

10. This concludes our study of the Doctrine of the Sin unto Death, a situation that describes the interesting situation that has occurred in James 5:9–12. Here is the expanded translation of this passage:

James 5:9 Stop criticizing [present active imperative mood #45 of prohibition of the verb, μή στενάζω (*mē stenázō*)] **members of the royal family of God, against others, fellow believers, so that** [ἵνα (*hína*)] **you yourselves will not be judged** [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)]. See [ἰδοῦ (*idoú*): “Concentrate; Observe”], the Judge [κριτής (*kritēs*): Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors.

v. 10 ([Open parenthesis] As an example [ὑπόδειγμα (*hupódeigma*)], brethren, of suffering [κακοπάθεια (*kakopátheia*)] and patience, [μακροθυμία (*makrothumía*)], take [aorist active imperative mood #46 of the verb, λαμβάνω (*lambánō*)] **the prophets who spoke in the name of the Lord.**

v.11 Behold [customary present active indicative of the verb, μακαρίζω (*makarízō*)]! **We count blessed** [aorist active participle of the verb, ὑπομένω (*hupoménō*)] **those having endured** [culminative aorist active indicative of the verb, ὁράω (*horáō*)]. **You have heard of the endurance of Job** and you have seen the outcome of the Lord’s dealings, that He is full of compassion and is merciful. (EXT)

v. 12) But [continuative conjunction closing the parenthesis: δέ (*dé*)] **most importantly before all things**, **members of the family of God, stop lying** [present active imperative #47 of the verb ὄμνυμι (*ómnumi*)], or **making promises with a solemn oath** [Operation Subterfuge³], **neither by heaven**—using God as a front, **neither by earth**, using something regarded as sacred or honest, or respectable, **neither a solemn oath**, which is perjury when this is violated; but let your “Yes” keep on being yes; and your “No” keeps on being no, so that you do not fall into judgment. (EXT)

1. We continue now with the paragraph in verses 13 through 18 which takes up the principle of redeeming time by means of prayer. In this context the subject emphasizes the problem of individual and national reversionism and the effect it has upon human life, and the destruction of prosperity.

³ Philip Babcock Gove, ed. in chief, “Subterfuge: A deception by artifice or stratagem to conceal, escape, avoid, or evade; deception,” in *Webster’s Third New International Dictionary of the English Language Unabridged* (Springfield: Merriam-Webster’s, Inc., 2002), 2281.



2. In this paragraph, we will be studying four categories: **(1)** Prayer in this context is in the time of personal pressure and adversity. This paragraph emphasizes not a believer who is in fellowship, but during a time of adversity.
3. The emphasis here is on the power of prayer which is phenomenal. We will observe how this supergrace believer, when in fellowship, will change the course of a client nation's history as well as individual lives by means of prayer.
4. This will be illustrated during the time of national disaster during the biblical period of the Northern Kingdom was being overtaken. In the context we will study there will be one man who will change the course of history by means of prayer.
5. The **second** individual for a man who is in reversionism. He is in jeopardy of enduring the sin unto death, but principles of prayer will come into play in this narrative.
6. The third person is for a reversionistic believer who is under discipline. This man is ill. For him, the Lord's knocking on the door is getting stronger. The Lord warns the the impact his reversionism is leading him to personal disaster to the point that his life is in danger of the sin unto death.
7. Following these events, the chapter's next paragraph turns to verses seventeen and eighteen which contains the prayer for a nation in reversionism.
8. As we study these three passages, we will be able to apply the events of the present Zeitgeist to the circumstances that emerge in this passage.
9. This passage will shed light on how the power of prayer is the invisible force that can turn, alter, and change human history. Presently, there is a multiplicity of cosmic strategies in play that human efforts will not have its impact if believers do not forget politics and elections as potential problem-solving devices.
10. Lucifer and his fallen angels are in charge. He is referred to by Ezekiel as the "anointed cherub" in:

Ezekiel 28:14 "You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.

v. 15 You were blameless in your ways From the day you were created Until unrighteousness was found in you. (NASB)[†]
11. The final paragraph in verses 17 and 18 is a prayer for a nation in reversionism. The longer and louder the knocking continues the more eminent the reckoning becomes.

