

Oil and Spiritual Healing from the Effects of Sin (James 5)

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I asked one of my preacher friends why he uses oil to anoint the sick people in his congregation. I will never forget his answer. He said, “I don’t know the reason why I use oil, I just know God tells me to use it.” There is a lot of misunderstanding about the use of oil and healing in James chapter 5. It is probably one of the most debated portions found in the Bible. In this study, I want to present a running commentary on these verses, which may help some of us to ascertain the basic meaning of this passage. After summarizing the verses, I have also written some additional comments regarding the meaning of this passage. Let’s begin with some introductory remarks.

It seems that we can view this Bible passage from the perspective of an *inward spiritual healing* from the various effects that stem from the malady of sin, such as depression, discouragement, emotional instability, guilt, weariness, heavy conviction, battered lives, and guilt. These types of sinful effects may result from such things as covetousness, possessing a calloused heart toward God and truth, and living a carnal lifestyle, which in themselves may be part of the inner turmoil that one experiences when sin controls a person’s life. There are many adverse spiritual effects that come from sin which can plague the lives of God’s saints and plunge them into the depths of despair and misery. James was not referring to the bedfast, the diseased, or the physically ill. Instead, he wrote about those saints, and one in particular, who had grown weary, who had become spiritually weak from a moral standpoint in the midst of his earthly trials and temptations.

This text is placed in the context of an erring brother (“Brethren, if any of you do err from the truth” – James 5:19). This is not a “test of salvation” as some suggest, proving that this person is not saved and needs to experience a conversion related to salvation. James is not inserting something altogether different than what he previously taught about sinning saints. The wording cannot be dismissed to mean anything else but that a brother is overtaken with some type of sin and unrighteous living, be it doctrinal or practical. In this case, the elders discover that the brother has committed sin, needs to confess his sins, and be converted, or have his life reversed, revived, and restored to a place of fellowship with God (James 5:20).

One thing is certain, I cannot claim physical healing for all my diseases from this passage and procedure presented by James, but I can claim inward spiritually healing from the effects of sin, a healing that can only come from God. Those (like the elders) who seek to restore this type of errant brother are used of God in a wonderful way. By way of application, we can conclude that maintaining open, sharing, and praying relationships with other Christians can help keep believers from bottoming out in their spiritual lives. These types of relationships help give the *spiritual strength* that provides victory over sin. They also provide *godly pressure* to confess and forsake sins before they become overwhelming to the point of total spiritual defeat and even experiencing God’s severe discipline upon their lives (James 5:20).

People can be “afflicted” (James 5:14) with physical trials, which may relate to suffering from persecution or illness, but they can also be “sick” from a spiritual standpoint and experience spiritual weakness that is related to defeat, despair, weariness, discouragement, guilt, and many other inward spiritual symptoms of the soul. This man in James 5 obviously needed spiritual healing – not physical healing!

The use of the oil in this passage is often misunderstood by the Charismatics/Pentecostals and some other well-meaning Christians. They somehow feel that oil is something that God requires to bring about the healing of people from their diseases and illnesses.

They base this on one verse found in the Bible which is Mark 6:13. However, it's interesting that in the entire book of Acts, there is no mention of any magical oil that was used for healing. Only in Mark 6:13 do we find the apostles anointing someone with oil to create miraculous responses such as healing. Nevertheless, even during the days of apostolic Christianity there are multitudes of Biblical passages where there was NO oil involved in the person's healing (Acts 8:6-7, 9:36, 28:8-9). This tells us that the apostles themselves never believed that oil was a necessary requirement for healing. In this day, it was likely used as part of their healing ministry to bring some medicinal, physical relief and refreshment to the people (Luke 10:34).

Since the elders were not the chosen apostles and did not possess the apostolic gift of healing (Acts 2:43; 5:12), the necessity to use oil to bring about physical healing is not in the writer's mind. Instead, James is likely referring to the custom of using oil to express friendship and give refreshment to the erring brother, who needs to experience spiritual healing from the effects of his sin (Psalm 23:5; 45:7; 92:10; 105:15; 133:2; Matt. 6:17-18; Luke 7:46). This was a custom of the early Jewish Christians, to whom James was writing (James 1:1), and was likely practiced in the early days of Christianity to provide relief and refreshment to guests and loved ones.

