

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:



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. Next, we have the phrase, “to one another.” The reciprocal pronoun in the Greek is based on the genitive: ἀλλήλων (*allē'lōn*). The reciprocal pronoun² actually comes from, ἄλλος (*állos*), which means, “one of the same kind.” But being reciprocal, it means, “another believer,” “another of the same kind.” Now, when a plural subject is represented as affected by an interchange of action, signified in the verb, it's called a reciprocal pronoun. That is why the object of the verb is the dative plural of *allē'lōn*
2. Please notice this is a dative plural of this reciprocal pronoun. It is the dative of indirect object, used to denote one in whose interest the act of confession is performed. It is in the interest of the reversionist to do this.
3. Not only is he going in the opposite direction, he has already repented, but he is now, for the first time in a long time, accepting the authority of the one whose message is going to bring him back to the stage of growth. Or all the way back to supergrace. His only hope of recovery from reversionism lies in the daily intake of Bible doctrine.
4. For the daily intake of Bible doctrine, you cannot sit down and read the Bible for yourself. Someone has to teach you. That someone is your right pastor-teacher. And, somewhere, all believers have a right pastor-teacher. Confess to your right pastor-teacher, whoever he is.
5. “Therefore, confess your sins to one another.” Namely, the pastor-teacher, for he is the believer who has been victimized. Why? Because this brings us back to the subject of prayer, the effectiveness of prayer, and the power of prayer. Because, when you do so, the pastor-teacher is going to pray for you.
6. It is in the interest of the reversionist to confess his sin so that the victimized pastor can pray for him and so he will recover from his illness. Therefore, he can come back to Bible class and start taking in the Word.
7. Next, we have the word, “pray,” in verse 15. This is also a present middle imperative. The acknowledgement of the sin is a command to the reversionist. “Pray” is a command to the pastor-elder, the victim, the one who is the recipient of the acknowledgment or confession.

² “Reciprocal pronoun, when indicating persons or things mutually affected (the phrases *each other, one another*)” [Springfield: G. & C. Merriam Co., Publishers, 1953].



8. The verb is the present middle imperative #54 of the verb, **εὐχομαι (eúchomai)**: “to offer prayer.” It is an iterative present, and it's used to describe what occurs at certain intervals. The middle voice emphasizes the agent producing the action. The agent producing the action is the believer, or the pastor-teacher to whom the confession is made.
9. In other words: the agent producing the action is the victim. This is, again, the indirect middle which has the offended party as the agent. In the previous verse, the agent was the reversionist. The imperative mood is a command to the injured party, the one who has been maligning, the one who has criticized, the one who has used Operation Subterfuge on the pastor-teacher—His right pastor-teacher.
10. So far, we have: “Acknowledge the sins to the pastor-teacher and the pastor-teacher offers prayer for the reversionist who has maligned and deceived him. This passage only applies where a right pastor-right sheep relationship exists. Furthermore, only under conditions of reversionism on the part of a sheep, and verbal reversionism making the right pastor the victim. Those are the only conditions to which it applies.
11. These parallels something, which has been the practice for three hundred years after the Church Age began, did Romanism start to get into some rather anti-biblical practices. One of them is that all members of the congregation must go to their priest and confess their sins to him, and the priest will assess some penance, which they must follow for forgiveness. Or he can absolve them, and say, "You owe us so much money."
12. This is abuse. The pastor, with his gift, has the authority as communicator of doctrine, therefore he has a message. The reversionistic believer has rejected his pastor's authority, rejected his message, and has criticized, maligned, slandered, and deceived him.
13. This passage is grace. This is a gracious thing. Where does the grace lie? To get out of reversionism, the reversionist reverses the process. He goes positive toward the pastor's authority and message. His initial step of positive volition is to go to his pastor, or his pastor comes to him if he's too ill, and he acknowledges his verbal reversionistic sin.
14. The pastor prays for him, and he is healed. Yet, the pastor is not a healer. God always does the healing. Yet, this is really not the basic principle in this passage. The basic principle in this passage is “restoration,” and “prayer.” The power of prayer on the one hand, which is grace; and the grace in restoration from reversionism on the other hand.
15. Now, the pastor does the praying. He prays for a fellow believer. The two men may be described as fellow members of a “familial system,” which may be adequately defined as follows from the dictionary:



Family. 2a: a group of persons of common ancestry. b. a people or group of peoples regarded as deriving from a common stock. 3a a group of people united by certain convictions or a common affiliation: fellowship.

Family values: values especially of a traditional or conservative kind which are held to promote the sound functioning of the family and to strengthen the fabric of society.³

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. The phrase, “and pray for one another,” begins with the proposition, **ὑπέρ (hupér)**, plus the genitive of the reciprocal pronoun, **ἀλλήλων (allē'lōn)**: “to pray for a fellow member of the royal family,” even though he is in reversionism.
2. Please notice something: the pastor-teacher is in supergrace. He is a spiritually mature person, whereas the believer who comes to him is a reversionist. Yet, they are both “of the same kind,” they are both members of the same family. In other words: reversionism, even the sin unto death, does not entail loss of salvation. You never lose your salvation. They are each a member of the same royal family.
3. What follows in the verse is the conjunction, “that,” which introduces an adverb as a conjunction. The Greek adverb **ὅπως (hópōs)** in the Greek. It means “that,” but it is an adverb used as a conjunction which introduces an unusual purpose clause. This is an unusual situation.
4. The pastor, who has been victimized, in the function of reverse process reversionism, hears the confession, prays for the one maligned and slandered. He does not put any penance on him. There is no legalism in this. He doesn't react in any way. He is an agent of grace. And more than that, he must act in grace; this person is coming back into his congregation.
5. This parishioner must understand that, when he sits again in the pew, and he hears things that relate to him, the pastor does not have it in for him personally. He is just covering a passage that previously applied to him. There is nothing personal in it.
6. Grace eliminates anything personal when a pastor is in the pulpit, and you are in the pew. I know many times you do not think that is true. But it is the passage that addresses the issue.

³ Merriam-Webster's Collegiate Dictionary, eleventh ed. (Springfield: Merriam-Webster, Inc.2014), 452.

