

17. James goes on to include prohibition all other oaths one might have in his vocabulary with his use of the phrase (**ἄλλον τινὰ ὄρκον (*állon tinà hórkon*)**): “any other oath.” The restrictions are considered to cover all aspects of swearing which are prohibited by imperative mood #47.

James 5:12a But most importantly before all things, members of the family of God, **do not engage in Operation Subterfuge** [IM #47] [μὴ (*mḗ*) + the present active of prohibition of imperative of the verb, ὄμνυμι [*ómnumi*], **neither by heaven**—using God as a front, **neither by Earth**, using something regarded as sacred or honest, or respectable, **neither a solemn oath** [ὄρκον *hórkon*], which is perjury when this is violated ... (EXT)

16. A clarification needs to be made in light of this prohibition against the taking of oaths by James.
17. There are times, when functioning within an institution that stands for the truth, such as in a court of law in a civil society, the taking of such *solemn oaths* is necessary whenever bona fide evidence be presented.
18. The person who presents the evidence must tell the truth, as far as he has observed whatever is involved.
19. As a measure of one’s commitment to doing so, he puts his hand upon the Bible, and swears [an oath] that he will “tell the truth, the whole truth, and nothing but the truth.”
20. A supergrace believer is a believer who has maximum doctrine in his soul and as such possesses nobility of soul.
21. Integrity, especially on the part of the believer, demands that one does not perjure himself after taking such an oath, even under pressure from the opposition.
22. To ensure such integrity, James gives clear guidance as the verse continues in the New American Standard Bible with: “... but your yes is to be yes, and your no, no...”
23. This final admonition in verse 12 demands honesty for the individual, for groups of individuals, for governments, for, in effect, everything that is related to a divine institution and most certainly for others who strive to attain and maintain personal integrity
24. The verse is structured to give a wild vista of applications. The personal **yes** or personal **no** for the individual must be applied to all areas of human functions that exist within the body politic.



25. The honesty must apply to every divine institution. It must apply in every field of function in life, not just in one or two.
26. So, James admonishes us with his, “your yes, be yes and your no, no.” What does that mean? Does it mean that you can only answer in monosyllables, and say “Yes” or “No”? Not at all.
27. Now, we have a second use of **δέ (de)**, translated, “but” in the adversative use which sets up a contrast. This time it is to contrast between reversionism and supergrace: ... “but your yes is,” the present active imperative of the verb, **εἰμί (eimi)**.
28. It's an absolute status quo verb. The present tense and the imperative mood are a command to perpetuate something. It should always be that way; there should be no exception to it: “your yes is to be yes, and your no, no.”
29. This is an idiom which demands honesty and straightforwardness of soul. It demands nobility and integrity of soul. It demands an expression of the soul's content in speech. Honest, noble, filled with doctrine.
30. Honesty and integrity are words that describe principles based on truth and, when properly subscribed to, carry the ideas of absolutes.
31. In the final phrase of verse twelve, we have a negative purpose clause: **ἵνα μὴ (hina mē)**: “that not,” followed by the aorist active subjunctive verb of **πίπτω (píptō)**: giving us “that you do not fall.” Fall into what?
32. That’s made clear in the last phrase in James 5:12 is the phrase “judgment”: “You may not fall under judgment, **ὑπό κρίσις (hupó krisis)**.
33. The aorist tense is a culminative aorist of the verb *píptō* indicates that James is talking about judgement beyond the occasional divine discipline from getting out of fellowship, which is often neutralized by rebound.
34. This refers to divine discipline of the reversionistic believer; especially, in the area where he begins to practice reverse process reversionism.
35. You can do nothing, except to confess your sins in rebound, which is a change of attitude from negative to positive. When you do, God provides the grace procedure to recover.
36. God wants to bless us exceedingly and abundantly but when a believer falls into divine discipline perpetuated in reversionism, there is no blessing, it is only cursing.
37. As an example, we previously noted that money is a blessing in life. It becomes a blessing to the believer only when doctrine is first.

38. If doctrine is not kept first, the believer simply goes for money in a frantic search for happiness, that's the practice of reverse process reversionism of the monetary type.

