

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 πᾶσα (pása)** ] this kind [ **nominative singular feminine of καύχησις (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: **οὕν (οὕν)**: “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 (οἶδα)**: 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.**