

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 *εἰμί* (*eimí*) ] 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. This inventory enabled him 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 = invisible 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. An individual who previously understood the right way to think and apply doctrine to life and circumstances, but due to loss of thought, slid into reversionism, then human viewpoint replaced 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 far too boring when compared to the excitement 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: **οὖν (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 who should know better” 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 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 authored 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 most within 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 him as the 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."
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.

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



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 thing to do, and not doing it, results in sin [ ἁμαρτία (*hamartía*): **singular feminine noun** ] and discipline and the sin unto death.  
(EXT)

James is not through. His diatribe continues in James, Chapter Five, where 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 ποιμήν (*poimḗn*): the pastor-teacher in its pulpit, who is none other than James, the half-brother of our Lord and Savior Jesus Christ.

### Preparation for the Advance into James: Chapter Five

Throughout the study of The Letter of James, we have observed the conflict that permeates the souls of those who gather at the local church pastored by James, the half-brother of Jesus.

Over the course of four chapters, we have encountered examples of those parishioners whose volitions have been in conflict with that of James's doctrinal teachings.

In Chapter Five, we first encounter two men whose behavior and decision-making clearly indicate the rough beginnings experienced by those believers who populate James's church.

Their inventory of ideas clearly expose the slow progress most have made in the study of New Testament theology. In fact, there are two we will initially encounter when we begin Chapter Five.

The doctrine we must first encounter in our introduction to Chapter Five is the Doctrine of Fragmentation. It will give background on the inventory of the two men's souls. They present an excellent example of how the absence of doctrine leads them into the murky environs of the life lived by those who, although saved, are living their lives as if they were heathen.

The doctrine that introduces our study of James: Chapter Five is "Fragmentation," which reveals that their souls' ability to apply doctrine is conflicted by the ongoing recall and application of the doctrines of demons.

Because of their wealth, these two men have wonderful opportunities, but at the same time their lives are lived in darkness. They are therefore trapped inside the darkness of Cosmic One and Cosmic Two. Ergo, here we go.



## DOCTRINE OF FRAGMENTATION

### A. Spiritual Death and the Old Sin Nature.

1. At the moment of physical birth, human life is imputed to the soul, and Adam's original sin is imputed to the genetically-formed old sin nature. Therefore, all members of the human race are born physically alive but spiritually dead.
2. Spiritual death means:
  - a. We are totally separated from God.
  - b. We are in a state of total depravity.
  - c. We are totally helpless to do anything about our depravity or our separation from God.
  - d. We are born dichotomous, having only a body and soul but no human spirit with which to understand spiritual phenomena.
3. Consequently, the old sin nature becomes the villain in our lives.
4. The old sin nature has various characteristics, often overlapping.
  - a. An area of strength where we are not prone to temptation or sin, but which can become the basis for self-righteous arrogance.
  - b. An area of weakness in which we have a proclivity toward immoral sins.
  - c. A lust pattern.
  - d. Trends toward self-righteous legalism or lascivious lawlessness, both of which fragment the life.
5. The area of strength produces human good and dead works. The area of weakness produces sins and evil.
6. All the sins we commit follow one of two trends and result in two categories of degeneracy.
  - a. Sins from the self-righteous and legalistic trend result in moral degeneracy.
  - b. Sins from the lascivious and lawless trend result in immoral degeneracy.
7. Therefore, believers out of fellowship fall into two antithetical categories, and these opposite trends polarize in their fragmentation.

### B. The Grenade Analogy.

1. Since the believer continues to possess the old sin nature after salvation, he is a walking grenade with the potential to fragment.



2. The pin of the grenade is the first gate of the arrogance complex. You fragment your life by pulling the pin and thereby entering the cosmic system. Fragments of the grenade are gates two through twelve of cosmic one, as well as the various stages of reversionism.
3. However, only the volition of the believer can pull the pin of the grenade. Being tempted by the sin nature is not sin; only when volition pulls the pin of the grenade does the believer sin. That is why the rebound technique (1 John 1:9) is the basic problem-solving device, designed to recover from fragmentation.
4. Once a believer uses his volition to pull the pin of the grenade, he has fragged his own life. The believer who frags his life becomes vulnerable to the major problems that beset believers; i.e., distraction, fear and other emotional disorders, rejection, death or dying, timing (synchronizing with God's plan), promises versus integrity, plus the functional problems, such as wrong priorities and solutions, and failure to execute God's plan and utilize His power.
5. The pin of the grenade is always related to some form of arrogance. The multifarious manifestations of arrogance include jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, self-centeredness, motivational and functional revenge, slander, maligning, gossip, judging, inordinate ambition, and inordinate competition.
6. The self-fragmentation of the life begins to polarize in the direction of the trends of the sin nature.
  - a. If the trend is toward self-righteous arrogance and legalism, the fragments of the life include being critical and judgmental, committing sins such as slander, gossip, maligning, judging, and Christian activism.
  - b. If the trend is toward lasciviousness or lawlessness, the fragments are sexual, chemical, and even criminal sins.
7. The trend toward self-righteousness and legalism produces such heresies as saying that you cannot commit certain sins and still be a Christian. To the contrary, the believer can commit any sin an unbeliever commits. This trend results in several categories of heretical conclusions.
  - a. Salvation by works.
  - b. Spirituality by works.
  - c. A misunderstanding of our Lord's teaching that "by their fruits you shall know conclude that you are them." From a misinterpretation of this verse, self-righteous Christians conclude that you are not really a Christian unless you show the proper manifestation of it.



8. The trend toward lasciviousness and lawlessness results in anti-nominalism and reaction against Bible doctrine because it is associated with the self-righteous arrogance of the legalist.
9. Either trend, if unchecked, can result in Christian degeneracy: legalism leads to moral degeneracy; antinomianism, to immoral degeneracy. (Degeneracy is used as a synonym for apostasy because its definition is an excellent explanation of apostasy).
10. The pattern of degeneracy is threefold.
  - a. Implosion: the believer is protected by an “integrity envelope,” often termed the “divine dynasphere.” When volition says yes to temptation from the old sin nature, the integrity envelope suffers an inward implosion and bursts; you fragment yourself.
  - b. Explosion: failure to check implosion allows the fragments to explode outwardly and polarize into one of the two trends we have noted.
  - c. Reversion: again, if unchecked, the fragments continue into the stages of reversionism in either trend, and the believer moves into degeneracy.
11. Christian degeneracy is defined as:
  - a. Loss of integrity from passing from the higher to the lower, resulting in a state of spiritual deterioration.
  - b. A progressive decline from the superior standards of the protocol plan of God to the false and inferior standards of fragmentation and reversionism.
    - (1) The two false standards are legalism, based on the sin nature’s trend toward self-righteous arrogance, and antinomianism, based on the trend toward lasciviousness or lawlessness.
    - (2) Degeneracy explains why Christians are psychotic and neurotic, why they commit suicide, mental attitude sins, sins of the tongue, fornicate, become criminals, they commit suicide, mental attitude sins, sins of the tongue, fornicate, become criminals, engage in civil disobedience, enter into drug abuse and other sinful and abnormal activities, and distort friendships, romance, and marriage.

**(End JAS4-68.Rev. See JAS4-69.Rev. for continuation of study at p. 681.)**

