

97. You say, in effect; “I don't want Your stinking blessings, God. I do not care for them at all. I do not want Your billions of dollars. I do not want right man or right woman. I do not want a glorious social life. I do not want a life of meaning and purpose and definition. I do not want any power. I do not want any success. I just do not want to have anything to do with You. I will do it my way.”
98. See, everyone wants to be happy but, the believer has to face the issue: who is going to declare the way in which you will reach happiness? The supergrace life, and the road to supergrace, GAPing it daily, is God's way. Then, you can choose your own way. When you say, "I'll do it my way," you always wind up in reversionism.
99. And, even when God permits you to have certain things associated with happiness, they are never a blessing to you, because they are always linked to divine discipline and misery, and lack of capacity. I do not know whether you realize it or not; but many of you have really hurt God greatly, from the standpoint of the fact that He has the phenomenal capacity for giving.
100. God has things He wants to give to you which He has been waiting for years to give you. God taps His foot waiting to pour out blessings; because it is His, desire to give.
101. It is His essence to give. It is His character to give, and He gives on a grace basis. He gives on the basis of His perfect character, and He wants to give to you. When you refuse these things, the inevitable result is the sin unto death. This is the most embarrassing, the most awful, the most painful thing that could ever happen to any believer.
102. To deliver a soul from death, **ἐκ θάνατος** (*ek thánatos*), is used, here, for “physical death,” which is “maximum discipline” to the believer.
103. Now, this is the way the verse sounds:
James 5:19 My brothers and sisters, if anyone among you wanders from the truth and someone turns him back,
v. 20 he should know [present active imperative #55 of the verb, γινώσκω (*ginōskō*)] that the one who turns a sinner back from his wandering path will save that person's soul from death and will cover [predictive future active indicative of the verb, καλύπτω (*kalúptō*)] a multitude of sins. (NET)
104. Now, God offers you one or the other. God offers you the greatest happiness, sharing His happiness. Or He offers you a death of disgrace. Not the dying grace principle, but a death of disgrace.



105. The moment that you are born again, and you enter the family of God, you have to decide which way you are going to go. Are you going to die the death of disgrace?
106. Or are you going to have the happiness that God can give you from His perfect character? Now, under this particular bracket, in order to be the recipient of all the things that God has for you, it requires doctrine today, tomorrow, the next day, the day after, and so on with doctrine filling the soul—doctrine in the Edification Complex leading to supergrace.
107. Under supergrace, God has the opportunity He wants with every member of His family: the ability to give on the basis of His character. The ability to give on an unlimited basis. The ability to give and have it appreciated because of capacity and to have it utilized.
108. Many people have the idea that, as long as you live in this earth, you are going to be miserable, because you are a Christian. That the devil is after you, which is the laugh of the century.
109. Now, here is the sad thing: believers in the Lord Jesus Christ have a choice of one or two things: (1) to live a miserable life, which is generally divine discipline; or (2) just to show how He can provide for it, and it is always cursing turned to blessing.
110. But some, by neglect of Bible doctrine, have already chosen to go the way of divine discipline, illness, and miserably dying. The sad thing is, while you are on the road to death, you malign, you gossip, you are vicious, you are a troublemaker, you are an evil person in every sense of the word. You make yourself miserable. You make people around you miserable and you wind up in the disgrace column.
111. We have studied what happened to Elijah after that great victory. He went into reversionism. He did recover; but he almost came to the place of dying before he recovered. Elijah, who had helped so many people out of reversionism, who stood in the gap for his nation.
112. You see, there is no time during your entire lifetime when you can say, “You have arrived!” You keep on taking in Bible doctrine as a supergrace hero, as a person who has arrived and is enjoying maximum blessing from God.
113. You ride the road of doctrine. Or you can go the road to reversionism, even after you have reached supergrace. You can go this way, or this way; but whichever way you go, the road to reversionism is the road of tragedy.



