

10. The opportunity for the spiritual environment and advance for every believer is available simply by making the decision to go positive, get doctrine in his soul, and grow in grace.
11. Those who opt out of this grace provision are illustrated by the two men that James describes 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)

12. This is the spiritual condition of those believers who are brought to task by James in his Letter. They are challenged to stop reverse process reversionism as a means of crawling out the chaos their volitional decisions have taken them in verse 15:

James 4:15 Instead, you ought to say, “If [ἐάν (*eán*)] the Lord has decreed [aorist active subjunctive of θέλω (*thélō*): “to desire, to intend, to design, to decree], we shall both live [gnostic aorist future active indicative of ζάω (*záō*): prophetic] and in the future accomplish this [gnostic aorist future active indicative of ποιέω (*poiéō*): prophetic] or accomplish that [ἐκεῖνος (*ekeínos*): one far away] as mature believers.” (EXT)

13. These two men are among those who simply cannot extract themselves from the throes of cosmic addictions associated with reversionism. Yet verse 15 gives clear advice on how they could begin the process of reversion recovery.
14. The current spiritual situation in Jerusalem in general and at James’s church in particular remain status quo in the souls of those with locked-in reversionism, a summation that James address in his conclusion of James: Chapter Four, beginning with verse 16:

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

1. This is the option the reversionistic believer choses to pursue. The situation is addressed in the two closing verses. In verse 16, it is locked–in arrogance while in verse 17 it is the problem of negative volition.
2. Verse 16 begins with the adversative use of the particle **δέ** (*dé*), which sets up a contrast between reversion recovery, noted in verse 15, and the negative mentality of the reversionist.
3. This reversionistic attitude is described by negative-volition production and mental-attitude sins.

4. Back in James: Chapter Four, verse 5, the expanded translation reads this way:

James 4:5 “Do you presume that Scripture speaks to us for no purpose with regard to jealousy? (The Holy Spirit Who dwells permanently within us deeply loves us.”

v. 6 Moreover He gives amazing grace. Therefore, Scripture says,) “God is divinely deployed in order of battle against the arrogant, but gives grace to those who express reverence toward Him.” (EXT)

5. Chapter 4 is concluded in verses 16 and 17. As is the case throughout the book and this chapter, the subject being addressed is the darkness of soul characterized by the word “reversionism.”
6. Reversionism is defined by the opening paragraphs of the book *Reversionism* by R. B. Thieme, Jr.:

Can a Christian immerse himself in sin and evil and still be a Christian? Throughout the Church Age pastors and theologians have struggled to explain the paradox. Some contend that perpetually carnal believers were never genuinely saved. But the Bible emphatically states that once a person expresses faith alone in Christ alone, he is eternally saved (John 3:16, 36). Others assert that believers who continually sin can lose their salvation. But since every believer has an irrevocable position “in Christ” (2 Corinthians 5:17), neither sin nor evil, not even God Himself can separate the believer“ from the love of God, which is in Christ Jesus” (Romans 8:39). The believer is eternally secure, forever a son and heir of God (Galatians 4:5–7).

Although the believer can never lose his eternal life, he can be in danger of destroying his spiritual life and losing all the blessings that “God has prepared for those who love Him” (1 Corinthians 2:9). Without his spiritual life the believer returns to the lifestyle of the unbeliever. He thinks like an unbeliever, acts like an unbeliever, sins like an unbeliever. The Apostle Paul warns all believers of this persistent danger.

Ephesians 4:17b ... that you [**believer**] walk no longer just as the Gentiles [**unbelievers**] also walk, in the futility [**emptiness**] of their mind,

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 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 toioutos)**: "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: **πάς καύχησης τοιοῦτος** (*pás kaúchēsis toioútos*): "all this kind of boasting."
27. However, the Greek words used in this context are all nominative singular feminine: **πάσα 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 **πάσα** (*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."

