

4. So here we have a reversionist who is sick and needs to call on someone to come to his aide.
5. The imperative mood #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.
6. The aorist active indicative of *proskaléō* is an ingressive aorist. The ingressive aorist indicates the individual involved cannot rebound, but he has changed his mind.
7. He is like King Hezekiah when he was dying. The king turned his face to the wall. He repented. (see Isaiah 38:1–20)
8. The middle voice emphasizes the agent producing the action. In this case, the agent is helpless, hopeless, deficient, weak, powerless, and unsettled in mind and body as indicated by the present active indicative of means of **ἀσθενέω** (*asthenéō*).
9. 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 churches.” We have the masculine accusative plural of **πρεσβύτερος** (*presbúteros*).
10. 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 to the pastor-teacher.
11. The noun, “pastor,” seems to be the best general concept. But the nouns “elder” and “bishop” also apply to the same person.
12. Why does God eventually take a believer and place him under the sin unto death? Because this category of reversionistic believer has rejected God, the Word, and their right pastor-teacher.
13. If they are going to recover, they are going to have to humble themselves and place themselves back under the authority of Scripture and their right pastor-teacher.
14. So, when this believer calls upon his pastor-teacher, and the pastor-teacher arrives, what next? That is what James covers next with the phrase “let them pray over him.”
15. James uses the aorist middle imperative mood #52 of the verb, **προσεύχομαι** (*proseúchomai*), which means, “to offer prayer.”

16. This person cannot be reminded of or taught the whole realm of doctrine in a couple of minutes, in particular if they are out of fellowship. So, the pastor-teacher comes and prays for this person.
17. *Proseúchomai*'s definition is stronger in the Greek. It does not simply mean "to pray." It means "to offer a specific prayer." The right pastor is summoned because his authority has been rejected. This person recognizes the authority of his right pastor.
18. The phrase, "let him offer prayer" is **ἐπ' αὐτόν (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.
19. 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 and is in the imperative mood and therefore closed by an exclamation point: !.
20. The verse then continues with the plural aorist active participle of **ἀλείφω (aleíphō)**; "to anoint." This directive does not concern the pastor-teacher but with someone who precedes him.
21. The situation has to do with the fact the person is dying and the necessity to offer medication, which in context, is indicated by the instrumental of means of the neuter noun, **ἔλαιον (élaion)**: "olive oil." This requires some amplification for it 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.<sup>1</sup>**

22. So **ἀλείφω** plus **ἔλαιον** refers to the practice of medicine. This is a specific reference to the function of medicine. It is not a reference to the function of the pastor-teacher.

---

<sup>1</sup> **ἔλαιον** in *The Complete Word Study Dictionary: New Testament*, ed. Spiros Zodhiates, rev. edition (Chattanooga: AMG Publishers 1993), 560.



23. The pastor-teacher is not doing the anointing with olive oil here. 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”.
24. The person in context is ill and suspected to die. He calls a doctor who came in and used medication. This makes sense; he would likely seek a medical solution first since the person is in reversionism – he is antagonistic toward the authority of his pastor- teacher and of Bible doctrine.
25. However, in this case the MD’s treatments did not work because the patient is in reversionism and under divine discipline.
26. There are two cases where medical function is not going to succeed. One is demon induced illness and the other is disciplinary illness. The medical function did not succeed thus this person is dying.
27. We can see in this context the aorist active participle, “being messaged with oil,” actually refers to medical therapy.
28. The final phrase, **ἐν τῷ ὀνόματι τοῦ Κυρίου (en tōi onōmati tou Kýrios)**: “in the name of the Lord,” indicates the basis on which, and authority with which, the pastor approaches the dying subject.
29. This phrase uses the definite article **ho** twice; first in the dative singular neuter **τῷ [ tōi ]** and second in the genitive singular masculine of **τοῦ**.
30. This in combination with James’ use of **Κύριος (Kýrios)** clarifies the fact that the pastor-teacher is operating under the authority of Jesus Christ.
31. This verse once again emphasizes the function of prayer in redeeming time. This emphasis on prayer does not reject medicine. It is important to note here that the medical approach to illness must not be ignored or neglected.
32. Medicine is a bona fide profession, and many illnesses are cured by right application of medicine and medical practice. However, when the illness has spiritual connotation like we have here, it is prayer that acts as therapy for recovery, rather than a purely medicine.
33. 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.
34. 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.



