

Ephesians 4:18 being darkened in their understanding, excluded from the life of God [**spiritual life**], because of the ignorance that is in them, because of the hardness of their heart. (NASB)¹

7. James, chapter 4, verses 16 and 17, concludes with further comment on the production of reversionism with emphasis on arrogance and negative volition as noted above:

James 4:16 But as it is, you boast in your arrogance; all such boasting is evil. (NASB)

Yet the translators of the King James Version provide us with this English translation:

James 4:16 But now ye rejoice in your boastings: all such rejoicing is evil. (KJV)

The word, “rejoice,” as noted above, is the present middle indicative of the verb, **καυχάομαι** (*kaucháomai*): “to boast or to brag.” The KJV translation then goes on to make yet another mistake with the word, “boastings.” The Greek word here is the instrumental of the noun, **ἀλαζονεία** (*alazoneía*): “a boaster,” or better: “a braggart, a windbag, a blowhard.”

What is the best translation in this context is, “arrogant words.” Why? Because he is described as being in the act of speaking: *kaucháomai*: “boasting or bragging.” The word, *alazoneía*, refers to the source of his bragging: his inventory of ideas which reveals his advance into the various stages of reversionism.

8. The divine mandate, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18), is Peter’s imperatival signature at the end of his second epistle. This is the underlying foundation of the believer’s duty once saved.
9. Failure to begin this process and maintain it or once begun to stray away from its obligation places that individual in throes of reversionism.
10. The deviation from one’s spiritual advance is primarily due to arrogance. It is a mental attitude that is caused by numerous temptations, attitudes, or influences that culminate in the loss of thought.
11. The term, “loss of thought,” refers to the doctrine, once learned and facilitated, being gradually diminished so that ultimately, its recall is no longer possible.
12. Instead, one’s inventory of ideas is replaced by the accumulation of doctrines of demons consisting of cosmic concepts and ideas.

¹ R. B. Thieme, Jr., *Reversionism* (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 1–2.

13. This conversion of one's inventory of doctrinal ideas is propagated by one's enrollment in and inculcation of the curriculum taught in the Satanic Academy of Cosmic Didactics.
14. This sets up the contrast between the believer's advance toward spiritual maturity and his subsequent decline through the throes of reversionism. This describes the term, "loss of thought" noted above.
15. This "loss of thought" is introduced at the beginning of the verse by the adverb of time, **νῦν (nún)**: "now." The sad state in which this man finds himself is the result of an ongoing process described above at the beginning of the verse.
16. In the NASB, the verse begins with the adverb, **νῦν (nún)**, but is translated, "But as it is," whereas the KJV simply starts the verse with the three-letter word, *nún*, translated, "Now."
17. This word indicates that in the past this man had advanced in his spiritual growth to the point of possessing an inventory of advanced doctrine. At some point he changed his mind about doctrine.
18. There are innumerable incidences that cause a person to spin away from truth and turn his attention toward the lie. He checks into the Satanic Academy and matriculates in its curriculum of Cosmic Didactics.
19. For whatever the reason, he became negative and over time lost the thought and bought the lie.
20. The result was the rapid decline into reversionism which Timothy describes in:
1 Timothy 4:1 The Holy Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits [the faculty of the Satanic Academy] and things taught by demons [the curriculum of Cosmic Didactics]. (NASB)
21. This situation recorded in 1 Timothy 4 is also addressed by James with this expanded translation in:
James 4:16a But presently you keep on boasting with arrogant words.
22. The verse continues with this phrase in the Greek: **πάς καύχησις τοιούτος (pás kaúchēsis toióutos)**: "all this kind of boasting." In the Greek text, these words are feminine. Why? Because those being addressed in this chapter are men but all of whom are in reversionism.
23. Overall, the fourth chapter is a diatribe by James against the male members of his audience. They once had made a significant spiritual advance, but by the time James writes this letter, they are deep into reversionism.



