

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.



27. In verse sixteen: loss of health. In verses fourteen and fifteen: dying. In verses seventeen and eighteen: national reversionism, leading to national catastrophe. We seem to be in that bracket; so, verses seventeen and eighteen are very pertinent to what we are studying today. We will be through with verses seventeen and eighteen before the election.
28. Now, specifically, divine discipline, in this passage, refers to any kind of reversionism. You must keep in mind the fact that two types of reversionism are found in this passage: monetary and verbal.
29. Verbal reversionism is an attack upon authority. It's the attack upon the authority of the pastor-teacher, for example. Monetary reversionism is an attack upon the establishment. For, a person under free enterprise makes a lot of money; and then, he turns against free enterprise, which was the source of his success, and the basis of making his money meaningful. So, reversionism is inconsistent with itself.
30. Many wealthy people have acquired success and prosperity in the economic field, through free enterprise. And then, they have turned against the very system that enabled their success. All of this becomes very significant in this passage.
31. James 5:12 reads literally:

James 5:12 And more important before all things, members of the family of God, stop making promises with an oath, a solemn oath, that is neither by heaven, don't use God as a front for lies, neither by earth, this is using something regarded as truthful as a front, neither by any other oath, whatever is regarded as sacred or truthful, swearing by one's mother, swearing on a stack of Bibles, or as a child would say it: "Cross my heart and hope to die". But your yes, keep on being "Yes"; and your no, keeps on being "No," that you fall not under judgment. (EXT)

James 5:13 Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises. (NASB)

1. Beginning with verse 12 and going through 18, we have the principle of redeeming time by prayer. In addition to the principle of redeeming time by prayer, we continue our study of reversionism, both individual and national reversionism; and the effect it has upon human life, and the destruction of prosperity.
2. There are four things we will be studying. One: prayer for personal pressure or adversity. If you are a supergrace believer, or if you are a growing believer, you can pray for yourself in time of pressure, and in time of adversity. And, by "praying for yourself," I do not mean: "God, help me"; or "Oh, God"; or "Help", or a combination thereof. That is not a reversionist praying in time of adversity.



3. You can pray for yourself in time of adversity. The power of prayer is absolutely phenomenal. In fact, there is a principle coming up that, the prayer of a supergrace believer, when operational, can, actually, change the course of a nation, as well as in individual lives. This will be illustrated from the national disaster, which was overtaking the Northern Kingdom. And, how that was changed by the prayer of one man.
4. Beginning with verse thirteen, and going through verse eighteen, we have the principle of redeeming time by prayer. In addition to the principle of redeeming time by prayer, we continue our study of reversionism, both individual and national; and the effect it has upon human life, and the destruction of prosperity. There are four things we will be studying.
 - (1) **Prayer for personal pressure or adversity.** If you are a supergrace believer, or if you are a growing believer, you can pray for yourself in time of pressure, and in time of adversity. By “praying for yourself,” I do not mean: "God, help me"; or "Oh, God"; or “Help,” or a combination thereof. That is not a reversionist praying in time of adversity. But you can pray for yourself in time of adversity. The power of prayer, as we are going to see, is absolutely phenomenal. In fact, there's a principle coming up that, the prayer of a supergrace believer, when operational, can, actually, change the course of a nation, as well as individual lives. That will be illustrated from the national disaster, which was overtaking the Northern Kingdom and how that was changed by the prayer of one man.
 - (2) **There is prayer for a reversionistic believer, under the sin unto death, in verses fourteen and fifteen.** In that passage, the principles of prayer as they relate to the sin unto death.
 - (3) **There is prayer for a reversionistic believer, under discipline.** That is, if he is very ill, the “knocking on the door” has become stronger. The Lord is warning him of his reversionism, and the disaster of his life. This is in verse sixteen.
 - (4) **And then, the final paragraph, verses seventeen and eighteen, is prayer for a nation in reversionism.** Certainly, it is an apropos moment, in the life of our nation, to become aware of verses seventeen and eighteen.
5. Remember, when the Lord says, “Behold, I stand at the door and knock,” both in James 5:9 and in Revelation 3:20, it has nothing to do with salvation. It is a warning of reversionism, and the shortening of one's life. The “knocking on the door” is the knocking of warning, that the Lord is there to call the individual home, unless he repents from reversionism. Repentance from reversionism is only the beginning of recovery.