Roy B. Zuck has said something very interesting about cultural patterns mentioned in the Bible: "The Bible is its own authority, including the authority to set limits on which practices are culture-bound and which ones are not. One way to determine which commands are to be repeated

(for today) is by examining whether the command or situation is paralleled in Scripture elsewhere.”

J. Ronald Blue, writing in “The Bible Knowledge Commentary,” makes this valid contribution to this text: “James said that the elders should pray over him and anoint him with oil. It is significant that the word ‘anoint’ is *aleipsantes* (rub with oil) not *chriō* (ceremonially anoint). The former is the ‘mundane’ word and the latter is ‘the sacred and religious word’ (Richard Chenevix Trench, *Synonyms of the New Testament*, ninth ed. Reprint. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950, pp. 136-37).

“Therefore James is not suggesting a ceremonial or ritual anointing as a means of divine healing; instead, he is referring to the common practice of using oil as a means of bestowing honor, refreshment, and grooming” (Daniel R. Hayden, “Calling the Elders to Pray,” *Bibliotheca Sacra* 138. July/September 1981: 264).

“The woman ‘poured’ (*aleiphō*) perfume on Jesus’ feet (Luke 7:38). A host “put oil” (*aleiphō*) on the head of his guest (Luke 7:46). A person who is fasting should not be sad and ungroomed, but should “put oil” (*aleiphō*) on his head, and wash his face (Matt. 6:17). Thus James’ point is that the ‘weak’ (*asthenei*) and ‘weary’ (*kamnonta*) would be refreshed, encouraged, and uplifted by the elders who rubbed oil on the despondents’ heads and prayed for them.”

The fact that oil was customarily used as a sign of friendship and honor bestowed on others suggests that the oil was not required to be used in a ceremonial way for healing. In addition, although the Greek word “*aleipho*” was sometimes used for ceremonial anointing (Mark 6:13), the normal Greek word “*chrio*” which was assigned for ritual anointing is not used in connection with this passage in James. Also, elders are not apostles who are required to be visible witnesses of the resurrection of

Christ (Acts 1:22-26) and they certainly were not given the gifts of healing and miracles, since these gifts were designed to cease with the completion of the canon of Scripture (1 Cor. 13:8). Lastly, the theory that all elders should be able to heal goes against the “trial emphasis” in James 1:2-3. Believers sometimes must endure trials of sickness in order to fulfill God’s plan for them (John 9:1-3). All of this is significant and informs us that the use of oil in James 5 was never intended to develop into a ritualistic ceremony that was to be performed by the elders of the church.

With the understanding of using oil as a customary gesture of kindness and refreshment, along with the idea of inner, spiritual healing or recovery from the effects of sin in our thinking, let’s summarize the main verses in this passage by providing a brief running commentary on them.

James 5:14 (a running commentary)

“Is any sick (“astheneo” = can mean weakened and feeble as a result of physical suffering, as in Acts 20:35, Romans 4:19, 2 Corinthians 12:10, but in this context {James 5:14-15}, weak from a spiritual standpoint because of suffering the effects of sin, a sickened and weary spirit suffering the results of sin, be it mental, moral, emotional, spiritual) **among you? let him call** (the errant and backsliding brother is individually responsible for seeking spiritual help and being reinstated in the local assembly) **for the elders of the church** (the spiritually strong, mature, and victorious); **and let them pray over him** (for his spiritual healing and restoration to God and the local church), **anointing** (“aleipho” = the pouring of oil upon a person which could also be rubbed into the skin and provide relaxation and relief to a tired and weary body) **him with oil** (as a customary gesture of kindness, refreshment, encouragement, friendship, and acceptance – Psalm 23:5; 45:7; 133:2; Luke 7:46) **in the name of the Lord** (invoking God’s will, power, and blessing upon the individual):

James 5:15 (a running commentary)