24. Let's take a look at the Greek text. First, my practice in presenting Hebrew and Greek texts is to use vocabulary spellings. If you are interested in looking up definitions in Hebrew or Greek dictionaries, you do that with their dictionaries.
25. On this occasion it is important to note that James is dealing with the gender of the words involved in his commentary.
26. The vocabulary words of the phrase, "all this kind of boasting," is what is presented above: **πᾶς καύχησης τοιοῦτος** (*pás kaúchēsis toioútos*): "all this kind of boasting."
27. However, the Greek words used in this context are all nominative singular feminine: **πᾶσα καύχησης τοιαύτη** (*pása kaúchēsis toiaútē*): "all this kind of boasting." To amplify James's point in his Greek text, here is how the sentence reads:

James 4:16b ... **all** [nominative singular **feminine** of **πᾶσα** (*pása*)] **this kind** [nominative singular **feminine** of **καύχησης** (*kaúchēsis*)] **of boasting** [nominative singular **feminine** of **τοιαύτη** (*toiaútē*)] **is** [present active indicative of the verb εἰμί (*eimí*)] **evil** [nominative singular **feminine** of **πονερά** (*ponerá*)]. (EXT)

28. Throughout the fourth chapter of James, the writer uses the feminine gender occasionally, but in his closing comments he directs the feminine gender to the reversionistic men in the passage.
29. Now I realize that we are living in the third decade of the twenty-first century, yet the Greek grammar of Scripture contains teaching aids designed to convey a cultural meaning to the target audience of the writer.
30. In this case, the teaching aid, "idiom," is defined thusly:

Idiom. 1 a: the language peculiar to a people or to a district, community, or class. 2 : an expression in the use of a language that is peculiar to itself either grammatically or in having a meaning that cannot be derived from the conjoined meanings of its elements. 3 : a style or form of artistic expression that is characteristic of the individual, a period or movement.²

31. Scripture reveals a system of authority among the human race. Adam was created first followed by Ishshah which resulted in the first marriage.

² Merriam-Webster's Collegiate Dictionary, 11th edition (Springfield, Mass.: Merriam-Webster, Inc., 2014), s.v.: "idiom."



32. Adam was assigned the authority in the marriage and Ishshah was instructed to submit to his authority.
33. In the fall, it was the woman who first sinned by violating the divine mandate to not eat fruit from the tree of the knowledge of good and evil.
34. Ishshah's rejection of the Lord's commandment established the subsequent system of authority in the human race.
35. The woman's lack of positive volition toward the Lord and His authority resulted in arrogance toward His teachings.
36. Ishshah's rejection of both Adam's and the Lord's authority set up a system of rebellion against divinely established authority, first toward her husband and secondly toward the Lord from which resulted in rejection of the Word.
37. It is from this "original sin" that a system of authority was necessary to maintain order among Homo sapiens.
38. The marriage is a divinely ordained system in which is found a system of order: the husband is the delegated authority over the household. He is responsible for its maintenance and order.
39. When new witnesses are produced, they are to be taught the system of order and held to the observance of its standards. Violations of those standards require appropriate discipline.
40. The father is held responsible for the restoration of order and may delegate some of its execution down to the mother. Children are held responsible to submit to their parents' disciplinary measures.
41. The principle is this: Homo sapiens are the functional entities that that are held responsible for maintaining order in society. This order first originates in the home.
42. Failure to organize the home as a place where order is maintained contributes to a breakdown of order in the commonwealth.
43. When order in the home occurs, its failure is blamed on the husband and father.
44. When this failure spreads throughout the population, the reason for it falls on the men and they are held responsible for it and must be dealt with accordingly.
45. Thus, within the commonwealth of a client nation, historical downtrends are dealt with by divine discipline on the man who contributed to the downfall.
46. Presently, it is the men of America who have collectively failed to do their due diligence as husbands, fathers, and even grandfathers. When men fail to develop order in their homes, the discipline falls on their shoulders.

(End JAS4-33. See JAS4-34 for continuation of study at p. 331.)

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 καύχησης (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.