6. When we get through with that, you will see a very clear issue. You will see two issues. The first is this: it is God's intention and purpose, from the moment of your salvation, as long as you live, to share His happiness with you. God wants you to be happy. God wants you to know in time, not in heaven where you will be automatically, but in time, where there is a volitional aspect, and where it is related to the angelic conflict. God desires for you more happiness than you have the ability to desire for yourself.
7. Everyone wants to be happy. Some are eking-out some happiness along the way by paying your respects to God. You think that if you give a nod to God occasionally, that God's going to be on your side; and whatever you have associated with happiness.
8. Everyone wants something in life. Everyone associates something with happiness in life. God wants you to be happy. If you remember that, and do it His way, then you're going to have the happiness of which you never dreamed. The road to happiness is the road of capacity.
9. You cannot have God's type of happiness without capacity. You can't be stupid and be honest. It's impossible to be ignorant of doctrine because people become dishonest with themselves.
10. Some person is a coward and wants to avoid the draft. He is ignorant of the laws of divine establishment, and the principles by which God has ordained freedom for a national entity. Therefore, he uses God to avoid the draft. He may say: "I am a conscientious objector." Or: "I am studying for the ministry: and I'm in theological school." He may be a coward, or he is ignorant about certain principles of Scripture. Being stupid, he's dishonest. But whether he knew what he was doing, or was just stupid about it, it comes out the same way: verbal reversionism. People fail to realize that you have to have capacity for happiness.
11. You always wanted your right man, or your right woman. If you don't have capacity, what do you have? You have trouble, you have problems, you have fighting. You have turmoil. Actually, by marrying your right man or your right woman, you have, actually, intensified your own discipline. Because you lack the capacity for what God really designed for you.
12. Then, there are others who always wanted to be wealthy. They associate that, with happiness. There's nothing wrong with wanting to be wealthy. There is nothing wrong with wanting success; but, if you get that wealth, and if you get that success, if you acquire it without the capacity, you will never enjoy the money. You will never enjoy the success. The difference between enjoying something, or not, is often found in the capacity for it.



13. Some people travel. They travel before they knew anything, for example, of the history of Europe; and they saw a lot of places that were meaningless. Then, on some later day, they read the history of that area, and they try to recall. They say, "I wish that I had known this before I went there." It's capacity that counts. And God knows this better than we do. Therefore, the supergrace life is the area for capacity for life.
14. It is imperative to take the road of positive volition toward doctrine and move into the area of capacity. Not that God will not give you some of these things; in fact, He makes it a point. He may give you that billion dollars that you always wanted; but, if you are minus capacity, you will be miserable with it, in three brackets: **(1)** The divine discipline bracket, **(2)** the heavier divine discipline or the illness bracket, and then **(3)** the illness bracket or dying discipline bracket.
15. So, you can be dying miserably and have a billion dollars, but you have lost the capacity for it. Every believer must decide, sooner or later: either he is going to go God's route for happiness, or he is going to go it alone. The latter represents reversionism.
16. Reversionism is a form of legalism. It is doing it yourself; by your own strength, by your own ability, by your own ingenuity trying to provide happiness for yourself. It is setting up the things that you think will make you happy and going all out for them on your own strength. This is legalism and then what do you do? You wind up in three brackets of discipline. Yet, you can have the same things with capacity and really enjoy your life.
17. As a reversionist, you only have happiness in prosperity but, in fellowship and living in status-quo prosperity, you also have happiness in adversity. Plus-H is prosperity even in adversity. So, this is the only place to be. You get there by means of doctrine. In addition: when you start to pursue doctrine with your positive volition, your right woman starts chasing you, or your right man chases you, or money chases you. You are in business, or you are in a profession. You start getting Bible doctrine, and success in your profession starts to pursue you. You don't pursue success, it pursues you. It catches up with you just when you hit that capacity, and the whole thing levels out into a beautiful life on this Earth, whether it is pleasant environment or adverse environment.
18. Therefore, God has something He wants for you. He wants it more than you do. This may be very hard to understand, that you and God agree on this principle. You and God have finally come to a point of agreement; where you agree that both of you want happiness. He wants it for you, you want it for you. Yet, you disagree in how to get it. You disagree in mechanics. Reversionism is dissent. So, when you dissent you descend. Now, you can either do it your way, or you can do it God's way. You have a choice. Whichever way you go, it determines how you are going to live and how you are going to die.



