

7. Once completed, the floods from below and the rains from above began to inundate the earth that, by the time the waters began to recede, they had topped the world's tallest mountain: Mount Everest, 29,035 feet above sea level (Genesis 7:17–24).
8. Noah's family and the creatures of the sea survived, but no other life remained. It took one hundred and fifty days for the waters to recede (Genesis 7:24).
9. It took another extended period for the earth to return to normal which, once done, had consisted of a total solar year of 365 days.¹
20. With the Lord's command, the Noahic family descended from the *Ark* herding before them all the living creatures that had been kept alive during the yearlong trip.
21. There were only eight Homo Sapiens left alive on earth: Noah, Shem, Ham, Japheth, and their wives. All eight were witnesses for the Prosecution. Shortly thereafter, the Angelic Conflict resumed apace which has remained the case to the present hour.
22. Whatever has happened since that day until the Second Advent of Christ may be described as the ongoing testimonies of two groups of witnesses: (1) witnesses for the Prosecution: believers in Jesus Christ and elect angels and (2) witnesses for the defense: Homo sapiens minus faith in Christ and fallen angels.²
23. Everything else is simply the general chaos that is common to a fallen planet and dominated primarily by Lucifer and his elite ranks of demons whose sole duty is to foment chaos among Homo sapiens, both heathen and elect.
24. Only facilitated doctrine in the souls of believers enables witness for the Prosecution to have any meaningful historical impact. It is because of this dreadful circumstance that gives the Prosecution courage to keep pressing the attack.
25. Yet, history documents that the Dark Side has the advantage in the debates that prevail in the divine courtroom. However, God will provide a way of escape for the few—the precious few—who have placed their personal faith in Jesus Christ for salvation and eternal life.

¹ See the footnotes: [Genesis] **8:14 day of the month** in *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 16. [Genesis] **8:14 day of the second month** in *The Scofield Study Bible: NIV* (New York: Oxford University Press, 2004), 16–17.

² Not included are the half-breed Nephilim: half fallen angels & half human women. (See Gen. 6:1–6; Rev. 20:13.)



26. Even within this hallowed number, there are a few, those precious few, who have pressed the attack, inculcated doctrine, applied it to life and circumstances, and remain steadfast in their opposition to the devious machinations of Lucifer's dark-side propaganda.
27. All is not in vain. The Prosecution wins the crown. Regardless of the ebbs and flows of the Angelic Conflict and the invisible combat that rages upon this fallen planet, the advantage is still in the Prosecution's favor.
28. Even when worse comes to the ultimate worse, believers have a guaranteed exit visa known as the Rapture of the Church, which is the next event on the prophetic calendar.
29. Even though we have no inkling of its advent, we put our faith in the Bible's immutability and continue to execute our duty to keep the faith while engaging the comic contest laid out before us.
30. Regardless of the current circumstances, the Bible promises us victory. Ergo, we must do our duty, continue to study God's truth, stand fast in the gap, and apply the Word of God regardless of the strategies the Dark Side deploys.
31. Not only are we to keep the faith, but we are also to continuously deploy doctrine, and never fail to do our duty as good witnesses for the Prosecution.
32. These principles are absent from the souls of those to whom James writes in James: Chapter Five, where we continue our analysis in verse 6, with the phrase, "You have condemned": the second person plural, aorist active indicative, of the verb, **καταδικάζω** (*katadikázō*): "to judge, pass sentence, and condemn."
33. These two men condemned the innocent harvesters. The two rich men have unscrupulously coordinated to deprive these innocent workers whom they approached to harvest their crops.
34. Further, these workers were completely professional in their duties. They did not fail in their mission to complete the harvest.
35. Experienced professionals fully finished the task agreed upon and on time, including loading the wagons and driving the harvest to the various grocers.
36. These men were not a group of individuals picked out piecemeal, but rather a group of men who made their living harvesting crops for farmers and other tasks that require physical labor. In other words, these men amounted to an early-day labor union.



37. Here is a dictionary definition of such a group of workers:

labor. 3. The service rendered, or part played by the laborer, operative, and artisan in the production of wealth, as distinguished from the service rendered by capitalists.³

38. Yet, the rich, because of their financial status, often assume themselves innocent and/or superior to those who are laborers. Verse 7 begins with James accusing these two men with arrogant, mental-attitude sin of condemning and then overtly putting to death a righteous man.

39. The verse begins with the plural constative active indicative verb, **καταδικάζω (katadikázō)**: “You have condemned.”

40. To make things worse, these two men are said to have “killed” an innocent man, the constative plural active indicative of the verb: **φονεύω (phoneúō)**: “to murder; to kill a man unjustly” (See also James 2:11; 4:2).

