

When a person recognizes the Bible as the source of absolute truth, then he willingly submits to its authority without hesitance and with appreciation. Scripture is qualified to have command authority over the believer.

God the Father is the Commander-in-Chief. The Holy Spirit is the member of the Trinity Who sequentially communicated the Word of God to 40-plus men who served as His amanuenses.

Once the canon was completed, c. A.D. 95, the Holy Spirit had already begun the process of providing men with two gifts of communication: (1) evangelist and (2) pastor-teacher. (Ephesians 4:11b)

Their duties are to (1) present the gospel of salvation to heathen who, if positively responsive, will place their personal faith in Jesus Christ for salvation. This is to be followed by (2) growing in grace in a local church under the teaching authority of a pastor-teacher.

At this point is when the commandment in verse 7 becomes operational: “Subordinate yourself to God.” What happens next is the process of growing in grace by means of concentration, inculcation, retention, facilitation, and application of the doctrine you know to life and circumstances.

The believer is now engaged in the process of being a good soldier for God by acquiring the artillery of thought through Bible study. This is the system by which we learn how to submit to the immutable Word of God.

However, this imperative mood will be challenged if the believer does not submit to the next aorist active imperative mood, the verb, **ἀνθίστημι** (*anthístēmi*): “to stand against, resist; be in opposition to, set oneself against, oppose.” Who is to be resisted is identified next with the noun, **διάβολος** (*diábolos*): “the devil.”

There are two imperative moods in James 4:7 while James 4:8 provides three more:

**James 4:8** Draw near to God and He will draw near to you. Cleans your hands, you sinners; and purify your hearts, you double-minded. (NASB)

1. “Draw near” is the aorist active imperative of **ἐγγίζω** (*engízō*): “to come near; to resume worship of God with positive volition toward spiritual growth.”
2. In this context, “drawing near” is the procedure the reversionistic believer must initiate. He must advance through the stages of the edification complex, which begins with the resumption of spiritual growth, with the objective of having invisible historical impact.

3. This verb, *engízō*, is constative which in this context refers to the process of reversion recovery. The active voice refers to the believer's positive volition toward serious and consistent study of Scripture.
4. The process of drawing near includes two stages, confession alone to God alone, and consistent daily study and retention of Bible doctrine for application.
5. This is a slow process that can take months, even a year or more to fully recover. Therefore, the active voice demands daily dedication to the recovery process.
6. What happens next is critical for reversion recovery. The subject had logged a tremendous amount of time out of fellowship, missed a tremendous number of Bible classes, ignored rebound over the entire course of his being "out to lunch" for God only knows how long.
7. So, the sequence of events in this opening sentence of verse 8 is, "Come near to God." The constative aorist active imperative refers to the process of recovery that must continue in order to facilitate the process of rehabilitating doctrinal absolutes.
8. "... and He will draw near to you" is the predictive future active indicative of *ἐγγίζω* (*engízō*): "He 'God,' will draw near to you." The sequence of events is thus established: Rebound must respond to the imperative mood of *engízō*, while God's response must be withheld until the believer confesses his sins as per 1 John 1:9.
9. The acquisition of the filling of the Holy Spirit through the Rebound technique, although successful in restoring fellowship with God, simply does not do a thing to stop reversionism.
10. The next two commands present the mechanics for fulfilling the recovery process. The first is the aorist active imperative of the verb, *καθαρίζω* (*katharízō*): "to cleanse, in this case, the hands") and refers to Rebound: confession alone to God alone.
11. Those addressed are the reversionists referred to by the adjective, *ἁμαρτωλός* (*hamartōlós*): "erring from divine law, sinful, wicked, impious." "Behavior or activity that does not measure up to standard moral or cultic expectations; sinners with focus on wrongdoing."<sup>2</sup>
12. The third imperative is the aorist active imperative of the verb, *ἁγνίζω* (*hagnízō*): "to make clean, to purify, to reform."

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<sup>2</sup> Walter Bauer, "ἁμαρτωλός," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. rev. and ed, Frederick William Danker (Chicago: The University of Chicago Press, 2000), 51.