19. The road of doctrine is the only road. It is the road of great blessing. Some have been careless. Some have been sloppy about neglecting Bible doctrine. You cannot afford to do this. Because God has a goal for your life. His goal for your life is perfect happiness. But when you try on your own to, and neglect doctrine again, there's nothing wrong with trying to make money; but, when you neglect doctrine in the process, you've had it. You're doing it your way, and not God's way. God, in effect, says: "You get the doctrine, and leave the driving to Us: God the Father, God the Son, God the Holy Spirit.
20. In monetary reversionism, God has rarely found, in the business world, another man like the Apostle Paul. Paul was not a businessman, but Paul demonstrated what can be done with doctrine in the soul and the perfect happiness that can result. God is looking for one born-again believer, with whom He can entrust a billion dollars, and a great business empire; and, that believer will know how to handle himself and the prosperity, because he has capacity for money.
21. Our status at 1821 South River Road is the mailing address is for two non-prophet ministries: Grace Doctrine Church and Joe Griffin Media Ministries and each has a general fund. We have no system for giving, no pressures, nothing. But anytime these should go in the red, we will just close the doors, concluding that God no longer has a need for either or both of these ministries and then move somewhere else with whatever ministry He wants to support. Neither ministry has ever asked anyone for any money. For almost 40 years, all we have to do is to just sit tight, and when the money stops coming in, we have the simplest solution: God can shut us down without any trouble at all. That is the way it should be— everywhere!
22. Dr. Lewis Sperry Chafer has been quoted on the issue of money in Christian organizations—churches, seminaries, or ministries: "Never mention anything about money, and the day the money stops coming in, close everything down." There's nothing wrong with money. There's nothing wrong with saving it, investing it, spending it, whatever you want to do with it. As long as it is your money, but there is everything wrong with putting it before doctrine.
23. There's nothing wrong with money. There's nothing wrong with saving it, investing it, spending it, whatever you want to do with it. As long as it's your money. But there's everything wrong with putting it before doctrine. Therefore, God is looking for a man who will be so all-out for doctrine, and function under free enterprise, and in the area of his own business genius, that he will have a phenomenal amount of money. He may well demonstrate the power of God in the area of Bible doctrine; for, "The Word of God is alive and powerful."
24. We have, in this passage before us, capacity for prayer on the part of a believer. James 5:13 is a welcome interlude:



James 5:13 Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises. (NASB)

1. We leave reversionism and go to supergrace. In supergrace, we find a believer in prosperity; but he has the right kind of prosperity. His prosperity is based on doctrine. We are going to see two things: (1) First of all, he is going to have adversity and he is going to suffer. But he's going to have happiness in suffering. Then, (2) we are going to see him in prosperity; and he's going to demonstrate happiness in prosperity. It is doctrine which brought him into supergrace. Supergrace means he has happiness regardless of circumstances. He has happiness in adversity. He has happiness in prosperity. Therefore, we walk right into prayer: Is anyone among you suffering?
2. The verb here is the present active indicative of **κακοπαθέω (kakoopathéō)**. **Παθέω** means “to suffer.” **Κακός** means “evil”. But it comes to mean, “endure affliction.” It means “to suffer adversity.” Here it is a supergrace believer. Again, we have the contrast. You see, verse thirteen is another one of those parentheses. The principle being, at the end of verse twelve, “that you do not fall under judgment.” Then in verse fourteen: “Is anyone among you sick?” You have “fallen under judgment.” So, in effect, verse thirteen is parenthetical. It, and every time we have a parenthesis, we have a supergrace believer.
3. In James 5, verses ten and eleven, we had a supergrace believer. Now, again, in verse thirteen, we have a supergrace believer: “Is any among you enduring affliction?”
4. The person here is the supergrace believer. Here is someone who is not, who has not fallen under judgment, or divine discipline. Here is a believer in supergrace or growing up. He is expressed, here, as a category. And, in this case, a supergrace category.
5. The word “any” is an enclitic indefinite pronoun, **τις (tis)**. It is used for a category. The category is the supergrace believer. Here is someone who is not, who has not fallen under judgment, or divine discipline. Here is a believer in supergrace or growing up. He is expressed, here, as a category.
6. In this case, a supergrace category. “Anyone among you, that is among you supergrace types”, suffering affliction? Alright, what does he do as a supergrace type? What are his capacities? What are his capabilities? This is great adversity, thus “keep on offering prayer. The present middle imperative of the verb, **προσεύχομαι (proseúchomai)**: “keep offering prayer.”



