

- c. No one can make you unhappy if you are occupied with Christ. You are no longer hurt by the unkind things other people say about you or do to you.
- d. Sharing the happiness of God. No believer ever shares the happiness of God until he has a personal sense of destiny and occupation with Christ. No one you love will ever make you happy until you are occupied with Christ.
- e. The result is maximum glorification of God. You are an ambassador for Christ. You must have this great happiness to be an ambassador for Christ. Maximum glorification of God brings the greatest happiness you can have.
- f. These four things will interlock to bring the greatest happiness the believer can have in this life. The greatest happiness is a witness to the fantastic grace of God in proving and providing for us the divine solution in time of historical disaster. God has provided in grace the fantastic demonstration that all true solutions in life reside in heaven and are dispersed to the believer who executes the unique spiritual life. When you put these four things together, you have blessing.

6. Scripture.

Ephesians 3:20 “Now to Him, who by the power that is working within us is able to do far beyond all that we ask or think,

v. 21 to Him be the glory in the church and Christ Jesus to all generations, forever and ever. Amen. (NET).”

- 1. The power that works in us is the filling of the Spirit, which produces love and happiness. This great happiness is described here as, “far beyond all that we ask or think.”
- 2. The foundation for true happiness is in the soul, never in the body.
- 3. This happiness is the sign of the advance to the high ground of spiritual maturity.

Psalms 119:1 How happy are those whose actions are blameless, who obey the law of the Lord. (EXT)

- 4. The believer who is prepared for historical disaster has a spiritual life classified as integrity.
- 5. You cannot be happy without integrity. Integrity is absolutely necessary for love, for everything that relates to God, for everything that relates to people, and for happiness:



- (a) The believer's happiness in disaster is a great testimony to others. (b) Sin never makes you happy, especially as a believer in Christ. (c) You glorify God by having His happiness. (d) Having God's happiness is a testimony on behalf of the Lord. (e) It is also the basis for true leadership in a crisis.
6. In times of prosperity, there are expressions, which redeem time. Singing is an expression of the soul. Therefore, singing is used to express happiness, love, sorrow, bereavement, relationship establishment. It is used to sing about things that are a blessing.
 7. Principle: There is a right time for everything. Inevitably, the immature believer, the reversionistic believer, the legalistic believer; he wants to pray over everything. It is not necessary.
 8. Some may quote 1 Thessalonians 5:17 "pray without ceasing," but this a poor translation. There are only two words in the verse the second being the present middle imperative mood of the verb, **προσεύχομαι** (*proseúchomai*): the command to pray consistently. To keep your prayer channel so attuned to your daily modus operandi that you constantly submit your decision-making to the Father with a prayer.
 9. R. B. Thieme, Jr., characterized this imperative with the translation, "Pray with the frequency of a hacking cough!"
 10. Obviously, you do not pray all the time. You have ongoing responsibilities. But, you never neglect or abolish prayer just because you're in prosperity. But you don't pray about everything.
 11. Yet, there is such a thing as consistent and well-structured prayer often on singular subjects. Such a situation was a prayer that a gentleman lifted to the Father for his son. This man's name is General Douglas MacArthur. His prayer for his son serves as an example of his devotion to God's grace, mercy, and care for his sin. The prayer was uttered in the Philippines during the early days of World War II, during the beginning of the Corregidor¹ campaign. Here is a synopsis of that prayer as provided by the general's biographer, Major General Courtney Whitney²:

¹ Corregidor Island, rocky island, strategically located at the entrance of Manila Bay, just south of Bataan province, Luzon, Philippines. It is a national shrine commemorating the battle fought there by U.S. and Filipino forces against overwhelming numbers of Japanese during World War II. When Japan invaded the Philippines (December 1941), Gen. Douglas MacArthur chose Bataan and Corregidor Island as his major defense positions. Bataan fell on April 9, 1942, and Corregidor Island became the last outpost of organized resistance in the islands. ("Corregidor Island" in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, Inc., 2010], 3:649.)

² A career Army officer, he was assigned to duty with the Government Section, General Headquarters, Supreme Commander, Allied Powers, Tokyo, Japan. He had served in World War I and World War II and in Korea. He landed with General Douglas MacArthur at Leyte in the retaking of the Philippines. He was very highly decorated.



I had brought to my attention something that General Douglas MacArthur in the Philippines during the early days of World War II, during the time of Corregidor.

According to the General's biographer and confidant, Major General Courtney Whitney, the family repeated this MacArthur credo many times during their early morning devotions.

General MacArthur always had a period of devotions in the morning, just after breakfast, in which some spiritual matter was used for meditation. On this particular one, he wrote this devotional himself; and, it has to do with his son.