114. Now, let's see how tragic it is, by examining the doctrine of the sin unto death. I think you should be aware of the alternatives. I think you should be aware of the fact that, if you choose to go the reversionistic route, do not look for dying grace.
115. It is one thing to die when the Lord's time for you comes under dying grace. It is something else to die a reversionist under the sin unto death.
116. Definition: The sin unto death is maximum punitive discipline for the reversionistic believer. This discipline is the only exception to the dying grace for the believer. The object of this discipline is the reversionist.
117. The objective of this discipline is to get the reversionist to change his mind. The sin unto death includes maximum misery, maximum pressure, terminating in physical death. In the sin unto death, the believer always dies before his time, and he dies apart from dying grace. (Psalm 118:17– 18, 1 John 5:16)
118. However, the sin unto death does not mean loss of salvation. This is very important. When you choose to go the route of reversionism, you do not choose loss of salvation. That is a decision made once, and no decision can ever change it. Once you believe in the Lord Jesus Christ, once you receive Him as your Savior, you cannot change the fact you are saved. God cannot change the fact you are saved. The angels cannot change it. No one can change it.
119. You cannot commit any sin by which you can lose your salvation. You cannot decide to lose your salvation. God is greater than you are, and it is the quintessence of pride, the quintessence of arrogance to say that you can commit a sin whereby you could lose your salvation. The person who says, "I have committed such and such a sin; I have lost my salvation." You are the most confused person who ever lived, because you cannot commit a sin that is greater than God's plan; or that is greater than God.
120. When you came to the cross and you believed in Jesus Christ, God did thirty-nine things for you, immediately. He entered you into union with Jesus Christ. You can never get out of that top circle. He entered you into the family of God. You can never be unborn and get out of the family of God. The worst day you ever have, the day you commit a sin and say, "I have committed the unpardonable sin. I have lost my salvation." On the day that you say this you still are in the family of God.
121. You cannot be unborn. God cannot change it. God has a marvelous sense of humor. No one can change it. God's plan is perfect. God's plan depends upon God's integrity, and God's character; and, therefore, you cannot lose your salvation.



122. Now, you can be miserable on this earth, and you can die the most miserable way possible. But you cannot, under the sin unto death, lose your salvation (2 Timothy 2:12–13).
123. 2 Timothy 2:12–13 says you can turn around and deny Jesus Christ after you have believed in Him, and it is not going to change a thing. You still have eternal salvation. It cannot be changed. There is no way you can change it. So, the sin unto death does not mean loss of salvation.
124. Reversionism is the cause for the sin unto death (Jeremiah 9:16, 44:12; Philippians 3:18–19; Revelation 3:16). Reversionism is the cause for the sin unto death.
125. Now, at this point, you should understand that there are four reasons why Christians die physically:
1. Their work is finished. This is normal death and this has great dying grace. You have fulfilled the purpose for which you remain in this life, and, as a supergrace believer, dying under these conditions, has super-dying grace, that is the Apostle Paul, who wrote:
2 Timothy 4:7 **I** [Paul] have fought a good fight, I have finished my course, I have kept the faith. (NASB)
 2. Paul had finished his work. Therefore, he died under those conditions.
 3. Jesus said on the cross: "finished":
John 19:30 Therefore, when Jesus [Ἰησοῦς (*Iēsoús*)] had received the sour wine, Jesus said, "It is finished!" [the intensive perfect passive indicative of the verb, τετέλεσται (*tetélestai*)]. He bowed His head and gave up His spirit [physical death].
 4. He did not die physically until His work was finished. His work was salvation and the penalty of sin is death—Spiritual death.
 5. He bore our sins in his own body on the tree. Our sins were poured out upon Him and judged. During the time He was bearing our sins, He kept screaming out in:
Matthew 27:46 At about three o'clock Jesus shouted with a loud voice, "Ελί, Ελί lemá sabachthaní ?" that is, "My God, My God, why have You forsaken Me?" (NET)
 6. Jesus cried, "My God, My God, why have You forsaken Me?" He called Him God. He called the Father, God. He called the Holy Spirit, God. He was speaking from His humanity.