7. Now, the present tense is what we call a customary present. It is used to denote that which habitually occurs; and, it can also be an iterative present, used to describe what occurs or recurs at successive intervals. Once you get into supergrace life, you're going to have little brackets of adversity. Why? God wants to show the supergrace believer how He can bless him in the greatest pressures of life. But, in those periods, you will have the perpetuation of plus happiness. How are you going to express it verbally?
8. We have just seen the reversionist express himself verbally by criticism, slander, maligning, gossip, Operation Subterfuge. Now we see the verbal expression of happiness in adversity. So, we have a nice contrast set up here. It shows you something. When you do get to supergrace, remember this: you will have periods of adversity. You will have the opportunity of expressing your happiness in adversity through prayer. That is exactly what we have here. Not necessarily the prayer, "Make this thing go away," or "Make it stop hurting, Lord"; but prayers which indicate thankfulness, which express blessing, recognizing that this belongs to the Lord:

1 Peter 5:7 ... casting all your anxiety upon Him,
because He cares for you. (NASB)

9. The imperative mood is a command not a prohibition. Occasionally, we have the imperative mood of prohibition. Here it is the imperative mood of command. The concept is of a growing believer, or a supergrace believer, can pray for himself. He has doctrine. He has the capacity of his priesthood. Capacity of one's priesthood in the supergrace life indicates the fact: he can be under maximum pressure and offer, for himself, the proper prayer at the proper time. There even comes a time when a reversionist cannot rebound for himself. But a supergrace believer can pray for himself constantly.
10. Now, there are other doctrines, which are mentioned in this passage. There are doctrines dealing with the various types of, of discipline, which come from reversionism. But prayer is going to be used as the central expression of blessing in this paragraph. Even though we are speaking of dying the sin unto death, and the place of prayer. Or, whether we are dying under, or unhealthy, loss of health under reversionism. Or, whether it's national catastrophe. Many adversities and catastrophes will be brought into the picture. We are going to see the reversionist helpless. He cannot pray for himself. He can do nothing but switch from negative to positive volition, that's repentance.
11. Therefore, prayer is going to be seen as the great power in this passage. Here is a believer who can pray for himself. Here is the power of prayer, where the individual can use this power on his own behalf. Who can do that? No one functions under the priesthood of the believer until he reaches supergrace, with supergrace capacities. Supergrace has the capacity to function under the priesthood.



