

**Capacity:** The ability, caliber, stature, mental power, capability, and acumen blended to enable one to grasp ideas, to analyze and judge, and to cope with problems: maximum potential mental ability.<sup>1</sup>

5. We simply do not have the capacity for happiness, for blessing, as God has provided it. But, in supergrace we will have capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for prosperity, and capacity for adversity.
6. There is no thing in life for which we do not have perfect happiness, or capacity in happiness, or blessing from God and, every believer has a choice to make. He can choose to go the super-grace route. All he has to do is to be positive toward doctrine every day.
7. Doctrine varies in every situation. Positive, positive at any point. At the same time, he can go negative toward doctrine and that is the end of the line, or the beginning of the end. For this leads into reversionism.
8. Reversionism starts out in a very simple way: negative volition toward Bible doctrine. This can be neglect of doctrine, or antagonism toward doctrine, or something in between. It produces scar tissue on the left bank of the soul.
9. That opens up the vacuum, and through the vacuum comes Bible doctrine, comes an attack of Bible doctrine which is in the heart. This is the doctrine in the frame of reference, doctrine in vocabulary and categories, doctrine in norms and standards, doctrine on the launching pad.
10. Satanic doctrine, doctrine of demons comes, through and changes one's standards, changes one's frame of reference, changes the vocabulary and the categories, and puts something else on the launching pad: human viewpoint. This leads to a frantic search for happiness that puts scar tissue on the soul.
11. What type of a frantic search for happiness depends upon the trends at the time in the old sin nature. If the trends are toward asceticism, it will be one of self-denial.
12. If the trend is toward lasciviousness, it will be one of "living it up." Phallic reversionism is one of the forms that we have studied. Drug addiction is a form of reversionism plus many varieties.

---

<sup>1</sup> "Capacity," in *Webster's Third New International Dictionary of the English Language: Unabridged*, ed. in chief Philip Babcock Gove, 3d ed. (Springfield: Merriam-Webster, Inc., publishers, 2002), 330.



13. Also, there may be a frantic search for happiness to emerge, which puts scar tissue on the soul. Then, in addition to this, the emotion may revolt against the soul and this often is why people go Pentecostal, get involved in the Holy-Roller movement, because they have a trends toward asceticism and legalism, as their reversionism neglects doctrine and takes them into the realm of so-called divine healing amid the tongues crowd.
14. They call themselves “Charismatic,” but there is no such thing as anyone speaking in tongues.
15. Now, in addition to that, other people choose the other way, depending upon their trends. We have everything from monetary reversionism, phallic reversionism and also verbal reversionism, which we have already studied.
16. There are many different types of reversionism, but they all are categorized on the basis of the frantic search for happiness, which puts scar tissue on the soul.
17. There is also the practice of reverse process reversionism. As we have seen it, first of all, at the beginning of our chapter, reverse process reversionism was rejecting love for the Lord Jesus Christ and choosing, instead, to serve Mammon.
18. It was, therefore, the rejection of doctrine, as taught by one’s right pastor, and choosing instead to go on an all-out lust for money.
19. There is nothing evil about money. There is nothing wrong with money. There is nothing wrong with making money. There is nothing wrong with having money, as long as the person has the capacity for it.
20. God has yet to find a businessman that he can treat in the same manner that He treated the Apostle Paul. He can give him and trust him with millions, and even billions of dollars, and that person has the capacity for money.
21. The principle is that, in business, in every facet of life, there are believers, and it is the objective of God, during the Church Age, to pour out to the maximum, to express His total “capacity for giving” to someone who *has* the capacity to do so.
22. Reversionism could impact anything from a housewife to a businessman, to a doctor, to someone in the military. It could occur in any realm. There is no exception. Even students can enter into this particular principle and young people of any type. There is no limitation on God; but there is a limitation on capacity of the believer.
23. James started in chapter one. Remember the principle: Be not a “hearer of the word only but be a doer of the word.”



24. To be a “hearer of the word” merely means to have doctrine in the soul, and it never goes any further. Therefore, you have an objective, academic understanding of doctrine, without the ability to utilize it.
25. But to be a “doer of the word” is to transfer that doctrine to the human spirit as *epígnosis*, and then to cycle it into the heart, into the frame of reference, into the vocabulary and categories, into the norms and standards, into the launching pad.
26. When this is accomplished, doctrine on the launching pad makes you a doer. Doctrine building the Edification Complex makes you a doer. Doctrine and, as +H on the top floor of the Edification Complex makes you a doer of the word.
27. And entrance into supergrace makes you a doer of the word. A “doer of the word” is not someone who witnesses to a few people a day, hustles around a church, and spends time in prayer. The usual fundamentalist nonsense.
28. These are all important, but they are all based upon capacity. The real issue of your life is the very breath of your life, which is Bible doctrine. Doctrine is more important than the air you breathe. Doctrine is more important than anything you do in life. Doctrine is more important than any function in life.
29. When you have doctrine, strangely enough, life is not all that bad. It becomes fantastic; because, you have, then, a relationship with God in phase two, whereby He is able to pour out upon you everything He desires for you. God's capacity is unlimited. The believer's capacity is limited by his lack of doctrine.
30. When a person chooses to neglect doctrine—not necessarily to reject, just to neglect it—then he takes the road to reversionism. We begin, with this road to reversionism, which destroys capacity and makes it impossible for God to pour out blessing designed for you in eternity past.
31. The road to reversionism is a tragic road because it leads into several types of discipline. When you enter reversionism, there is divine discipline with the area of carnality, and the other things that you do that are connected with your entrance into reversionism.
32. For example: divine discipline in the field of drug addiction, not only makes the individual miserable; but it also destroys his ability to recover. If you become a vegetable in this area, you will depart from this life under the sin unto death sooner or later; but you have no recovery possibilities unless God works a miracle and restores some of the neurons of the brain.
33. Some of those circuits so that you can print information. For God has provided up to thirteen billion circuits for the average person, eleven to thirteen billion circuits; and that is enough to go to supergrace.



34. Now, in addition to divine discipline, that is the first bracket; the second bracket of divine discipline is definitely the illness bracket, which we have already studied.
35. We have already seen the solution to recovery. The solution to recovery is rebound, and then, get back with doctrine.
36. But once you are too ill to come to the local church, or once you are dying, rebound no longer becomes the answer, but repentance, as we have seen.
37. You have to change your mind. When you do so, and you are dying (See James 5:14–15), once you change your mind, then you call in the pastor-teacher and he prays for you. He does not anoint your head with oil. That is previous medical treatment, which has demonstrated the hopelessness of the case, and that you are terminal.

**James 5:14** Is anyone among you reversionists sick because he is suffering from a fatal disease? Then he must call [ aorist middle imperative mood #51 of the verb, προσκαλέω (*proskaléō*) ] to himself the pastor-teacher [ πρεσβύτερος (*presbúteros*) ] from the church to begin praying [ aorist middle imperative mood #52 of the verb, προσεύχομαι (*proseúchomai*) ] over him, while being messaged [ aorist active participle of the verb, ἀλείφω (*aleíphō*) ] with oil, in the name of the Lord.

**James 5:15** And the prayer from the source of the doctrinal one, in this case, the doctrinal pastor-teacher, shall deliver the hopelessly sick one, the dying reversionist, and the Lord shall restore him to health; and if he has produced permanent sin, they, the sins, which he has produces shall be forgiven by the Lord. (EXT)

38. In verses 14 and 15, you call in the pastor-teacher, he prays for you, and the illness, the death is removed, you are restored to health, and sins are forgiven at the same time. Then you are able to start the road to the Edification Complex and supergrace, which is the daily intake of GAP.
39. And then, verse 16. We had this illness bracket and the same concept except the person confessed his sin of maligning and judging. Not his sins in general, but a specific sin of running down his pastor-teacher, of maligning him and judging him.



