

1. Now, beginning in 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 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. 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.
3. Secondly, there is prayer for a reversionistic believer, under the sin unto death, verses fourteen and fifteen. We will study, in that passage, the principles of prayer as they relate to the sin unto death.
4. Thirdly, there is prayer for a reversionistic believer, under discipline. That is, 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 in verse sixteen.
5. In the final paragraph, verses seventeen and eighteen, is the prayer for a nation in reversionism. This is certainly an apropos moment, in the life of our nation, to become aware of verses seventeen and eighteen and finding out about how to get out of national reversionism through prayer. Yet, if the knocking on the door has gotten too loud, you may be the one who most urgently needs go open the door.
6. Now, remember, James’ comment about how “the coming of the Lord is near” in James 5:8b followed by the assurance that it is near in:

James 5:9 Observe, the Judge [**Jesus**] keeps standing in the past with the result that He keeps standing before the doors.” (EXT)

This warning is followed by John who reiterates the following in:

Revelation 3:20a Listen! I am standing at the door and knocking! (NET)

7. Both imperatives have nothing to do with salvation. It is a warning of reversionism, and the shortening of one's life. And 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. Then, there must be reversion recovery.
8. And, 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, from the moment of your salvation, as long as you live, it is God's purpose to share His happiness with you.



9. God wants you to be happy. God wants you to know in time, not in heaven, where you will 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.
10. All of you want to be happy. That goes without saying. Some of you are here, today, in hopes of eking-out some happiness along the way by paying your respects to God. You think that if you give a nod to God occasionally, God's going to be on your side with whatever you have associated with happiness.
11. Whatever it is, everyone wants something in life. Everyone associates something with happiness in life. **Principle:** God wants you to be happy. But the road to happiness is the road of capacity. You cannot have God's type of happiness without capacity. You can't be stupid and be honest. It is impossible to be ignorant of doctrine, and to be honest. Because people become dishonest with themselves.
12. Some person is a loser because he is ignorant of the laws of divine establishment, and the principles by which God has ordained freedom for a national entity. Many people fail to realize that you have to acquire capacity for happiness.
13. 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.
14. There are others who always wanted to be wealthy. They associate that with happiness. There is 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 in capacity.
15. Some people travel. They travel before they knew anything, for example, of the history of Europe; they saw a lot of places that were meaningless. Then, at some later day, they read the history of that area, and they try to recall what they saw but then think, "I wish that I had known this before I went there." It is capacity that counts and God knows this better than we do.
16. Therefore, the supergrace life is the area for capacity for life. 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 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.
17. The divine discipline bracket. Then, the heavier divine discipline: the illness bracket. Then, the dying bracket. You can be dying miserably and have a billion dollars, and yet you have lost the capacity.



18. All believers must make a decision, sooner or later: either you are going to follow God's road for happiness, or you're going to go your own. Your road leads to reversionism characterized by legalism. It is doing it yourself; by your own strength, by your own ability, by your own ingenuity trying to provide happiness for yourself.
19. 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. It results in three categories of discipline. Yet, you can have the same things with capacity and really enjoy them.
20. This is not all. James 5:9–12 demonstrates **suffering for discipline in verses 9 and 12** and **suffering for blessing verses 10 and 11**. Plus H (+H) for prosperity. Plus H (+H) for adversity. So, this is the only place to be. You get there by doctrine.
21. Notice this: 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 in a profession. You start getting Bible doctrine, and success in your profession starts to pursue you.
22. You don't pursue success, it pursues you. It catches up with you just when you have capacity, and the whole thing levels out into a beautiful life on this earth, whether it is a pleasant environment or an adverse environment.
23. So, God has something He wants for you, and He wants it more than you do. This is hard to understand, yet you and God agree on the principle. You and God have finally come to a point of agreement about happiness. He wants it for you, you want it for you. You disagree about how to get it.
24. To illustrate, two words pronounced the same yet have two different spellings and meanings that illustrate the situation: “**Dissént**: Not to approve; to differ in opinion, disagree; to be in discord.” The second is “**Descént**: To establish connection between an individual and his progenitors.”¹
25. These two words’ definitions stated above are precise, but they provide a teaching aid with regard to the context in James 5:9–12. Those who are in reversionism are involved in opposition to biblical absolutes and thus make up a group of individuals involved in rebellion and are in **dissént**.
26. Those who have established connections between an individual and his progenitors are among the **discént** who are in concert with other subscribers to biblical absolutes., i.e., positive-volition believers.