And the prayer of faith (a confident prayer that is related to God's working in the backslider's heart and granting the errant brother spiritual restoration to God and healing from the effects of his sin, in view of his repentance and desire to be restored) **shall save** (deliver and make whole) **the sick** ("kamno" – faint, wearied, and exhausted" as in Hebrews 12:3 – "lest ye be wearied and faint" = the promise that the person in need of spiritual restoration from his sinful and weary condition will be *spiritually healed* from the effects of sin and restored to God), **and the Lord shall raise him up** (As a result of the elder's praying, God will work in the heart of this person and heal him from the depths of spiritual defeat, depression, discouragement, brokenness, exhaustion, and the many ill-effects brought on by his sin – heavy conviction, guilt, inner turmoil, weariness, anxiety, sadness, emotional loneliness); **and if he have committed sins** (when the elders arrive at his home and it's discovered or brought out in the open that the person has sinned against the Lord and Church, resulting in spiritual defeat and a need for spiritual restoration), **they shall be forgiven him**" (through his confession to God, as in 1 John 1:9, he receives restoration before God, and through his repentance and confession in the presence of the elders, who have encouraged him to confess and helped him discern his sins, he also receives the forgiveness necessary for church restoration, as promoted in 2 Corinthians 2:10, which would in an official way grant this man forgiveness and restoration to the fellowship of the church).

James 5:16 (running commentary)

"Confess your faults one to another (a reference to an erring saint confessing his sin to the elders in order to be restored to the local church and ultimately to God through their loving ministry of reconciliation, as in Galatians 6:1, and helping a brother to get his life straightened out before God and the church), **and pray one for another** (praying for the spiritual restoration and well-being from the emotional effects caused

by sin which can also cause physical effects), **that ye may be healed** (receive forgiveness and no longer experience the emotional effects brought on by one's sin and errant living – emotional weariness, spiritual weakness, guilt, broken hearts, battered lives, depression, discouragement, sadness, inner guilt). **The effectual fervent prayer of a righteous man availeth much**” (the energetic and passionate praying which is powerful enough to produce the desired or intended effect, the kind of prayers that are answered by bringing about the spiritual restoration and healing of wayward and backslidden saints, as a result of God working in their hearts).

James 5:19-20 (running commentary)

“Brethren, if any of you do err from the truth (a brother who is backslidden from the way of truth and righteousness), **and one convert him** (turn around a brother from his sinful condition by confronting him with his sin and helping him to repent, restore his relationship with God, and change his lifestyle); **Let him know, that he which converteth** (turns around - reverses) **the sinner from the error of his way** (by confronting the brother, who has sinned and moved into an errant lifestyle, and getting him to repent of his sin and be restored to God spiritually – as in Luke 22:32) **shall save a soul from death** (a physical and premature death of a genuine child of God due to the chastening hand of God - 1 Cor. 11:29-30; Heb. 12:6), **and shall hide a multitude of sins**” (cover the sins of the repentant brother in the sense of forgiving a brother for his wrongs done against the church and no longer remembering them or dragging them out in the open before others, as in 1 Peter 4:8).

Some expositors choose to view this passage as a reference to only physical healing. The non-Charismatic writers who embrace this position normally conclude that the oil can have various meanings, such as a symbol of the Holy Spirit's healing power that is carried over from the days of the apostles, a medicinal purpose, a customary gesture of kindness, an object of faith, or a symbol of health and well-being. In this

same view and understanding of the passage, there is the possibility of sin as being the root cause of the brother's physical malady ("and if he have committed sins"). The phrase "if he have committed sins" reminds us that not all sickness is the direct result of sin (John 11:4).

According to this view, the "prayer of faith" results in the brother's physical healing, if God chooses to heal him, since they are placing their prayers under the sovereign authority of the Lord's name ("in the name of the Lord"), and also because the Scripture never gives the promise of complete physical healing for every disease (Philippians 2:25-30; 2 Timothy 4:20; 1 Timothy 5:23). Frankly, if I would espouse this particular view, the view of physical healing, this is the way I would explain and present it to others from this passage.

But Edmond Hiebert, who espouses the physical healing view, summarizes Guy King and states this about the prayer of faith: "James's unconditional language seems best understood in accepting that 'the prayer of faith' cannot 'be prayed at will, but that it is given of God in certain cases, to serve His own loving purposes, and in strict accordance with His sovereign will.'" In other words, some stress that it's only when the Holy Spirit gives someone this special prayer of faith, in certain cases, that the sick person will be healed.

Another commentator writes: "Before the elders ask God for healing, let them be certain they are praying according to His will. When the elders are agreed that God has given them the faith to believe Him for the healing of the sick person, then let them proceed according to the Word and God will perform the miracle." In my opinion, this seems to stress something that is foreign to the passage and leaves both elders and sick people guessing, hoping that their faith was really sent by the Holy Spirit, wondering if they possessed the right kind of faith to see the healing miracle take place.

