute truth into his soul as a resource to defend him against the cosmic lie.

No matter what worldly endeavor one may pursue in life, each effort demands a learning curve. The more you know, the more professional one becomes. In that process, one learns to avoid things that do not work while adopting those that do.

The more one learns about his profession, the more professional he becomes. With regard to the details of life, each of us must learn how to determine what works in association with life's challenges and what does not. Same with the spiritual life; the more you know the more prepared you become.

Thus the believer comes to understand that his reason for living is to become a witness for the Prosecution before the Divine Court of Appeals.

Whereas the nation has a system for honoring those in military service with awards and medals, likewise, is the case for the invisible warriors who deploy into the scrum of the Invisible War.



These are revealed in Scripture and indicate that those who grow in grace will receive these honors at the Royal Award Ceremonies at the Judgment Seat of Christ.

The Fourth of July Special will be: *Truth, Integrity, and Honor*. It will be taught on Sunday, July 3rd, both sessions.

This study will begin with a study of Daniel and his three buddies who are put in a tight spot when held in captivity in the Chaldean Empire.

The Chaldeans initially consisted of five clans, but Nabopolassar brought them together in 625 B.C. and established the Chaldean Empire.

The context is a situation that occurred during the time Israel was suffering through the fourth and fifth cycles of discipline. Nebuchadnezzar executed the fifth cycle of discipline in 586 B.C., when he sacked Jerusalem.

Our initial emphasis in this context is a study of Daniel, Chapter One, which transpired circa 605 B.C. We will not study these event here but will do so in July.

We will first note that the four young men in the context are extremely handsome as noted in Daniel 1:3 when King Ashpenaz ordered that certain members of the Jewish royal family and nobles, appear before him. They were

**Daniel 1:4** ... youths in whom was no defect, who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court; and he ordered them [ **his propagandists** ] to teach them the literature and language of the Chaldeans. (NASB)

According to Daniel, Chapter One, verse 6, it is revealed that “among them from the sons of Judah were, Dániel, Hananíah, Míshael, and Azaríah. Their names were to be changed from Israelite to Chaldean, noted in:

**Daniel 1:7** Then the commander of the officials assigned new names to them; and to Dániel he assigned the name Beltesházzar, to Hananíah Shádrach, to Míshael Méshach, and to Azaríah Abéd-négo.

Principle: Those who wish to change the thinking of a population begin with the current population of its children. Change their minds and you will ultimately change the minds of the youngest generation. This process is being administered presently to the children of America throughout most of its public schools .



The first step in this process was to change the young men's names from Israelite to Chaldean. This process may be classified as *Operation Nom de guerre*. This can actually be a positive if the instruction is orthodox, but it is intended here for the purpose of brainwashing these young Israelites.

We will observe more about these young men and others in our July study.

I will return to Shreveport in September to resume our series of studies there at the Shreveport Bible Conference which will be the twenty-fourth renewal of that three-day Bible study. The title of this study is *Jesus Christ Controls History*.

The dates for the conference are Tuesday, Wednesday, and Thursday; September 20, 21, and 22 September. Each night the first session begins at 7:00 CDT.

With regard to some events that are upcoming:

First on the agenda is our attendance of our granddaughter, Andie Owens', graduation from Perkins High School in Sandusky, Ohio. Andie has become quite the student and I am delighted to brag on her achievements. They include the following:

- Recipient of the Memorial Scholarship Award of \$1,000

- One of three recipients of a \$500 scholarship from the Perkins Teachers Union.

- Chosen to design the artwork for Homecoming.

- Chosen to design the T-shirt promoting the school play.

- Chosen to design the art for the Perkins High School teachers and staff.

- And finally, she is the recipient of a \$24,000 scholarship to attend the University of Alabama at Birmingham.

Finally, we annually take a two-week vacation in July and this year we will travel with the Owens family out to Montana and Wyoming where we will meander among the wildlife and hopefully run in the Kevin Costner at his Yellowstone ranch.

Gary Watson will take care of some Sundays while we are gone and I will return to the pulpit on Sunday, 12 June and Sunday, 24 July.

(End JAS4-34. See JAS4-35.Rev for continuation of study at p. 341.)