¹ “Dissent, descent” in *Merriam-Webster’s Third New International Dictionary of the English Language Unabridged*, ed. in chief Philip Babcock Gove (Springfield: Merriam-Webster’s Inc., 2002), 656, 609.



27. All among the two groups are Homo sapiens, but what distinguishes one from the other is their inventory of absolutes based on Scripture.
28. You disagree in mechanics since reversionism is **dissént**. This becomes a paronomasia. So, when you dissént you descént. 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. The road of doctrine is the only road which is the road of great blessing.
29. Those among the **dissenters** have been sloppy about their neglect of Bible doctrine. They can't afford to do this because God has a goal for their lives. His goal for their lives to be spent in perfect happiness. When you try to achieve this on your own by neglecting doctrine you leave Operation **discént**, and join up with those in Operation **dissént**.
30. There is nothing wrong with trying to make money; but not when you neglect doctrine in the process. There is nothing wrong with trying to court your right woman, but not if you neglect doctrine in the process. There's nothing wrong with responding to your right man, but not if you neglect doctrine in the process. There's nothing wrong with trying to succeed in your profession; but not if you neglect doctrine in the process. You are doing it your way and not God's way. Doctrine first!
31. 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 what and how to handle himself and the prosperity, because he has capacity for money. God is looking for a man, with whom He can entrust billions of dollars.
32. Money was made to be enjoyed. Money was made to be spent, or to save, or to utilize, or to invest. There is nothing evil in money at all. Scripture has this doctrine to describe the problem caused by the misuse of money in:

1 Timothy 6:10 For the love for money is the root of all kinds of evil, and some by lusting for it have wandered away from doctrine, and stabbed themselves with many sorrows. (EXT)

Hebrews 13:5 Let your lifestyle be free from the love of money, keep on being content with what you possess. For He Himself has said, "I will not ever leave you, nor will I ever forsake you." (EXT)
33. There's nothing wrong with money. There is 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's everything wrong with putting it before doctrine. Therefore, God is looking for a person who will be so positive to doctrine and so function under free enterprise, and accompanied by business genius, that he will have a phenomenal amount of money.



34. “The love for money is the root of all kinds of evil” has its origin in the noun, “root” in 1 Timothy 6:10 and “the love of money” is cited as something for which we should remain free in Hebrews 13:5.
35. There is nothing wrong with money. There is nothing wrong with saving it, investing it, spending it, whatever you want to do with it. As long as it is your money. There's everything wrong with putting it before doctrine.
36. Therefore, God is looking for a man who will be so focused on spiritual growth and function under free enterprise in the area of his own business genius, that he will earn a phenomenal amount of money.
37. Advancing believers demonstrate the power of God in the area of Bible doctrine since divine viewpoint provides the very basis for capacity.
38. We have in this passage before us, capacity for prayer on the part of a believer. Verse thirteen is a welcome interlude. We leave reversionism and go to supergrace. In supergrace, we find a believer in prosperity, but he has the right kind of prosperity.
39. His prosperity is based on doctrine as we are going to see two things. We are going to see him, first of all, to have adversity where he is going to suffer. But he is going to have happiness in suffering, i.e., plus happiness.
40. Then, we are going to see him in prosperity; and he's going to demonstrate happiness in prosperity. Therefore, doctrine has advanced him into supergrace. Supergrace means he has happiness regardless of circumstances. He has happiness in adversity. He has happiness in prosperity. This moves us right into the subject of prayer.
41. Therefore, we walk right into prayer in James 5:13 which we have already expanded to a certain degree. This verse gives a synopsis of James 5:9–12

James 5:13 ([open parenthesis] Is anyone among you suffering adversity [present active indicative of the verb, κακοπαθέω (*kakopathéō*)]? Keep on offering prayer [present middle imperative 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*) (*psalmoi*): psalms].) [close parenthesis] (EXT)

1. The word “adversity” is the present active indicative of the verb, κακοπαθέω (*kakopathéō*): “to suffer misfortune, hardship, evil, affliction.”
2. Παθέω (*pathéō*) means “to suffer.” Kako- means “evil.” But it comes to mean “endure affliction” or “to suffer adversity.” Here it refers to a supergrace believer.