In my own personal experience, I have seen a well-meaning Pentecostal preacher anoint my uncle who was dying with cancer. He was convinced that he possesses this special “prayer of faith.” When news came to him that my uncle had died, he was both stunned and crushed. His words to me were something like this, “I really thought that our faith would come through for your uncle.” Let’s be honest, we can pray in faith, but when it comes to physical healing, God does not always honor our faith in His healing power. I shared with the Pentecostal preacher that it sometimes takes greater faith to accept a different answer from God, and bow the knee to God’s will and purpose for our lives, and the lives of others (Romans 8:28).

There are probably some elders reading this who use oil in their ministries. I have no problem with this, if pastors (elders) understand they are not the apostles specially endowed with the gifts of miracles and healing (Eph. 4:11), that there is no God-given promise of physical healing (2 Corinthians 12:8-9; 2 Timothy 4:20; Psalm 23:4), and that they do not place any emphasis upon the magical, healing power of oil. Beloved, we should not mislead our flocks in this way and give them false hopes of healing. If we learn anything from this passage about physical healing, it’s this. God heals through the faithful prayers of His people and it’s always the Lord who does the physical healing in accordance with His sovereign will and purpose. We can at least come to this conclusion if we adopt the “physical healing” view on this passage.

I know many worthy expositors who do espouse a balanced view regarding physical healing and teach this from James chapter 5, while others opt for spiritual healing and recovery, avoiding the apparent difficulty in explaining various portions of these verses from the perspective of physical healing from sickness and disease.

For instance, it seems to be a stretch of the imagination to believe that God would expect elders to carry bottles of olive oil around through the

future church centuries in order to represent the Holy Spirit and see people physically healed. In my opinion, this is rather far-fetched. Furthermore, it seems odd that the Holy Spirit should be represented in a bottle of oil when the Bible informs us that the Spirit's ministry should be represented in the outward beauty of a person's life as a believer (John 14:16; Gal. 5:22-23). It would also be strange to enforce an eastern, customary practice of friendship (oiling people) on all elders and Christians throughout the entire world for the next 20 centuries of church history. Today, there are many other ways we can express friendship and love toward the saints. The use of oil is not a mandate that is passed down to the churches.

In addition, using an object, such as oil, to center one's faith upon the healing ministry of God, would be rather useless, if there could be no assurance of healing. God does not want us to think that we can only possess faith in Him and His ability to heal us, through some outward sign and visible evidence, such as oil. We must remember what the true nature of faith is. It is believing without seeing or possessing anything visible or tangible.

Hebrews 11:1-2 says:

“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.”

Faith does not need any tangible signs or outward evidence in order to believe (John 20:29). In short, I don't need to see, feel, or experience oil on my forehead in order to possess faith that God can heal me. True faith is generated without any outward stimuli. It's generated by confidence in God's propositional truth, His purpose, and providence over my life.

Here are some other problems you face when adopting the physical healing view in James 5. It is difficult to imagine that we can pray in faith, but never be sure if it was the right kind of faith, or Holy-Spirit driven

faith, which would bring about one's physical healing. Also, since physical healing is not always in accordance with God's will and purpose, then why would God give us strict instructions and guidelines to follow regarding this type of healing? We know that God can heal people physically without any oil or elders.

Please understand that I am not trying to demean some of the dear and sincere brethren who might use oil in their church ministry, and who might have experienced the Lord work in their physical life, as a result of the prayers of God's saints. Years ago I offended one of the brethren when speaking on the subject of anointing with oil. I mentioned how I don't believe God wanted elders through the continuing church centuries to move about with bottles of oil and do "lube jobs" on the saints. Admittedly, what I said was distasteful.

The brother eventually approached me about the matter. He was confident that after being anointed with oil in his particular denomination that he was healed of a specific malady. I told him that this may have been the case. However, I mentioned to him that it was not the oil that brought about his physical healing, or any specific procedure, but the prayers of God's people and God's power and providential purpose coming to pass in his life. Of course, I humbly recognize that God can heal people physically, *whenever* He wants to, and *wherever* He wants to, and if He chooses, use *whomsoever* He wants to as a praying vessel to bring about our healing (Psalm 115:3).

