

67. This verse is cited from the *New American Standard Bible* which also includes two aorist middle imperative moods, # 51 and #52, of the verbs, “must call”: **προσκαλέω** (*proskaléō*) and “begin praying”: **προσεύχομαι** (*proseúchomai*), respectively. However, in this context, we must note that the aorist active participle, “being messaged with oil,” actually refers to medical therapy.
68. Literally, then, the verse should read:
- James 5:14** Is anyone among you reversionists sick because he is suffering from a fatal disease? Then he must call [ aorist middle imperative mood #51 of the verb, **προσκαλέω** (*proskaléō*) ] to himself the pastor-teacher [ **πρεσβύτερος** (*presbúteros*) ] from the church to begin praying [ aorist middle imperative mood #52 of the verb, **προσεύχομαι** (*proseúchomai*) ] over him, while being messaged [ aorist active participle of the verb, **ἀλείφω** (*aleíphō*) ] with oil, in the name of the Lord; (EXT)
69. In other words, there is nothing wrong with medicine. There is something wrong with the person who is beyond medicine. This “something wrong” becomes a reality when the person realizes that he is dying.
70. The final phrase, “in the name of the Lord,” indicates the basis on which the pastor approaches the dying subject. The pastor has no love for the dying subject, in the sense that this person has tried to disrupt and destroy his ministry. The pastor is not particularly happy to see this person. The pastor is following the true principles of the pastorate.
71. He has a job to do to the sheep who do respond; and, if he is ever going to have capacity for life, he must recognize a phony in his congregation. Because, that member of the congregation will be there for other reasons than the intake of doctrine. Eventually, a phony is recognized. Eventually, a phony cannot stand it and goes somewhere else with his hypocrisy, his Operation Subterfuge.
72. He goes somewhere else with his criticism, with his maligning and judging. It is very interesting, the kind of a person who rejects his right pastor and his message. He always goes to some other church and rejects that pastor and his message. These kinds of people are always “church hoppers.” They are unstable. They go from one church to another, and the discipline increases. Eventually, they get to the place where they are dying.
73. When that happens, they have one recourse left. God has a sense of humor. God, in effect, has set this up in His grace and in His sense of humor: “Where did you reject authority that started you on the road down?” Your right pastor-teacher. Therefore, your only hope not to die is to call in your right pastor-teacher, accept his authority, and take it from there.



**Summary of James 5:14:**

1. This verse once again emphasizes the function of prayer in redeeming time. The medical approach to illness must not be ignored or neglected. This does not reject medicine. It certainly does not sponsor so-called “divine healers.” When this passage is exegeted, under the exegesis of the original language, it notices several things: there is a type of illness in which medicine has no control, because the illness is brought about by spiritual factors. God is dealing with the individual. Jesus Christ is standing at the door and knocking. The “knocking on the door” is a warning that the person is dying. This person is going out under reversionism. It is actually God's grace warning. God warns through terrible illness. God warns, through dying, that the individual involved is going out under the sin unto death. It is not God's desire for anyone to go out that way. It becomes necessary when a person, as a believer, is a total anarchist. In anarchy, he rejects the authority of his right pastor-teacher. This anarchy continues to develop until he has reached the last stage of reversionism: the sin unto death.
2. The medical attention does not heal the illness. This is significant, for medicine is a bona fide profession and many illnesses are cured by medicine. Medicine definitely alleviates a lot of problems. There is a place for medicine. Medicine can handle everything except a spiritual problem, or a demon induced illness.
3. The next verse clearly indicates a serious and hopeless illness, beyond the scope of medical therapy. Therefore, when the illness has spiritual connotation, it is prayer that acts as therapy, rather than medicine.
4. Our first conclusion: medicine is not to be neglected or rejected. You may not find out you are under the sin unto death until medicine tells you. Then, from there, it becomes a spiritual matter. Medicine is not to be neglected or rejected, but there is a place for prayer beyond medicine. However, the place for prayer beyond medicine is not when a believer is dying under God's plan.
5. Principle: Medicine is not to be neglected. Medicine is not to be rejected. Medicine is doing a lot of good for a lot of people.
6. Note that both medicine and prayer work together in this passage; one follows the other. In this case medicine pronounces a hopeless case. Prayer comes in to take up the slack. Why? Because this is a spiritual issue. There is a place for prayer from the right pastor, beyond medicine, where it is a spiritual issue.
7. Therefore, in this context, prayer will redeem the time and turn the tide of extreme illness. Prayer, from the right pastor, redeems the time, and it turns the tide by means of divine grace.



