

James 4:9 Begin the processes of becoming miserable [aorist active imperative of ταλαιπωρέω (*talaipōrēō*)] and personally lachrymose [aorist active imperative of πενθέω (*penthéō*)] accompanied by weeping [aorist active imperative of κλαίω (*klaiō*)]; keep converting [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and dejection. (EXT)

Principles on the Doctrine of the Sin unto Death

1. These cosmic believers are ensconced in the throes of perpetual, self-induced misery. In this soul-status, the commands from the sin nature will be consistently obeyed.
2. Reversionism is tantamount to soul slavery. The reversionist encounters many warnings that should inspire reversion recovery.
3. Persistence in reversionism without efforts to extricate oneself ultimately results in the sin unto death. This is maximum divine discipline from the integrity of God.
4. The sin unto death refers to a sin which is repeated many times, but never followed by rebound. (A case of the sin unto death is described in Psalms 7:14–16.)
5. Yet, the grace of God offers many opportunities for the reversionist to get his soul under control and extricate himself from the throes of the sin-nature's dictatorship.
6. There is not a specific sin that leads to the sin unto death. This form of divine discipline refers to a believer who constantly lives and functions within the cosmic systems.
7. Over time, this individual produces human good accompanied by sins that culminate in maximum evil within himself and projected toward others.
8. Therefore, the sin unto death is maximum divine discipline culminating in painful circumstances which are unrelenting.
9. Certain sins are worse as far as divine discipline is concerned, e.g., sins of the tongue can produce triple, compound discipline (Matthew 7:1–2).
10. If you have personal love toward God, you will develop unconditional love toward your fellow man.
11. This is the Royal Law which is the result of a believer's personal integrity toward others from a conscience containing doctrines related to the integrity of God and its application. This is Operation Δικαιοσύνη (*Dikaiosúnē*).



12. There are three stages of the sin unto death for believers: **(1)** Warning Discipline (Revelation 3:20), **(2)** Intensive Discipline (Psalm 32:1–5, and 118:17–18, and **(3)** Dying Discipline (Revelation 3:16 and Philippians 3:18–19).
13. The administration of the sin unto death does not imply loss of salvation. (2 Timothy 2:11–13).
14. James 4:9 has four imperative moods that if obeyed will begin the process of spiritual revival in the souls of those described in verses 1–6. Many sins have been the subjects of these verses.
15. Yet, beginning with verse 7, James issues 9 imperative moods to reveal the divine recovery procedure for those who have engaged in the cluster of sins committed through verse 9. They warrant review; each is underlined and highlighted below:

James 4:7 **Subordinate** [aorist middle imperative of ὑποτάσσω (*hupotássō*)] yourselves under the authority of God. When you **stand fast** [aorist active imperative of ἀνθίστημι (*anthístēmi*)] and resist the devil then he will run away from you.

James 4:8 **Come near** [aorist active imperative of ἐγγίζω (*engízō*)] to God and He will come near to you. **Wash your hands** [aorist active imperative of καθαρίζω (*katharízō*)], you sinners, and **cleanse** [aorist active imperative of ἁγνίζω (*hagnízō*)] your *kardías* from pollution, you double-souled.

James 4:9 Begin the processes of **becoming miserable** [aorist active imperative of ταλαιπωρέω (*talaipōréō*)] and **personally lachrymose** [aorist active imperative of πενθέω (*penthéō*)] accompanied by **weeping** [aorist active imperative of κλαίω (*klaíō*)]; **keep converting** [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and depression. (EXT)

16. This brings us to verse 10 which continues the string of imperative moods which is intended to introduce humility into the situation:

James 4:10 Humble yourselves in the presence of the Lord, and He will exalt you. (NASB)

1. This verse continues James’s sequence of imperative moods with number 10, the plural of an aorist passive imperative of **ταπεινῶ (tapeinōō)**: “humble yourselves ... in the presence of the Lord, and He will exalt you.”
2. The underlying mental attitude the believer must acquire, enhance, and deploy is from his soul’s inventory of doctrinal ideas.
3. The positive impact a believer is challenged to deploy must come from maximum inventory of doctrines contained in the eleven categories of systematic theology.
4. Throughout the study of the Letter of James, he has stressed doctrines associated with the edification complex of the soul. This doctrine describes the spiritual growth process that occurs when a believer consistently studies the Word: (1) Spiritual growth under the teaching ministry of the Holy Spirit, (2) dispensations, (3) application of the ten problem-solving devices, (4) application of personal love for God and the Royal Law, (5) the copacetic spiritual life, (6) spiritual autonomy and (7) the lifestyle of the invisible hero with invisible historical impact.
5. James does not include commentary on the doctrine of humility, only its principle. The mechanics and details are provided by Peter in 1 Peter 5:5–10.
6. The aorist tense of the verb “humility”—**tapeinōō**—is constative and refers to a believer who is grace oriented, exhibits positive volition toward the Word, and commits himself to the duty of consistently growing in grace.
7. This process enables the believer to engage in the principle of discipleship. This term is used in all four Gospels and the Book of Acts. It is the noun, **μαθητής (mathētēs)**. This noun comes from the verb, **μανθάνω (manthánō)**: “to learn, to know more fully.”
8. The noun, *mathētēs* refers to a learner or a pupil who accepts the instruction taught to him and then applied as a principle for his guidance and personal conduct. This therefore refers to authority orientation to the Word of God followed up by personal application to life and circumstances.
9. The key to spiritual growth is the principle of humility as the foundation of one’s ability to grow in grace under the teaching ministry of the Holy Spirit.
10. The man with the communication gift of pastor-teacher translates, exegetes, categorizes, and organizes Scriptural passages into English and then communicates their meaning to his assigned congregation.
11. The believer who assembles must submit, under the filling of the Holy Spirit, to the pastor-teacher’s gift of communication, respond to what is taught so that doctrine is transferred to the soul for application to his life, and the management of external challenges.