12. One of the functions of the priesthood is praying for yourself. Once you reach supergrace, never again, in that bracket, do you ever have to have someone else pray for you. You can pray for yourself in every circumstance of life. You don't go running to someone else and asking them to pray for you. You pray for yourself. The supergrace life is the life of being spiritually self-sustaining. It is the maximum expression of the priesthood of the believer. It is the only thing that counts. The supergrace life is the expression of the priesthood, and one of the functions of the priesthood is prayer.
13. Prayer is one of the mechanics for redeeming time in phase two. Prayer is an expression of the priesthood, of which all believers are a part. When prayer is used to stabilize a situation, in the midst of pressure or disaster, or catastrophe, that prayer is effective. That prayer is powerful, beyond your understanding. That prayer redeems time.
14. When prayer becomes a means of helping others to recover from the sin unto death, from loss of health; or, when prayer is used for the recovery of a nation, then that prayer becomes a great weapon, a great power in the hand of the believer priest. Prayer uses the vocal cords for redeeming time, just as gossip, maligning, judging, Operation Subterfuge, uses the vocal records to express reversionism.
15. Prayer is not the means of redeeming time, however, in every situation. Prayer is a great weapon in time of adversity. But in between we have prosperity in the supergrace life. In prosperity we use the vocal cords, again. Notice that, since we have started regarding verbal reversionism, everything deals with the vocal cords.
16. With the vocal cords, we, express reversionism: gossip, maligning, judging, criticizing, Operation Subterfuge. But, on the other hand, the vocal cords are used to express supergrace. Vocal cords offer prayer. Now, the vocal cords offer some singing.
17. We read in the middle of James 5:13: "Is anyone cheerful?" The Greek word, here, is a verb, which means, "to be in prosperity," or "great happiness": the present active indicate of **εὐθυμέω** (*euthuméō*): "happiness of one's soul."
18. It refers to the same category as in the previous phrase: a believer in the supergrace life. A believer who is happy. A believer who has both happiness and courage. A believer who can express his happiness in different ways, in different circumstances.
19. This brings us to the spectrum of happiness. Happiness goes all the way from ecstasies down to tranquility. Different circumstances call for different expressions of that happiness. At a funeral you don't have ecstasies and jump around. You have tranquility. But at a party, you may have ecstasies and jump around. So, you see, happiness is a spectrum, and it has many facets.



20. Now, this is a social situation. This is a place where you are together with one or more persons. This is where you are having a party of two, or a party of many. This is a social type of situation, which is related to prosperity. And prayer is not in order. When you have a party, you don't have prayer and you do not start it out with prayer and end it with prayer. That gets to be a little on the legalistic side. There is a time for prayer; but there is a time to live it up. There is a time to celebrate. There is a time to have a good time. When that time comes around, then you do not pray, you are too smart for that, as a believer. You live it up. And how do you live it up? Well, let's see.
21. James 5:13 reads, "Let him sing psalms." Let's take a good look at that. The present active imperative plural of **ψάλλω** (*psállō*). However, in the Greek, it does not mean "to sing psalms." That's an attempt at transliteration. It means "to sing." But it means whether you are good or bad at singing it does not make any difference, the musical instruments will carry you. So, it means "to sing accompanied by music. Maybe it is music over the radio, and maybe it's musical instruments. One of the great periods of prosperity, which began, just at the end of the depression, was the time when we had the great big-band sound.
22. I was born before War Two which was the time in our nation when good music was provided by what were referred to as Big Bands. Those I remember were when my parents playing 12-inch records of Glen Miller, Tommy Dorsey, Les Elgart, Harry James, et al. Each had Big Band singers and I learned those songs and belted them out while in the shower. Everybody celebrated the end of War Two by dancing to the Big Bands and their crooners.
23. This was also true in the days of David. To play a psalm: **מִזְמוֹר** (*mizmor*). **Ψάλλω** (*psállō*) is brought over from the Hebrew. They did not just sing about the Lord; but all of their music was accompanied by instruments. Whether you have a good voice or not it does not make any difference. The music carried you.
24. Good music has a response to the soul, both mentally and emotionally. The greatest prosperity in your soul is the mind giving impulses to the emotion in the period of happiness. And, therefore, singing is a way of expressing this which is the case in:

James 5:13 Is anyone among you suffering adversity? Keep on offering prayer [present middle command of IM #49 of the verb, *προσεύχομαι* (*proseúchomai*)]. Is anyone ecstatic [present active indicative of the verb, *εὐθυμέω* (*euthuméō*): "to be of a cheerful mind"]? Keep on singing [present middle command of IM #50 of the verb, *ψάλλω* (*psállō*): to sing] praises [*ψαλμός* (*psalmós/psalmoí*): psalms]. (EXT)

(End JAS22. See JAS-23 beginning on p. 231.)