8. This verse does not teach healing by so-called divine healers. We have a lot of them. They are even on television. There is no place for divine healers. It is a pitiful situation when many of you males turn on these programs. But, to deal with a healer, I can't believe you. Prayer redeems time and turns the tide.
9. This passage, therefore, does not teach healing by these witch doctors and witches, but only by God. This passage does not condone the so-called divine healers. There are no divine healers. God is deity; and the "healers" are cosmic. Medicine is bona fide; but these divine healers are not.
10. The profession of medicine has certain abilities where medicine is involved. There are certain other illnesses, which depend upon a spiritual solution. These illnesses are designed as a warning of reversionism and dying. Therefore, they demand a spiritual solution.
11. Paul, himself, had the gift of healing. He had the power of healing in Acts 19:11–12. But this was used to establish his apostleship. Once his apostleship was established, the gift was removed so that he could not heal his dear friend, Epaphroditus, in Philippians 2:27. Nor, his close friend Tróphimus, in Second Timothy 4:20. The gift of healing was permitted certain apostles for a short time, merely to establish their authority or to establish their apostleship and then it was removed.
12. In our passage, we have a sick person. He is a reversionist, he is dying, and is under the sin unto death. Therefore, medicine is not the issue. The only issue is a spiritual one: the prayer of his right pastor. Reversionism is beyond the help of medicine, but never beyond the help of prayer. As long as the believer is dying, but still alive, there is still hope. And, this passage does not reject medicine, it condones it. However, it makes it clear, there is a place where medicine cannot go and, that is with the believer dying the sin unto death.
13. This brings us to the next verse in James' *Letter* at:

**James 5:15** And the prayer of faith will save the one who is sick and the Lord will raise him up—and if he has committed sins he will be forgiven. (NET)

1. The NET Bible's English translation is excellent overall, but on this occasion, not so much. This opening statement, "And the prayer of faith will save the one who is sick."
2. Verse fifteen opens with the statement, "the prayer of faith will save the one who is sick. Not at all. First of all, it is a person who is offering a prayer. It is not his faith offering it, it is a pastor. The word, "prayer" is the noun, εὐχή (*eúchē*).



3. Next, we have an ablative of source from **πίστις** (*pístis*). However, *pístis* has a definite article, which changes its meaning. *Pístis* ordinarily means, “faith”, but, if you put it with the definite article, then it does not refer to faith, it refers to “what is believed,” and therefore it refers to “Bible doctrine.”
4. Therefore, the expanded translation of **James 5:15** properly reads, **“the prayer from the doctrinal one [ the pastor-teacher ] will restore or [ σώζω (*SÓZŌ*) ] deliver the sick man.”**
5. The future active indicative of **σώζω** (*SÓZŌ*) means, “to deliver.” In fact, that is the basic meaning, but it only means “salvation” in a spiritual sense, where the Lord Jesus Christ on the cross are related in the verse. This is a future tense. This is what we call a gnomic future, which expresses a fact, which may be expected under normal conditions.
6. In other words, under conditions where the reversionist calls for the pastor-teacher, changes, after having repented. The pastor-teacher who then offers prayer, and that person is healed immediately and thus delivered from dying.
7. The active voice: prayer from the source of the doctrinal pastor produces the action. Not the faith of the sick person. Not the therapy from medicine. Therefore, the sick person, under divine discipline of reversionism, but having repented is delivered.
8. The indicative mood is the reality of deliverance of the sick person under reversionism. [ This is illustrated by King Hezekiah in Isaiah 38:1–20.]
9. Therefore, , **“the prayer from the doctrinal one [ the pastor-teacher ] will restore or [ σώζω (*SÓZŌ*) ] deliver the sick man.”** The word, “sick,” is a present active participle of **κάμνω** (*kámnō*). The present participle indicates dying. *Κάμνω* means “to be exhausted,” “to be hopelessly sick.”<sup>1</sup> So, “Prayer for the hopelessly sick one from the doctrinal pastor-teacher will deliver the hopelessly sick one, namely the reversionist who is under maximum discipline.
10. He has repented, he has summoned his right pastor. The reversionist has previously had medical attention as indicated by the aorist participle. The medical attention has not succeeded. This person is in the process of dying.
11. Now, the pastor-teacher prays for him. The reversionist is beyond any help, he is in a hopeless situation. Medicine is able to cure, but not when the patient is in reversionism. The spiritual ailment demands a *spiritual* solution. A physical ailment demands a physical solution. This is a spiritual ailment.