*Review our study of the **Doctrine of the Sin unto Death**,
beginning with lesson JAS5-73 on 28 April 2024.*

39. Our analysis gives us the following expanded translation of James 5:12:

James 5:12 [close parenthesis]) **But** [continuative conjunction closing the parenthesis: δέ (dé)] **most importantly before all things, members of the family of God, stop lying [IM #47 present active imperative of the verb ὀμνῶμι (ómnumi)], or making promises with a solemn oath [Operation Subterfuge], neither by heaven [using God as a front], neither by earth [using something regarded as sacred or honest, or respectable as a front], neither a solemn oath [which is perjury when this is violated]; but let your “Yes” keep on being yes; and your “No” keeps on being no, so that you do not fall into judgment. (EXT)**

Paragraph 3: The Power of Prayer (vv. 13–18).

1. Beginning with verse thirteen, and going through verse eighteen, we have the third section of James Chapter 5. In this section, James teaches principles of prayer in four different contexts.
 - a. **Personal prayer of the individual believer under pressure or adversity (v. 13).** As a believer, you can pray for yourself in time of pressure and adversity for God’s care, comfort, guidance and protection.
 - b. **Prayer for the reversionistic believer, under the sin unto death. (vv. 14-15).** James uses reference to the reversionistic believer who is sick and dying under the sin unto death. He can’t even get through an effective rebound prayer. He must have his pastor do the praying for him in order to recover.
 - c. **Recovery prayer of a reversionistic believer under discipline (v. 16).** Discipline of the reversionistic believer comes in many forms where the “knocking on the door” become stronger. The Lord is warning the believer of his reversionism, and the disaster of his life. James will point out the power of rebound and prayer for recovery.



d. **Prayer for a nation in reversionism (v 18).** The prayer of a supergrace believer, when operational, can, actually, change the course of a nation, as well as individual lives. This will be illustrated from the national disaster, which was overtaking the Northern Kingdom and how that was changed by the prayer of one man, Elijah.

2. Here are those verses from the *New American Standard* translation:

James 5:13 Is anyone among you suffering? [**Then**] he must **pray** [**IM #48**]. Is anyone cheerful? He is to **sing praises** [**IM #49**].

v. 14 Is anyone among you sick? [Then] he **must call** [**IM #50**] for the elders of the church and they are to **pray** [**IM #51**] over him, anointing him with oil in the name of the Lord;

v. 15 and the prayer of faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

v. 16 Therefore, **confess** [**IM #52**] your sins to one another, and **pray** [**IM #53**] for one another so that you may be healed. A prayer of a righteous person, when it is brought about, can accomplish much.

v. 17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

v. 18 Then he prayed again, and the sky poured rain and the earth produced its fruit. (NASB)

3. The power of prayer, as we are going to see, is absolutely phenomenal. We will work through these verses systematically to learn more about James's illustrations and lesson in each of these four contexts.

4. We have, in the first of these passages, capacity for believers on two opposite ends of the spectrum of circumstances. James 5:13:

James 5:13 Is anyone among you suffering? Then he must **pray** [**IM #48**]. Is anyone cheerful? He is to **sing praises** [**IM #49**]. (NASB)

5. In this first context, James is speaking to a believer who is suffering, and yet cheerful. We see he has happiness in suffering.

6. The verb "suffering" here is the present active indicative of **κακοπαθέω** (*kakopathéō*). **Παθέω** means "to suffer." **Κακός** means "evil." The compound word comes to mean, "endure affliction." It means "to suffer adversity."



