

Nevertheless, having sorted all the details of James 4:4–6, this passage’s expanded translation, now completed, enables us to carry on to the next verse—finally:

**James 4:7** Submit therefore to God. Resist the devil and he will flee from you. (NASB)

This short verse, containing two short sentences, sums up your battleplan while living in the hostile environment of *cosmos diabolicus*. Two imperative moods are contained within it: (1) “submit and (2) “resist.” These two verbs summarize the strategy and tactics the believer must deploy to survive in the hostile environment of the devil’s world.

Verse seven begins with the aorist active imperative of **ὑποτάσσω** (*hupotássō*): “to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate.”

In this context, Scripture, through the agency of James, is commanding the believer to submit to God. The Bible is the authority to which the believer is to respond in fulfillment of the command, “Submit to God.”

The believer who is positive to what the Bible has to say willingly responds to its imperative moods. This is referred to as positive volition toward an authority that is considered by the believer as authentic, superior, and trustworthy.

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 4:11)

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 (Ephesians 4:11).

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 of God by acquiring the artillery of thought through Bible study.

To illustrate, let's consider you are deployed to learn how to be a good soldier. Up in the heavenly Pentagon there is a five-star general who is the ultimate C-in-C. You cannot perceive him visually but you accept the fact He is there.

The person you can see is way down the table of organization called the pastor-teacher. The woods are full of men who have been assigned the gift at the moment of salvation.

Some of the strangest characters among Homo sapiens are pastors-teachers. Each, allegedly, has the gift of communication. Some are dynamic, some philosophical, some are erudite, some entertaining, and some are bombastic bloviators while others are just plain boring, a documented resource for curing insomnia.

Yet, for many, each one of these men accumulate followers who submit to his gift's authority. Yet, the key credential each must possess, is the spiritual gift of communication that accompanies the gift of pastor-teacher.

On the local level, if a believer is to grow in grace, the *visual* authorities must be submitted to and followed. **(1)** Scripture functions as a lieutenant platoon commander. **(2)** Next in line is the communicator, the lieutenant pastor-teacher. **(3)** Following him are privates who accumulate systematically the Word of God resident in their souls.

This process of transferring knowledge out from Scripture into the soul of the individual requires this system of authority. The first stage of the system has already been accomplished. God the Holy Spirit communicated content to forty-plus men who produced the Bible beginning with Moses and finishing with John.

In the Old Testament, those men included Moses, Joshua, Ezra, Nehemiah, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve.<sup>1</sup> In the New Testament, the men who wrote were Matthew, Mark, Luke, John, Paul, James, Peter, and Jude and possibly the writer of Hebrews.

Out from this group and others emerged the communication gifts of apostles, prophets, evangelists, and pastors and teachers. The latter two categories—evangelists and pastors-teachers—are the only ones that remained as communicators once the canon of Scripture was completed by John in circa A.D. 95.

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<sup>1</sup> See R. B. Thieme, Jr., "Canonicity-Consciousness" in *Canonicity* (Houston: R. B. Thieme, Jr., Bible Ministries, 1993) 30–31.



The conclusion of this process should result in a believer, having grown in grace, to facilitate doctrine in his soul. Scripture has been systematically transferred from the written Word to the spoken Word, and finally to the neuronal Word resulting in long-term memory for recall and application.

**Habituation. With repetition, a memory of the stimulus is formed and stored in long-term memory.**

**NOTE:** I have used the synonym, “**facilitate**,” in our studies of long-term memory. *Merriam-Webster’s Collegiate Dictionary* (11th ed.) defines “facilitate” as “the increasing of the ease or intensity of a response by repeated stimulation. The lowering of the threshold for reflex conduction along a particular neural pathway especially from repeated use of that pathway.” *The Oxford English Dictionary* (1971) defines “**habituation**” thusly: “Become habitual; formed into a habit; established by repetition or continuance.”

These words are used in our present study of neurology to define the process that is accomplished by the willingness of the believer to submit to several systems of authority: divine revelation by the Holy Spirit to 40+ human writers, the communication of the written word by Moses, priests, apostles, prophets, evangelists, and pastors-teachers, to those who believe their messages.

It is this system that must be recognized, accepted, adhered to, and then applied for the Word of God to have its maximum impact within the scrum of *cosmos diabolicus*.

And the idea that initiates this system to its conclusion is the aorist active imperative of **ὑποτάσσω** (*hypotássō*): “to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate.”