40. But it just so happens that you are not in this state of reversionism, so forget it. Now, when you get into that state, then you confess: and then, the pastor prays for you, and you are healed. As you are healed from your illness, your sins are forgiven, and again you are able to continue your spiritual growth.
41. Remember, in verses 17 and 18, we saw a whole nation in reversionism. We have studied national reversionism as it relates to the solution. We are in some phase of that right now, as a nation, in this country.
42. But we see the solution through the power of prayer. In the later part of this passage, at the end of verse 16, it says, literally: “The prayer of a supergrace believer has much power when it is operational.”
43. The conditions under which it must be operational is “repentance.” Those who are in a hopeless situation, they, and all they can do is go from negative back to positive. Then, the prayer is offered, and they are put into a position where they can recover through the daily function of GAP.
44. This brings us down to the final principle of James, chapter five; verses 19 and 20. We have a conditional clause in verse 19, the protasis. In verse 20, we have the apodosis.
45. So, we begin with, “Brethren,” and this is a reference to those who are believers in the Lord Jesus Christ. However, there is added, in the Greek text, a pronoun, **μου (mou)**, and it should be translated, “My brethren,” meaning “fellow members of the royal family of God.”
46. Just as in verses seven, nine, ten, and twelve, so also in verse 19: this passage, as is the whole Book of James, is addressed to those who are members of the family of God. The word, “convert” in this passage is a total mistranslation, as will be pointed out later.
47. We begin now in verse 19 with the word, “if,” and that is the **conjunction εἰν (eán)**, which introduces a third-class condition. *Eán*, plus the subjunctive in the protasis, is the sign of a third-class condition. A third-class condition often means, “maybe yes, maybe no.”
48. The Koine Greek has two kinds of first-class conditions: “if,” and “it is true.” Or the debater's first-class condition, which is a supposition of truth. The second-class: “if, and it is not true.” Then, the third-class: “maybe yes, or maybe no,” depending on how the volition of the individual goes.
49. The third-class condition always stresses your personal volition. For example, “If we confess our sins.”
50. Now, it all depends on you. You may do so, or you may not do so. It is hard to say which way you will go. If you do, then you are forgiven. If you do not, then, obviously you are not.



51. The fourth-class condition: “If, I wish it were true, but it is not.” For example, Peter uses the fourth-class condition: “If you suffer for righteousness’ sake; I wish you were, but you are not.”
52. Just as we have several kinds of first-class conditions, there are also several kinds of third-class conditions, in the Greek. In this case, the third-class condition represents the more probable future. Because of the subjunctive in the protasis, uncertainty is implied.
53. This conditional clause anticipates many believers, of the Church Age, entering into reversionism. In other words: the third-class condition, “if,” says, in effect, that there will be a large number of born-again believers, children of God, beneficiaries of grace, who will enter into reversionism.
54. All you have to do is to neglect Bible doctrine. You will go all the way from scar tissue of the soul, blackout of the soul, the neutralization of the right lobe,<sup>2</sup> the emotional revolt of the soul.
55. All of these things will lead to the practice of reverse process reversionism in the soul. Eventually, all reversionists who stay there, die the sin unto death and it is simply not worth it to die that way; because the sin unto death is the exception to dying grace. You end up in the same place, but the manner of death is a part of the punishment.
56. Next is a little phrase, which indicates only a certain category: **τις ἐν ὑμῖν** (*tis en humín*) is the way it looks in the Greek: “any among you.”
57. First of all, we have *tis*, which is an enclitic indefinite pronoun, used to express a substantive idea in a general sense of a category. In other words: we have a categorical use of this enclitic pronoun. Then, we have *en*, plus the locative. And, here, it should be translated, “among you,” my brethren.
58. This “if,” refers to the probabilities of the future as the Church Age continues. There will be born again individuals in every generation and certain of those individuals will neglect their spiritual food, they will reject Bible doctrine, and do so from the start in some cases. They will be negative toward doctrine. As a result, they enter into reversionism
59. “My brethren, if any one among you do err,” begins verse 19. Now, this is an Old English word; and we no longer use it. It is the aorist passive subjunctive of **πλανᾶω** (*planáō*). We have to find out what this means in twentieth-century English.

