

Humility Expressed: Submission to God's Authority; Constraints on Demons' Freedom of Movement; 3 Mandates for Reversion Recovery; the Double-Minded

- 20) How this humility is first expressed is by the willingness to subordinate oneself under the authority of God which begins with rebound.

James 4:7 - Be subordinate [ὑποτάσσω, *hupotassō*] under the authority of God, but oppose the devil and he will escape from your presence.

- 21) The verb *hupotassō* is an aorist middle imperative and the tense is constative which places on the reversionist an urgency to fulfill the command right now – make it top priority! The middle voice emphasizes the subject's participation in performing the action of the verb which is in his vested interest.
- 22) Once human viewpoint based on doctrines of demons is rejected then the influence of the demonic forces will retreat from the environs of the reversionist.

The mechanics of this submission and retreat are given next in verse 8 where we find the command authority of God directed to the reversionist under three imperative moods: A mandate, "Come near to God," followed by a predicted result, "and He will come near to you."

- 23) This is followed by the mechanics of coming near to God. First is the command to "Cleanse your hands" which refers to rebound and results in forgiveness of one's sins.
- 24) This is followed by the mandate to "purify your hearts," or "*kardiaias*," or "streams of consciousness," and each refers to the removal of all wrongdoing.
- 25) Here's how verse 8 reads:

James 4:8 - Come near to God [imperative of ἐγγίζω, *engizō*: rebound and return to Bible class] and He will come near to you [forgiveness and restoration of fellowship]. Cleanse [imperative of καθαρίζω, *katharizō*] your hands you sinners [ἁμαρτωλοί, *hamartōloi*] and purify [imperative of ἁγνίζω, *hagnizō*] your streams of consciousness you double-minded [διψυχοί, *dipsuchoi*] ones.

- 26) All three verbs – "come near," "cleanse," and "purify" are aorist active imperatives:

aorist: Ingressive; denotes entrance into a state or condition. But with the imperative mood it takes on an urgency as described by:

Wallace, Daniel B. *Greek Grammar: Beyond the Basics*. (Grand Rapids: Zondervan, 1996), 719:

Aorist Imperative. The aorist is most frequently used for a *specific* command rather than a general precept (usually the domain of the present [tense]). Thus, “in general precepts ... concerning attitudes and conduct there is a preference for the present, in commands related to conduct in specific cases for the aorist. Why is the aorist singled out for specific commands? “A specific command normally calls for action viewed as a single whole, for action to be done in its entirety on that occasion, and the aorist is natural for this” [Buist M. Fanning. *Verbal Aspect in New Testament Greek*. (Oxford: Clarendon, 1990), 329].

Ingressive. This is a command to *begin an action*. The stress is on the *urgency* of the action.

active: The reversionistic believer is to produce the action of the verb and he is to “do it now.” It is “to be done in its entirety on *this* occasion.”

impv: A command to rebound!

- 27) Note that the people who are being commanded to rebound are those who are in prolonged reversionism. Each and every one of them may use rebound to reenter the divine power system.
- 28) They are referred to by James as **ἁμαρτωλοί, hamartōloi** and **δίψυχοι, dipsuchoi**: “sinners” who are “double-minded.”
- 29) *Hamartōloi* describes not just those who are out of fellow through occasional sin but those who are in the throes of reversionism and reside continuously in the cosmic systems of arrogance and hatred.
- 30) *Dipsuchoi* is an hapax legomenon to the book of James, used there twice—1:8 and 4:8—but nowhere else in the New Testament. It is a compound of **δίς, dis**: “two, twice, or double,” plus **ψυχή, psuche**: “soul or mind.” Together: “double-minded.”