13. The recovery process requires two principles: (1) Rebound and (2) the study of Scripture under the teaching ministries of the Holy Spirit and the spirit-filled pastor-teacher in a local church. These two must function simultaneously to fulfill the objective of reversion recovery.
14. The mechanics are: (1) clean your hands—"Rebound!" And (2) purify your **καρδία (kardía)** by your consistent renovation of its inventory away from cosmic imaginations over to spiritual absolutes.
15. The verse ends with a stark reminder of the reversionists' current status in this process, the plural adjective, **δίψυχος (dípsuchos)**: "double-minded, unstable, doubting, uncertain about the truth of an issue." "Divided in interest between God and the world."
16. The current double-minded Jews now have a game plan: Rebound and renovate. Confess your sins to the Father and then take up the obligation to renovate your soul by expunging human viewpoint, human good, and evil by replacing these with doctrine from the immutable Word of God.
17. This verse provides the recovery process from reversionism:

**James 4:8** Come near to God [ aorist active imperative of ἐγγίζω (*engízō*): "to come near" and is a command for reversion recovery beginning with Rebound ] and then He will come near [ predictive future active indicative of ἐγγίζω (*engízō*) ] to you [ masculine plural of the pronoun, σὺ (*sú*): refers to all believers in reversionism ]. Wash your hands [ aorist active imperative of the verb, καθαρίζω (*katharízō*): "to cleanse, in this case, the hands" and refers to Rebound ], you sinners, and cleanse your kardías [ aorist active imperative of the verb, ἁγνίζω (*hagnízō*): "to make clean, to purify, to reform." ] from pollution, you double-souled [ **δίψυχος (dípsuchos)**: double-minded regarding God and *cosmos diabolicus* ]. (EXT)

18. Verse 7 has two imperative moods, verse 8 has three, but verse 9 has 4: "be miserable, mourn, weep, and be turned." Verse 9 describes the believer who decides to remain in reversionism.

**James 4:9** Be miserable [ aorist active imperative of **ταλαιπωρέω (talaiπōréō)** ] and mourn [ aorist active imperative of **πενθέω (penthéō)** ] and weep [ aorist active imperative of **κλαίω (klaíō)** ]; let your laughter be turned [ aorist active imperative of **μεταστρέφω (metastréphō)** ] into mourning and your joy to gloom. (NASB)

1. These four aorist tenses are iterative imperfects indicating that those in context are in the throes of advanced reversionism.
2. These verbs view the believer at the beginning of his slide into reversionism. This aorist warns him about what is going to happen. Therefore, these verbs' commands warn about the problem: "become miserable, become mournful, start weeping, become miserable."
3. A reversionist has surrendered his volition to the lust patterns of the sin nature so that they become mindless automatons in slavery to the flesh.
4. Consequently, reversionism is a form of slavery. The volition has surrendered his decision-making authority over to the body while the soul's free will is paralyzed.
5. **ταλαιπωρέω (talaiḗō)**: "Become miserable" is a command. It is James's demonstration of the problem. These believers have locked-in negative volition to truth and have been converted over to the dictatorial desires of the sin nature. Incidentally, **talaiḗō** is a hapax legomenon,<sup>3</sup> it occurs only once in the New Testament. James dug it out of the Classical Greek on this occasion.
6. **πενθέω (penthéō)**: "Become mournful, to grieve, to feel sorrowful." This constative aorist active imperative describes misery accompanied by lamentations accompanied by audible cries while weeping.
7. The word "lamentation," or its plural, is used 18 times in the Old Testament. It is, "A feminine noun, **הַיָּהוּדָה (qiynah)**: a lament; a funeral dirge. A song or poem composed to recognize and to mourn the death of a person or of the people of a nation."<sup>4</sup> In this context, a person is lachrymose about himself.
8. The third constative aorist active imperative is, "weep," the verb **κλαίω (klaiō)**. It does mean to weep and wail, but also with overt examples of grief.
9. These verbs describe the end result of anticipated happiness. During the period of anticipation, the assumption is the acquisition of that happiness, but once the assumption arrives at reality everything backfires. At this point, the laughter is quenched by grief followed by weeping.
10. The word for "laughter" is the noun, **γέλος (gēlos)**: "the laughter motivated by joy or triumph." What might be expected here from the person is the verb form: **καταγελάω (katageláō)**: "to laugh at, scorn, deride, ridicule."

<sup>3</sup> "Greek: ἄπαξ λεγόμενον, said only once; a word or phrase used but once in a book; a rare word or form" in *The Harper Dictionary of Foreign Terms*, 3d ed., rev. and ed. Eugene Ehrlich (Toronto: Fitzhenry & Whiteside 1987), 149.

