

Psalm 32:4 For day and night Your hand was heavy upon me; my vitality was drained away as with the fever heat of summer. Selah.

v. 5 I acknowledged my sin to You, and my iniquity I did not hide; I said, “I will confess my transgressions to the Lord”; and you forgave the guilt of my sin. Selah.

Psalm 118:17 I will not die, but live, and tell of the works of the Lord.

v. 18 The Lord has disciplined me severely, but He has not given me over to death.

- c. The third stage of divine discipline is the sin in proximity with death or the sin unto death.

Revelation 3:16 ‘Therefore, because you are lukewarm, and neither cold [unbeliever] nor hot [believer but not executing the spiritual life], I am about to vomit you out of My mouth.’”

Philippians 3:18 ‘For many keep walking concerning whom I have communicated many times and now I keep on communicating even though weeping that they are the enemies of the cross of Christ,

v. 19 whose termination is ruin, whose god is his emotion, whose fame is by means of dishonor, who keep on thinking about earthly things.’ (EXT)

6. There are two categories of suffering.
- Suffering for discipline is a teaching aid unless you ignore it. This discipline is unbearable.
 - Suffering for blessing is bearable and accelerates your spiritual growth by helping you to apply doctrine to the situation.

C. Documentation for the Sin face-to-face with death.

- In the Old Testament, Psalm 118:17–18.
- In the New Testament, 1 John 5:16.

D. The sin face-to-face with death is related to the stages of reversionism.

- The stages of reversionism are:
 - Reaction to Bible teaching or distraction from Bible teaching.
 - A frantic search for happiness.

(End JAS4-64.Rev. See JAS4-65.Rev for continuation of study at p. 641.)



- c. Operation Boomerang.
 - d. Emotional revolt of the soul.
 - e. Locked in negative volition.
 - f. Blackout of the soul.
 - g. Scar tissue of the soul.
 - h. Reverse process reversionism.
2. “The sin face-to-face” means shame at the judgment seat of Christ with failure to receive your escrow blessings for eternity.
 3. Maximum punitive action of dying the sin face-to-face with death does not imply that the believer will be miserable after death, because there is “no more sorrow, no more tears, no more pain” for all believers who are face-to-face with the Lord.
- E. The sin face-to-face with death is related to the rejection of establishment truth.**

Jeremiah 9:13 The Lord said, “Because they have forsaken My law which I set before them, and have not obeyed My voice nor walked according to it,

v. 14 but have walked after the stubbornness of their heart and after the Baals, as their fathers taught them,”

v. 15 therefore thus says the Lord of hosts, the God of Israel, “behold, I will feed them, this people, with wormwood and give them poisoned water to drink.

v. 16 “I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have annihilated them.”

- F. Administration of the sin face-to-face with death does not imply loss of salvation.**

2 Timothy 2:11 It is a trustworthy statement: For if we died with Him, we will also live with Him;

v. 12 If we endure, we will also reign with Him; If we deny Him, He also will deny us;

v. 13 If we are faithless, He remains faithful, for He cannot deny Himself.

- G. Case histories of believers who have faced the sin face-to-face with death.**

1. Certain believers in Philippi:



Philippians 3:18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ,

v. 19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.

2. Certain believers in the church at Laodicea:

Revelation 3:15 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot.

v. 16 'So because you are lukewarm, and neither cold nor hot, I will spit you out of my mouth.

3. King Saul:

1 Chronicles 10:13 So Saul died for his trespass which he committed against the Lord, because of the word of the Lord which he did not keep; and also because he asked counsel of a medium [**אֹבִי** ('*ōv*): a necromancer; **necromancy or consulting the dead**], making inquiry of it,

v. 14 and did not inquire of the Lord. Therefore the Lord killed him and turned the kingdom to David the son of Jesse.

This is occult reversionism resulting in the sin face-to-face with death.

4. Participating in the communion service in a state of perpetual carnality resulting in the sin unto death. You have a choice between using the rebound technique or dying from divine discipline.

1 Corinthians 11:27 Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

v. 28 A person should examine himself first, and in this way let him eat the bread and drink of the cup.

v. 29 For the one who eats or drinks without careful regard for the body eats and drinks judgment against himself.

v. 30 That is why many of you are weak and sick, and quite a few are dead.

v. 31 But if we examined ourselves, we would not be judged. (NET)



5. King Hezekiah adopted an evil foreign policy by going to Egypt for help in:

Isaiah 30:1 “The rebellious children are as good as dead,” says the Lord, “those who make plans without consulting me, who form alliances without consulting my Spirit, and thereby compound their sin.

v. 2 They travel down to Egypt without seeking my will, seeking Pharaoh’s protection, and looking for safety in Egypt’s protective shade.

v. 3 “But Pharaoh’s protection will bring you nothing but shame, and the safety of Egypt’s protective shade nothing but humiliation.” (NET)

6. The case of Ananias and Sapphira in Acts 5:1–10. Their life in perpetual carnality was manifest by lying to God which resulted in them both put to death by capital punishment. This event was discussed in detail earlier in James: Chapter Four in document JAS4-30, pages 291 and following.

What caused us to engage the study of the Doctrine of the Sin unto Death was our encounter with Ananias and Sapphira in Acts in concert with our prolonged study of the Letter of James.

7. Our study of the latter has taken us to James: Chapter 4, verse 14 where our expanded translation so far reads:

James 4:14a Such a kind who do not understand what kind of life ... yours tomorrow. (EXT)

1. As noted earlier in our commentary on this verse, its translation into English was not up to snuff. To review where we have already progressed in verse 14 we must first note some details beginning with the opening nominative masculine plural of the relative pronoun, **ὅστις (hóstis)**: “whereas.”
2. It deals with a principle of quality, i.e., a qualitative relative pronoun. Its English translation should read, “such a kind,” referring to reversionists.
3. The kind of reversionists are described by the “knowledge gained by prolonged practice,” the present middle indicative of the verb, **ἐπίσταμαι (epístamai)**, however, this positive definition is canceled by the negative conjunction, **οὐκ (ouk)**, which in context means that they “do not have knowledge of doctrine gained by prolonged practice.”
4. The reversionists’ decisions are always influenced by the Dark Side’s propaganda taught in the Satanic Academy of Cosmic Didactics.
5. This curriculum and its individual fields of study cause the believer to devolve into the advanced levels of reverse process reversionism.

