

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 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."²
12. The third imperative is the aorist active imperative of the verb, **ἀγνίζω (hagnízō)**: "to make clean, to purify, to reform."

² 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 (talaiḗō)**] 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)