Quote: "Build me a son, oh Lord, who will be strong enough to know when he is weak and brave enough to face himself when he's afraid. One who will be proud and unbending in honest defeat; and, humble and gentle in victory. Build me a son whose wishes will not take the place of deeds. A son who will know Thee. To know himself is the foundation stone of knowledge. Lead him, I pray, not in the path of ease and comfort; but, under the stress and spur of difficulties and challenge. Here let him learn to stand up in a storm. Here let him learn to, compassion for those who fail. Build me a son whose heart will be clear, whose goal will be high. A son who will master himself before he seeks to master other men. One who will reach into the future, yet never forget the past. And, after all these things are his, add, I pray Thee, enough of a sense of humor so that he may always be serious, yet never take himself too seriously. Give him humility so that he will always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength. Then, I, his father, will dare to whisper; "I have not lived in vain." End quote.

12. Some of the things that General MacArthur wrote in that prayer are very pertinent to what we have been studying. The principle of standing up under the stress and the strain of life. This principle comes out, until the believer in reversionism faces the three categories of discipline. Every believer has a choice to make. He can choose to be happy God's way; or he can seek happiness his own way. If he chooses to be happy God's way he takes the way of Bible doctrine, the way to the supergrace life. But, if he chooses to be happy his own way then, obviously, he takes another route, and this eventuates in reversionism.
13. In James 5:13, we come to a prayer for a reversionist under the sin unto death which we are going to face in this passage.



14. In this passage, we have already seen this principle: God wants every believer to be happy with a happiness beyond human description. The only way to get on that particular road is by grace orientation by means of the grace apparatus for perception and riding it all the way to supergrace.
15. Supergrace gives capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for anything and for everything that is actually worthwhile in life.
16. When we have capacity for happiness, then, God, who anxiously waits for this moment to arrive in our lives, can shower out upon us many wonderful things.
17. All of the things that come to us, will come to us in this bracket, under either great adversity or prosperity. We have the capacity for everything in life, and there is nothing too difficult for us. This is making progress in the supergrace direction.
18. But, if we agree with God in principle, that He wants happiness for us, but we disagree in the point of mechanics, then we go negative toward doctrine.
19. But if we avoid the obligation to function within the grace apparatus for perception, then we are in reversionism which includes both monetary and verbal reversionism. We have seen how reversionism leads to three brackets. **First** of all, there is the area of divine discipline. **Then**, there is the area of knocking a little harder on the door of warning by means of illness, which is very miserable, but not fatal. **Finally**, there is dying the sin unto death.
20. In James 5:13–14 go to the dying reversionist. In verse sixteen, we go to the reversionist who is ill and hurting. Finally, in verses seventeen and eighteen, we go to a nation in reversionism. Finally in the last two verses, nineteen and twenty, we encounter the most noble person of all, the person who becomes involved in reversion recovery for others. That is a supergrace hero in the Church Age.
21. All of this is familiar to us from our study so far. So, we move on, now, to verse fourteen. And, in verse fourteen and fifteen, we have a passage on prayer for a reversionistic believer under the sin unto death.

James 5:14 Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; (NASB)

1. Now, the sin unto death is one of the most awful things that can ever happen to a believer. It is going out of this life under total disgrace. It is going out without the blessings of dying grace. It is absolutely the worst thing that can ever happen to a Christian.



2. And, while it will be, not a source of embarrassment in heaven, it is a source of great agony, and of great tragedy in time.
3. We have, in verse fourteen, a believer who went negative toward doctrine and entered into reversionism. As far as this context is concerned, he could have entered either verbal reversionism, or monetary reversionism. There are eight different kinds of reversionism. The principle remains the same: negative volition toward Bible doctrine causes scar tissue on the soul.
4. This opens up **ματαιότης (*mataiōtēs*)**, where false doctrine comes in and attacks doctrine in the soul: **(1)** Doctrine in the frame of reference and memory center, **(2)** doctrine in the vocabulary and categories **(3)** doctrine in the norms and standards, and **(4)** doctrine on the launching pad. It attacks every area of doctrine. Then, comes a frantic search for happiness and the accumulation of scar tissue on the soul.
5. In context we have verbal reversionism. This is seeking your happiness by putting down others. Seeking your happiness by Operation Subterfuge. Seeking your happiness through sex.
6. There is also, in our passage, another type of reversionism: monetary. Under monetary reversionism, the individual puts money before doctrine. Remember we have already studied that it is God's intention to take some businessman, somewhere in the Christian way of life, and entrust him with an inordinate amount of money. God wants to do that to some businessman, but He cannot find anyone with the capacity.
7. So, money is not wrong, it is simply putting money before doctrine, which Paul describes in 1 Timothy 6:10 as “the root of all kinds of evil.” This is monetary reversionism, and is to be distinguished from money itself, which is a blessing. Money is a blessing. Monetary reversionism is a curse.
8. Locked-in negative volition can take many areas; but, whatever it does, it always results in blackout of the soul which builds up scar tissue on the soul, which results in reverse process reversionism.
9. We have already studied, in verses one through six, monetary reversionism, in which doctrine is rejected, and money is the basis for a frantic search for happiness. The abuse of money in that case.
10. We have seen verbal reversionism when the pastor-teacher, the one who communicates doctrine, is criticized, maligned, slandered, rejected; and, in place of that, there is the pseudo love object. This type of reversionism emphasizes rejecting the authority of the pastor-teacher.



