

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 ποιέω (*poiēō*). 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 (*aphíēmi*): “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, ἐξομολογέω (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 came to him, after he had gone in to Bathsheba.



Psalm 51:3

For I know [the qal imperfect of יָדָע (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.)



17. Here is the issue in Psalm 51:4. Remember, David's sin. First of all, he committed adultery with Bathsheba. She did not have a whole lot to say about it, so it was really David's fault although she apparently did not too strongly oppose but, even if she had, it would not have made any difference. When the king commands the subject addressed snaps to.
18. David, king of Israel, pretty well had his own way and the ladies were glad that he did. At least that was the attitude of Bathsheba. Yet, David was the aggressor and he committed adultery. David had her husband murdered, who was a top officer in his army.
19. When David finally got around to rebound, I want you to remember the two words he spoke beginning with **Psalm 51:4**, “Against You, You only, have I sinned ...”
20. “Against You” is a singular pronoun referring to God. Not against Bathsheba. Not against Uriah [Ū-rī'-ah] the Hittite,¹ who was her first husband. Not against the people. Not against all the people against whom he really sinned. Not against that battalion, which was pretty well wiped-out because the flank was left hanging. Of all the idiotic orders that David ever gave, the worst was the attack where Uriah the Hittite was killed. So, David committed a sin against the whole battalion. Put the whole battalion in jeopardy; and Uriah the Hittite was not the only casualty. A number of people died as a result. But remember this principle: when it comes to rebound: it isn't whom you've hurt, all sin is against God. Therefore, rebound is expressed directly to God in prayer and to no one else:
1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (NASB)
21. Under grace, the believer confesses his sins to God, and God forgives. The only exception found anywhere in Scripture is the passage we are studying, but the genitive of description limits the situation, as we shall see in a moment. First, we note the rule before we get the exception. In the rule, you confess your sins directly to God under the privacy of the priesthood and He forgives you:

¹ Uriah. A Hittite, who has settled in Jerusalem at the time of David and who had entered David's service. He had become a worshipper of Jehovah and had married a Hebrew wife, Bathsheba. David's sin with this woman occurred while Uriah was engaged in warfare, and David had him recalled to Jerusalem in order to hide what had transpired. Uriah. However, felt himself bound by the consecration of a soldier [See Deuteronomy 23:10–11] and refused to do violence to his religion, so that David's ruse was in vain. (The point is missed here by speaking of Uriah's “chivalrous determination. David, in desperation, wrote Joab instructions that were virtually a command to have Uriah murdered, and these instructions were duly carried out (2 Samuel 11:2–27). The inclusion of Uriah's name in the list of the “mighty men” in 2 Samuel 23:39 is proof of his reputation as a soldier, and the name is found also in 2 Samuel 12:9–10, 15; 1 Kings 15:5; Matthew 1:6. (Burton Scott Easton, “Uriah,” in *The New International Standard Bible Encyclopaedia*, James Orr, gen. ed., 2d ed. [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], IV:3039B.)

Psalm 51:4a **Against You, You only, I have sinned ...**

22. David had sinned against Bathsheba. David had sinned against Uriah the Hittite. David had sinned against one of his finest battalions. David had sinned against his chief of staff, Joab. David had sinned against the army. David had sinned against the people.
23. But the verse is succinct and reads, “Against You, You only, I have sinned.” The verb here is the Qal perfect of **חָטָא (*chata*)**: “to miss the mark.” “The mark” being the perfect character of God. David had fallen short of the essence of God in all of his sinning during his reversionism.
24. A second Qal perfect from **חָטָא (*chata*)** indicates that he manufactured this sin out of something. He manufactured this sin out of the lust pattern of his old sin nature. Remember that the word “done,” here, is the verb, **עָשָׂה (*asah*)**, means “to manufacture something out of something.”
25. David calls what he has done, “evil”: **רָעָה (*ra'ah*)**, which means, “evil in the soul,” which overflowed, in this case, to overt sin.: “and have done what is evil in Your sight.” Then David continues to remark about other things. The point we are to understand is that when you rebound, as a believer, you rebound to the Lord, directly. This is a matter of privacy.
26. The verse we are working on is James 5:16 which reads as follows:

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)

27. This is the exception. This is a present middle imperative #53 the verb, **ἐξομολογέω (*exomologeō*)**. “Confess” means to name, identify, acknowledge, and in this case, is to cite the sin committed. This is not the confession of a “fault,” it is the confession of a personal sin.
28. The word “confess” is singular because it refers to a specific sin in context and to the specific victim in the context.
29. In verse nine, the sin is slander, maligning, judging, and criticizing the right pastor. In context he is referred to as the “pastor-teacher.” But the two nouns are synonymous for the “pastor-teacher. In verse twelve, it is Operation Subterfuge of the right pastor. Many times, people in essence lie to the pastor by holding back information they do not want to reveal.
30. They come for counseling, but do not give the facts but slant the situation to withhold information he wants kept secret. The pastor cannot counsel honestly when he does not get straightforward information.



31. No one can engage in Operation Subterfuge with the pastor and ever get any honest, direct, or correct answers. Verbal reversionism, on the one hand, criticizing, maligning, judging one's right pastor on the other hand, either way it goes, in this particular passage it's a manifestation of verbal reversionism.
32. The point is: the exception is going to bring out the principle of prayer. There are times when you cannot pray for yourself. A supergrace believer, a growing believer, can pray for himself. We saw that in verse thirteen.

James 5:13 ([open parenthesis] Is anyone among you suffering adversity [present active indicative of the verb, κακοπαθέω (*kakopathéō*)]? Keep on offering prayer [present middle imperative of IM #49 of the verb, προσεύχομαι (*proseúchomai*)]. Is anyone ecstatic [present active indicative of the verb, εὐθυμέω (*euthuméō*): “to be of a cheerful mind”]? Keep on singing [present middle command of IM #50 of the verb, ψάλλω (*psállō*): to sing] praises [ψαλμός (*psalmós* (*psalmoí*): psalms].) [close parenthesis] (EXT)

33. Is anyone among you suffering adversity. But that's a super-grace believer. That's a believer moving toward supergrace. That isn't a reversionist. A reversionist cannot pray for himself when he's afflicted. We have already seen that in verses fourteen and fifteen, where a reversionist is dying and he cannot pray for himself.
34. Now we see a reversionist is very sick, and he cannot pray for himself; so, he wants his pastor to pray for him. But, before the prayer, he “acknowledges the sin.” The genitive of description, again, classifies the category of information to be confessed to the maligned pastor. The circumstances under which confession of sin to another believer is authorized. It isn't authorized to everyone.
35. Do not run around to people and tell them what you have done to them. If they don't know about it already, and you have already rebounded, just move on, and forget it.
36. Now, remember the principle: all confession is made to God. Exception: when right pastor is maligned, and... not ordinary maligning, I mean not maligning of people who are growing. Some of you are growing and malign. Some of you are critical and growing. That is just managed by rebound. But, when you are sick, because of reversionistic discipline, that's when this becomes necessary.
37. So, in this case, the believer has been maligned, and the believer is a pastor-teacher. He has been victimized by Operation Subterfuge. The individual has been critical of his right pastor. He has rejected his authority. He has rejected his message. He has entered into one of the categories of reversionism, and it is manifest by verbal reversionism.
38. Now back to:

