

E. A change of attitude toward doctrine is the basis of reversion recovery.

Romans 2:5 But because of your stubbornness [hardness of heart] and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed! (NET)

Romans 3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. (NET)

F. The Anthropopathism of Repentance.

1. An anthropopathism ascribes to God a human characteristic He does not possess but explains divine policy in terms of a human frame of reference. God never changes His mind, but is said to in such passages as:

Genesis 6:6 The Lord regretted that He has made humankind on the earth, and He was highly offended. (NET)

Exodus 32:11 But Moses sought the favor of the Lord his God and said, "O Lord, why does Your anger burn against Your people, whom You have brought out from the land of Egypt with great power and with a mighty hand? (NASB)

v. 14 Then the Lord relented over the evil that he had said he would do to his people. (NET)

Psalms 90:11 Who can really fathom the intensity of your anger? Your raging fury causes people to fear you.

v. 12 So teach us to consider our mortality, so that we might live wisely.

v. 13 Turn back toward us, O Lord! How long must this suffering last? Have pity on your servants! (NET)

Jeremiah 26:3a Maybe they will pay attention and each of them will stop living the evil way they do.

v. 13 But correct the way you have been living and do what is right. Obey the Lord your God. If you do, the Lord will forgo destroying you as He threatened He would. (NET)

2. God is immutable and doesn't change. These passages describe God's judgment in a human frame of reference.

G. μεταμέλομαι (*metamélomai*) versus μετανοέω (*metanoéō*).

1. **μεταμέλομαι** should be translated regret, never repent, because it has an emotional connotation. It means to feel sorry for something you have done.



2. It is used for regretting a previous action. For example:

Matthew 21:28 “What do you think? A man had two sons. He went to the first and said, ‘Son, go and work in the vineyard today.’

v. 29 The boy answered, ‘I will not.’ But later he had a change of heart and went.

v. 30 The father went to the other son and said the same thing. This boy answered, ‘I will, sir,’ but did not go.

v. 31 Which of the two did the father’s will?” They said, “The first.” Jesus said to them, “I tell you the truth, tax collectors and prostitutes will go ahead of you into the kingdom of God!

v. 32 For John came to you in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did believe. Although you saw this, you did not later change your minds and believe him.” (NET)

3. It is used for the attitude of Judas Iscariot. He regretted what he had done to our Lord, but he never rebounded and never recovered from reversionism.

Matthew 27:3 Now when Judas, who had betrayed Him, saw that Jesus had been condemned, he regreted what he had done and returned the thirty silver coins to the chief priests and the elders,

v. 4 saying, “I have sinned by betraying innocent blood!” But they said, “What is that to us? You take care of it yourself!”

v. 5 So Judas threw the silver coins into the temple and left. Then he went out and hanged himself.

v. 6 The chief priests took the silver and said, “It is not lawful to put this into the temple treasury, since it is blood money.” (NET)

4. Every believer, who is alive on the earth, today, has a right pastor-teacher. It isn't always the same one. It is not necessarily the one in the vicinity of the believer. Yet every believer is a sheep; and every believer has a right pastor-teacher.

5. Now, a pastor-teacher functions under three principles. One: his life. Two: his message. Three: his authority. His life is only God's business. God disciplines him directly or blesses him directly. It is double whichever way it goes. Where you get just single discipline, he gets double discipline. Where you get single blessing, he gets double blessing. There are only two things similarly related to the sheep. His life is never an issue. But here are two things that are an issue in the local church.



6. One: his authority and two: his message. His message is the source of the Edification Complex, and results in supergrace. But for his message to be accepted, his authority must be accepted. His authority is based upon the spiritual gift of pastor-teacher. His message is based upon his diligent study. His spiritual gift, and his doctrinal message and his delegated authority are each necessary and vastly important.
7. We now return to our exegesis of James 5. We have already expanded the translations of verses 1 through 13. We now resume our study of:

James 5:14 Is anyone among you sick? Then he must call [aorist middle of IM #51 of the verb, προσκαλέω (*proskaléō*)] for the elders of the church and they are to pray [aorist middle of IM #52 of the verb, προσεύχομαι (*proseúchomai*)] over him, anointing him with oil in the name of the Lord; (NASB)