---

<sup>1</sup> κάμνω, be ill. James 5:15, Another possibility here is the meaning, *be hopelessly sick, waste away, or even die*. Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 506-7.



12. Now, the next phrase is very important: **“the prayer from the doctrinal one [ the pastor-teacher ] will restore or [ σώζω (SŌZŌ) ] deliver the medically hopeless sick man.”**
13. **Notice:** It is not the pastor-teacher who delivers the medically hopeless sick man. Medicine could not deliver, neither can the pastor-teacher. But God does something, here, which again shows His sense of humor. God, Himself, respects the authority, which He has given to the pastor-teacher.
14. The pastor-teacher has the highest authority in the local church. There is none higher. And, therefore, God respects that authority, whereas the reversionist, dying, did not respect that authority. He rejected it and wound up on the verge of dying. Now, he has called for the pastor-teacher. The pastor-teacher prays to God, and God delivers, because God respects authority He has given under grace.
15. Now, here's a principle: you may not respect the authority of the pastor-teacher; but God does. That should tell you something. If God respects the authority that He sets up, and you go counter to that authority, you have had it unless you wake up and change your mind. You may never wake up, or you may go right on until you die.
16. You will be absent from the body and face to face with the Lord, but your duties will require you to chop cotton on the back forty. You are a sheep who strays right into heaven. There, God will handle everything personally.
17. You will never have any sorrow or tears, again; but we will be well rid of you, for you do not belong in the angelic conflict on this earth when you reject Bible doctrine. You can reject everything else in the world, but you can't afford to reject the very air that you breathe, the very bread that you eat, and doctrine as spiritual groceries.
18. But it must be understood: a pastor-teacher can be nothing more than a supergrace hero. It is the Lord who is the final decider. The Lord, in this case, is God the Father. He performs the miracle of healing over the repentant reversionist.
19. Note that God the Father, again, recognizes the authority of the pastor-teacher. Note that his authority has been rejected by the apostate reversionist. Now, the authority is recognized, and this is a grace package.
20. Grace always has a bit of humor connected with it. The pastor does not earn or deserve the right to his authority. He did not work his way up from “buck private.” It was a grace decision on the part of God. He neither earns nor deserves the authority, but he has it. He is stuck with it. And so are his sheep. Everyone is stuck with it.





21. Some people buck the tiger and wind up dying. Others recognize that: "This is a matter of grace. He did not earn it. He did not deserve it, but he is the source of the information by which I go to supergrace and happiness.
22. So, no matter how much I dislike the monster, I'm going on to supergrace and happiness. No pastor-teacher is going to keep me from happiness. I am going to go get doctrine in spite of that jackass." Now, that's humor. That is the kind of humor that recognizes the authority vested by God: No one earns it, no one deserves it, but it is there.
23. So, God the Father, under the title of "the Lord": **Κύριος (Kúrios)**, shall raise him up, namely the reversionist. It is a future active indicative of **ἐγείρω (egeíro)**, and "means to be brought back from desperate situation." This is used for "resurrection." It is used for "resuscitation." In this case, it is used for "restoration from dying." That is what **ἐγείρω** means, here. This is a gnomic future tense of an absolute fact in the active voice. It is the prayer of the one who has the authority, but, in the last analysis, the Lord does it, i.e., God the Father. The indicative mood is the reality of restoration from dying.
24. What follows in the verse is "and if," ordinarily a third-class condition would be translated, "maybe yes, maybe no." This third-class condition is placed in a crāsis.<sup>2</sup> This crāsis looks like this: it is made up of **καί κί ν (kaí kán)**. **Καί**, which means "and"; and: **κί ν**, which is the conjunction to introduce a third-class condition. But it is put together in a crāsis introducing the third-class condition which emphasizes that the sins involved in reversionism came from your own freewill.
25. What is the importance of the crāsis here? You have sinned in reversionism. You have sinned without rebound. You have accumulated sin to the point of the sin unto death, where there is no recourse of rebound. And all of these sins came from your own freewill.
26. Alright, what does the crāsis actually teach us, then? It teaches us two things. The lessons of the crāsis are, first of all, one: you have sinned, deliberately or ignorantly, from your own free will. All sin comes from your volition and are always contrary to the will of God. Whether you know it is a sin or not, you wanted to do it, so sins of ignorance are not excusable.
27. Whether you know it is a sin or not, you wanted to do it, so sins of ignorance are not excusable. Sans rebound, they continue to accumulate.

