

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 *dipsuchos*: "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 *kardias* 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 445.



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." [see below]
 - 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** (*talaipōréō*)] **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)

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 verbs' 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 its 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 *hápax legómenon*,⁶ it occurs only once in the New Testament. James dug it out of the Classical Greek on 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)**. It does mean to weep and wail, but also with overt examples 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 (*hápax legómenon*) 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).



9. These verbs describe the end result of anticipated happiness. During the period of anticipation, the assumption is the acquisition of that happiness, but once the assumption arrives at reality everything backfires. At this point, the laughter is quenched by grief followed by weeping.
10. The word for “laughter” is the noun, **γέλος (gélōs)**: “the laughter motivated by joy or triumph.” What might be expected here from the person is the verb form: **καταγελάω (katageláō)**: “to laugh at, scorn, deride, ridicule.”
11. But the subject is having what he considers is a grand time—*gélōs*— while in pursuit of his desired objective, but when the effort fails then his soul takes on a negative attitude.
12. This turnabout is revealed by the constative aorist *passive* imperative of the verb, **μεταστρέφω (metastréphō)**. The prefix, *metá* “denotes a change of place or condition” and *stréphō* means, “to turn.” Therefore, to turn about from one direction to another, to turn into something else, or “to change.”
11. These four verbs have their valid translations which lead to this predictable conclusion. But note that the fourth verb, **metastréphō**, is not in the active voice, as are the first three, but the passive voice.
12. The verb, *metastréphō*, indicates a complete 180-degree turnaround so that the phrase reads, “let your jovial laughter be turned into “grief”: the noun, **πένθος (pénthos)**: “sorrow, sadness, mourning.”
13. This conversion is the result of the verb, “to turn”: *metastréphō*, where “laughter— **gélōs** — has been turned to grief— **pénthos**.” This person started the evening with a plan to have a wonderful evening filled with laughter and good times, but as the night wore on it was ultimately converted into grief, sorrow, and mourning.
14. James does not let up. He gives this cosmic believer another critique with, “and your joy to gloom.” The word “joy” is the noun, **χαρά (chará)**: “the experience of gladness,” that this person considered was fantastic at first but James douses it with the following shift to the noun, **κατήφεια (katépheia)**: “gloom, sorrow, dejection.”
15. There are a lot of terms thrown at this reversionist so an expanded translation is in order. Remember that this verse is a summary of what must follow the reversionists’ behavior in the preceding analysis:

James 4:9 Begin the processes of becoming miserable [aorist active imperative of ταλαιπωρέω (*talaipōrēō*)] and personally lachrymose [aorist active imperative of πενθέω (*penthēō*)] accompanied by weeping [aorist active imperative of κλαίω (*klaíō*)]; keep converting [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom [κατήφεια (*katēpheia*)] and dejection. (EXT)

Principles on the Doctrine of the Sin unto Death

1. These cosmic believers are ensconced in the throes of perpetual, self-induced misery. In this soul-status, the commands from the sin nature will be consistently obeyed.
2. Reversionism is tantamount to soul slavery. The reversionist encounters many warnings that should inspire reversion recovery.
3. Persistence in reversionism without efforts to extricate oneself ultimately results in the sin unto death. This is maximum divine discipline from the integrity of God.
4. The sin unto death refers to a sin which is repeated many times, but never followed by rebound. (A case of the sin unto death is described in Psalms 7:14–16.)
5. Yet, the grace of God offers many opportunities for the reversionist to get his soul under control and extricate himself from the throes of the sin-nature's dictatorship.
6. There is not a specific sin that leads to the sin unto death. This form of divine discipline refers to a believer who constantly lives and functions within the cosmic systems.
7. Over time, this individual produces human good accompanied by sins that culminate in maximum evil within himself and projected toward others.
8. Therefore, the sin unto death is maximum divine discipline culminating in painful circumstances which are unrelenting.
9. Certain sins are worse as far as divine discipline is concerned, e.g., sins of the tongue can produce triple, compound discipline (Matthew 7:1–2).
10. If you have personal love toward God, you will develop unconditional love toward your fellow man.
11. This is the Royal Law which is the result of a believer's personal integrity toward others from a conscience containing doctrines related to the integrity of God and its application. This is Operation Δικαιοσύνη (*Dikaiosúnē*).

12. There are three stages of the sin unto death for believers: **(1)** Warning Discipline (Revelation 3:20), **(2)** Intensive Discipline (Psalm 32:1–5, and 118:17–18, and **(3)** Divine Discipline (Revelation 3:16 and Philippians 3:18–19).
13. The administration of the sin unto death does not imply loss of salvation. (2 Timothy 2:11–13).
14. James 4:9 has four imperative moods that if obeyed will begin the process of spiritual revival in the souls of those described in verses 1–6. Many sins have been the subjects of these verses.
15. Yet, beginning with verse 7, James issues 9 imperative moods to reveal the divine recovery procedure for those who have engaged in the cluster of sins committed through verse 9. They warrant review; each is underlined and highlighted below:

James 4:7 **Subordinate** [aorist middle imperative of ὑποτάσσω (*hupotássō*)] yourselves under the authority of God. When you **stand fast** [aorist active imperative of ἀνθίστημι (*anthístēmi*)] and resist the devil then he will run away from you.

James 4:8 **Come near** [aorist active imperative of ἐγγίζω (*engízō*)] to God and He will come near to you. **Wash your hands** [aorist active imperative of καθαρίζω (*katharízō*)], you sinners, and **cleanse** [aorist active imperative of ἁγνίζω (*hagnízō*)] your *kardias* from pollution, you double-souled.

James 4:9 Begin the processes of **becoming miserable** [aorist active imperative of ταλαιπωρέω (*talaipōréō*)] and **personally lachrymose** [aorist active imperative of πενθέω (*penthéō*)] accompanied by **weeping** [aorist active imperative of κλαίω (*klaíō*)]; **keep converting** [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom **gloom** [κατήφεια (*katépheia*)] and depression. (EXT)

16. This brings us to verse 10 which continues the string of imperative moods which is intended to introduce humility into the situation:

James 4:10 Humble yourselves in the presence of the Lord, and He will exalt you. (NASB)