1. If we agree with God in principle, we want happiness as He wants happiness for us, but we disagree in the point of mechanics, then we go negative toward doctrine and move into reversionism.
2. We have already established that reversionism functions in three areas of divine discipline: (1) There is the initial situation of the Lord knocking on the door. This is followed by (2) His intensified knocking harder on the door that includes illness but not yet fatal.
3. Finally, (3) the third phase is dying discipline which is the sin unto death which is the subject of James 5:14–15, a passage on prayer.
4. In verse 14 is a believer who went negative toward doctrine and entered into reversionism. As far as this context is concerned, he could have entered either verbal reversionism, or monetary reversionism.
5. Actually, there are eight different kinds of reversionism, but in this context the believer in our subject could have entered into any one of them. Regardless of which, the principle remains the same: negative volition toward doctrine results in scar tissue on the soul.
6. This opens up a vacuum in the soul causing scar tissue to develop on it. The word that best describes this phenomenon is the Greek noun, **ματαιότης** (*mataiōtēs*):¹

¹ **Ματαιότης** means a vacuum or void. Paul uses it technically for when there is no doctrine or “divine viewpoint,” in their soul, a vacuum opens up and doctrines of demons come in to fill the void. As you take doctrine in, you replace human viewpoint with divine viewpoint. If you stop the intake of doctrine, the process reverses and human viewpoint will again enter into reversionism. [See Romans 8:20, Ephesians 4:20, and 2 Peter 2:18.]



7. In the context of James 5:14, James poses the question, “Is anyone among you weak, powerless, sick, helpless, dying?” To this, James offers guidance to lead his subjects to their obligations regarding those afflicted.
8. Those best to consult and address these situations are indicated by the aorist middle imperative mood #51 of the verb, **προσκαλέω** (*proskaléō*): “to call to one’s aid,” i.e., to summon, appeal, or consult someone for their ability to assist.
9. The context has to do with an individual who is sick and needs someone to diagnose his medical condition and offer assistance and or apply a solution to the person’s physical issue.
10. In this situation, the person is a believer who is dying. However, the enclitic indefinite pronoun, **τις** (*tis*), is designed to describe a category of a believer who is dying, therefore the verse asks the question, “Is any among you sick?”
11. Actually, the indefinite pronoun, *tis* is a collective query: “Is any individual among you dying?” This is important in the interpretation because the locative of the masculine plural of association, **συ** (*su*), which refers to all Jews scattered throughout the world.
12. This recognizes the Diaspora², the distribution of Jews in and away from Jerusalem and Israel. They migrated throughout the Roman Empire and over time throughout the broad expanses of the planet, ergo, wherever Jews have migrated and presently live, some of their own free will and others by force.
13. The modern state of Israel will be included in a special study of the present nation of Israel, and the scourge of anti-Semitism upon those Jews who presently make up part of the Diaspora. This study will follow the conclusion of the study of *The Letter of James*.
13. We have just cited the *New American Standard*’s version of James 5:14. The exegesis of that verse begins with the question, “Is anyone among you sick?”
14. The verb “sick” is the present active indicative of **ἀσθενέω** (*asthenéō*) plus the enclitic indefinite pronoun, **τις** (*tis*): “any.” The enclitic indicates association with a neighboring word which is locative plural of association of **σύ** (*sú*): “you.”
15. Who are all these people who are now scattered? The **Διασπορά** (*Diasporá*)! This takes us back all the way to James 1:1:

² “The largest, most significant, and culturally most creative Jewish *Diasporá* in early Jewish history flourished in Alexandria. Where, in the 1st century BC, 40 percent of the population was Jewish. Around the 1st century AD, an estimated 5,000,000 Jews lived outside Palestine, about four-fifths of them within the Roman Empire, but they looked to Palestine as the centre of their religious and cultural life. Diaspora Jews thus far outnumbered the Jews in Palestine even before the destruction of Jerusalem in AD 70. Support for a national Jewish state was notably greater after the wholesale annihilation of Jews during World War II. Of the estimated 14 million Jews in the world today, about 4 million reside in Israel, about 4.5 million in the United States, and about 2.2 million in Russia, Ukraine, and other republics formerly of the Soviet Union.” (“Diasporá,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, Inc., 2010], 4:68, 69.)



