

Operational & Terminal Death; Both Avoided by Rebound, 1 Cor 11:30-32; Discipline: God's Goad to Rebound, Adulteresses & Enemies of God, Jms 4:4

9. Therefore, there are two types of death referred to by *thanatos*: (1) the spiritual death of the cosmic believer with regard to his inability to function under the power of the Holy Spirit, also called operational death, and (2) the sin unto death which is the end result of prolonged function in operational death.
10. The sin unto death is maximum discipline from the justice of God to a believer whose life is dominated by the sinful nature.
11. Righteousness rejects the status quo of the carnal believer and therefore justice cannot bless but must discipline instead.
12. The sin unto death results in loss of blessings in time and loss of rewards in both time and eternity but it does not result in loss of salvation.
13. Recovery from a reversionistic lifestyle begins with rebound adjustment to the justice of God:

1 Corinthians 11:30 - Many among you are weak and sick, and a number sleep [warning, intensified, & terminal discipline].

v. 31 - If [2CC] we would keep on judging ourselves [διακρίνω, *diakrinō*: spiritual self-analysis resulting in rebound], then we should not be judged [κρίνω, *krinō*: punishment due to divine discipline].

1 Corinthians 11:32 - But when we are punished [κρίνω, *krinō*] we are disciplined [παιδεύω, *paideuō*: corrective measures designed to stimulate rebound] under the authority of the Lord [warning, intensive, & terminal] so that we should not be condemned [κατάκριμα, *katakrima*: judged (See CC02-769)] with the world [great white throne judgment].

14. Discipline is a grace provision designed to lead the errant believer back to Bible study for the purpose of halting spiritual decline and restoration of spiritual growth where wheel-tracks of righteousness are facilitated while wheel-tracks of wickedness are inhibited.

James 4:4 - You adulteresses [μοιχαλίσ, *moichalis*: reversionists], do you not know that the love of the world is a continual status quo of alienation from God? Therefore, whoever has decided to be a lover of the world appoints himself the enemy [ἐχθρός, *echthros*] of God.

v. 5 - Or do you imagine that the Scripture speaks without purpose in the face of the jealous reversionist (The Holy Spirit, Who dwells permanently in us, deeply loves [ἐπιποθέω, *epipotheō*].

v. 6 - Moreover, He keeps on giving greater grace. On which account He says): [Proverbs 3:34] "God keeps on opposing the arrogant but He keeps on giving grace to the humble."

v. 7 - Be subordinate under the authority of God, but oppose the devil and he will escape from your presence.

v. 8 - Come near to God [ἐγγίζω, *engizō*: rebound and return to Bible class] and He will come near to you [forgiveness and restoration of fellowship]. Cleanse [καθαρίζω, *kathrizō*] your hands you sinner [ἁματωλοί, *hamartōloi*] and purify [ἀγνίζω, *hagnizō*] your streams of consciousness you double-minded ones [διψυχοί, *dipsuchoi*].

15. Let's observe several summary principles from this passage:

- 1) In verse 4 the reversionist is described as an adulteress by the feminine plural of *moichalis*. This term is used figuratively in the Septuagint translation of the Old Testament for those who cease worshipping God and turn to idols.
- 2) In the Greek New Testament it is used figuratively for a woman who is unfaithful to her husband by committing adultery with another man. The believer in reversionism is likewise unfaithful to God and is characterized as an "adulterous woman."
- 3) When a believer is enmeshed in spiritual adultery he is classified as an enemy of God. The word for "enemy" is *echthros* and is defined as someone who is hostile to God and expresses it through hatred. This is cosmic-two reversionism.
- 4) Arndt and Gingrich indicates that when the direct object of *echthros* is in the genitive case it indicates "enmity." This English word and its synonyms make it clear that the believers described in this context are in advanced reversionism:

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.:

Enmity. **Synonyms:** ENMITY suggests positive hatred which may be open or concealed. HOSTILITY suggests an enmity showing itself in attacks or aggression. ANTIPATHY suggests repugnance, a desire to avoid or reject. ANTAGONISM suggests a clash of temperaments leading readily to hostility. ANIMOISTY suggests intense ill will and vindictiveness that threaten to kindle hostility. ANIMUS adds to animosity the implication of strong prejudice.

- 5) These words amplify our understanding of the spiritual condition of these reversionists. Even so, the context clearly expresses with imperative moods the divine desire that they all recover through rebound.