3. Again, we have the contrast. Verse thirteen is another one of those parentheses. The principle at the end of verse twelve, “that you do not fall under judgment”:
- James 5:12**) **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** [**present imperative of the verb, ἤτω (ētō): Operation Subterfuge²**], **neither by heaven**—using God as a front, **neither by earth**, using something regarded as sacred, 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)
4. Then, James 5:14a reads:
- “**Is anyone among you suffering adversity** [**present active indicative of the verb, κακοπαθέω (kakopathéō)**]?” [**Including judgment from the dark side.**]
5. In effect, verse thirteen is parenthetical. It, and every time we have a parenthesis, we have a supergrace believer.
6. For example, in verses ten and eleven, we had a supergrace believer. Now, again, in verse thirteen, we have a supergrace believer: “**Is anyone among you suffering adversity?**”
7. The believer in James 5:13 is someone who is_not, who has not fallen under judgment, or divine discipline. Here is a believer in supergrace or advancing toward it. He is expressed, here, as a category. In this case, a_supergrace category. Here is the expanded translation containing its parenthetical markings:
- James 5:13** ([**Open parenthesis**]) **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**].) [**close parenthesis**] (EXT)
8. What does he do as a supergrace type? What are his capacities? What are his capabilities? This is great adversity. Ergo: “keep on offering prayer, the [**present middle command of IM #49 of the verb, προσεύχομαι (proseúchomai)**].

² 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.



9. The present tense is customary. It is used to denote that which habitually occurs. It is an iterative present used to describe what occurs or recurs at successive intervals.
10. Once a believer moves into the supergrace life, he is going to encounter periods of adversity. This is not discipline. It is God imposing elements of satanic demonic impact on a supergrace believer. Why? God wants to show how He can bless such a believer in the greatest pressures of life. These occur in periods of pressure for the perpetuation of +H. How are you going to express it verbally?
11. We have just seen the reversionist express himself verbally by criticism, slander, maligning, gossip, and Operation Subterfuge. From this will emerge the verbal expression of happiness in adversity. Part of that process is indicated by the phrase, “keep on offering prayer.” This results in a contrast set up here.
12. When a believer enters into supergrace, he must remember some absolutes which include periods of adversity which are necessary. The divine desire is seeing the believer’s doctrinal response to adversity by expressing happiness in adversity through prayer.
13. The divine problem-solving desire is not the gritting of one’s teeth, but the doctrinal response of using prayer as the go-to strategy. This is not a prayer soliciting divine removal of the pressure, but a prayer expressing thankfulness by means of grace orientation.
14. This is a divinely authorized opportunity for the believer to make the advance in sophisticated problem-solving. Problem-solving takes knowledge of doctrine.
15. Not necessarily the prayer “take the heat off of me,” or “make this thing go away,” or “make it stop hurting, Lord”; but prayers which indicate thankfulness which express blessings, which recognize that this belongs to the Lord: “casting [**aorist active participle of ἐπιρρίπτω (*epirríptō*)**] all your cares upon Him” (1 Peter 5:7a).
16. The middle voice, of this verb, indicates the subject participates in the results of the action. This is also a permissive middle, in which a supergrace believer voluntarily yields himself to a course of action, seeking to secure from such action a benefit. Or, to express a benefit.
17. 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 to a growing yet supergrace believer, can pray for himself. He has doctrine. He has the capacity of his priesthood. The capacity of priesthood in the supergrace life indicates this 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.



