

36. It was then that Amendment I's freedom of religion was placed in danger. This time not by the religion of Rome, but by something far worse: Lucifer's *cosmos diabolicus*.
37. Therefore, James's second sentence in James 4:7 begins with the aorist active imperative of the verb, **ἀνθίστημι (*anthístēmi*)**: “resist; to stand against, whether in deed or word.”
38. What is to be resisted in none other than the commander-in-chief of the Dark Side, known by the moniker, **διάβολος (*diábolos*)**: “false accuser or slanderer.”
39. He is referred to by the noun, **διάβολος**, 38 times and by the proper noun, **Σατανάς (*Satanás*)**, 34 times in the New Testament, for a total of 72 occurrences. To this may also be added the proper noun, **Βεελζεβούλ (*Beelzeboúl*)**, which is used seven times.
40. Refer to him as you will by any of these three, but the imperative mood of **anthístēmi** is to resist him. By doing so, the verse continues to promise that he—**diábolos**), **Satanás**, or **Beelzeboúl**—“will flee” from you.
41. The verb “will flee” is the predictive future middle indicative of the verb, **φεύγω (*phéugō*)**: to flee, avoid, run away.”
42. From whom does the devil avoid? The masculine plural of separation of the pronoun, **σὺ (*sú*)**: “all y'all.”
43. Here is the expanded translation of the verse:

James 4:7 Subordinate yourself to God's divine authority. Stand fast in opposition to the devil—*diábolos*—and he will flee, avoid, shun, escape from all y'all. (EXT)

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

1. This verse contains three imperative moods that if submitted to by the reversionist will start him on the road to spiritual recovery: “Draw near,” “cleanse,” and “purify.”
2. “Draw near” is the aorist active imperative of **ἐγγίζω (*engízō*)**: “to come near; to resume worship of God with positive volition toward spiritual growth.”
3. 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.



4. This verb 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.
5. The process of drawing near includes two stages, confession alone to God alone, and consistent daily study and retention of Bible doctrine for application.
6. Recovery includes two simultaneous processes: (1) advancing through the edification complex while (2) retrogressing away from the stages of reversionism. This takes dedication, endurance, and perseverance.
7. 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.
8. The imperative mood is obviously a command to continue this system of recovery. It could be brief because the deviation may be fairly recent, but it could take a long time because of advanced reversionism:

Reverse-process reversionism is the status quo of unrestrained and perpetual sinfulness, fragmentation, and extensive cosmic involvement. The believer is brainwashed by satanic propaganda. In this stage he is described as: (1) Hater of God (John 15:23); (2) "an enemy of God" (James 4:4); (3) "double-minded," or in a state of spiritual schizophrenia (James 4:8); (4) anti or against Christ (1 John 2:18, 22); and (5) a disciple of the devil (1 John 3:8, 10).¹

9. Reversionism may be characterized by the following behavior patterns: Cut out one class, e.g., Sunday's second session, or Wednesday night, or Thursday night, or both midweek classes, or just Sunday's first session and finally none at all.
10. This downtrend results in the believer's loss of thought, the gradual inhibition of doctrinal absolutes. Human viewpoint gradually acquires facilitated dominance in the reversionist's soul while divine viewpoint retrogresses.
11. Reversionism often results in the sin unto death. Any believer can reverse this situation by getting back to serious Bible study. This process is actually what the opening sentence of verse 8 hopes to accomplish.

¹ R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 38–39.



12. Drawing near to God is only possible by the volitional decision to get back to serious study of His Word. The only way a believer can “draw near to God” is through the study of Scripture. There is no other way to do this.
13. Yet, this believer must be consistent with confession of sins. Mental-attitude, verbal, and overt varieties have been facilitated over time. He must be constantly aware of these sins and devoted to habitual confession of them.
14. The phrase, “to God,” is a dative of advantage. It is to the advantage of the believer to come near to God. The believer is benefited by the recovery process which results in doctrinal rehabilitation.
15. There is no definite article preceding the prepositional phrase “to God.” If the purpose of the statement is to call attention to the *identity* of the noun, the writer would use the definite article. If the intent is to emphasize the *quality* of the noun, he would omit the definite article.
16. This calls attention to the essence of God which is absolute perfection: “Draw near to the divine essence and character of God.” How does one do this? Confession alone to God alone followed by the vocative, “Father.”
17. These two steps establish a relationship between the spirit-filled individual who makes the initial step to reestablish his relationship with God. This is followed by the conjunction, **καί (kai)**, which results in the divine response, “He will draw near to you.”
18. This is the predictive future active indicative of the verb **ἐγγίζω (engízō)**. God’s “coming near” is future based on this person’s rebound prayer. He draws near by confessing his sins to God which God forgives.
19. So, there is a process indicated by this opening sentence. First the person must confess his sins and have them forgiven. Afterward, God will then draw near to the individual.
20. The time factor is minimal but important. This believer is not only out of fellowship, but also in reversionism. He must confess his sins to the Father, which God will forgive.
21. Now that this is out of the way, then God will draw near to him, that is, He will forgive the person of his confessed sins as well as those he had long since forgotten.
22. 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.