The working object of his submission is the proper noun, **Θεός** (*Theós*): God. James 4:6 is concluded by quoting:

**Proverbs 3:34** “God is divinely deployed in order of battle against the arrogant, but gives grace to those who express reverence toward Him.” (EXT)

All the chaos surrounding the opening six verses of chapter 4 is either maintained or overcome by verse 7: “Submit to the immutable Word of God and resist the devil.”

The word “resist” is the aorist active imperative of 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.”



This short verse presents a strategy for doing battle in the Invisible War. The battle to be waged is not against flesh and blood but against the invisible spiritual forces that can only be confronted with a high inventory of divine truth which Paul brilliantly describes in this expanded translation of:

**Ephesians 6:12** Our daily combat is clearly not against visible adversaries in the human race, but against invisible rulers from the Dark Side [ Apollúōn (a demon general officer), Beélzebub (a name for Lucifer as commander-in-chief) ], against non-commissioned officers, against world rulers of darkness that oppose biblical and establishment viewpoint.

**v. 13** Because of this invisible war, pick up and put on the full armor of God, in order that you might have the ability to resist in the evil day [ **demon influence** ], even after having achieved spiritual maturity, to oppose Lucifer's forces.

**v. 14** Stand firm and resist these evil forces although not fully understanding their strategies, therefore, having buckled around your waist the belt of truth [ ἀλήθεια (*alētheia*) ], also having put on the body armor of righteousness [ δικαιοσύνη (*dikaiosúnē*): **integrity** ].

**v. 15** Also put combat boots on your feet with the gospel of good news.

**v. 16** In addition to these things, take the shield of faith and carry it, with which shield of faith you shall have the ability to extinguish and destroy all the flaming ordnance of Lucifer, the evil one.

**v. 17** Also receive the helmet which refers to your so great salvation and also the sword of truth, the offensive weapon from the Holy Spirit, which is the immutable Word of God. (EXT)

To illustrate the process of how a believer acquires and facilitates the Word, we describe the various church congregations throughout the client nation as platoons. Within these platoons are those whose advance varies from new recruits up to the spiritually mature.

The **commander** over the aggregate congregations is a **five-star general**, the **Word of God**. Each platoon's commander is a **first lieutenant**: the **pastor-teacher**. The first sergeant is the officer that has direct contact with members of the platoon. This includes the various levels of maturity presently facilitated in the souls of parishioners. This refers to the level of spiritual growth contained in the souls of each member of the congregation.



In a large congregation, this would include a wide variety of ranks including Private, Private 2d Class, Private 1st class, Corporal, Sergeant, Staff Sergeant, Sergeant First Class (Platoon), Master Sergeant, First Sergeant, Sergeant Major, Command Sergeant Major, and Sergeant Major.

The source of spiritual growth for all members of the various **platoon-congregation believers** is the **Word of God**. Its contact with each platoon is dependent upon the scholarship, research, development, and presentation of its doctrines to those within the platoon by the first sergeant: **the pastor-teacher**.

Afterward the responsibility of retention, recall, and application of the Word becomes the responsibility of each individual platoon member to **apply resident doctrine** to his life and circumstances.

This illustration describes the situation that has existed since the Church Age began. Some platoons have made significant advances in their geographic locations while others have not so much. However, when a significant number of platoons are making the spiritual advance, then the entire commonwealth of the client nation prospers.

Historically, the various Client Nations of Christendom have systematically prospered, but the eventual loss of thought has resulted in the five cycles of discipline causing what was left of the Pivot to be driven westward where its platoons prospered the succeeding client nation.

Time has passed and the present client nation is the United States of America. It is rapidly following the example of previous European client nations' decline through the five cycles of discipline. The Constitution and its Bill of Rights, by the clarity of their texts, were considered by the Founders to be definite, unconditional, incontrovertible, and infallible.

Presently, they are being transformed away from absolute standards over to relative and flexible applications. Imperatives are now presented as subjunctives:

**Subjunctive: constituting a verb form or set of verb forms that represents a denoted act or state not as fact but as contingent or possible or viewed emotionally.<sup>2</sup>**

This concept was described almost sixty years ago by Bob Dillon when he wrote a song which characterizes verse 7 with these lyrics from, "The Times They Are A-Changing":

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<sup>2</sup> Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "subjunctive."



<p>Come mothers and fathers Throughout the land, And don't criticize What you can't understand. Your sons and your daughters Are beyond your command; Your old road is rapidly agin'. Please get out of the new one. If you can't lend your hand For the times they are a-changin'.</p>	<p>The line it is drawn The curse it is cast The slow one now Will later be fast. As the present now Will later be past, The order is rapidly fadin'. And the first one now will later be last, For the times they are a-changin'.</p>
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This song was written by Bob Dylan in 1963, 59 years ago. Note the 1960s. The song was inspired by the civil rights movement. Yet, as time has passed, the influence on “Your sons and daughters” in that period has been redirected over time as prophecy of the campaign to propagandize the children of America within the public school system. The original influence of John Dewey in the early twentieth century was carried on by Antonio Gramsci, members of the Frankfurt School, and the Schools of Education in most universities and colleges.

