

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.