[†] Consult the book: *Satan and Demonism*: "Satan—The Prince of Darkness" and the passage, Ezekiel 28:12–15 on p. 2. (R. B. Thieme, Jr., *Satan and Demonism*, third edition (Houston: R. B. Thieme, Jr., Bible Ministries, 1996), 2.



12. The concept of knocking is found in two passages. First of all, we noted it in:
James 5:9b ... the Judge [κριτής (*kritēs*): Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors. (EXT)
Revelation 3:20 ‘Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with Me.’ (NET)
13. These two passages have nothing to do with salvation. They are warning of reversionism and the impending shortening of one’s life. The “knocking on the door” is of warning.
14. The warning is one of impending doom for those involved in cosmic reversionism. In Israel it warns those who are in reversionism and thus are liable before the justice of God.
15. The Lord is giving these reversionists a “warning” of the impending verdict against their participation in Lucifer’s strategy to take down the client nation due to the shrinkage of divine viewpoint and the expansion of cosmic propaganda.
16. The knockings on these doors are warnings that the Lord has arrived to kick shins and take names but at the same time is willing to come into their homes for a meal with fellowship and comradery.
17. The system is structured to accommodate a system of recovery: repentance out from reversionism and into fellowship in the Word for soul recovery.
18. Consequently, there are potentially two issues: (1) recovery leading to happiness under the filling of the Holy Spirit and spiritual growth and (2) the willingness to make complete adjustment away from the cosmic system over to the acquisition of divine viewpoint.
19. The Judge’s warning knocks on the two doors are divine invitations to come into the person’s life and feed him a heaven-prepared buffet of immutable truth that would flush out the poison of cosmic rationales and replace them with immutable truths from the Word of God.
20. In these two situations we observe two immutable absolutes: (1) God wants to come into the home of the individual and offer him a heaven-cooked meal of absolute truth.
21. The reversionistic believer has his independent volition which he may use to accept or reject the invitation. Ergo, (1) grow in grace and begin the recovery back to divine viewpoint and fellowship with the Lord, or (2) continue in the throes of comic reversionism and drift on aimlessly toward the sin unto death.

(End JAS-21. See JAS-22 for continuation of study at p. 201.)



22. The divine discipline of the reversionist is defined in this context, in a number of ways. First of all, we're going to see loss of health. That will be in verse sixteen. We're going to see dying. This is minus health followed by death in verses fourteen and fifteen. This will be followed by the death of a nation; as a reversionistic nation going under the fifth cycle of discipline in verses sixteen and seventeen.

NOTE: We have three kinds of discipline mentioned in this passage.

23. This is not the kind of discipline by which the people can rebound and recover, but rather the kind of discipline that requires more than that. In verse sixteen: loss of health. **(1)** In verses fourteen and fifteen: dying. **(2)** In verses seventeen and eighteen: national reversionism, leading to national catastrophe. **NOTE:** The United States is rapidly heading toward this kind of demise roughly 1,974 years later. We seem to be in that bracket since verses seventeen and eighteen are very pertinent to what we are studying today. We will be through with verses seventeen and eighteen before the upcoming election.

24. In **Revelation 3:20–22** Jesus is quoted as saying,

20 ‘Behold, I [Jesus] stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. **21** ‘He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. **22** ‘He who has an ear, let him hear what the Spirit says to the churches [seven: Revelation 2:1, 8, 12, 18, 3:1, 7, & 14].’” (NASB)

25. When Jesus says, “Behold, I stand at the door and knock,” this is a warning with regard to divine discipline. For, there are three divine-discipline warnings here. The second is loss of health and the third is death. In any one of these categories, bracket one, bracket two, or bracket three, a person could recover. But this is a rebound recovery area, here. How can you avoid all of this: positive volition toward Bible doctrine.

26. The divine discipline of the reversionist is defined in this context, in a number of ways. First of all, we're going to see: loss of health. That will be in verse sixteen. We are going to see: dying. This is minus health. And then, we're going to see dying. That's verses fourteen and fifteen. Then, we're going to see the death of a nation; a reversionistic nation going under the fifth cycle. That is verses seventeen and eighteen.

So, we have three kinds of discipline, which will be mentioned in this passage. Not the discipline where you can rebound and recover, but discipline that requires more than that.