18. There are other doctrines in this passage dealing with the various types of discipline which come from reversionism. But prayer is going to be used as the central expression of blessing in this paragraph. Within its context, we are also speaking of dying the sin unto death and the place of prayer.
19. Or in addition, whether we are dying under reversionism or during a national catastrophe. Many adversities and catastrophes will be brought into the picture during which we find a reversionist helpless. He cannot pray for himself. He can do nothing but switch from negative to positive volition which is repentance. Therefore, prayer is going to be seen as the great power in this passage.
20. A positive believer can pray for himself. He can use this power of prayer in his own behalf. Supergrace has the capacity to function under the priesthood. One of the functions of the priesthood is praying for yourself.
21. 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 do not go running to someone else asking them to pray for you. Pray for yourself!
22. 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. One of the functions of the priesthood is prayer.
23. So, 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.
24. That prayer redeems time. 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.
25. Prayer uses the vocal cords for redeeming time, just as gossip, maligning, judging, and Operation Subterfuge uses the vocal records to express reversionism.
26. 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 you use the vocal cords. Also in reversionism, everything deals with the vocal cords. The vocal cords express: gossip, maligning, judging, criticizing, and Operation Subterfuge. On the other hand, the vocal cords are used to express supergrace. Vocal cords offer prayer and even including singing.



James 5:13 ([Open parenthesis]) 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/psalmoi*): psalms].) [close parenthesis] (EXT)

1. We read in the middle of verse thirteen: Is anyone ecstatic? And, the Greek word, here, is the **present active indicative of the verb, εὐθυμέω (*euthuméō*): “to be of a cheerful mind.”** *Euthuméō* means “good.” *Thuméō* means “soul.” It comes to mean “great blessing or happiness in the soul.” Again, we have with this verb the enclitic indefinite pronoun, **τις, (*tis*)**. This indicates a category. 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.
2. This brings us to the spectrum of happiness. Happiness goes all the way from ecstasies to tranquility. Different circumstances call for different expressions of 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. Happiness is a spectrum, and it has many facets. They are expressed in different ways.
3. The relationship between our Lord's perfect happiness and the Church Age believer's perfect happiness is given in:

John 15:11 “I [Jesus] have taught you these things, in order that My happiness [+H] might be in you, and that your happiness might be completed [fulfilled].” (EXT)

- a. In His thirty-three years on Earth until His resurrection, ascension, and session, our Lord had perfect happiness. He acquired perfect happiness through His residence in His prototype spiritual life. Now in this dispensation of the Church, we have the potential for the same perfect happiness in our operational spiritual life.
- b. In the great power experiment of the Hypostatic Union, our Lord attained perfect happiness inside the divine dynasphere; this was the happiness of His humanity.
- c. What our Lord was saying in this verse is that inside the prototype divine dynasphere, He attained perfect happiness. Since the operational-type divine dynasphere would be made available to us in the Church Age, that same perfect happiness can be attained by us.



NOTE: There is nothing that even comes close to it on Earth. It is one of the greatest of all objectives in the Christian life.

- d. The words “might be in you,” teaches that happiness resides in the individual. It does not come from any collective function. It is something in your soul.
 - e. To say that happiness “becomes completed or fulfilled” means it develops in stages. Spiritual self-esteem is only the beginning of perfect happiness. By advancing through providential preventative suffering to spiritual autonomy, perfect happiness becomes stronger.
 - f. By advancing through momentum testing to spiritual maturity, perfect happiness reaches its peak. When you pass evidence testing, then you have the perfect happiness that will exist forever and ever; in living, in dying, and in the eternal state forever.
 - g. This is one of the most phenomenal of all things. This is the one “thing” you can take with you when you die, for perfect happiness resides in your soul, which you *do* take with you.
4. The execution of the protocol plan of God, through the utilization of available divine power, is the means of attaining perfect happiness, i.e., the omnipotence of the Father in providing our portfolio of invisible assets, and the omnipotence of the Spirit in teaching us Bible doctrine inside the divine dynasphere.

Proverbs 3:13 “How blessed is the man who finds wisdom And the man who gains understanding. (NASB)

- a. Wisdom is metabolized doctrine being applied to your experience. It is post-salvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible Doctrine.
- b. You gain perfect happiness through understanding, the only thing you can take with you.

Psalms 31:7 I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul. (NASB)

5. This great happiness is a combination of four things:
- a. A personal sense of destiny. Without a personal sense of destiny you will never be happy as a Christian.
 - b. Occupation with Christ. There must be an interlocking of a personal sense of destiny and occupation with Christ to produce God’s happiness.

End JAS-23. See JAS-24 beginning on p. 231.