<sup>4</sup> Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 904 (7015).



11. But the subject is having what he considers is a grand time—*gélōs*— while in pursuit of his desired objective, but when the effort fails then his soul takes on a negative attitude.
12. This turnabout is revealed by the constative aorist *passive* imperative of the verb, **μεταστρέφω** (*metastréphō*). The prefix, *metá* “denotes a change of place or condition” and *stréphō* means, “to turn.” Therefore, to turn about from one direction to another, to turn into something else, or “to change.”
13. These four verbs have their valid translations which lead to this predictable conclusion. But note that the fourth verb, **metastréphō**, is not in the active voice, as are the first three, but the passive voice.
14. The verb, *metastréphō*, indicates a complete 180-degree turnaround so that the phrase reads, “let your jovial laughter be turned into “grief”: the noun, **πένθος** (*pénthos*): “sorrow, sadness, mourning.”
15. This conversion is the result of the verb, “to turn”: *metastréphō*, where “laughter— **gélōs** — has been turned to grief— **pénthos**.” This person started the evening with a plan to have a wonderful evening filled with laughter and good times, but as the night wore on it was ultimately converted into grief, sorrow, and mourning.
16. James does not let up. He gives this cosmic believer another critique with, “and your joy to gloom.” The word “joy” is the noun, **χαρά** (*chará*): “the experience of gladness,” that this person considered was fantastic at first but James douses it with the following shift to the noun, **κατήφεια** (*katēpheia*): “gloom, sorrow, dejection.”

**In Philippians 4:4, the joy Paul describes is that joyfulness that comes when one realizes that sins are forgiven. The joy James warns about is that superficial feeling that results from an overindulgence in sin. James is not suggesting that the righteous should go about in a state of morbid depression over their sins. If such people turn to God, they discover that those activities and objects that previously gave them joy are evidence of the distance that separated them from God.<sup>5</sup>**

17. There are numerous terms thrown at this reversionist so an expanded translation is in order. Remember that this verse is a summary of what must follow the reversionists’ behavior in the preceding analysis:

**(End JAS4-51.Rev. See JAS4-52.Rev for the continuation of study at p. 511.)**

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<sup>5</sup> William Varner, *James*, gen. ed. H. Wayne House (Bellingham, Wash.: Lexham Press, 2014), 434-35.



**James 4:9** Begin the processes of becoming miserable [ aorist active imperative of *ταλαιπωρέω* (*talaipōréō*) ] and personally lachrymose [ aorist active imperative of *πενθέω* (*penthéō*) ] accompanied by weeping [ aorist active imperative of *κλαίω* (*klaíō*) ]; keep converting [ aorist passive imperative of *μεταστρέφω* (*metastréphō*) ] your pseudo happiness into gloom and dejection. (EXT)

18. This brings us to verse 10 which concludes this series of indictments that James charges to his parishioners:

**James 4:10** Humble yourselves in the presence of the Lord, and He will exalt you. (NASB)

1. This verse continues James’s sequence of imperative moods with number 10, the plural of an aorist passive imperative of *ταπεινῶ* (*tapeinōō*): “humble yourselves ... in the presence of the Lord, and He will exalt you.”
2. The underlying mental attitude the believer must acquire, enhance, and deploy is from his soul’s inventory of doctrinal ideas.
3. The positive impact a believer is challenged to deploy must come from one’s maximum inventory of doctrines contained in the eleven categories of systematic theology.
4. The aorist tense of the verb “humility”—*tapeinōō*—is constative and refers to a believer who is grace oriented, exhibits positive volition toward the Word, and commits himself to the duty of consistently growing in grace.
5. This process enables the believer to engage in the principle of discipleship. This term is used in all four Gospels and the Book of Acts. It is the noun, *μαθητής* (*mathētēs*). This noun comes from the verb, *μανθάνω* (*manthánō*): “to learn, to know more fully.”
6. The noun, *mathētēs*, refers to a learner or a pupil who accepts the instruction taught to him and then applied as a principle for his guidance and personal conduct. This therefore refers to authority orientation to the Word of God followed up by personal application to life and circumstances.
7. The key to spiritual growth is the principle of humility as the foundation of one’s ability to grow in grace under the teaching ministry of the Holy Spirit.
8. The man with the communication gift of pastor-teacher translates, exegetes, categorizes, and organizes Scriptural passages into English and then communicates their meaning to his assigned congregation.