Of course, it's the prayers of God's believing saints that have moved the heart of the Lord on many occasions to bring about divine healing (Eph. 3:20). We must confess that God sometimes chooses to heal in spite of the use of oil and in spite of various, suspect procedures and ways adopted by the saints. Again, if we learn anything about physical healing from James chapter 5, it's that God can choose to heal in response to the prayers of His beloved people. This is God's procedure for all healing.

This being said, there seems to be a more viable option regarding the type of healing that James is presenting. The elders are called to restore a sinning brother from his backslidden condition. This is why the passage mentions the possibility of committing sin, confession, and converting a brother from his wayward path. The passage is referring to primarily spiritual healing from the effects caused by sin in the Christian life. It would consist of an inner emotional, spiritual, and moral healing from the accompanied effects of guilt, depression, exhaustion, stress, worry, weariness, despair, misery, sadness and various anxieties caused by sin.

In arriving at a proper interpretation of this passage we must first of all understand what James meant when he referred to the “sick.” Although we believe God can heal in answer to prayer, and some have been healed in answer to elders visiting them in their time of physical illness, we must be careful not to misinterpret this passage of Scripture. There is no reason to consider the word “sick” as referring exclusively to physical illness. The Greek word used for “sick” (astheneo) literally means “to be weak.” It can carry the meaning of being spiritually weak, spiritually feeble and in spiritual need.

Although the word “sick” (astheneo) in James 5:14 is used in the Gospels for physical maladies, it is generally used in Acts and the Epistles to refer to a weak faith or a weak conscience (Acts 20:35; Rom. 4:19; 6:19; 14:1-2; 1 Cor. 8:9-12). It should be interpreted as meaning spiritually weak in this verse and context since another Greek word used for “sick” (kamno) in James 5:15 literally means “to be or grow weary” and is only used in Hebrews 12:3 with the same meaning (“wearied”). There seems to be substantial linguistic and contextual support to understand the word “sick” as referring to spiritual weakness, weariness, and malady due to the pressures of trials (James 1:2) or temptations which have overtaken this particular brother (James 1:13-16).

The use of oil in this context (James 5:14) also confirms the interpretation of spiritual restoration. The oil apparently refers to the familiar customary gesture of kindness and refreshment (Ps. 23:5). It was an expression of encouragement, comfort, strength, love, and acceptance. It was important that the elders anointed this man with oil to show their love and acceptance of him in view of his confession of sin and desire to be spiritually restored with the Lord and the local church.

Rod Mattoon seems to stress the spiritual recovery view:

“The idea of James 5:14 seems to be dealing with people who were sick from sinful living or were spiritually weak from being in the midst of suffering. These are the ones who are to call for the elders of the church. Those, who were sick from spiritual weakness or sin, were responsible and commanded to call for the pastors to counsel, pray, and encourage them. They were to get their lives right with God and get rid of the sin in their lives. Many were physically sick because of spiritual problems in their lives. Sin and guilt were taking their toll in the lives of the disobedient. God's chastening was bringing conviction.”

Mattoon, among other authors, basically argues for spiritual healing (recovery) while recognizing there may be physical effects related to their sin and wayward living. Adopting recovery from a spiritual standpoint seems like a more plausible interpretation. We are called upon to “comfort the feebleminded, support the weak, be patient toward all men” (1 Thessalonians 5:14).

The view of physical healing seems to do injustice to what is actually being taught by James. The Bible suggests in this passage that the elders can actually claim a promise of healing (“the prayer of faith shall save the sick”). Can we claim this promise in regards to physical healing? Is this an unconditional guarantee that every sick person will be physically healed when we use oil and pray in faith? I think not. If we could always be physically healed through this procedure or process, then we would

never die! James seems to be teaching that the healing will occur when the brother repents and the elders pray. There seems to be a guaranteed result that the healing will take place. Of course, the only *guaranteed* healing that God grants to us through our prayers of faith is spiritual healing from the spiritual maladies that can be associated with sin or other disappointments in life (Psalm 34:18; 147:3; Philippians 4:7; 1 Peter 5:7; Matthew 11:28; Luke 4:18).