7. He was speaking under spiritual death. He, Who knew no sin, was made sin for us. When it was all over, He was still alive. He said: "Father, it is finished." After "finished," He said; "Father." He is back in fellowship, now, "Into Your hands I dismiss My spirit," and He died physically because His work was finished. Salvation was completed before He died.
8. Jesus did not die and then salvation was finished. Jesus knew what He was doing every moment. When salvation was finished, then He died physically. There is a form of blasphemy that says it is the physical death of Christ that provides eternal salvation.
9. That would erroneously imply that when Jesus died, His soul and spirit left His body, and He did not know what He was doing. Remember that the soul of the humanity of Christ was involved.
10. Therefore, "work finished," is the **first proclamation**. The **second one** has to do with some special case, like martyrdom. Something that turns the tide. There is a special type of death, under God's plan, where an individual dies, and, as a result of this, there is a change in history.
11. They are rather unusual and rare, and they involve those in some kind of leadership. The death of a leadership type of believer changes a trend. The death may remove a leader before some great judgment for apostasy occurs. Or the death may change reversionism into positive volition. But it is always a special case.
12. **Third** is the superimposition of human over divine volition and this, the human volition minus divine volition, means "suicide." Occasionally, a believer in reversionism, who is a psychopathic type; either psychotic or neurotic, will take his own life, which does occur.
13. The **fourth** is our subject, the sin unto death, in which a believer dies horribly and miserably, apart from dying grace. In other words, this is the greatest discipline that can come to any believer—to die the sin unto death. In this case, reversionism is the cause.
14. There is not some sin that you can commit and die the sin unto death. Some of you can relax. There is no particular sin that you can commit, and that means you are under the sin unto death. It is always status quo reversionism.
15. Also, there are four causes for the death of any believer. Let's summarize them now:
 - a. Their work on Earth is finished, 2 Timothy 4:7;



- b. to glorify God under some special condition, Philipians 1:20–21;
 - c. suicide, which is a psychotic or neurotic stage of reversionism;
 - d. maximum discipline for reversionism, the sin unto death, 1 Chronicles 10:13, 1 John 5:16.
 - e. When a believer dies because his work is finished; or, when he dies under some special case to glorify God, then it is dying grace. When he dies under reversionism, it is not dying grace.
16. **Fifth**: case histories of the sin unto death. These case histories have been selected as a variety. These are different ways in which people die, because most people are under a false impression. Most people think that you have to commit a certain kind of sin that is worse than other sins, in your mind at least, and, therefore, you are going to die for it. That is not correct.
17. Dying is a status; a spiritual status of apostasy, called reversionism and there are certain things that you do in reversionism and they are different from the others.
18. The points below illustrate that it is not a certain kind of sin that puts you under the sin unto death, but reversionism:
- a. **The first** is a case of monetary reversionism. Acts 5:1–10, and it is the case history of Ananias and Sapphira. It is a case of monetary reversionism. By the way, we studied monetary reversionism in James 5:1–6.
 - b. **The second** one is a case of phallic reversionism. 1 Corinthians 5:1–5. It was a case of incest and incest was only a manifestation of reversionism. Not everyone who commits incest dies the sin unto death. Not everyone who lies about money dies the sin unto death. But, in the case of Ananias and Sapphira, it was monetary reversionism. In the case of the incestuous Corinthian, it was phallic reversionism.
 - c. **The third** area is ritual reversionism. This is participation in the Communion service without rebound (1 Corinthians 11:30–31). Now, a lot of people may forget to rebound before a Communion service somewhere; but, when you are in reversionism and do it, you have had it. (1 Corinthians 11:30–31)