35. God is dealing with the individual. As we have studied earlier in this chapter, Jesus Christ is standing at the door and knocking. The “knocking on the door” is a warning that the person is dying.
36. Although it is not God's desire for anyone to go out that way, this person is going out under the sin unto death because of their unyielding reversionism.
37. 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.
38. Note that this passage does not sponsor so-called “divine healers.” 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.
39. Paul is a great example. He had the gift of healing (see Acts 19:11–12), but this was used to establish his apostleship.
40. Once Paul’s apostleship had been established, the gift was removed so that he could not heal his dear friend, Epaphrōdītus, in Philippians 2:27. Nor, his close friend Tróphimus, in Second Timothy 4:20.
41. So, we have the following expanded translation of James 5:14:

**James 5:14** Is anyone among you reversionists sick because he is suffering from a fatal disease? Then he **must call** [ IM #51 aorist middle imperative mood of the verb, προσκαλέω (*proskaléō*) ] to himself the **pastor-teacher** [ πρεσβύτερος (*presbúteros*) ] from the church to **begin praying** [ IM #52 aorist middle imperative mood of the verb, προσεύχομαι (*proseúchomai*) ] over him, while **being massaged** [ aorist active participle of the verb, ἀλείφω (*aleíphō*) ] with oil, **in the name of the Lord**; (EXT)

1. 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)

2. The word, “prayer” is the noun, **εὐχή** (*euchē*) followed by an ablative of source from **πίστις** (*pístis*). *Pístis* ordinarily means, “faith,” but here it has a definite article, which changes its meaning. When you put it with the definite article it refers to “what is believed,” and therefore in this case it refers to “Bible doctrine.”



3. Therefore, the expanded translation of the opening of James 5:15 properly reads, “the prayer from the doctrinal one [ the pastor-teacher ] will restore or deliver the sick man.”
4. James uses the future active indicative of the verb **σώζω (sōzō)** to explain what happens as a result of the prayer. The basic meaning is “to deliver” and, when used in a verse regarding Jesus Christ on the cross, refers to our “salvation” in a spiritual sense.
5. Here the verb is in what we refer to as the gnomic future tense, which expresses a fact, which means the outcome, or the action of the verb may be expected under normal conditions.
6. In other words, under conditions where the reversionist, having repented, calls for the pastor-teacher and the pastor-teacher then offers prayer for him, that person can be healed immediately and is thus delivered from dying.
7. The active voice indicates that the 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. Again, this is illustrated by King Hezekiah. (Isaiah 38:1–20)
9. So thus far we have:
 

**James 5:15a** The prayer from the doctrinal pastor-teacher will restore or deliver the sick man.... (EXT)
10. The word, “sick,” is a present active participle of **κάμνω (kámno)**. The present participle indicates dying. **Κάμνω** means “to be exhausted; to be hopelessly sick.”<sup>2</sup>
11. 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.
12. Note that God the Father recognizes the change in the attitude of the reversionist, and the prayer offered under by the authority of the pastor-teacher.

---

<sup>2</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.

13. As a result, God performs the miracle of healing over the repentant reversionist through this is a grace package. God the Father, under the title of “the Lord”: **Κύριος (Kúrios)**, shall raise him up.
14. The phrase “raise him up” refers back to the recovered reversionist and is future active indicative of **ἐγείρω (egeirō)**, which “means to be brought back from a desperate situation.”
15. In this case, it is used for “restoration from dying” and the gnomic future tense means it is an absolute fact. The indicative mood is the reality of restoration from dying.
16. 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>3</sup>
17. This crāsis looks like this: it is made up of **καί κáν (kaí kán)**. *Kaí*, which means “and”; and: **κáν**, which is the conjunction to introduce a third-class condition.
18. But it is put together in a *crāsis* introducing the third-class condition which emphasizes that the sins, **ἁμαρτία (hamartía)**, that are involved in reversionism comes from your own freewill.
19. Here the *crāsis* clarifies that sins are deliberate from one’s own free will. That is, all sin comes from 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.
20. There is a secondary principle, here: if you sin from your own freewill, then you can never blame someone else for your sins. You can never blame someone else involved in your sins. You don’t blame the pastor, your spouse, your children, your boss, your co-workers, your environment, and so on.
21. **Principle:** Do not ever blame you sin on anyone or anything else.
22. 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.
23. This is the basis for the Law of Volitional Responsibility:

---

<sup>3</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 on 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.



**Volitional Responsibility, Law of (a) The divinely ordained principle that every human being is held accountable for his thoughts, decisions, and actions; (b) describes the natural consequences of sin, human good, and evil. Though all sins were judged at the cross, sins are the product of personal decisions that carry liability in time.**

**...The law of volitional responsibility recognizes that our decisions have natural and logical results: “for whatever a man sows, this he will also reap” (Gal. 6:7b). We use our God-given free will to make decisions that are either in or out of line with God’s standards. From good decisions come favorable outcomes, blessings, and options for greater decisions; from bad decisions come suffering and a restriction of future options (James 4:9). Even when we are unaware that our thoughts or actions are sinful, we are not excused from the laws of God (Col. 3:25).<sup>4</sup>**

24. The passage continues, “and if he has been committing sins.” It begins with the perfect active participle of the verb ποιέω (*poiéō*). And the perfect tense also has with it a present active subjunctive of εἰμί (*eimí*).
25. 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.
26. 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.”
27. 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.
28. 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.