Our soul sometimes needs to be inwardly healed of its various hurts and heartaches, which can stem from the pleasures of sin (Hebrews 11:25) and transgression (Proverbs 13:15). Sin can cause all kinds of spiritual symptoms such as anxiety, depression, despair, misery, frustration, sadness, guilt, and weariness. At the same time, these effects can sometimes be accompanied with physical symptoms, which are generated from the spiritual symptoms related to sin. This seems to be the case with this sinning brother who is seeking restoration to God and the local church through the help of godly elders.

This man basically needs spiritual restoration before God and the promised spiritual healing from sin in his life. He needed emotional healing, moral healing, mental healing, and spiritual healing from the unfavorable effects of sin. However, some of the physical symptoms that stem from certain types of sins may also dissipate as a result of getting his spiritual life back in fellowship with God. Nevertheless, the promise of healing seems to extend to spiritual recovery – not physical recovery.

Here is the main point. If a person was suffering because of sin in his life, he would be forgiven when he repents (“and if he have committed sins, they shall be forgiven him”). Furthermore, the prayer of faith will help to encourage the spiritually weak and defeated person by giving him the promise of spiritual healing and recovery from the inner symptoms of despair and weariness that have stemmed from sin controlling his life. The prayer will aid in his spiritual restoration to God and enable him to

transform his life for the glory of God. We must remember that the guilt from sinful living can be overwhelming and can create emotional and even physical sickness.

James promises that spiritual healing will occur through the prayers of God's saints, an inward healing from the spiritually adverse effects of sin, such as anxiety, guilt, anger, shame, discouragement, despair, weariness, turmoil, inner sadness, an unforgiving heart, bitterness, covetousness, pride, and carnality. Spiritual and inward healing is the promise of this passage. It will occur when the sinner expresses repentance and faith to God and when the saints (in this case the elders) pray in faith, believing God to bring about this type of healing. Also, if the Lord wills it to be so, the physical effects that have stemmed from certain plaguing sins will also subside.

But again, the promise of healing in this unique passage extends primarily to the inward, spiritual effects caused by sin. If one engages in certain types of behavior, he must sometimes live with various, ongoing physical results (Galatians 6:8), while at the same time, he must no longer live in spiritual defeat and suffer the spiritual effects associated with sin (Ephesians 6:10).

That spiritual restoration or healing of the sinner is the meaning is further substantiated by the James 5:20. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James is obviously referring to God chastening a wayward believer to the point of physical death (Heb. 12:6-8; 1 Cor. 11:29-31). Sometimes we need to save the saved! We need to save those who are already Christians from experiencing God's premature judgment upon their lives. The whole context is talking about the revival of a believer and not the redemption of the lost. It is talking about the restoration of a Christian and not the evangelism of the unsaved.

Our life as a Christian can be “converted” or reversed (James 5:20) and we can become spiritually revived, restored, and remain in fellowship with the Lord, instead of living a life that is burdened down by sin and unhappiness. Jesus said, “But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:32). This is Christian conversion!

Many times we forget that people need to be restored spiritually instead of physically. In fact, spiritual restoration is more important than physical restoration. Psalm 23:3 says, “He restoreth my soul.” Praise God for His spiritual healing and restoration. I need this more than physical restoration. James is obviously speaking of being “sick” (James 5:14-15) from a spiritual perspective or being in a weakened spiritual state and in need of God’s spiritual and transforming touch upon our lives.

The truth is this, many physically ill Christians have called on elders to pray for them and to anoint them with oil, but a sizable percentage of them have remained sick. This fact alone suggests that this particular passage in James may have been mistakenly understood as physical restoration rather than spiritual restoration.

I have prepared a simple outline to recall the basic teaching of this oft-disputed section of Scripture. May it provide a helpful summary of what we have learned.

1. **Pursuing the elders of the church** - “let him call for the elders of the church” – James 5:14
2. **Pouring of oil** – - “anointing him with oil” (a customary gesture of friendship, kindness & refreshment) - James 5:14
3. **Promised spiritual healing** – “the prayer of faith shall save the sick”
James 5:15

4. **Pardon and cleansing** – “and if he have committed sins they shall be forgiven him” – James 5:15

5. **Personal restoration and revival** – “that he which converteth the sinner from the error of his way”
James 5:19

6. **Possible deliverance from death** – “shall save a soul from death”
James 5:19 with 1 Cor. 11:30

7. **Practice of forgiveness and forgetfulness** - “and shall hide a multitude of sins”
James 5:19

“It is far better to cover someone's sins than to gossip about them.”
John Phillips