- d. The fourth case is mental attitude reversionism, which in this case is a sub part of it: bleeding heart reversionism. Here is a bleeding heart, a person who has misconstrued the doctrine of “love everyone” and then fail to kill an enemy. This is the case in 1 Samuel, of Saul. King Saul in 1 Samuel 13:9– 14, and 1 Chronicles 10:13–14. He rejected Bible doctrine and refused.
- e. When the opportunity arises, in a military situation in battle, the more of the enemy you kill, the better. God will give you supergrace capacity to be the best killer in your outfit. The enemy should be dead. If this had been applied, we would not be in this disgraceful, political chicanery today.
- f. When you are in war with an enemy, you kill its personnel: "No quarter!" You wipe them out. That is the way you get unconditional surrender, and that is the way you save lives.
- g. Just as government interference with industry is a sign of national reversionism and just as the function of the Supreme Court in removing the death penalty is a function of national reversionism. Now, the crime rate has gone up alarmingly. We are in national reversionism in this country and leaders die when this occurs. We have King Saul under national reversionism. He failed to kill the enemy, which is mental-attitude reversionism (1 Chronicles 10:13–14; 1 Samuel 13:9–14).
- h. **The fifth** is a case of national reversionism in foreign policy. This is the reversionistic foreign policy on the part of King Hezekiah, noted in Isaiah 30 1–3; Isaiah 31:1–3, and Isaiah, 38, where we read the result of a reversionistic foreign policy.
- i. Hezekiah was dying with his face to the wall, and he did something: he called in his right pastor, Isaiah. Isaiah prayed for him, turned around and walked out. When he walked by the sun dial, God said; "Go on back and tell him he is, OK., he has recovered; and, he will have the opportunity of GAPing it back to supergrace," Isaiah went back and did so.
- j. When he walked by the sundial, God said; "Go on back and tell him he is, OK., he has recovered; and, he will have the opportunity of GAPing it back to supergrace." That is what happened, when Isaiah went back and told him. That is anti-establishment reversionism.



- k. **The sixth** one is verbal reversionism. We have some reversionistic believers maligning their right pastor, the Apostle Paul. They are judging him, gossiping about him, criticizing him under verbal reversionism. The result is they died the sin unto death (1 Timothy 1:19–20).
 - l. Now, you will notice these are six of the categories of reversionism. There are others, but this helps us to understand in part.
 - m. **The first** was monetary reversionism, Acts 5:1–10.
 - n. **The second** was phallic reversionism, 1 Corinthians 5:1–15.
 - o. **The third** was ritual reversionism, 1 Corinthians 11:30–31.
 - p. **The fourth** was mental attitude reversionism, which is really a part of national reversionism, and that is found in 1 Chronicles 10:13–14, 1 Samuel 13:9–14.
 - q. **The fifth** was another form of national reversionism, reversionism in foreign policy, Isaiah 30:1–3, Isaiah, 38.
 - r. **The sixth** one was verbal reversionism, 1 Timothy 1:19–20.
19. Reversion recovery eliminates the discipline and removes all sins involved to that point (2 Corinthians 2:5–10, James 5:15, and James 5:20).
20. The cancellation of the sin unto death involves at least four factors:
1. When you are in the brackets of maximum discipline: repentance. James 5:14 and 16. This means a change of mental attitude.
 2. Rebound for those sins are not under the bracket of dying or illness; the two brackets we studied in this passage (1 Corinthians 11:31, i.e., rebound).
 3. Whichever way you go to get to the point of being forgiven, there are two ways you can go. If you are in the first bracket of simple divine discipline, you can rebound, and then you are ready to recover. But, if you are in the illness bracket, or the dying bracket, then you have repentance, and the removal of the illness, or the removal of the dying, at which point your sins are forgiven. In either case you finally arrive at the place where you are ready to start GAPing it.

So, sub-point three: back to the daily function of GAP, as per Hebrews 6:1–6.
 4. The erection of the Edification Complex, Ephesians 4:24; and entrance into the supergrace life, again, James 4:5–8.