---

<sup>4</sup> “volitional responsibility, law of” in *Thieme’s Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries. 2022), 286.



29. The final phrase in verse 15 follows the introductory phrase: which reads first in the *King James Version*, "... the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." The *New American Standard Bible*'s translation reads, "... if he has committed sins, they will be forgiven him."
30. 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.
31. Instead, the context emphasizes what the Lord has done regarding the closing phrase. "... he will be forgiven." By whom?
32. The pronoun is an instrumental of an intensive pronoun, referring to the Lord. It means "forgiven by Him."
33. Our analysis gives us the following expanded translation of James 5:15:

**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 produced, shall be forgiven by the Lord. (EXT)

1. In the sixteenth verse of chapter five, we have guidance for confession on the part of sinful believers, and we have the prayer on the part of a pastor-teacher for the believer not under the sin unto death.

**James 5:16** Therefore, **confess** [ present middle imperative mood #53 of the verb, *ἐξομολογέω* (*exomologéō*) ] your sins to one another, and **pray** [ present middle imperative mood #54 of the verb, *εὐχόμαι* (*eúchomai*) ] for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. (NASB)

2. This passage is directed at a believer who can do something that the believer who is dying the sin unto death in the previous verses cannot do; that is "confess your sins to one another".
3. The word "confess," is [ IM # 53 ] the present middle imperative mood of the verb, *ἐξομολογέω* (*exomologéō*): "to acknowledge, to confess, name, or specify."





4. 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.”
5. This is followed by the genitive singular of **ἁμαρτία (*hamartía*)**. It means “sin” in the sense of “missing the mark.” This is a genitive of description and in this context and refers to specific sins.
6. In this context, it points us back to verse nine and the criticizing the pastor-teacher, or verse twelve, which has to do with the Operation Subterfuge.
7. Then the genitive of description classifies the category of information and to whom it is to be confessed. Only to the one involved; in this case, one's right pastor-teacher.
8. The genitive of description, then, is very important. This does not give anyone the blanket right to go around confessing sins to other people.
9. That is the privacy of the priesthood, and the principle is found in Psalm 51: 3–4.

**Psalm 51:3** For I know [the Qal imperfect of **יָדָע (*yāda'*)**: confess, acknowledge] 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. Remember, David's sin. David, king of Israel, committed adultery with Bathsheba. And then David had her husband, a top officer in David's army, murdered.
11. It took a visit from Nathan the prophet, but David did come around and rebound. Note the key in his rebound prayer; David acknowledges it is against God that he has sinned.
12. “Against You” is a singular pronoun referring to God. This is not a reference to something *against* Bathsheba, or Uriah [ **Ūrī'ah** ] the Hittite, or the other soldiers alongside Uriah when he was killed, or the people.
13. **Principle:** Confession of our sins is to God alone. When it comes to rebound: the sin isn't those 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 [ ὁμολογέω (*homologéō*) ] our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (NASB)

14. 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.
15. 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:

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

16. The verse is succinct and reads, “Against You, You only, I have sinned.” The verb here is the Qal perfect of **ἤμαρ (*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.
17. The point we are to understand from David’s rebound prayer is that when you rebound, as a believer, you rebound to the Lord, directly. This is a matter of privacy. That’s the “rule”.
18. So that brings us back to James 5:16 for the “exception”:

**James 5:16** Therefore, confess [ IM #53 ] 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)

19. As noted above, this is a present middle imperative mood #52, the verb, **ἐξομολογέω (*exomologéō*)**. This is a compound word in the Greek from **ἐκ (*ek*)**; “out of, from”, and **ὁμολογέω (*homologéō*)**; “the same thing, to agree, assent.”
20. When combined, the word ***exomologéō*** can be understood as “to say out,” or “to declare openly,” and embodies the concept of openly acknowledging, to name, acknowledge, and in this case, is to cite the fault or sin committed.
21. Next, we have the phrase, “to one another.” The reciprocal pronoun in the Greek is based on the genitive: **ἀλλήλων (*allē'lon*)**.
22. The reciprocal pronoun actually comes from, **ἄλλος (*állos*)**, which means, “one of the same kind.” But being reciprocal, it means, “another believer” or “another of the same kind.”

(End JAS5-47.REV. See JAS5-48.REV for continuation of study at p. 471.)

