

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, "Eli, Eli lemá sabachthani?" 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;