7. The word “any” is an enclitic indefinite pronoun, **τις (tis)**. It is used to identify a category.
8. In this case, a category of believer a positive advancing believer, a supergrace believer, a believer who has not fallen under judgment, or divine discipline.
9. In effect, verse thirteen is parenthetical that separates out reference to the mature, supergrace believer, from James’s treatment of the reversionist in previous future verses.
10. So, this phrase could read, “Is anyone among you supergrace types of believers suffering affliction?”
11. Next, we have “pray” which is imperative mood number #48, the present middle imperative of the verb, **προσεύχομαι (proseúchomai)**, which means. “keep offering prayer.”
12. The present tense is the customary present which is used to denote that *which habitually occurs*; and, it can also be an iterative present, used to describe what occurs or recurs at successive intervals.
13. As an advancing or mature believers, they are going to go through periods of adversity. Why? God wants to show the supergrace believer how He can bless him even in the greatest pressures of life.
14. You will have the opportunity of expressing your happiness in adversity through prayer. That is exactly what we have here. Not necessarily the prayer like, “Make this thing go away,” or “Make it stop hurting, Lord”; but prayers which indicate thankfulness, which express blessing, recognizing that this belongs to the Lord.
15. The imperative mood is not a prohibition. Occasionally, we have the imperative mood of prohibition. Here it is the imperative mood of command.
16. The concept is of a growing believer, or a supergrace believer, can pray for himself. He has Bible doctrine and the capacity of his priesthood, and he has rebound when necessary. The advancing believer is called to pray continually.
17. Here James underscores the great power of prayer as a part of the advancing and mature believer’s life wherein he can pray for himself.
18. This is in sharp contrast to what we’ll see in the next verse where we have the helpless reversionist. He cannot pray for himself. He can do nothing but switch from negative to positive volition, that's repentance.



19. Prayer is one of the mechanics for redeeming time in phase two. Prayer is an expression of the priesthood, of which all believers are a part.
20. Prayer in adversity is not a problem-solving device but instead is used to stabilize a situation in the midst of pressure or disaster, or catastrophe.
21. We read in the middle of James 5:13: “Is anyone cheerful?” The Greek word, here, is a verb, which means, “to be in prosperity,” or “have great happiness”: the present active indicate of **εὐθυμέω (euthuméō)**: “happiness of one’s soul.”
22. It refers to the same category of believer as in the previous phrase in this verse: a mature believer; a believer in the supergrace life; a believer who is happy; a believer who has both happiness and courage.
23. This brings us to the spectrum of happiness. Happiness goes all the way from ecstatic down to tranquility. Different circumstances call for different expressions of that happiness.
24. For instance, you don’t jump around with ecstasies at a funeral; you have tranquility. But at a party, you may have ecstasies and jump around.
25. James 5:13 concludes with the phrase, “Let him sing psalms.” This is imperative mood #49: the present active imperative of the verb **ψάλλω (psállō)**.
26. In the Greek, **psállō** does not just mean “to sing psalms”. It is more specific and means “to sing praises accompanied by music”.
27. In the days of David, to play a psalm: **מִזְמוֹר (mizmor)**. **Ψάλλω (psállō)** is brought over from the Hebrew. They did not just sing about the Lord; but all of their music was accompanied by instruments. Whether you have a good voice or not it does not make any difference. The music carried you.
28. Singing is an expression of the soul. Therefore, singing is used to express happiness, love, sorrow, bereavement, relationship establishment. It is used to sing about things that are a blessing.
29. The foundation for true happiness is in the soul, never in the body. This happiness is the sign of the advance to the high ground of spiritual maturity.

Psalm 119:1 How happy are those whose actions are blameless, who obey the law of the Lord. (EXT)

30. This foundation in the soul prepares the advancing believer for personal or historical disaster through a spiritual life classified as integrity. You cannot be happy without integrity.
31. Integrity is absolutely necessary for love and happiness, in particular as it relates to God and to people:
 - a. The believer's happiness in disaster is a great testimony to others.
 - b. Although your sin nature attempts to convince you otherwise, sin never makes you happy, especially as a believer in Christ.
 - c. You glorify God by having His happiness – in every situation.
 - d. Having God's happiness is a testimony on behalf of the Lord.
 - e. It is also the basis for true leadership in a crisis.
32. Some may quote 1 Thessalonians 5:17: “pray without ceasing,” but this is a poor translation. There are only two Greek words in the original text: **ἀδιάλειπτως προσεύχομαι (*adialeiptōs proseúchomai*)**.
33. One is the same verb we have at the beginning of our current verse; the present middle imperative mood of the verb **προσεύχομαι (*proseúchomai*)**: the command to “pray”; and the other being the adverb, **ἀδιάλειπτως (*adialeiptōs*)**: direction on how often we are to exercise the referenced command to pray, “without intermission, incessantly, assiduously.”
34. This verse carries with it the concept of keeping your prayer channel so attuned to your daily modus operandi that you constantly submit your decision-making to the Father with a prayer. Pastor R. B. Thieme, Jr. characterized this imperative with the translation, “Pray with the frequency of a hacking cough!”
35. Obviously, you do not pray all the time. You have ongoing responsibilities. However, you never delegate, neglect or abolish your duty to pray.
36. In verse thirteen of Chapter 5, James clarifies the power of prayer and the positive effect it has when utilized by the advancing believer. We see this in the expanded translation:



James 5:13 Is anyone among you suffering adversity [present active indicative of the verb, κακοπαθέω (*kakopathéō*)]? Keep on offering prayer [IM #49 of the present middle imperative mood 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 active imperative #50 of the verb, ψάλλω (*psállō*): to sing] praises [ψαλμός (*psalmós*): psalms] and playing on a stringed instrument. (EXT)

1. Moving on, now, to verse fourteen. In verse fourteen (and fifteen), we have a passage on the power of prayer for a reversionistic believer under the sin unto death.

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

v. 15 and the prayer of faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. (NASB)

2. The sin unto death is one of the most awful things that can ever happen to a believer. It is going out of this life under total disgrace, without the blessings of dying grace.
3. And, while it will not be a source of embarrassment in heaven, it is a source of great agony, and of great tragedy in time.
4. We see in verse fourteen a believer who went negative toward doctrine and entered into reversionism.
5. We've studied the **Doctrine of Reversionism** during our study of James 3.

You can review our study of the Doctrine of Reversionism beginning with lesson [JAS3-86](#) taught on 30 January 2020.

6. In the context of James Chapter 5, this could have been either verbal reversionism or monetary reversionism.
7. Our believer in this verse could have entered into any one of them. Regardless of which, the principle remains the same: prolonged negative volition toward doctrine results in scar tissue on the soul.



8. Maintaining a negative attitude toward Scripture opens up a vacuum in the soul pulling in something to fill the void: the lie. The word that best describes this phenomenon is the Greek noun, **ματαιότης (mataiotēs)**:[†]
9. This attack overwhelms doctrines the believer once understood to be true but now he suffers from scar tissue on the soul.
10. Locked-in negative volition can take many areas; but, whatever it does, it always results in blackout of the soul which builds up this scar tissue on the soul, which results in reverse process reversionism.
11. We have already studied, in verses one through six, monetary reversionism, in which doctrine is rejected, and money is the basis for a frantic search for happiness. The abuse of money in that case.
12. We have seen verbal reversionism when the pastor-teacher, the one who communicates doctrine, is criticized, maligned, slandered, rejected; and, in place of that, there is the pseudo love object. This type of reversionism emphasizes rejecting the authority of the pastor-teacher.
13. Reversion recovery is possible for a believer in this situation and starts with their initial realization of error, and from there they must enter into reversion recovery and renewal of their spiritual growth.
14. Rebound, as the solution, can occur in the early stages of reversionism, where divine discipline is scattered and varied. But, once divine discipline is concentrated into serious illness, then, rebound will no longer work.
15. Once things advance to the dying stage, rebound will not work. Before reversionism metastasizes into the sin unto death then Operation Repentance must occur in the soul.
16. Repentance is a “change of attitude.” Repentance is a change of decision from negative over to positive. Positive volition results in the believer coming back to the authority he rejected when he entered into reversionism.
17. The Greek word for “repentance” is the noun, **μετάνοια (metánoia)** which introduced our study of the Doctrine of Repentance.

[†] **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.]

*You can review the study of **The Doctrine of Repentance** beginning in lesson [JAS5-84](#) taught on 5 June 2024.*

18. In 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 with the phrase, “he must call.”
19. Those best to consult and address these situations are indicated by the aorist middle imperative mood #50 of the verb **προσκαλέω** (*proskalēō*): “to call to one’s aid,” i.e., to summon, appeal, or consult someone for their ability to assist.
20. Here is the expanded translation of:

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** (*proskalēō*)] 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)

1. 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.
2. 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.
3. 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.

(End JAS5-46.REV. See JAS5-47.REV for continuation of study at p. 461.)

