

14. The sin face-to-face with death is not a specific sin. It is the believer residing and functioning in the cosmic system. All his human good and sins add up to motivational evil toward self and functional evil toward others.
15. The sin face-to-face with death is maximum divine discipline, the most painful experience in life with no alleviation. It implies loss of reward and blessing and ashamedness at the judgment seat of Christ.

B. The Context for the Sin Face-to-Face with Death.

1. The context is the general doctrine of divine discipline. Divine discipline is the sum total of punitive measures by which God judges, corrects, and teaches the believer in time.

Hebrews 12:5 and so you yourselves have forgotten the principles of doctrine which teach you as a son. My son do not make light of discipline from the Lord, nor be fainting when you are punished by Him. For you see, ‘Whom the Lord loves He punishes and scourges with a whip every son whom He receives.’”
2. Divine discipline is confined to time according to:

Revelation 21:4 “... and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”
3. Divine discipline results from the believer using his own volition to create his own failures,

Psalm 7:14 Behold, he travails with wickedness, and he and he conceives mischief and bring forth falsehood.

v. 15 He has dug a pit and hollowed it out, and he conceives mischief and brings forth falsehood.

v. 16 His mischief will return upon his own head, and his violence will descend upon his pate [**the crown of his head**].
4. Certain sins are worse as far as divine discipline is concerned, i.e., sins of the tongue that bring triple compound discipline: Mathew 7:1-2.

Matthew 7:1 “Do not judge so that you will not be judged.

v. 2 “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”
5. If you have personal love toward God, you have impersonal love toward man. So do not gossip, judge or malign others:

Psalm 64:7 But God will shoot at them with an arrow; Suddenly they will be wounded.



Psalm 64:8 So they will make him stumble; Their own tongue is against them; All who see him shall shake their head.

James 4:11 Stop slandering [**present active imperative (#38)** of καταλαλέω (*katalaléō*)] fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Law [νόμος (*nómos*): the Royal Law] and judges the Law [νόμος (*nómos*): the Royal Law]; but if you judge the Law [νόμος (*nómos*): the Royal Law] you are not a doer of the Law [νόμος (*nómos*): the Royal Law] but a judge of it. (EXT)

6. For the believer in the cosmic system, there are three stages to the sin face-to-face with death.

a. The first stage of divine discipline is warning discipline,

Revelation 3:20 “Behold, I stand at the door and knock. If anyone has heard My voice and he opens the door [**rebound**], I will enter face-to-face with him and dine with him [**restoration to fellowship with God**] and he with Me.”

b. The second stage of divine discipline is intensive discipline:

Psalm 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered!

v. 2 How blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit!

v. 3 When I kept silent about my sin, my body wasted away Through my groaning all day long.

v. 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 face-to-face with death:

Revelation 3:16 “Therefore, because you are lukewarm, and neither cold [**unbeliever**] nor hot [**believer 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 their emotion, whose fame is by means of dishonor, who keep on thinking about earthly things.

7. There are two categories of suffering.
 - a. Suffering for discipline is a teaching aid unless you ignore it. This discipline is unbearable.
 - b. 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.

1. In the Old Testament,

Psalms 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.

2. In the New Testament,

1 John 5:16 If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this.

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

1. The stages of reversionism
 - a. Reaction to Bible teaching or distraction from Bible teaching.
 - b. A frantic search for happiness.
 - 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 will also 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 how 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 are expectorated:

Revelation 3:16 So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.

3. King Saul dies the sin unto death:



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 the medium, making inquiry of it,

1 Chronicles 10:14 and did not inquire of the Lord. Therefore He killed him and turned the kingdom to David the son of Jesse.

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

4. Participating in the communion service in a state of perpetual carnality results in the sin face-to-face with death.

1 Corinthians 11:27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.

v. 28 But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of the one who informed you, and for conscience' sake;

v. 29 I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?

v. 30 If I practice with thankfulness, why am I slandered concerning that for which I give thanks?

v. 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

5. King Hezekiah had an evil foreign policy of going to Egypt for help:

Isaiah 30:1 "Woe to the rebellious children," declares the Lord, "Who execute a plan, but not Mine, And make an alliance, but not of My Spirit, In order to add sin to sin;

v. 2 Who proceed down to Egypt Without consulting Me, To take refuge in the safety of Pharaoh And to seek shelter in the shadow of Egypt!

v. 3 Therefore the safety of Pharaoh will be your shame And the shelter in the shadow of Egypt, your humiliation.

NOTE: God put Hezekiah under the sentence of the sin which terminates with death in Isaiah 38. But Hezekiah rebounded and was given more time to live.

6. The case of the incestuous Corinthian illustrations of rebound:

1 Corinthians 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.



- v. 2** You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.
- v. 3** For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.
- v. 4** In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,
- v. 5** I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.
- v. 6** Your boasting is not good. Do you not know that a little leaven leavens the whole lump of *dough*?
- v. 7** Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.
- v. 8** Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
- v. 9** I wrote you in my letter not to associate with immoral people;
- v. 10** I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.
- v. 11** But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.
7. **NOTE:** These Corinthians recovered in 2 Corinthians 8–11.
8. The case of Ananías and Sappheírē in Acts 5:1-10. Their life in perpetual carnality was manifest by lying to God:
- Acts 5:1** Now a man named Ananías, together with Sapphírā his wife, sold a piece of property.
- v. 2** He kept back for himself part of the proceeds with his wife’s full knowledge; he brought only part of it and placed it at the apostles’ feet.
- v. 3** But Peter said, “Ananías, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds from the sale of the land?”

v. 4 Before it was sold, did it not belong to you? And when it was sold, was the money not at your disposal? How have you thought up this deed in your heart? You have not lied to people but to God!”

v. 5 When Ananías heard these words he collapsed and died, and great fear gripped all who heard about it.

Acts 5:6 So the young men came, wrapped him up, carried him out, and buried him.

v. 7 After an interval of about three hours, his wife came in, but she did not know what had happened.

v. 8 Peter said to her, “Tell me, were the two of you paid this amount for the land?” Sapphírā said, “Yes, that much.”

v. 9 Peter then told her, “Why have you agreed together to test the Spirit of the Lord? Look! The feet of those who have buried your husband are at the door, and they will carry you out!”

v. 10 At once she collapsed at his feet and died. So when the young men came in, they found her dead, and they carried her out and buried her beside her husband.

v. 11 Great fear gripped the whole church¹ and all who heard about these things. (NET)

9. The case of Hymenaeus and Alexander, 1 Timothy 1:18-20, who also lived in perpetual carnality.

1 Timothy 1:18 I put this charge before you, Timothy my child [see Paul’s imperative to Timothy in 1 Timothy 1:3–7], in keeping with the prophecies once spoken about you, in order that with such encouragement you may fight the good fight.

v. 19 To do this you must hold firmly to faith and a good conscience, which some have rejected and so have suffered shipwreck in regard to the faith.

v. 20 Among these are Hymenaéus and Alexander, whom I handed over to Satan to be taught not to blaspheme. (NET)

NOTE: The expression *handed over to Satan* refers to an act of discipline mentioned by Paul here and in 1 Corinthians 5:5, with a remedial goal, not a punitive one. The Greek word translated *taught* in this verse is used of “discipline, training or children” to lead them to correct behavior.²

¹ The Greek noun ἐκκλησία (*ekklesiá*) is translated “church” and this is its first use in the New Testament.

² 1 Timothy 1:20 in *NET Bible* (Dallas: Biblical Studies Press, L.L.C., 2005), 2319sn11.



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.)