<sup>2</sup> The heart or right lobe of the soul contains the frame of reference, memory center, vocabulary and categorical storage, norms and standards, and launching pad for application of knowledge to life.



60. *Planáō* means “to delude,” “to seduce,” or “to wander from.” It has three legitimate meanings and all of them are pertinent, here. In the active voice, it often means, “to cause to wander.” But we have the passive voice, here.
61. In the passive voice, *planáō* means, “to go astray,” “to be deluded,” “to be deceived,” “to be seduced,” or “to wander from the right way.” This is a constative aorist which means it gathers into one totality everything involved in going from a normal Christian experience into reversionism.
62. This includes negative volition toward doctrine, i.e., every time you are indifferent to or neglect the daily intake of Bible doctrine. It also includes the frantic search for happiness. It includes substituting what doctrine you have for false teaching. It also includes the emotional revolt of the soul. It includes every act of reverse process reversionism that leads to divine discipline and, ultimately, the sin unto death. For, this passage, in conclusion, is dealing with the sin unto death and how all of that can be changed.
63. So, we have: My brethren, if any one among you has been deluded, the constative aorist, has been seduced, has wandered from the right way. The passive voice indicates that the believer receives delusion from reversionism. The subjunctive mood goes with the third-class condition, “from the truth” is the preposition *ἀπό* (*apó*) plus the ablative of *ἀληθεία* (*alētheía*).
64. *Ἀπό ἀλήθεια* means “from the source of the doctrine.” One has wandered from the source of the doctrine, Bible teaching, the pastor-teacher, who has figured so prominently from verses 13 through 18. The pastor-teacher in the previous dispensation was a prophet.
65. At this point we must note that the aorist active subjunctive of the verb, *ἐπιστρέφω* (*epistréphō*) does not mean “to convert.”
66. *Epi*, means “around,” in this case; *stréphō* means, “to turn.” It means, “back,” *epi* also means, “back,” and it means, “to turn back,” or “to turn around.”
67. But it is used, generally, for changing someone's mind. The subject is the enclitic indefinite pronoun *tis*. It refers to the fact that a reversionist is involved. “If anyone among you has been seduced and has wandered from doctrine.”
68. “Someone” is a second enclitic particle, *tis*. It is an indefinite pronoun to indicate a category. Someone refers to a pastor-teacher; or some supergrace believer where there is no pastor-teacher, i.e., some supergrace believer who has contact with a reversionist.



69. And, if anything, this is just as important as witnessing any day in the world. But, whereas almost any believer priest can witness, only a supergrace believer can actually fulfill this passage. Anyone refers to a pastor-teacher communicating doctrine from the pulpit.
70. Anyone refers to a supergrace believer who is hanging around with reversionists, and they give him the opportunity of saying something that turns around the whole thing. The subject, then, is the pastor-teacher, or any supergrace believer or any growing believer and someone converts him; this is the accusative singular of **αὐτός (autós)**.
71. This is a very intensive pronoun, **autós**. In its intensity, it emphasizes someone who is in reversionism; and is suffering in reversionism.
72. My brethren, if anyone among you has been seduced, has wandered from the doctrine, and someone turns him around; now, “turns him back,” is simply saying something or communicating something.
73. “Turning him back” refers to communication. You communicate something that turns him from negative to positive and it could be negative to positive in any of several areas of discipline.
74. In the general divine discipline category is at the beginning of reversionism. The illness category, which comes next refers to dying, or the sin unto death category, which comes last.
75. Generally, a pastor is involved. In this one, a pastor is not involved. But, in all of these, there is the importance of the changing of the attitude. At first, it is called, “repentance” in our passage: going from negative over to positive toward doctrine. Then there are many decisions of exposure to doctrine. But, first, there must be a change of attitude.
76. And one turns him around; the aorist tense here is a culminative aorist. It refers to an actual point when the person has changed his attitude in reversionism.
77. One turns him around; “restores him.” This is the change of mental attitude. The active voice indicates a pastor-teacher, or a supergrace believer performs this. The subjunctive mood, again, goes with the third-class condition.
78. So far, we still do not have a good translation. All we have is the present active, imperative of the verb, **γινώσκω (ginōskō)**. It should be translated: “keep on knowing.” It is a second person plural, not a third person singular, and, therefore, it should be translated: “keep on knowing,”