11. I have recently been criticized by members of this congregation who surely have the freedom to do so, but properly done within the privacy of their own souls. To criticize verbally and solicit others to join them in the rebellion is a good example of advanced reversionism.
12. To compound the problem by propagandizing members of the pastor's family advanced the individuals to the ultimate level of reverse-process reversionism.
13. Reversion recovery is possible by their initial realization of error and then enter into reversion recovery and renewal of their spiritual growth.
14. Yet, one must remember that, in all of these reversion recovery situations, the person has passed the point of rebound as the solution. Rebound, as the solution, only can occur in the early stages of reversionism, where divine discipline is scattered and varied. But, once divine discipline is concentrated into illness, then, rebound will no longer work.
15. Once things advance to the dying stage, rebound will not work. Before reversionism metastasizes in the sin unto death then Operation Repentance must occur in the soul.
16. Repentance is a "change of attitude." Repentance is a change of decision from negative over to positive. Positive volition results in the believer coming back to the authority he rejected when he entered into reversionism. The Greek word for "repentance" is the noun, **μετάνοια** (*metánoia*) which introduces a study of the Doctrine of Repentance:

The Doctrine of Repentance

A. Definition.

1. The Greek transitive verb, **μετανοέω** (*metanoéō*), means to change one's thinking, or to change the mind.
2. The cognate noun, **μετάνοια** (*metánoia*), means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned.

Romans 2:3 Do you think, whoever you are, when you judge those who practice such things and yet do them yourself, that you will escape God's judgment?

v. 4 Or do you have contempt for the wealth of His kindness, forbearance, and patience, and yet do not know that God's kindness leads you to repentance [**μετάνοια** (*metánoia*)]? (NET)

3. All of us repented at the moment of salvation.



4. Repentance connotes a decision based on mentality, not emotion. It is therefore a rational decision.
5. The Hebrew verb [נָחַם (*nacham*)] means to change the mind.
6. When witnessing, you only give information, you do not try to get the unbeliever to “repent.” That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ, you just get the correct information out to them.
7. Repentance is a theological concept we study to explain the mechanics which occur at salvation.

B. The Definitive use of Repentance.

Exodus 13:17 When Pharaoh released the people, God did not lead them by the way of the land of the Philistines, although that was nearby, for God said, “Lest the people change their minds [נָחַם (*nacham*)] and return to Egypt when they experience war.” (NET)

1. The Jews were not mentally prepared to fight for their freedom. God knew they would change their minds, say that slavery is better, and attempt to go back to Egypt, if they saw war coming. So here repentance means to come up to a new set of facts, be influenced by these facts rationally, and then to retreat.

Jeremiah 8:3 “I will leave some of these wicked people alive and banish them to other places. But wherever these people who survive may go, they will wish they had died rather than lived,” says the Lord who rules over all.

v. 4 The Lord said to me, “Tell them, ‘The Lord says, Do people not get back up when they fall down? Do they not turn around when they go the wrong way?’”

v. 5 Why, then, do these people of Jerusalem continually turn away from me in apostasy? They hold fast to their deception. They refuse to turn back to me.

v. 6 I have listened to them very carefully, but they do not speak honestly. None of them regrets the evil he has done. None of them says, “I have done wrong!” All of them persist in their own wayward course like a horse charging recklessly into battle.

v. 7 Even the stork knows when it is time to move on. The turtledove, swallow, and crane recognize the normal times for their migration. But my people pay no attention to what I, the Lord, require of them. (NET)



C. Salvation Repentance or Believing in Christ.

1. Salvation repentance is that change of mind which follows perception of **ἐπίγνωσις** (*epígnōsis*) gospel.
2. The inhale is the principle of common grace, in which the Holy Spirit takes the message of the witness and makes it a reality in the mentality of the unbeliever.
3. The unbeliever cannot understand spiritual phenomena:

1 Corinthians 2:14 The unbeliever does not receive the things of the Spirit of God, for they are foolishness to him. And he cannot understand them, because they are spiritually discerned. (NET)
4. Therefore, the Holy Spirit acts as the human spirit in the *epígnōsis* perception of the Gospel:

John 16:8 And when he comes, he will prove the world wrong concerning sin and righteousness and judgment —

v. 9 concerning sin, because they do not believe in me;

v. 10 concerning righteousness, because I am going to the Father and you will see me no longer;

v. 11 and concerning judgment, because the ruler of this world has been condemned. (NET)
5. After **ἐπίγνωσις** (*epígnōsis*) perception, positive volition expresses itself in a change of mental attitude: faith in Christ. Faith in Christ and repentance are two sides of the same coin. A change in mental attitude about the Person and work of Christ equals repentance.
6. Repentance results in the exhale of faith in Jesus Christ, salvation adjustment to the justice of God.

Mark 1:14 Now after John was imprisoned [**taken into custody**], Jesus went into Galilee and proclaimed the gospel of God.

v. 15 He said, “The time is fulfilled and the kingdom of God is near. Repent and believe the gospel!” (NET)

Matthew 12:41 The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them — and now, something greater than Jonah is here! (NET)

Luke 13:2 Jesus answered them, “Do you think these Galileans were worse sinners than all the other Galileans, because they suffered these things?”

v. 3 No, I tell you! But unless you repent, you will all perish as well!



Luke 13:4 Or those eighteen who were killed when the tower in Siloam fell on them, do you think they were worse offenders than all the others who live in Jerusalem?

v. 5 No, I tell you! But unless you repent you will all perish as well!” (NET)

Luke 15:7 “I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

v. 10 “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.” (NASB)

Acts 17:30 ... having overlooked the times of ignorance, he now declares that all people everywhere should repent.

Hebrews 12:17 For you know that later when he [**Esau**] wanted to inherit the blessing, he was rejected, for he found no opportunity for repentance, although he sought the blessing with tears. (NET)

7. Emotion never saves anyone. Feeling sorry for your sins does not save you, only faith in Christ saves you. Esau built up a system of self-righteousness and emotion which he thought would save him. Since Esau would not be saved God’s way, he was given no opportunity for blessing.

2 Peter 3:9 The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because He does not wish for any to perish but for all to come to repentance. (NET)

D. Acceleration of spiritual momentum demands repentance toward human good.

Hebrews 6:1 Therefore we must progress beyond the elementary instructions about Christ and move on to maturity, not laying this foundation again: repentance from dead works and faith in God ... (NET)

1. Human good is dead to the plan and policy of God. Dead works are those produced in the cosmic system.

Genesis 2:17 ... you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die. (NET)³

³ ^{sn} The Hebrew text (“dying you will die”) does not refer to two aspects of death (“dying spiritually, you will then die physically”). The construction simply emphasizes the certainty of death, however it is defined. Death is essentially separation. To die physically means separation from the land of the living, but not extinction. To die spiritually means to be separated from God. Both occur with sin, although the spiritual alienation is more gradual than instant, and the spiritual is immediate, although the effects of it continue the separation. (Genesis 2:1, “you will surely die” in, *The NET Bible* (Dallas: Biblical Studies Press, L.L.C., 2005), 9 [2 sn].)



2. Human good is linked with arrogance and produces boasting,
Ephesians 2:9 ... it [**salvation**] is not from works, so that no one can boast.
Romans 4:2 For if Abraham was declared righteous by the works of the law, he has something to boast about—but not before God. (NET)
3. Human good is never acceptable to God,
Isaiah 64:6 We are all like one who is unclean, all our so-called righteous acts are like a menstrual rag in your sight. We all wither like a leaf; our sins carry us away like the wind. (NET)
4. Human good will not save man:
Ephesians 2:8 For by grace you are saved through faith, and this is not from yourselves, it is the gift from God;
v. 9 it is not from works, so that no one can boast. (NET)
5. Unbelievers' human good will be judged, Revelation 20:12–15.
6. The believer's human good will be judged at the Judgment Seat of Christ:
1 Corinthians 3:11 For no one can lay any foundation other than what is being laid, which is Christ Jesus.
v. 12 If anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,
v. 13 each builder's work will be plainly seen, for the Day [“of Christ,” see **1 Corinthians, 1:8**] will make it clear, because it will be revealed by fire. And the fire will test what kind of work each has done.
v. 14 If what someone built survives, he will receive a reward.
v. 15 If someone's work is burned up, he will suffer loss. He himself will be saved.
v. 16 Do you not know that you are God's temple and that God's Spirit lives in you? (NET)
Romans 5:10 For if while we were enemies we were reconciled to God through the death of His Son, how much more, since we have been reconciled, we will be saved by His life? (NET)
2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or evil. (NET)

(End JAS-24. See JAS-25 beginning on p. 241.)

