

24. To be a “hearer of the word” merely means to have doctrine in the soul, and it never goes any further. Therefore, you have an objective, academic understanding of doctrine, without the ability to utilize it.
25. But to be a “doer of the word” is to transfer that doctrine to the human spirit as *epígnosis*, and then to cycle it into the heart, into the frame of reference, into the vocabulary and categories, into the norms and standards, into the launching pad.
26. When this is accomplished, doctrine on the launching pad makes you a doer. Doctrine building the Edification Complex makes you a doer. Doctrine and, as +H on the top floor of the Edification Complex makes you a doer of the word.
27. And entrance into supergrace makes you a doer of the word. A “doer of the word” is not someone who witnesses to a few people a day, hustles around a church, and spends time in prayer. The usual fundamentalist nonsense.
28. These are all important, but they are all based upon capacity. The real issue of your life is the very breath of your life, which is Bible doctrine. Doctrine is more important than the air you breathe. Doctrine is more important than anything you do in life. Doctrine is more important than any function in life.
29. When you have doctrine, strangely enough, life is not all that bad. It becomes fantastic; because, you have, then, a relationship with God in phase two, whereby He is able to pour out upon you everything He desires for you. God's capacity is unlimited. The believer's capacity is limited by his lack of doctrine.
30. When a person chooses to neglect doctrine—not necessarily to reject, just to neglect it—then he takes the road to reversionism. We begin, with this road to reversionism, which destroys capacity and makes it impossible for God to pour out blessing designed for you in eternity past.
31. The road to reversionism is a tragic road because it leads into several types of discipline. When you enter reversionism, there is divine discipline with the area of carnality, and the other things that you do that are connected with your entrance into reversionism.
32. For example: divine discipline in the field of drug addiction, not only makes the individual miserable; but it also destroys his ability to recover. If you become a vegetable in this area, you will depart from this life under the sin unto death sooner or later; but you have no recovery possibilities unless God works a miracle and restores some of the neurons of the brain.
33. Some of those circuits so that you can print information. For God has provided up to thirteen billion circuits for the average person, eleven to thirteen billion circuits; and that is enough to go to supergrace.



34. Now, in addition to divine discipline, that is the first bracket; the second bracket of divine discipline is definitely the illness bracket, which we have already studied.
35. We have already seen the solution to recovery. The solution to recovery is rebound, and then, get back with doctrine.
36. But once you are too ill to come to the local church, or once you are dying, rebound no longer becomes the answer, but repentance, as we have seen.
37. You have to change your mind. When you do so, and you are dying (See James 5:14–15), once you change your mind, then you call in the pastor-teacher and he prays for you. He does not anoint your head with oil. That is previous medical treatment, which has demonstrated the hopelessness of the case, and that you are terminal.

**James 5:14** Is anyone among you reversionists sick because he is suffering from a fatal disease? Then he must call [ aorist middle imperative mood #51 of the verb, προσκαλέω (*proskaléō*) ] to himself the pastor-teacher [ πρεσβύτερος (*presbúteros*) ] from the church to begin praying [ aorist middle imperative mood #52 of the verb, προσεύχομαι (*proseúchomai*) ] over him, while being messaged [ aorist active participle of the verb, ἀλείφω (*aleíphō*) ] with oil, in the name of the Lord.

**James 5:15** And the prayer from the source of the doctrinal one, in this case, the doctrinal pastor-teacher, shall deliver the hopelessly sick one, the dying reversionist, and the Lord shall restore him to health; and if he has produced permanent sin, they, the sins, which he has produces shall be forgiven by the Lord. (EXT)

38. In verses 14 and 15, you call in the pastor-teacher, he prays for you, and the illness, the death is removed, you are restored to health, and sins are forgiven at the same time. Then you are able to start the road to the Edification Complex and supergrace, which is the daily intake of GAP.
39. And then, verse 16. We had this illness bracket and the same concept except the person confessed his sin of maligning and judging. Not his sins in general, but a specific sin of running down his pastor-teacher, of maligning him and judging him.



