

James 4:8 Come near [aorist active imperative (#3) of ἐγγίζω (*engízō*)] to God and He will come near to you. Wash your hands [aorist active imperative (#4) of καθαρίζω (*katharízō*)], you sinners, and cleanse [aorist active imperative (#5) of ἁγνίζω (*hagnízō*)] your *kardias* from pollution, you double-souled.

v. 9 Begin the processes of becoming miserable [aorist active imperative (#6) of ταλαιπωρέω (*talaipōréō*)] and personally lachrymose [aorist active imperative (#7) of πενθέω (*penthéō*)] accompanied by weeping [aorist active imperative (#8) of κλαίω (*klaíō*)]; keep converting [aorist passive imperative (#9) of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and depression.

v. 10 Consistently maintain [aorist passive imperative (#10) of ταπεινῶω (*tapeinōō*)] your humility in the presence of the Lord, and He will promote you with honors. (EXT)

This concludes our study of the Doctrine of Reversionism which was inspired by the context of James: Chapter Four, verses 1–10, but with emphasis on verses 7–10. We now resume our study in James: Chapter 4 at verse 11:

James 4:11 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. (NASB)

1. This verse obviously addresses the problem of sins of the tongue. The first word is the imperative conjunction of prohibition, **μή** (*mē*): “stop.” This is followed by the present active imperative of prohibition of the verb, **καταλαλέω** (*katalalēō*): “to speak.”
2. The prefix, **κατά** (*katá*) means, “down from a higher to a lower place,” while **λαλέω** (*lalēō*) means “to communicate.” Merging the two, it means to “slander, defame, malign, gossip.” Therefore, the imperative of prohibition is a command to “stop slandering one another.”
3. There are several applications of this verb which include: “speak ill of, speak degradingly of, speak evil of, defame, slander,” a fellow believer, and in this context, to “speak against, condemn, or criticize.”² Pick your poison.

² Walter Bauer, “καταλαλέω,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev and ed, Frederick William Danker (Chicago: The University of Chicago Press, 2000), 519.



4. Let's start with those most closely associated with the culprits and in the Jerusalem church. It is pretty much a verbal Donnybrook. To get the idea, here is the description and background on a Donnybrook:

Donnybrook. A true *donnybrook* consists of a knock-down-drag-out brawl with anywhere from a handful to a mob of participants. It takes its name from the town of Donnybrook, a suburb southeast of Dublin. There, from medieval times up to the middle of the nineteenth century, were held annual fairs which for riotous debauchery rivaled the Saturnalian revels of Caesar's time. They always wound up in fisticuffs and worse—much worse.

Over the centuries the Irish have displayed a notable disinclination to avoid a good fight. Indeed, their hankering for a brawl is as legendary as their ability at handling their traditional weapon, the shillelagh.

So it's hardly to be wondered at that the annual spectacle of thousands of Irishmen flailing lightheartedly about with splendid disregard for Marquis of Queensberry rules should have made the name *donnybrook* synonymous with riotous brawling.³

5. James: Chapter Four, verse 2, was a full-blown Donnybrook. In verse 11, it is a verbal Donnybrook. In verse 2, the weapons swung were shillelaghs, but in verse 11 they are unsheathed tongues.
6. The targets of these slanders are further identified by the adjective, **ἄλλος (*állos*)**: “others of the same kind.” This means that these verbal sins were directed toward other believers. Therefore, the first sentence in verse 11 reads, “Stop slandering, maligning, or criticizing fellow believers.”
7. Those involved in committing these verbal sins are not new believers ignorant of their wrongdoing, but those who were, at a previous time, well-familiar with restrictions against cosmic indoctrination.
8. These are believers who have gone into reversionism. They have exchanged their inventory of doctrinal principles that previously provided divine guidance for the vacillations typical of those who have joined forces with the Dark Side.

³ William Morris and Mary Morris, *Morris Dictionary of Word and Phrase Origins*, 2d ed. (New York: Harper & Row, Publishers, 1988), s.v. “donnybrook.”



9. There are numerous reasons for this spiritual decline. We have studied the impact that witnesses for the defense can propagandize witnesses for the Prosecution. These forces accrue power gradually so that over time it wears down their souls' doctrinal defenses against the enemy's slander of the truth.
10. Believers may well go to church, sing hymns, study the Word, and go to prayer meetings very loyally on Sundays. However, the forces of *cosmos diabolicus* are propagandizing their souls during the following six days.
11. They innocently send their children to public schools for the purpose of acquiring academic instruction only to shockingly discover, much too late, that they have been propagandized by Lucifer's faculty in his Satanic Academy of Cosmic Didactics, i.e., public education.
12. How do believers with advanced doctrine decline to such a degree they betray the Savior Who died on the cross to provide for them eternal life?
13. Simply put, it is the Loss of Thought!
14. The thought which I assert is lost is the doctrine believers had accumulated over time but due to some of the influences, cited above, resulted in being pulled away from biblical absolutes. They bought into the propaganda common to the devil's world. Such a situation is clearly evident in the present hour of our discontent.
15. James: Chapter Four is a dossier that provides examples of believer reversionism. And it is not as though Scripture underplays this issue. Paul rails against the behavior patterns of those whose souls drift downward into the morass of *cosmos diabolicus*.
16. Here's an idea. Have the family gather around, say on Sunday afternoons, to read the Bible in hopes of enabling them to hear its teachings on the subject of believer reversionism.
17. I suggest that you select three passages that describe the current Zeitgeist and negative impact they are having on not only the country, but also on believer reversionists who matriculate in the Satanic Academy.