<sup>2</sup> "A construction of two vowels especially in Latin and Greek at the end of one word and the beginning of an immediately following word into one long vowel" (*Webster's Third New International Dictionary of the English Language: Unabridged*, ed. In chief Philip Babcock Gove (Springfield: Merriam-Webster Publishers, Inc., Publishers, 2002), 531.



28. There is a second principle, here: if you sin from your own freewill, then you can never claim ignorance. You can never blame someone else for your sins. You can never blame someone else involved in your sins. You can never blame the pastor. You can never blame your wife or your husband. You can never blame your children. Children cannot blame their parents. You cannot blame your environment.
29. Therefore, there is a principle involved here. Do not ever blame your sins or your failures on the environment, on your childhood, on some terrible thing that happened to you, on your pastor, on anyone: your husband, your wife, your father, your mother, your brothers, your sisters, your boyfriend, your girlfriend. Do not ever blame it on anyone else. You are responsible before God for your own sins. They come from your freewill. And whether you knew they were sins or not, you did them.
30. You might have thought when you were criticizing the pastor, for example, you were doing a good thing; but it was a sin. You might, in a prayer meeting, have said; "Now, I want us to pray for the pastor and so you can pray more intelligently, I will tell you what he said." That is a sin. You did it from your own freewill. And you can't blame anyone else—ever.
31. The second half of James 5:15 begins with “and if,” opening the last half of verse is not a simple third-class condition: “maybe he sinned, and maybe he did not.” It recognizes that the sins were committed; but they were committed from his own freewill, so the emphasis goes to volition.
32. The passage reads, “and if he has been committing sins.” It begins with the perfect active participle of the verb **ποιῶ (poiō)**. And the perfect tense also has with it a present active subjunctive of **εἰμί (eimí)**. This is a very unusual construction called a paraphrastic. It is the verb “to be,” plus a participle. It is one of the strongest verbal constructions in the Greek language.
33. This crāsis is in the third-class condition, plus a paraphrastic, which emphasizes the permanent results of these sins. These sins were committed, they were committed from the person’s own freewill; and, they have brought him to the point of the sin unto death, not dying grace.
34. The object of this paraphrastic is the genitive. This is the objective genitive of the noun, **ἁμαρτία (hamartía)** which is the word for sin and is committed by his own free will. Yet, these sins will be forgiven. This is indicated by the future passive indicative of the verb, **ἀφίημι (aphiēmi)**: “he will be forgiven.”
35. In other words, there is an accumulation of sins under the sin unto death, but they will be forgiven and thus he may start over. It is in the passive voice: the reversionist receives the action of the verb. It is an indicative mood, the reality of the forgiveness of sin, the reality of reversion recovery.



36. The final phrase in verse 15 follows the introductory phrase: which reads first in the King James version, “... the Lord will raise him up; and if have committed sins, they will be forgiven him.” The *New American Standard Bible*’s translation reads, “... if he has committed sins, they will be forgiven him.”
37. These two readings however miss the impact of these translations’ meanings from the original text. Yes, this man’s sins are forgiven, but the context does not refer to the sinner being given forgiveness because of something he has done.
38. Instead, the context emphasizes what the Lord has done regarding the closing phrase. “... he will be forgiven.” By whom?
39. The pronoun is an instrumental of an intensive pronoun, referring to the Lord. It means “forgiven by Him.”

**James 5:15** And the prayer from the source of the doctrinal one, in this case, the doctrinal pastor-teacher, shall deliver the hopelessly sick one, the dying reversionist, and the Lord shall restore him to health; and if he has produced permanent sin, they, the sins, which he has produces shall be forgiven by the Lord. (EXT)

**James 5:16** Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. (NASB)

1. Now, in the sixteenth verse of chapter five, we have the prayer on the part of a pastor-teacher for a reversionistic believer, not under the sin unto death, but so sick he cannot tell the difference. He is under divine discipline through illness.
2. There are three brackets of discipline in reversionism: **(1)** divine discipline, **(2)** serious illness in divine discipline, and **(3)** the sin unto death. In the illness bracket and in the dying bracket a believer cannot recover anything from rebound. Once the believer goes into illness, that is the next-to-last bracket of life on this earth. Dying is the last one.
3. In these last two brackets, the only thing a believer can do is “repent,” which means going from negative to positive. Then, in both of these brackets, the authority of the pastor-teacher has been rejected. In both cases, he comes back to the pastor-teacher, as we have already seen in verses fourteen and fifteen. Now, we will see it in verse sixteen.





