

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 (S 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 s 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* (*psalmoi*): 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 (*allos*), 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.



7. There is not anything personal. There is something personal between you and God. The Bible is very personal. But the pastor does not know when or how a passage convicts any particular individual.
8. The person knows when the prayer is over and he is healed, and he is well, that he can come back and sit down in that congregation, and there's no problem. There is nothing personal. He can sit down and listen to Bible teaching and grow up.
9. Spiritual growth now resumes: the accumulation of doctrine in the human spirit, the buildup of doctrine in the Edification Complex, and then, get back on track in the resumption of his growth toward supergrace:

James 5:16a **Therefore, confess your sins to one another, and pray for one another so that you may be healed:**

10. The aorist passive subjunctive of **ἰάομαι** (*iáomai*) means to “to be healed. It is used for “healing where the illness is not fatal,” where it is not a hopeless type of illness like dying. This is a culminative aorist, which means the discipline is wiped out. Since the discipline is in the form of illness, the illness is removed.
11. The passive voice of the subject means the reversionist receives the action of the verb, which is the removal of discipline in the form of illness. The subjunctive mood goes with the purpose clause.
12. Now, let's notice the procedure:
 - 1: The believer in reversionism is under divine discipline for sins of the tongue. He is practicing verbal reverse process reversionism.
 2. The victim is his right pastor.
 3. He goes to his right pastor-teacher confesses the verbal sin, and then:
 4. The victim, who is the pastor-teacher, not only forgives the repentant reversionist, but offers prayer on his behalf.
 5. as a result of that prayer, the discipline or the illness is removed from the repentant reversionist.
 6. He is in perfect health to return to the congregation and begin the recovery procedure, which is the daily intake of Bible doctrine.

James 5:16a **Repentant reversionist acknowledge, therefore, the sin to another fellow believer, i.e., the victimized pastor-teacher, and offer prayer on behalf of the repentant reversionist, that you may be healed. (EXT)**

13. The verse continues with the sentence, “The effective prayer of a righteous man can accomplish much.” The word, “effective,” is the present passive participle of the verb, **ἐνεργέω** (*energéō*).



14. This brings us to a poorly mistranslated and consequently, misunderstood phrase: **πολύς ἰσχύω δέησις δίκαιος ἐνεργέω (*polús ischúō déēsis dikaios energéō*):**
The effective prayer of a righteous man can accomplish much. (NASB)
15. Notice that the first word is **πολύς (*polús*)**: “much” which is the very first word in this sentence. You will also notice that it is the last word translated. “Much” or *polús*, is the *last* word in verse sixteen. But it is at the first of the sentence, not at the end.
16. So, let's start with that word **πολύς** in the Greek translation above. *Polús ischúō déēsis dikaios energéō*. **Πολύς** is a nominative neuter singular meaning, “much.” It is correctly translated, but it is way out of place. Here is the vocabulary form: **πολύς**. It means, “much.” It is at the beginning of the sentence. You have the whole sentence down, now. Get the sentence. Get the sentence: **πολύς ἰσχύω δέησις δίκαιος ἐνεργέω**.
17. Now, **πολύς** means “much.” You will notice in your English Bibles, “much” (**πολύς**) comes at the end of this sentence, and it should come at the first. **Πολύς (*much*)** is how it begins, not how it ends.
18. Now, the next word is the verb, **ἰσχύω (*ischúō*)**, which is the present active indicative.
19. **Ἰσχύω (*ischúō*)** means “to have power.” With “power,” it means to have “much power.” But how much power? So far, we have some power, but how much? We do not know yet but the principle states that something “has much power.”
20. Next, we have, **δέησις (*déēsis*)**. The nominative singular for “prayer.” Though, that's correctly translated. *Déēsis* is the vocabulary form. Since it is in the nominative, the nominative case is always the subject of the verb. Therefore, the subject of the verb is said to “have much power.” That which has much power is “prayer”: **δέησις (*déēsis*)**. It is prayer that has much power. So, we are developing a sentence that provides a discernable working object.
21. So far, prayer has confirmed that it has much power, However, the prayer component must be qualified.
22. The prayer factor refers to a certain kind of believer and the qualifying word is the genitive singular of **δίκαιος (*dikaios*)**. *Dikaios* means, “a righteous one,” which in context refers to a believer who is in fellowship, but also with some spiritual growth.
23. In context the person referred to is the pastor-teacher who is the one who has been victimized who is described as having much power. Ergo, the prayer of a righteous believer has much power.