Warning: Have small children leave the room and sequestered far out of earshot.

Example A: Read Romans 1:18 through 32. Don't be shy. Read all 15 verses.

Example B. Read Ephesians 4:17 through 20.

Example C. Read 2 Peter 2:1 through 9. What may be added to this is:

Example D: Pretty much anywhere in the Letter of James.

18. These are examples of the behavior patterns believers practice when in reversionism. The Ephesians 4 passage cited above provides a thorough description of the spiritual decline of a believer in reversionism:



Ephesians 4:17 This I explain and make an emphatic demand under oath by means of the Lord, for the purpose that you all no longer continue walking just as also the Gentile reversionists keep walking, by means of the **ματαιότης (mataiotēs)** vacuum of their souls. (EXT)

1. **Mataiotēs** means “emptiness” referring to a lack of facilitated doctrine in the soul. The soul’s vacuum, which emerged from loss of thought, consists of human viewpoint, human good, and evil inculcated with doctrines taught by the demonic faculty of the Satanic Academy of Cosmic Didactics.
2. This results in another stage of reversionism which is described as “scar tissue of the soul” in:

Ephesians 4:18 Having become darkened in their thinking, alienated from the life of God because of the ignorance which keep on being in them, because of the darkness in their *kardias*;

3. The Bible often defines divine principles by use of the word “truth.” In the Old Testament, the Hebrew word for truth is, **אֱמֶת ('emeth)**. In the New Testament, the Greek word for truth is, **ἀλήθεια (alētheia)**.
4. Since the Bible presents absolute truth, then when these two words are used they always refer to the absolute certainty of the principle cited, either positive or negative.
5. When the words “ignorance” and “darkness” define the content of a person’s soul, then his inventory of ideas is void of truth—no *'emeth* and no *alētheia*.
6. The final word in verse 18 is the plural noun, **καρδίας (kardias)**, which refers to the human soul where its inventory of biblical vocabulary, principles, and doctrines are retained. The heart consists of several categories regarding inculcation, retention, and facilitation of divine truth.

The essence of the soul contains the following categories:

- a. **A Frame of Reference:** The “card catalogue” to reference its inventory of ideas.
- b. **Memory Center:** The attribute that retains doctrines in eleven categories of systematic theology.
- c. **Vocabulary Storage:** The inventory of words, terms, and phrases.
- d. **Categorical Storage:** The inventory of doctrines accumulated over a period of time and retained for application.
- e. **Conscience:** The inventory of one’s norms and standards which determine where you are during your spiritual growth and guides your volition in decision-making. The conscience is the “police department” of the soul.

- f. **Application:** The asset that utilizes one’s doctrinal inventory, drawing information from the preceding categories of soul essence, to deploy pertinent doctrine toward life and circumstances.

Principle: You can only recall what you have learned, consistently apply what is facilitated, and then only through the filling ministry of the Holy Spirit.

7. Reversionists are not capable of functioning within the above system because of “darkness in their *kardías*.” These problems are the result of scar tissue on their souls indicated in Ephesians 4:18 with the phrase, “hardness of the heart” (NASB).
8. Paul’s analysis continues with this translation from the NASB:

Ephesians 4:19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. (EXT)

1. The reversionists have experienced the calcification of their souls’ inventory of divine thought. Negative volition, rejection of truth, and facilitation of cosmic viewpoint have resulted in the inability to recall doctrine.
2. The end result is that these believers, indicated by the plural pronoun, ὅστις (*hóstis*): “they,” have collectively “given themselves over”: παραδίδομι (*paradídōmi*), which refers to a soul that cannot recall, much less apply, Bible doctrine.
3. The Greek word for this volitional submission is the perfect active participle of the verb, ἀπαλγέω (*apalgéō*): “callous.” The structure of this word refers to these individuals’ repetition of the noun ἀσέλγεια (*aselgeia*) which may be translated, “lasciviousness, debauchery, sexual excesses, or perversion in general.”
4. Paul’s uses the verb, ἀπαλγέω (*apalgéō*): “callous.” It is an excellent word to describe our term, “facilitated wheel-tracks of wickedness,” as opposed to “facilitated wheel-tracks of righteousness.”
5. Here is the *Oxford English Dictionary*’s definition of this word:

callous: hardened skin. Fig. Of the mind, feelings conscience, etc., and of persons: Hardened, unfeeling, insensible. To make callous, to harden. 2. fig. A hardened state of mind, conscience, etc.: want of feeling, insensibility.⁴

⁴ “Callous,” in *The Oxford English Dictionary* (New York: Oxford University Press, 1971), 1:320.