James 1:1 James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel and among the *Diasporá* outside Judea. Greetings. (EXT)

16. James is addressing himself to these people to whom he initially proclaimed to be among the twelve tribes of Israel which included the *Diasporá* outside of Israel but also to those presently living in Jerusalem within the boundaries of the Roman Empire or SPQR: **Senatus Populusque Romanus**: the Senate and the People of Rome.
17. Therefore, James is flashing back to James 1:1 to reiterate the importance of the unity of the Jewish people whether members of the first-century political situation within the Roman Empire as well as those who have been forced to move to places outside the Empire designated as the *Diasporá*.
18. Remember in verse 14, the IM #51 of the verb **προσκαλέω** (*proskaléō*): “to call to one’s aid,” i.e., to summon, appeal, or consult for their ability to assist, such as a doctor, or another person of authority, for example, an elder.
19. There are numerous pastors but one among them is a dedicated individual who understands that the Scripture was originally written in the Hebrew of the Old Testament, followed by the Koine Greek of the New Testament.
20. When comforting the sick, the pastor must do so primarily by reminding the person of the absolutes found in Scripture and the doctrinal application of its passages to one’s life and circumstances.
21. Holding hands and praying is a good first step, but these must be followed by biblical absolutes that comfort the soul of the afflicted. A mature believer possesses these absolutes whereas those less mature need to be reminded.
22. Therefore, verse 14 combines the assistance of a pastor-teacher and a medical professional. When the physician determines that the situation is hopeless then his job is over and into the situation arrives the pastor-teacher.
23. His job is to remind the individual of all the doctrines he has learned and applied. Encouragement follows as the person is to be reminded that the event referred to as “physical death” is not the end of a person’s life but simply the transfer from time into eternity in an interim body.
24. There are two destinations for the souls of those who die physically: (1) for believers it is the transfer away from the body of corruption to be at home with the Lord (2 Corinthians 5:8) and (2) for unbelievers who are transferred to the Torments compartment of **ἄδης** (*Haídēs*) where they await transfer to the Lake of Fire (Luke 16:19–31; Revelation 20:11–15).

James 5:14 Is anyone among you sick? Then he must call for the elders [**πρεσβύτερος** (*presbúteros*): **pastor-teachers**] of the churches and they are to pray over him, anointing him with oil in the name of the Lord; (NASB)



25. The aorist tense of *proskaléo* is ingressive aorist. The ingressive aorist indicates the individual involved cannot rebound, but he has changed his mind. He is like King Hezekiah when he was dying. The king turned his face to the wall. He repented. The middle voice emphasizes the agent producing the action.
26. In this case the agent is helpless, hopeless, deficient, weak, powerless, and unsettled in mind and body. This is what the present active indicative of means of *ἀσθενέω (asthenéō)*. The imperative mood is a command. There is only one hope left and here it is: “He must call to himself the elders—pastors-teachers—of the church.” We have the masculine accusative plural of *πρεσβύτερος (presbúteros)*. Why plural? To match “among you,” the plural, and therefore, this is addressed to a lot of people. The point that James is making, which he writes in:

James 1:1 James, a bond servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel among the *Diasporá* outside Judea. Greetings. (EXT)

27. Jews, who are scattered everywhere, is to whom James addresses in many geographical locations, whether in SPQR or elsewhere around the world. They are in many areas. They have different pastors-teachers. In each of these areas there is a pastor-teacher for each one. The word, “elders,” in the plural, indicates that not everyone has the same right pastor. “Elder” is never used for a church officer. “Elder” is referring to “authority.” The word *presbúteros* means, “the one who has authority,” and it refers only to the pastor-teacher. It never refers to members of the congregation.
28. *Presbúteros* meant, originally: “old man.” “Old man” was a title, in the Greek, for highest authority. A skipper of a destroyer may be a lieutenant commander, or even a commander, and he may be thirty-five years old. But he is “the old man.” He is not an old man, he's simply the highest authority on the destroyer. A man may be a company commander of a rifle company. They may call him, “the old man.” He may be thirty years old. He is not an “old man.” He is the final authority in that particular rifle company. No matter where you are, the “old man” always refers to authority and not to age.
29. *Presbúteros* never refers to church officers. Whether it is right or wrong, the most qualified policy maker is the pastor-teacher. He spends his time communicating Bible doctrine. In the communication of Bible doctrine, he accumulates a phenomenal amount of doctrine in his own soul, which is the basis for setting up policy in any local church.
30. Now, obviously, there have been many violations of this principle. Pastors-teachers who do not study and teach, obviously are not good as policy makers, but neither are their congregations who are not receiving doctrine. Therefore, you have the blind leading the blind.