23. 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.
24. “... 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.

Hebrews 12:15 See to it that no one comes short of the grace of God [**one’s failure to rebound**]; that no root of bitterness [**continuous mental-attitude sins**] springing up [**associated overt sins related to bitterness**] causes trouble [**consistently out of fellowship**], and by it many be defiled [**others contaminated by the reversionist**]. (EXT)

25. Having named your sins to God, three other steps must follow:
1. Isolate your sins. “No root of bitterness” illustrates the soul’s life-giving resources absent mental, verbal, and overt sins.
 2. This bitterness is expressed by a number of sins, e.g., anger, hatred, vindictiveness, gossip, maligning, violence, murder,
 3. Finally, these past sins from the “root of bitterness” must be suppressed by the volitional transformation away from them over to doctrinal absolutes. This process results in the isolation of sins.
26. The predictive future of *engízō* is dependent upon rebound which clears the soul’s decks for rehabilitation.
27. This process may take time. If a believer has been living in the cosmic systems for a very long time, the renovation of the soul may take a year or more. Nevertheless, positive volition toward doctrine gradually reconstructs the soul’s inventory so that, eventually, reversion recovery is accomplished.
28. This process of reversion recovery includes regeneration of suppressed doctrines during the spiritual renovation process.
29. Yet reversionism is a potent weapon used by the Dark Side to keep a person isolated from the truth. The important principle is when believers are current with rebound, having confessed their sins to the Father and He has forgiven them as well as those they had forgotten or those of which they were not even aware, then they are filled with the Holy Spirit.



30. The Rebound process and recovery of fellowship with God is summarized in this excerpt:

Spiritual impotence characterizes a believer-priest out of fellowship. Faith has no power to induce forgiveness from God. What is the solution for the priest? The believer-priest simply follows divine instructions. In the privacy of the priesthood, name that sin or sins to God and God takes over.

The acknowledgment of sins carries no merit in itself. When you name your sins to God, you are citing sins that went to court at the cross. God forgives based on the work of Christ, never our work.

Rebound is based on the function of the believer's royal priesthood. As a carnal or sinful priest, believers simply fulfill the function of *homologéō*. Naming your sins does not require faith. All post salvation faith is related to one of three stages of the faith-rest drill that functions in the filling of the Spirit.

When you name your sins by obeying instructions, God's actions are described in the apodosis of 1 John 1:9. "He is faithful"—He always does the same thing.

His righteousness is not compromised by forgiving your sins when you name them from the privacy of your priesthood. When Jesus went to the cross and every sin in human history was imputed to Him, He ensured that the righteousness of God could not be compromised in forgiving the believer's sins.

Because He is faithful and always does the same thing and because His righteousness is never compromised, God "forgives," *aphiēmi*, us the sins that we name and God "purifies," *katharízō*, us from all wrongdoing. The sins we forgot to name, He forgives those, too.²

1 John 1:9 If we acknowledge and confess our sins, God is faithful and righteous so that He forgives our sins and also purifies us from all unrighteousness.

² R. B. Thieme, Jr., "No Substitute for Rebound," in *Rebound Revisited* (Houston: R. B. Thieme, Jr., Bible Ministries (2013), 29–31.



31. 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.
32. What stops reversionism is spiritual growth. It is a tough row to hoe, but stick-to-itiveness is the dogged perseverance, tenacity, and persistence to stay resolutely with daily Bible study, the believer will eventually overcome his cosmic rabbit trails into reversionism and emerge as a winner believer.

James 4:8a Come near to God [aorist active imperative of ἐγγίζω (*engízō*): “to come near,” 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].

1. The predictive future of “He will come near” is a statement of restored fellowship between the believer and God. What follows next deals with the mechanics of reversion recovery.
2. The first imperative is a principle commanding reversion recovery, “Come near to God.”
3. 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.
4. 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.”³
5. The third imperative is the aorist active imperative of the verb, ἁγνίζω (*hagnízō*): “to make clean, to purify, to reform.”
6. The recovery process requires two principles: (1) Rebound and (2) the study of Scripture under the teaching ministry 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.
7. Those in reversionism have challenges to face as their inventory of ideas is dominated by human viewpoint, character traits, and doctrines of demons that have been facilitated during their time in reversionism.

³ 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.