The overall advancement of progressive education has occurred simultaneously with the decline of serious study of the Word of God throughout most Protestant seminaries and churches. There are wonderful exceptions still carrying the Lord's Word forward, but nevertheless the Pivot continues to shrink.

This habitual submission to the doctrines of demons has robbed students of the ability to think in terms of absolutes. Academia is more focused on propagandizing students rather than educating them. Children are easily manipulated and it really does not matter if they are Christians.

If minors do not have a strong, facilitated inventory of biblical absolutes then they, too, are easily manipulated by the doctrines of demons (1 Timothy 4:1). Yet, for the few, they and their parents are commanded to stand fast against the devil and when doing so James 4:7 promises “he will flee from you.”

The verb “will flee” is the predictive future middle indicative of **φεύγω** (**pheúgō**): “will run away.” Ergo, we get this expanded translation from James:

**James 4:7**      Subordinate yourselves under the authority of God.  
Stand fast and resist the devil and he will run away from you. (EXT)

**Principles:**

1. Having heard the command to subjugate yourself to God, you are then commanded to resist the devil. Those who know doctrine know to stay inside the bubble and trust in God.
2. Therefore, the second imperative is to “stand fast and resist.” Having done so, the devil will vacate the premises.
3. This process needs to be a habitual behavior. You have obviously been to Bible class. This verse and others like it have been taught to you and you have retained them in your soul.
4. If those in verses 1–6 had the doctrinal inventory to follow the system noted in verse 7, then James could skip this dose of Pepto-Bismol.
5. Yet the verse gives the biblically authorized chain of command for the local church: **(1)** the platoon commander is a major: the Bible in its various translations, **(2)** the lieutenant is the pastor-teacher under the command of the Word of God, and **(3)** the sergeant is the Word of God resident in the individual souls of the platoon.
6. This illustration is designed to emphasize how diverse the system of spiritual growth is. Obviously, the Scripture ranks as a five-star general since it contains the immutable truth of the Trinity.
7. But as the system plays out in time, enumerable pastor-teachers will communicate their understanding of Scripture to their platoons.
8. This obviously includes men whose theological systems of biblical interpretation vary dramatically. Yet the truth contained in Scripture must be regarded as absolute.
9. However, since the Protestant reformation, there have been numerous approaches to what the Bible’s message contains. Unfortunately, this has resulted in an accumulation of various denominations whose doctrinal statements vary.
10. There is no need for us to delve into specifics, but in some cases their doctrinal differences are vast.
11. The primary issue that believers must consider is to discover which pastor’s belief system most accurately presents the message found in the pages of Scripture.



12. 'Tis a dilemma. The believer is obviously saved, but how advanced is he in his inventory of biblical ideas? How would he know one pastor's theology from another's?
13. He would not. Ergo, this issue was addressed by the development of denominations. Each "theology" is expressed by the organization's "doctrinal statement," i.e., "These Things We Believe."
14. One may request a denomination's statement and from it a person can determine, at least to a certain degree, the foundational doctrines to which it subscribes and teaches.<sup>4</sup>
15. The sticky point has to do with the statement's orthodoxy. But orthodox according to whom? Who decides what is orthodox and what is not?
16. This dilemma is resolved by one word: hermeneutics: the system for interpretation of the Bible. Several years ago, I taught somewhere between 70 and 80 Bible classes on this system by which Scripture can be competently analyzed to reveal its intrinsic structure, its meaning, its system, its categories, and ultimately its immutable truth.
17. Here is a brief explanation of the biblical system of hermeneutics:

**The biblical documents are ancient, written in Hebrew, Aramaic, and Greek. A basic requirement for the understanding of these documents is their grammatico-historical interpretation or exegesis—bringing out of the text the meaning the writers intended to convey and which their readers were expected to gather from it. The grammatico-historical exegesis is commonly practiced in the classroom, and is distinguished from exposition, which is more appropriate to the pulpit.<sup>5</sup> Exposition must be firmly based on exegesis. The study of the principles of interpretation is called hermeneutics.<sup>6</sup>**

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<sup>4</sup> The doctrinal statement of Grace Doctrine Church is published in the book, *Forty Proclamations: The Theology of Grace Doctrine Church*. You may order a hardcopy from: Joe Griffin Media Ministries, 1821 S RIVER RD, ST. CHARLES, MO 63303 or download online from this link: <http://www.joegriffin.org/wp-content/uploads/2019/11/40proclamations.pdf>

<sup>5</sup> I argue against the idea that exegesis should be limited to the classroom of seminaries. It is exegesis that produces expanded translations of a passage. This system demonstrates the underlying structure of the text which English translations are forced to ignore, otherwise Bibles would have to be published in multivolume sets.