79. Now, at some times, life is very discouraging for some of you when you are growing up, but when you get close to supergrace, there are always a lot of tests and a lot of pressures. A lot of opportunities to peel-off and go into reversionism.
80. Lots of opportunities to neglect everything. Sometimes the delusion that you “have now arrived,” and that you know more than anyone else. And, therefore, it is not necessary for you to take in doctrine, or to recognize the authority of a pastor-teacher.
81. You must keep on knowing, this principle: there is a very wonderful work in this life, and it is the work of bringing believers out of reversionism.
82. After this verb of “knowing,” we have a conjunction. **ὅτι (hóti)**, translated, “that.” Sometimes **hóti** is used for quotation marks in the Greek. Sometimes, it is used to introduce an objective clause after a verb of “knowing.”
83. That is what we have here. The content of what we should know follows. “Let us keep knowing” that he which converts, aorist active participle of **ἐπιστρέφω (epistréphō)** again., i.e., “the one restoring, the one having turned back.”
84. This refers to the supergrace believer, or the pastor who turns around the reversionistic believer.
85. He is called here, “the sinner” and the word which is used is in the accusative singular. And **ἁμαρτωλός (hamartōlós)** refers to “one who deviates from the path designed by God,” or “one who deviates from the path of virtue.”
86. Therefore, it refers to a reversionist. A reversionist wallows in sin, therefore it becomes a perfect description. He is turning back a believer, who is called a sinner. The sinner: the one who deviates from the path of virtue, and he restores him from the error of his way: **ἐκ πλάνη. Ek** plus the preposition, **πλάνη (plánē)** means “delusion” or “deceit,” or “error,” from the delusion, error of his way, or reversionism.
87. Let's now go back to verse 19 and get the expanded translation:

**James 5:19** Fellow believers, if any one in your fellowship is seduced away from the truth and if someone turns him back,

88. Verse 19 reads in an expanded translation: “My brethren, if anyone among you has been seduced, has wandered from the doctrine,” that is reversionism, “and someone turns him around, someone restores him: keep knowing that the one having turned him around, having restored the reversionist from the delusion of his way.”



89. We have the future active indicative of **σώζω (sōzō)**, in the future tense, always means, “a deliverance.” In this case, it is not a future tense in the sense we have it in the English. This is a gnomic future which is used to state a fact, which can be expected under the conditions specified, which is restoration.
90. So, the gnomic future indicates it is always possible for a believer who is under the sin unto death to recover, provided he repents and goes back to his original authority.
91. The gnomic future is used to state the fact, under which the person can be delivered. The active voice, the supergrace believer produces the action. A supergrace believer, or a pastor-teacher can actually pray the prayer, or give the information, communicate the information, that causes the reversionist to turn around and this is necessary for national recovery.
92. The indicative mood is the reality of deliverance. He shall deliver a soul, the accusative singular indicates the importance of the soul in phase two. The soul is what makes us alive.
93. God shall deliver a soul; this indicates that your soul was saved at salvation. Your soul has the capacity for great things from God. But you will never know the great things from God that He has for you if you go into reversionism.
94. Reversionism maligns God in several ways. First of all, it rejects His food. Spiritual food is Bible doctrine on a daily basis. Reversionism is blasphemy. Secondly, God has, for every believer without exception, the most fantastic blessings.
95. But, with no capacity, these things have to be held up. God wants to give. God wants to pour out in an unrestrained way blessings upon blessings every time. But He cannot pour out the various categories of blessing, because the individual believer simply cannot receive it. He has absolutely no capacity. It is neglect of Bible doctrine that destroys everything.
96. Then, the tragedy is that there are souls who have been saved, souls that will live with God forever; and the soul is the battleground for the angelic conflict. Here is an individual who, in effect, rejects all the blessings that God has for him. He rejects them because he has no capacity.

**(End JAS5-38. See JAS5-39 for continuation of study at p. 381.)**