21. Now, notice one more thing in the passage: “and shall hide a multitude of sins.” The future active indicative of the verb, **καλύπτω** (*kalúptō*). *Kalúptō* means, “to cover.” It is a gnomic future used to state the fact of the forgiveness of sins, if you are under these two categories.
1. If you are ill and, this is a serious illness, where you are totally miserable.
 2. If you are dying, which is the sin unto death, which is also total misery.
 3. Remember, we have studied these things in James 5:14–15. We studied this in James 5:16. In these cases, you cannot rebound and recover. All you can do is repent and go back to your authority, the “pastor-teacher.
 4. Go negative over to positive and then, and since you rejected the authority of your pastor-teacher, you have to come back to his authority.
 5. In the case of being ill or of dying, the pastor-teacher is called in. In the case of personal illness, you confess to him.
 6. God recognizes the authority of your pastor-teacher, which you did not previously recognize, and the pastor-teacher prays for you.
 7. You are (1) healed of the illness or (2) healed of the danger of dying the sin unto death. Your sins are forgiven and blotted out, and you are back in fellowship and ready to start GAPing it back to supergrace.
 8. According to James 5:20, “you will cover a multitude of sins” which indicates the accumulation of sins under reversionism. The Greek noun is **πλῆθος** (*plēthos*), and it means, “many, a large number, a multitude, or a throng” of sins, which is the genitive plural of **ἁμαρτία** (*hamartía*) which indicates that all of these sins have taken you away from the road to blessing and off the road to supergrace. *Hamartía* is, in this context, the plural, referring to unconfessed sins which are accumulated in the last stages of reversionism.
 9. Now, the passage reads: “keep knowing that the one having turned back, or having restored the reversionist from the delusion of his way shall deliver a soul from death, the sin unto death, and cover a large number of sins.”
 10. In other words: no greater manifestation of God's grace than when you are in the last stages of this life, and you are dying before God's plan says that you should die.



11. You repent, change your attitude toward doctrine, change your attitude toward the authority of your right pastor-teacher, whoever he is. When that occurs, then, you recover, followed by total healing and total forgiveness, and you are free once more to start choosing Bible doctrine every day.
12. If you choose Bible doctrine every day, you will move into a place of great blessing. If you do not, you'll go back into the cosmic darkness again, and eventually check-out, under the sin unto death.
13. In James 5:19–20, we learn that when a sinner leaves his wandering path, the soul may be rescued from the sin unto death.
14. What follows is the expanded translation of the final sentence in the *Letter of James*. Note that verse 19 ends with a comma in the NASB and NET Bibles and followed by a colon in the NIV,

James 5:19 My brothers and sisters, if anyone among you wanders from the truth and someone turns him back,

v. 20 he should know [**present active imperative #55 of the verb, γινώσκω (*ginōskō*)**] that the one who turns a sinner back from his wandering path will save that person's soul from death and will cover [**predictive future active indicative of the verb, καλύπτω (*kalúptō*)**] a multitude of sins. (EXT)

Coda. This concludes our exegesis of the *Letter of James*. We will now engage in a review of its fifth chapter. This will be followed by a character sketch of its author, James, a member of the Royal Family of Joseph and Mary but beginning with the Virgin Birth of Jesus of Nazareth Who is then followed in the family bloodline by His brothers: **James**, the leader of the Jerusalem church and who wrote the *Letter of James*, **Joseph, Jude**, who wrote the *Letter of Jude*, and **Simon** and His **sisters**, who are unnamed (see Mark 6:3; Matthew 13:55–56a [also see the Study Note for Matthew 4:21, paragraph (3) in *The Scofield Study Bible*, 1995, p. 1312 (NASB)].

(End JAS5-39. See JAS5-40.Rev for the review of James: Chapter 5, verse 1 on p . 391.)