<sup>6</sup> F. F. Bruce, "Interpretation of the Bible," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Baker Book House: Grand Rapids, 1984), 565.



18. Hermeneutics is the system by which the human analysis of Scripture can maintain orthodoxy. Scripture must be trusted to reveal itself to the student. It is exegesis that allows the Scripture to reveal itself.
  19. When a verse or a passage is consulted in an English translation without exegesis, then the results of that effort are potentially flawed.
  20. This is where the pastor must consider the category or categories of systematic theology that are being presented by the passage. In addition, the pastor must know what time it is, that is, in which dispensation does the passage refer.
  21. Take for example prophecy. There are prophecies in the Old Testament that have been fulfilled. There are prophecies in the New Testament that have not.
  22. Consider Daniel's prophecy of the "seventy weeks" in Daniel 10:24–27. Sixty-nine of those weeks have been completed while the seventieth week is on hold during the mystery dispensation of the church.
  23. The seventieth week will not occur until the Rapture of the church at which point the Tribulation's seven-year period will commence.
  23. Principle: To know what time it is, the pastor must subscribe to dispensational theology. Many pastors reject this doctrine and as a result their hermeneutics are flawed because they do not know what time it is.
  24. Therefore, the principle: If a pastor's hermeneutics are flawed his interpretation of Scripture will be flawed. As a result, his theology will cause the platoon's advance to suffer.<sup>7</sup>
1. James begins verse 7 with the imperative mood of the aorist active imperative of **ὑποτάσσω** (*hupotássō*): "to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate."
  2. The object of this submission is to God. It is followed by the aorist active imperative of the verb: **ἀνθίστημι** (*anthístēmi*): "to stand against, resist; be in opposition to, set oneself against, oppose."

<sup>7</sup> The study of hermeneutics, taught in 2004, is available on the Web sites. It contains 73 hours on the subject and is available via this link: <http://www.joegriffin.org/media-archive/series-subjects/hermeneutics/>.



3. Submission to God cannot proficiently occur without the ability to control static from the Dark Side. This is accomplished by “standing against or resisting, or opposing the devil.”
4. What verse 7 presents is the conflict that exists between the combatants in the Invisible War: God and the elect angels represent the Prosecution while Lucifer and the fallen angels represent the defence.
5. Adam and Ishah were originally deployed in Eden to determine which side they would choose to support, God or Lucifer.
6. They were created by the Lord as Homo sapiens. Although perfect in mind and body, they were obviously inferior to God Who was their Creator and also inferior to Lucifer and the angels as for as intelligence and makeup were concerned.
7. This minority status was intentional. Although very intelligent, they had free will. They may choose to follow the guidance of Lucifer and his myriad of fallen angels or follow God and His legions of elect angels.
8. If these minority creatures could be led by the darkness or the light, then the Appeal could be determined simply by the volitional decisions of Adam and Ishah.
9. Lucifer’s rebellion against God in eternity past had resulted in his fall, documented in two major passages in the Old Testament. Before the Divine Supreme Court, Lucifer’s rebellion is described in two ways. First, the Lord’s opening statement:

**Ezekiel 28:15** “You [ Lucifer ] were blameless in your ways from the day you were created, until unrighteousness [ אַוֶּל (‘awel): the original sin ] was found in you [ his moral fall ].”

10. This was followed by the presentation of Lucifer’s Five Assertions which were presented as evidence for his prosecution before the Divine Court of Appeals:

**Isaiah 14:13** “You said in your soul, ‘I will ascend to heaven [ Assertion #1: a coup d’état]; I will raise my throne above the stars of God [ Assertion #2: usurp authority over the angels ], I will sit on the mount of the assembly in the recesses of the north [ Assertion #3: to succeed God on the throne and assume universal power ]. **v. 14** ‘I will ascend above the heights of the clouds [ Assertion #4: figurative expression of his intent to completely overthrow divine authority ]; I will make myself like the Most High [ Assertion #5: his ultimate coup de grâce ].” (NASB)

(End JAS4-40.Rev. See JAS4-41.Rev for the continuation of study at p. 401.)

