

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. Cleans 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).<sup>1</sup>

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.

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<sup>1</sup> 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.<sup>2</sup>

**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.

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