31. The Bible does not present principles of doctrine on the basis of abuses of doctrine. The Bible states, very lucidly, the principle is that the word presbúteros refers only to a pastor.
32. Now, the most conclusive, short development of this is found in Acts, chapter twenty, verses seventeen and twenty-eight
33. In these verses, we have the Apostle Paul getting in touch with the pastors who are in Ephesus. There was more than one local church in Ephesus, and so he contacted these people.
34. James called these people, “the elders of Ephesus”:
- Acts 20:17** From Miletus [Μίλητος (*Milētus*) {*Mī-lē-tus*}], Paul sent to Éphesus and called to him the elders [presbúteros: pastors-teachers] of the churches.” (NASB)
35. The word, “elders” is in the plural. It refers to the Greek word presbúteros; which we would call, in the plural, presbúteroi. He contacted these “elders” and said, “I want to meet you at the seaport of *Milētus* where I want to have a pastor's conference with you.”
36. Since there was more than one pastor, and more than one local church in Ephesus, a group of these men came. These are presbúteroi and are referred to in English as “elders.” He contacted them on the basis of their authority.
37. In Acts 20:28, Paul met with these people; and, these same pastors of Ephesus, he now calls ἐπίσκοπος (epískopos), which is translated, “bishop.” So that presbúteros (presbúteros) and epískopos are synonymous terms, still referring to the pastor-teacher, but this time calling him something else. Calling him the epískopos is more apropos for Paul's function in Ephesus.
38. In Acts 20:28, these same pastors are given this command by Paul:
- Acts 20:28** Watch [present active imperative of the verb προσέχω (*proséchō*): “care for”] yourselves and all the flock over which the Holy Spirit has appointed you as guardians, in order to shepherd [present active infinitive of ποιμαίνω (*poimainō*): pastor-teacher] the church [ἐκκλησία (*ekklēsia*)] of God which He rescued for Himself with His own blood. (EXT)
39. Ποιμαίνω is an aorist active infinitive which in this context refers to the responsibility of the pastor-teacher to feed his flock with the immutable absolutes of the Word of God. It has exactly the same morphology of the verb as found in First Peter 5:2. So basically there are three different Greek words, all of them are related to one person.
40. The noun, “pastor,” seems to be the best general concept. But the nouns “elder” and “bishop” also apply to the same person.



41. Believers, when they get into reversionism, have rejected God, the Word, and their right pastor-teacher. They are to call on the one whose authority they have rejected. They are dying and cannot help themselves. They must go back to the original authority for growth. The authority for growth is the pastor-teacher.
42. They are in the bracket of the sin unto death in reversionism. They have reached that point because of the rejection of biblical authority, as well as the message, of the pastor-teacher. If they are going to recover, they are going to have to place themselves under the authority of their right pastor-teacher.
43. Please notice something very important: In the local church there is a pastor-teacher. He is, as the pastor, the policymaker. His function is to communicate Bible doctrine. He is the highest authority in the local church.
44. As the shepherd of one flock of sheep, the congregation simply has only one shepherd. This does not mean there are not others that administer. The deacons are the administrators. But they are not policymakers.
45. Yet their function is extremely important. There must be administrators in a local church to enforce the policies the pastor-teacher establishes. No local church can survive without administration. So, the deacons are the administrators.
46. Believer priests are therefore the beneficiaries of the teachings, policies, and guidelines established by the pastor-teacher.
47. Nevertheless, these things are often attacked. Some deacons often get into power lust and try to become “elders” and foment the heresy of forming a “plurality of elders.” They may even foment a rebellion to force out the pastor-teacher. No matter how little respect they have for that pastor-teacher, whoever he is, or wherever he is, he actually remains the biblically authorized authority.
48. No organization ever runs without authority. No business runs without authority. No military organization ever ran without authority. And that is the principle involved in every organization’s structure: The principle of authority. This rebellion is the central issue in the divine imposition of the sin unto death.
49. Why does God eventually take a believer and place him under the sin unto death? Because, he has rejected every authority in life. He is now a mad-dog and must be removed from the Earth. God does not appreciate any form of anarchy. God's grace rejects every form of anarchy. Under the principle of the grace of God, the issue is authority.
50. How can this person go from negative volition toward the authority of the pastor-teacher, to positive volition. He cannot rebound and he cannot get to Bible class. He is dying and, therefore, cannot move out of his status of dying, and therefore he “calls for the pastor-teacher.” That is the first sign of positive volition.