40. But it just so happens that you are not in this state of reversionism, so forget it. Now, when you get into that state, then you confess: and then, the pastor prays for you, and you are healed. As you are healed from your illness, your sins are forgiven, and again you are able to continue your spiritual growth.
41. Remember, in verses 17 and 18, we saw a whole nation in reversionism. We have studied national reversionism as it relates to the solution. We are in some phase of that right now, as a nation, in this country.
42. But we see the solution through the power of prayer. In the later part of this passage, at the end of verse 16, it says, literally: “The prayer of a supergrace believer has much power when it is operational.”
43. The conditions under which it must be operational is “repentance.” Those who are in a hopeless situation, they, and all they can do is go from negative back to positive. Then, the prayer is offered, and they are put into a position where they can recover through the daily function of GAP.
44. This brings us down to the final principle of James, chapter five; verses 19 and 20. We have a conditional clause in verse 19, the protasis. In verse 20, we have the apodosis.
45. So, we begin with, “Brethren,” and this is a reference to those who are believers in the Lord Jesus Christ. However, there is added, in the Greek text, a pronoun, **μου (mou)**, and it should be translated, “My brethren,” meaning “fellow members of the royal family of God.”
46. Just as in verses seven, nine, ten, and twelve, so also in verse 19: this passage, as is the whole Book of James, is addressed to those who are members of the family of God. The word, “convert” in this passage is a total mistranslation, as will be pointed out later.
47. We begin now in verse 19 with the word, “if,” and that is the **conjunction εἰν (eán)**, which introduces a third-class condition. *Eán*, plus the subjunctive in the protasis, is the sign of a third-class condition. A third-class condition often means, “maybe yes, maybe no.”
48. The Koine Greek has two kinds of first-class conditions: “if,” and “it is true.” Or the debater's first-class condition, which is a supposition of truth. The second-class: “if, and it is not true.” Then, the third-class: “maybe yes, or maybe no,” depending on how the volition of the individual goes.
49. The third-class condition always stresses your personal volition. For example, “If we confess our sins.”
50. Now, it all depends on you. You may do so, or you may not do so. It is hard to say which way you will go. If you do, then you are forgiven. If you do not, then, obviously you are not.



51. The fourth-class condition: “If, I wish it were true, but it is not.” For example, Peter uses the fourth-class condition: “If you suffer for righteousness’ sake; I wish you were, but you are not.”
52. Just as we have several kinds of first-class conditions, there are also several kinds of third-class conditions, in the Greek. In this case, the third-class condition represents the more probable future. Because of the subjunctive in the protasis, uncertainty is implied.
53. This conditional clause anticipates many believers, of the Church Age, entering into reversionism. In other words: the third-class condition, “if,” says, in effect, that there will be a large number of born-again believers, children of God, beneficiaries of grace, who will enter into reversionism.
54. All you have to do is to neglect Bible doctrine. You will go all the way from scar tissue of the soul, blackout of the soul, the neutralization of the right lobe,<sup>2</sup> the emotional revolt of the soul.
55. All of these things will lead to the practice of reverse process reversionism in the soul. Eventually, all reversionists who stay there, die the sin unto death and it is simply not worth it to die that way; because the sin unto death is the exception to dying grace. You end up in the same place, but the manner of death is a part of the punishment.
56. Next is a little phrase, which indicates only a certain category: **τις ἐν ὑμῖν** (*tis en humin*) is the way it looks in the Greek: “any among you.”
57. First of all, we have *tis*, which is an enclitic indefinite pronoun, used to express a substantive idea in a general sense of a category. In other words: we have a categorical use of this enclitic pronoun. Then, we have *en*, plus the locative. And, here, it should be translated, “among you,” my brethren.
58. This “if,” refers to the probabilities of the future as the Church Age continues. There will be born again individuals in every generation and certain of those individuals will neglect their spiritual food, they will reject Bible doctrine, and do so from the start in some cases. They will be negative toward doctrine. As a result, they enter into reversionism
59. “My brethren, if any one among you do err,” begins verse 19. Now, this is an Old English word; and we no longer use it. It is the aorist passive subjunctive of **πλανᾶω** (*planáō*). We have to find out what this means in twentieth-century English.

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<sup>2</sup> The heart or right lobe of the soul contains the frame of reference, memory center, vocabulary and categorical storage, norms and standards, and launching pad for application of knowledge to life.