24. You can underline much because it is the first word in the text. When a word is put at the beginning of a sentence it receives emphasis. We could actually translate, “has extreme power.”
25. Now, this principle applies to a nation in reversionism. The power of prayer enables a nation under reversionism to recover and appropriate presently.
26. There is one word not translated: the present middle participle of ἐνεργέω (*energéo*). *Energéo* means, “to put something into operation.” The present participle can be legitimately translated, “when a prayer of a righteous believer has much power when it is operational.”
27. So far, we have had three such occasions. The first was in verse thirteen, when a believer, who is approaching supergrace is under great pressure and suffering adversity. His prayer is operational and powerful: “Is any afflicted? Let him pray.”
28. Secondly, when a pastor-teacher is called in for a dying believer who is dying the sin unto death. He is in reversionism. The pastor-teacher's prayer, as a supergrace type, is operational and effective. This man is not only healed, but he his sins are forgiven and he is now on the road to recovery by means of the Edification Complex.
29. His sins have been forgiven. His health is back. The third illustration is when the pastor-teacher is the victim. At this time, it is a reversionist, who is practicing reverse process reversionism. He prays for this person in his illness, his sins are forgiven, he is healed, and, again, he is able to resume daily study.
30. So, we've had three illustrations; and, in each case, it is a believer in supergrace, or close to it; and, in each case, it is a prayer, which is powerful and effective in redeeming the time.
31. In each case, it is a prayer for one individual. In verse thirteen, the person prays for himself in suffering. In the second one, verses fourteen and fifteen, he prays for a hopeless case, a dying person in reversionism. In the third case, verse sixteen, he prays for someone who has abused him. These are all grace prayers. They are all prayers of great power.
32. There is no fervency in the prayer at all: “A prayer of a righteous believer has much power when it is operational.” It means he does not pray all the time, but when he does pray it “has much power.”
33. Now, let's get, put the whole package together:

In verse 16, the repentant reversionist “acknowledges the sin to one another, that is the victim, a fellow believer, in this case the pastor-teacher. The pastor-teacher offers prayer on behalf of the repentant reversionist so that he may be healed.



James 5:16 Therefore, repentant reversionist, acknowledge the sin to one another and offer prayer on behalf of another, the victim and fellow believer, i.e., the pastor-teacher, that you may be healed. The prayer of the righteous believer has much power when it is operational. (EXT)

1. The prayer of a righteous believer, in this verse, refers to the pastor-teacher, the same pastor-teacher in verse fourteen. In this case, he is the victim of verbal reversionism in verse sixteen.
2. In every case, where the pastor-teacher is praying for another, the individual involved is disciplined by God in reversionism. This is not "carnality," which is simply getting out of fellowship. Here it is a believer, he's in the top circle, in union with Christ, and can never get out. He starts out in the bottom circle, he commits a sin, he is out of fellowship. He gets under discipline, but he rebounds, and he is no longer carnal. Initially, he is carnal. But now, he is spiritual. But this is not a case of carnality. This is a case of reversionism. The last two chapters of James are filled with reversionistic illustrations.
3. The pastor-teacher's authority was rejected when this believer entered reversionism. The victim, the pastor-teacher, is the object of reverse process reversionism. This person has a right pastor; and he gives his right pastor the shaft, with all of the verbal utterances common to reversionism.
4. In each case, the pastor-teacher has power in prayer involved in restoring the reversionist. He is not a healer. He cannot heal people who are sick. They go to a doctor. He has the power of prayer in the restoration of a reversionist.
5. Having the power of prayer is not the issue. The prayer must become operational. The conditions under which the prayer becomes operational are stated in the context: "A prayer of a righteous believer has much power when it is operational." This is the principle of the present passive participle of the verb, **ἐνεργέω (energēō)** is very important: "when it is operational." It is one thing to have a power, but it is something else for it to be operational. It is one thing to have all of these fantastic weapons for strategic ordinance, but it is something else to use them. We have them, but we have not been using them, unfortunately. The power is there in prayer, but it must become operational. The conditions under which it is operational are specified in context.
6. The repentance of the reversionist makes such prayer operational. The repentance of the reversionist is the key. The reversionist is in a state where he cannot rebound, so he cannot do anything. He is either very ill, or he is dying. And, therefore, he changes his mind. Yet, the Lord Jesus keep on standing at the door and knocking. His "knocking" is divine discipline.

(End JAS-27. See JAS-28 beginning on p. 271.)