51. When the pastor-teacher arrives, there is something to be done for him. This we have already studied under the principle of prayer. This is a grace principle. The pastor-teacher has been the target for verbal reversionism.
52. This individual, before he was dying, was quite critical of his pastor-teacher. He was not only critical, but he was a malinger, he was a judger, he used Operation Subterfuge. He was guilty of many heinous acts of deceit and subterfuge while engaged in Operation Over Think which resulted in pride, and vindictiveness. They all added up. Now, he is in reversionism. Therefore, what does he do? He “calls for the pastor-teacher.” Some of the same ilk keep on believing the lie.
53. Next up in James 5:14 is: “let them pray over him,” the aorist middle imperative **IM #52** of the verb, **προσεύχομαι (*proseúchomai*)**, which means, “to offer prayer.” This person cannot be taught the whole realm of doctrine in a couple of minutes. The pastor-teacher comes and prays for this person.
54. *Proseúchomai*’s definition is stronger in the Greek. It does not mean “to pray.” It means “to offer a specific prayer.” The right pastor is summoned because his authority has been rejected. The person, at this point, for the first time in his reversionism, now recognizes the authority of his right pastor.
55. This is an ingressive aorist, which means, “he begins to offer a prayer.” There are two great lessons, here. Effective prayer redeems time. The pastor-teacher is redeeming time at this point.
56. Whereas the one who is dying has not redeemed time for a long period. This is the first time that there is any sign of redeeming time on the part of the dying Christian.
57. The phrase, “let him offer prayer” is **ἐπ’ αὐτός (*ep’ autós*)**. We have the accusative of **αὐτός** which is an intensive pronoun. It is used here to indicate direction. The direction of this prayer is specifically for the dying reversionist.
58. There are lots of subjects for prayer, but in this case this prayer is singularly specific. This prayer is not for missionaries, men in the military, the president, governors, police, firemen, or first responders. This prayer is for this specific reversionist only. Offer your prayer for him which is in the imperative mood and therefore closed by an exclamation point: !.
59. The verse then continues with the plural aorist active participle of **ἀλείφω (*aleíphō*)**. This directive does not concern the pastor-teacher but with someone who precedes him.
60. The situation has to do with fact the person is dying and the necessity to offer medication which in context is indicated by the instrumental of means of the noun, **ἔλαιον (*élaion*)**: “olive oil.” This requires some amplification for this in the following excerpt:



ἔλαιον (élaion): Olive oil. Used for lamps to give light; to rub or besmear with oil, to anoint. The same verb of **ἀλείφω (aleíphō)** is used in James 5:14 in the aorist participle indicating that medical treatment, in those days equivalent to rubbing with olive oil, was to precede the prayer offered by the elders [pastors-teachers] of the churches. To anoint as pertaining to the sacred and religious anointings.³

61. **Ἀλείφω plus ἔλαιον is always used for medical practice.** This is a specific reference to the function of medicine. It is not a reference to the function of the pastor-teacher. The pastor-teacher never anoints anyone with oil. If it were going to be “anointing with oil,” then it would have to be a different verb. The verb would have to be **χρίω (chríō)** which means to anoint with olive oil.
62. A number of things are going on here, so let’s see if we can sort this out. The person in context is very ill and suspected to die. He calls a doctor who came in and used medication. He is an MD. His treatments did not work because the patient is in reversionism and under divine discipline.
63. **There are only two cases where medical function is not going to succeed.** One is demon induced illness; the other is disciplinary illness. The medical function did not succeed thus this person is dying.
64. So, medicine cannot help this person. Obviously, he would seek that solution. He is in reversionism. He is antagonistic toward the authority of his pastor-teacher and of Bible doctrine. Once he realizes he is dying, he becomes alert to the knocking on the door.
65. The phrases, (1) “the Judge [Jesus Christ] is standing right at the door” (James 5:9b) and (2) “Behold, I stand at the door and knock” (Revelation 3:20a) are warnings of reversionism. Now, he becomes alert to that. And, therefore, he cannot rebound and recover, so he calls for his pastor-teacher. He comes and, instead of applying a medical function, the pastor-teacher offers prayer. This is where he breaks out of the sin unto death.
66. Now let’s return to the passage in:

James 5:14 Is anyone among you sick? Then he must call [aorist middle of IM #51 of the verb, **προσκαλέω (proskaléō)**] for the elders [pastors-teachers] of the church and they are to pray [aorist middle of IM #52 of the verb, **προσεύχομαι (proseúchomai)**] over him, anointing him with oil in the name of the Lord; (NASB)

(End JAS-25. See JAS-26 beginning on p. 251.)

³ **ἔλαιον** in *The Complete Word Study Dictionary: New Testament*, ed. Spiros Zodhiates, rev. edition (Chattanooga: AMG Publishers 1993), 560.