8. Rebound is a promise with a contingency that is actually pointed out by this verse. This promise is presented with the qualification that the out-of-fellowship believer must confess his sins to God at which point God will come near to him.
9. The verse goes on to state the promise that if this individual will engage in serious Bible study, his inventory of cosmic ideas will be gradually inhabited while being replaced by the counter facilitation of divine viewpoint.
10. 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.
11. 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."
12. 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.
13. This verse provides the recovery process from reversionism:

James 4:8a 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, **σύ (sí)**: refers to all believers in reversionism].
14. In our verse, we actually have one category of individuals—believers who are out of fellowship over a considerable period of time and thus in need of reversion recovery.
15. The other category include those simply out of fellowship, but are otherwise moving forward consistently in their study of the Word and the construction of the edification complex of the soul.
16. The group in James 4:8 are classified in Scripture as "grieving the Holy Spirit." The word, "grieve," is the verb, **λυπέω (lupéō)**: "to afflict with sorrow."
17. The other is the verb, **σβέννυμι (sbénnumi)**: "to quench, hinder, repress; to prevent the Holy Spirit from exerting His full influence."



18. It is the latter that is occurring in the soul of the believer in the James 4:8 context.
19. The believer in reversionism has obviously forgotten a lot of doctrine and therefore well-entrenched in Operation Quench. That's why the Holy Spirit directed James to open the verse with the commandment, "Come near to God!"
20. The *dípsuchos*: "double-minded," describe those in James's context which goes back to James 4:1ff. Here is a brief expanded translation of verse 8:

James 4:8 Come near to God and He will come near to you. Wash your hands, you sinners, and cleanse your *kardías* from pollution, you double-souled.

PRINCIPLES:

1. "Come near to God" obviously means these folk in James 4 are out of fellowship and our study has revealed they are in advanced reversionism.
2. A person's hands become soiled and dirty over the course of the day requiring one to wash them before presenting themselves before others.
3. In order to properly appear before the God of Ἀλήθεια without washing their souls means they are not worthy to receive grace from Him.
3. All have sinned, but this failure is corrected by confessing their known sins to the Father. No matter how long or short being out of fellowship with God has lasted, confessing one's sins to Him always results in forgiveness.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and also purifies us from all unrighteousness.

4. God knows the limitations of our abilities regarding recall. We may forget certain sins during our time of confessional prayer. This is certainly the possibility of those believers in this chapter 4 context.
5. But the prayer is addressed to God by an out-of-fellowship believer. He has numerous sins to confess. But our God is a God of grace. The act of confession is designed to restore fellowship with God, not engage in a game of Twenty Questions until all are recalled and cited.⁴
6. Rebound is most efficient when done consistently throughout the day. If you recognize you have committed a sin—mental, verbal, or overt—a quick confession to the Father puts you back in fellowship.

⁴ See excerpt from *Rebound Revisited* cited above on page 105.



7. A believer in prolonged indulgence in reversionism has a lot of behavior patterns to overcome. He must consistently confess each of these. There is a two-fold advantage to this.
8. First, the sin is confessed and fellowship is restored. Secondly, the process of recognizing the sin and confessing it advances the process of inhibiting the sinful behavior pattern while facilitating the righteous one.
9. This is part of the cleansing process to overcome reversionism. It has been established that it is a two-step process: Rebound and grow in grace.
10. Verse 9 follows by first noting a summary:
 - a. The alternative to spiritual maturity is reversionism.
 - b. The development of the edification complex is a process that continues on throughout the positive believer's physical life.
 - c. Volition may choose one of two alternatives regarding one's spiritual life: **(1)** Continue growing in grace or **(2)** he neglects, disregards, or rejects spiritual growth and enters into reversionism.
 - d. Verse 9 refers to the latter situation that occurs when the believer rejects reversion recovery. In doing so, he will follow the imperative moods found in verse 9, "be miserable, mourn, and weep."
 - e. Reversion recovery is again presented in verse 10, "Humble yourselves in the presence of the Lord."
 - f. Recovery from reversionism is the question of verse 8. Rejection of recovery is the issue in verse 9. The choice for recovery in verse 8 results in its fulfillment in verse 10: "Humble yourselves in the presence of the Lord, and He will exalt and promote you."
 - g. What happens in verse 9 describes the one who decides to remain in reversionism. Verse 8 contains three imperative moods but verse 9 has 4 of them:

James 4:9 **Be miserable** [aorist active imperative of **ταλαιπωρέω** (*talaipōrēō*)] **and mourn** [aorist active imperative of **πενθέω** (*penthéō*)] **and weep** [aorist active imperative of **κλαίω** (*klaiō*)]; **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. Here is some insight into the **iterative imperfect**:

1. Definition:

There are two types of iterative imperfect: (1) The **Iterative** proper indicates *repeated action by the same agent*. (2) The **Distributive**, in which the imperfect is used for *individual acts of multiple agents*.⁵

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 verb's 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 (talaipōréō)**: "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, **talaipōréō** is a hapax legomenon,⁶ it occurs only once in the New Testament. James dug it out of the Koiné Greek for 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, **קִינָה (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."⁷ In this context, a person is lachrymose about himself.
8. The third constative aorist active imperative is, "weep," the verb **κλαίω (klaiō)**: which does mean to weep and wail, but also with overt expressions of grief.

(End JAS4-11. See JAS4-12 for the continuation of study at p. 111.)

⁵ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 546.

⁶ "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.

⁷ Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 904 (7015).