40. “Innocent” is the adjective **δίκαιος (dikaios)**: “righteous.” In this context, it is necessary to mention the commentary of how this word for righteous is defined and applied by this Greek dictionary:

In the New Testament those that are called righteous (díkaioi) are those who have conditioned their lives by the standard which is not theirs, but God’s (Romans 2:13; 5:7; 1 Timothy 1:9). They are the people related to God and who, as a result of this relationship, walk with God (Matthew 1:19; 5:45; 10:41; 13:17, 49; 23:29, 35; 25:37; Mark 2:17; 6:20; Luke 1:6, 17; 2:25; 5:32; 15:7; 20:20; 23:50; Acts 10:22; 24:15; Romans 1:17; Titus 1:8; Hebrews 10:38; 12:23; James 5:6;; 1 Peter 3:12; 4:18; 2 Peter 1:13; 2:7,8; 1 John 3:7; Revelation 22:11). A righteous person is one justified by faith and showing forth his faith by works (James 2:14–26; 1 John 3:2).⁴

³ “labor,” in *Webster’s New Collegiate Dictionary*, 2nd ed. (Springfield: G. & C. Merriam Co., Publishers, 1953), 468.

⁴ *The Complete Word Study Dictionary: New Testament*, rev. ed., edited by Spiros Zodhiates (Chattanooga: AMG Publishers, 1993), 457.



41. Reverse process reversionists, with their money, can bribe and distort the law. How they do this is by the customary singular present middle indicative of the verb, **ἀντιτάσσω** (*antitássō*): used metaphorically to set oneself in opposition to or in array against, to resist (James 4:6; 5:6).⁵
42. The law is designed to oppose the guilty, not the innocent.
43. This concludes the first paragraph of James: Chapter Five, verses 1–6. The expanded translation of James, Chapter Five, verse 6, reads this way:

James 5:6 You have condemned the innocent, you have murdered the righteous; he does not oppose you. (EXT)

NOTE: In James: Chapter 4, verses 13–14, the men’s souls are described as being in reversionism and the category that is most exposed in monetary. Their lust for and possession of money dominates their decision-making:

James 4:13 Come now, you reversionists who say, “Today or tomorrow we will go to this or that city, and shall work in that place about a year, we shall engage in free enterprise and make a profit.” (EXT)

James makes the issue clear by insisting they are going off halfcocked in:

James 4:14 You two do not understand what kind of life ... yours tomorrow. You two are just a fleeting vapor trail which soon vanishes from view. (EXT)

In James: Chapter 5, verse 1–6, the problems associated with monetary reversionism resumes. This requires that we entertain further research into this doctrine.

James 5:7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. (NASB)

1. “Patient” is the aorist active imperative of the Greek verb, **μακροθυμέω** (*makrothuméō*): “to have patience.” In this context, the word is technical and requires an expanded translation. Its use here has to do with monetary reversionism.

⁵ “ἀντιτάσσω” in *The Complete Word Study Dictionary: New Testament*, rev. ed., 195.



2. The word's etymology is important since it is a compound verb. The first syllable is from the Greek adjective: **μακρός (makrós)** and the second is from the Greek noun: **θυμός (thumós)**. **Makrós** connotes duration while **thumós** is a synonym for the soul with emphasis on the mind. The latter is sometimes translated by "longsuffering," "patient," and "to endure."
3. In this context, the principle has to do with the soul possessing the option for every exigency in life. Each person is born with a soul containing free will, or volition, by which he may make independent decisions.
4. At the same time, each person is destined to have eternal life post physical death, however, where that life is lived is determined by one's volitional decision regarding one's faith in Jesus Christ.
5. It is by means of faith alone in Christ alone that the soul is saved followed later by a resurrection body. The soul never dies. However, one's physical human body gradually declines and then dies.
6. When a person dies physical death, the body, corrupted by the sin nature, is returned to the earth from which it was originally formed and remains there.
7. The final destination of every person's soul is determined by one of two factors: **(1)** faith in Christ resulting in eternal life in heaven or **(2)** failure to do so culminating in spending eternal life in the lake of fire.
8. In summary, the soul never dies, but its eternal residence is determined by a single volitional decision: **(1)** faith alone in Jesus Christ for salvation and eternal life in heaven (1 John 5:9–12), or **(2)** rejection of Jesus Christ as one's Savior and eternal life spent in the lake of fire (Revelation 20:12, 15).
9. Therefore, regardless of one's ultimate destination, it is each person's volitional decision that determines his eternal residence. During one's life, he has the wherewithal to acquire information for any number of reasons and applications.
10. This system exists in one's soul essence which contains the following categories:
 1. Self-consciousness: Man is aware of who he is and able to relate to both animate and inanimate life.
 2. Mentality: The mind is the thinking part of the soul. The heart [**καρδία (kardia)**] has several categories, a frame of reference, memory center, vocabulary, categorical storage, norms and standards, and application to life and circumstances.
 3. Volition: Man can be negative or positive to anything and this is why he was created to resolve the angelic conflict.
 4. Emotion: The appreciator of the soul. It responds or reacts to whatever thoughts are in the soul.

