

- 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, 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 [ נָזֵן ('ōn): 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.

6. As a result of this lifestyle, these cosmic believers cannot discern or understand what their lives will be like “tomorrow,” indicated by the adverb, **αὔπιον (aúpion)**.
7. Actually, this is true for everyone since no one has the gift of prophecy which objective believers clearly understand. Yet, reversionists, such as the ones in our passage, do make their decisions based on what they concoct in their own minds, will occur.
8. An advancing believer is objective in his rationales. He prepares for the future by following biblical and establishment doctrines and principles. He knows that what he plans and works for may not work out, but he does his preparation based on objectivity yet with the realization that unknown circumstances may circumvent his efforts.
9. The problem-solving devices for this situation are, “orient and adjust.” He may be disappointed, but concludes that even his best efforts simply were not in the divine decree, at least not at that point in time.
10. Reversionists do not have this relaxed mental attitude. They plot, scheme, and engage in Operation Overthink. They arrogantly assume that their plans will take place in the future yet, if they do not occur as they had imagined, then expected success is replaced by disappointment.
11. James’s point to these reversionists is that they do not have the gift of prophesy. Making good decisions are based on absolute truth and absolute truth is based on the immutability of the Word of God.
12. When I was a child, one of the comments I remember adults used when they agreed on a plan went something like this, “If the Lord wills, we trust what we have decided here today will be successful and to His glory.”
13. This comment was based on the collective understanding that those who agreed to the plan also understood that they were not prophets, had discussed objectively the details of the planned event, but recognized that the Lord was the final arbiter.
14. **Principle:** No one knows for certain what tomorrow will bring, much less those that will occur over the course of the following year. There is, however, a tragic exception to this absolute: reversionists, in their arrogance, assume they may make plans with the absolute certainty they will play out perfectly just as they imagine.
15. This assumption is expressed by James who quotes the reversionists in, James 4:13, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.”

16. This was said in verse 13 where James writes, “Yet you don’t know what kind of life ... yours tomorrow.” The three dots (...) signify an ellipsis.<sup>1</sup>
17. Those who translated the Greek New Testament into English chose to fill in the ellipsis, illustrated by these readings. **NOTE:** The italicized words below in black texts below were added by the translators.

(a) **King James Version:**

**James 4:14a** Whereas you know not what *shall be* on the morrow.

(b) **The New King James Version:**

**James 4:14a** whereas you do not know what *will happen* to morrow.

(c) **New International Version:**

**James 4:14a** Why, you do not even know what *will happen tomorrow*.

(d) **New American Standard Bible:**

**James 4:14a** You do not know what *your life will be like tomorrow*.

(e) **NET Bible:**

**James 4:14a** You do not know *about tomorrow*.

18. The Greek text, brought into English, reads this way:

**James 4:14a** You two do not understand what kind of life ... yours tomorrow. (EXT)

19. The translators of the English Bibles consistently do readers the favor of filling in ellipses, however, there are times when these efforts miss the point.
20. James’s ellipsis in verse 14 is intentional. His use of it forces the men to fill-in the blanks which requires transitive verbs with working objects identifying absolutes. Here is James 4:13 in an expanded translation:

**James 4:13** Come now, you reversionists who say, “Today or tomorrow [ unsure ] we will go to this or that city [ unsure; wanderlust ], and shall work in that place [ unsure ] about a year [ unsure ], we shall engage in free enterprise and make a profit [ working objects ].” (EXT)

<sup>1</sup> “ellipsis: omission of one or more words that are obviously understood but that must be supplied to make a construction grammatically complete. A mark (as ...) indicating an omission (as of words).” *Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2014).

21. These men's working objects, which are absolutes, are declared to occur over a year in the future after which they will have made a profit.
22. However, for that to take place, they are depending on certain events to occur over which they have no control: (1) they do not know when they will leave their present location, (2) they do not know their destination, and (3) they do not know how long it will take to be successful but guess maybe a year.
23. And to cap it all off, these boys are smack-dab in the midst of reversionism moving toward the sin unto death. They are depending on variables in order to even get started: they do not know when to leave, they do not know which way to go, and they do not know how long it will take to rake in the dough.
24. When they leave, which way they go, and how long it will take they are not prepared to say, but what will absolutely come to pass is, "they will make a profit!"
25. The analysis of James 4:13-14a exposes a kind of arrogance typical of reversionists. Their lust for money will be assuaged by simply going to another geographic location. This is the rationale of those in reversionism.
26. Their reasoning is based on wanderlust, "a strong longing for or impulse toward wandering." The verb, to wander, is defined as, "To move about without a fixed course." At some undesignated location, "they will engage in free enterprise and make a profit."
27. Would you trust these guys? Would you buy stock in their company? Would you wait an entire year before any dividend checks arrive?
28. Probably not, based on the information contained in verse 14 with emphasis placed on the ellipsis which we have noted:

**James 4:14a**      You two do not understand what kind  
of life ... yours tomorrow. (EXT)

1. James's ellipsis is intentional and is intended to function as a challenge. He wants it to force the men to fill in the ellipsis between "what kind of life" and "yours tomorrow." They have already practiced their response in verse 13 with a list of "could be this or "could be that."
2. These reversionists are planning on an event that they assert will take place over a year from now that is based upon nothing certain taking place between today and the self-prophesied result.
3. It is legitimate to set goals, however, this effort has to have a stated and defined objective which includes a plan, a purpose, and a desire accompanied by stick-to-itiveness, dogged perseverance, and tenacity.

4. However, these words mean nothing unless they are backed by research, training, investigation, and a willingness to learn from those who have been successful in the areas of expertise they seek to pursue.
5. The plan of the two men James addresses may be described as “a shot in the dark, a flip of a coin, or a risky thing.” There is nothing in their plan they can count on to justify investment of over a year of their time and efforts.
6. Yet this is exactly what the believers in James: Chapter Four are trying. James drives home the reality of their schemes by challenging them to fill in his ellipsis: “You two do not understand what kind of life … yours tomorrow!” The two men are challenged to fill in the ellipsis.
7. They have already stated they do not know exactly what their life will be like tomorrow. Or the next day. Or to what city they will visit. Of what they are convinced will eventually happen is they will make a profit.
8. There is one thing of which these reversionists should always be confident although they are slow learners: They will always be frustrated because outside the plan of God everything they decide to do will not work out. Whatever does occur will not be to their advantage.
9. James confirms this in the verse’s next sentence, “For you two are just **ἀτμίς** (**atmís**): “a vapor, a cloud, or smoke,” a transitory gas, fog, or fume, each of which is prominently suspended in the air but then gradually disappears.
10. These three examples occur in the air and can be seen by everyone in their general vicinity. They can capture observers’ attention, who sometimes question the cause, but shortly it fades from view.
11. This is how James describes their impact: “… it appears for a little while and then vanishes away.” The verb, “vanishes,” is the present passive participle, **ἀφανίζω** (**aphanízō**), which describes what appears briefly, but then vanishes from view.
12. James 4:14’s second sentence reminded one biblical commentator of these several lines in Macbeth’s soliloquy in *Macbeth*, Act 5:

**Out, out, brief candle!  
Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more. It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.<sup>2</sup>**

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<sup>2</sup> William Shakespeare II, *Macbeth*, in *The Plays and Sonnets of William Shakespeare*, eds. William George Clarke and William Aldis Wright (Chicago: Encyclopaedia Britannica, Inc., 1952), 27:309.

13. James has just given the two reversionists a dressing down, a severe reprimand. Given the “what for.” And well-deserved. If these two men do not respond to James’s tongue lashing they will soon be the deserved recipients of divine discipline and potentially the implementation of the sin unto death.
14. There is a Latin proverb that sums up Macbeth’s soliloquy and the two reversionists in James: chapter 4, verse 5:

***Sic transit gloria mundi: Thus passes away the glory of the world.***

15. Here is the expanded translation of:

**James 4:14**      You two do not understand what kind of life ... yours tomorrow. You two are just a fleeting vapor trail which soon vanishes from view. (EXT)

16. In an effort to prevent this, James, in grace, gives some good advice to them in James Four beginning with a good dose of grace orientation in:

**James 4:15**      Instead, you ought to say, “If the Lord wills, we will live and also do this or that.” (NASB)

1. James begins his pastoral advice with the substitutionary preposition, **ἀντί** (**anti**): “Instead,” followed by the conditional, **ἐάν** (**eán**): “If” followed by the present active infinitive of **λέγω** (**légō**): “say.” The infinitive of *légō* indicates that James is changing what the two men said about making money over to what they should have said.
2. Thus, in this verse, James gives the men advice by means of a quotation beginning with the phrase, “If the Lord wills ....” James uses the definite article, **ὁ** (**ho**): “the,” followed by the proper noun, **Κύριος** (**Kúrios**), referring to God the Father.
3. **NOTE:** When a text contains the Greek proper noun, **Κύριος** (**Kúrios**), but without the definite article, then it refers to Jesus Christ, although there are some rare exceptions.
4. The word “wills,” is the present active subjunctive of **θέλω** (**thélō**): “to will, want, desire.” “If it is God’s desire” is a good way to translate this in our context.
5. This sentence emphasizes the sovereignty of God. “If it is God’s desire, we will live and prosper.” This is followed by a summary of other duties we will perform for the Lord with the phrase, “and do this and that.”
6. These are illustrations of what the positive-volition believer has in store for him as a motivated, grace-oriented believer who functions inside the divine dynosphere and executes the sophisticated spiritual life.

7. The desires of God have to do with the principle that God the Father has been eternally aware of all that occurs throughout history. He is never caught off guard, and there is nothing about which He is unaware. Thus, the sovereignty of God and the free will of man coexist by the divine decree.
8. This means that God has integrity and thus maintains order in the universe. He has immutable standards that are designed to provide order for all time if His standards are followed.
9. That they are not followed is proof positive that the perfect environment established in Eden was lost because the free-will of man chose to violate divine standards.
10. God's standards are immutable, thus, violation of any one of them results in divine punishment, which entered the human race with the Fall of man.
11. Therefore, when believers opt for human viewpoint, human good, and evil, then to that degree peace, order, and prosperity gradually transforms the Zeitgeist so that disorder impacts and prevails for everyone.
12. History's first rebellion happened in Eden when Adam violated the divine command to not eat the forbidden fruit. His doing so resulted in the Fall of man. We recently studied the rebellion which occurred in the priest nation, Northern Kingdom, during the reign of Ahab and Jezebel. The rebellion presently threatening the downfall of client nation America is led by a host of ham actors repeating their lines, but whose strings are being pulled by those monied rebels who oppose the Declaration of Independence, the Constitution of the United States of America, the Bill of Rights, and subsequent Amendments.
13. Bottom Line: Every thought, decision, and action committed by Homo sapiens were eternally known by God. Therefore, the phrase, "If the Lord wills," refers to the divine decree and "If the Lord desires," is a good translation for this context.
14. This emphasizes the divine decree. God's decree advises against these two men thinking well of their plan and therefore intend to execute.
15. Therefore, God, through James, advises the men with grace orientation to then decide, "we will live and also do this or that."
16. James gives great advice to these men by reminding them of the divine decree and our place in that decree. With arrogance they are not qualified to make choices without consultation with divine viewpoint.
17. They are not enabled to make good choices when they function outside the divine dynasphere, most assuredly while in reversionism. This failure is why their first three assertions are not absolutes in verse 14, but guesswork.

18. It is pertinent to remember the definition and the details of the **Doctrine of the Divine Decree**:

- A. **Definition:** The Decree of God is His eternal, holy, wise, and sovereign purpose comprehending simultaneously all things that ever were and will be in their causes, conditions, successions, relations, and determining their certain futurition.
1. The source of the Decree is divine omniscience which God knew simultaneously in eternity past everything that would happen in human history—the thought, decision, and action of every person in human history and everything in relation to all things pertaining to it.
  2. The several contents of this one eternal purpose are, because of the limitation of our faculties, necessarily perceived by us in partial aspects and logical relations from Scripture.
  3. Therefore, we classify “the decrees” as being plural, but in reality it is all one Decree.
  4. Thus, the Divine Decree is His eternal and immutable will regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence.
  5. The Decree of God is His eternal and immutable will regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence.
  6. The term, Decree, refers to the eternal plan by which God has rendered certain all of the events of the universe, both angelic and human.
  7. The Decree is the all-inclusive will and purpose of God concerning all that ever was or will be and which He Himself alone must have objectively designed for His own glory and for His satisfaction.
  8. The Divine Decree is efficacious in that it determines all that ever was, all that is, and all that ever will be. The Decree is viewed by man from two standpoints: **(1) Efficacious:** that which is directly wrought by God from His sovereignty and **(2) Permissive** which is appointed by God to be accomplished by secondary causes or by the free will and action of agents, i.e., the free will of man.

**(End JAS4-31. See JAS4-32 for continuation of study at p. 311.)**