4. This passage begins a little differently than the other. This person is very ill. Yet he can actually do something that the dying believer cannot do and that is to “confess your sins to one another”. The only word which is correctly translated is the word, “confess,” which is a **present middle imperative mood of the verb, ἔξομολογέω (exomologéō)**: “to acknowledge, to confess, name, or specify”. **Ἐξ- (Ex-)** means, “out from.” When you put it all together, in the middle voice, it means: “to admit or acknowledge.” The present middle imperative of the present tense is iterative present, which describes what occurs or recurs at certain intervals. Namely, reversionism, plus a very serious illness.
5. This is not the sin unto death but is next to it. The middle voice is an indirect middle, which emphasizes the agent producing the action, namely, a believer under divine discipline from reversionism. The form of discipline is illness. The imperative mood is a command to the reversionist which is not evident in the *King James Version* but is part of the Greek text. There is the enclitic inferential pronoun, **οὖν (oún)**. This particle should be translated, “confess, acknowledge, or admit.”
6. This is followed by the genitive singular of **ἁμαρτία (hamartía)**. It means “sin” in the sense of “missing the mark.” This requires the individual to “name, admit, or acknowledge the sin.” This is a genitive of description and in this context and refers to specific sins, the sins mentioned in verses nine and twelve— sins related to verbal reversionism.
7. Again, the genitive of description classifies the category of information to be confessed, and it is a specific type of information. In this context, by putting together *hamartía*, which relates to verse nine of criticizing the pastor-teacher, or verse twelve, which has to do with the Operation Subterfuge. Since in both cases the victim is the pastor-teacher, then the genitive of description classifies the category of information to be confessed. Only to the one involved, and only to one's right pastor-teacher.
8. If a believer does not have a pastor-teacher, obviously, this is unnecessary. The genitive of description, then, is very important. This does not give anyone the blanket right to go around confessing sins to other people. That is the privacy of the priesthood, and the principle is found in Psalm 51: 3–4.
9. For the general principle, Psalm 51:3 and 4 is found in the italicized words above verse one:

### Psalm 51

[Superscription]

For the choir director. A Psalm of David, when Nathan the prophet come to him, after he had gone in to Bathsheba.



**Psalm 51:3**

For I know [ the qal imperfect of יָדָעַ (yada): confess ] my transgressions, and my sin is ever before me.

**v. 4**

Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge. (NASB)

10. Almost everyone who has ever studied the Bible knows about David and Bathsheba. It is not the best kept secret in history. This is the big “A” for the doctrine of “Adultery.” The trouble is everyone knows about it, but no one understands the principle.
11. David and Bathsheba committed adultery. That much everyone knows. But very few people seem to realize the grace of God involved in the whole thing. For example, Bathsheba became his wife. Bathsheba is also in the line of Christ. She was also quite a famous woman. Her previous husband was also a famous army officer.
12. Every now and then you run into some idiot that does not know anything about rank. "How do you know that he was an officer?" Because, in the list of David's greatest officers, he is so listed.
13. Now, when David committed adultery, he had to cover it all up. He covered it up by having her husband killed. He murdered him, himself, by giving the orders. He cut the orders by putting him out in a danger zone. David, of course, at the time, went into reversionism. He went all the way from supergrace to reversionism in about twelve to fourteen months.
14. Everyone is pretty well familiar with the general details. But what people do not know is that David recovered from this reversionism, and Bathsheba as well. Both went on as great believers. I know that some people who have really studied the passage have the opinion that David really was not saved when he did all this. Not only was he saved, but he was in supergrace.
15. It should be made very clear that in this particular Psalm, David was not dying. He had some illnesses, but he was still able to confess his sins. When you get down to verse three, “I know my transgressions,” is the Qal imperfect of yada. Yada generally means, “to know,” but here, it means to “know and to express”: i.e., “I confess or acknowledge my transgressions.
16. The reason that he did is because: “My sin is ever before me.” David was aware that he had sinned.

**(End JAS-26. See JAS-27 beginning on p. 261.)**

