

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 (poiēō)**: “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.¹

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.

¹ "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 (*poimēn*): 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.

