

**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.<sup>3</sup>**

**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.

<sup>3</sup> 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 díkaios 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 díkaios 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 is 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. 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 (*díkaios*)**. *Díkaios* 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 but 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 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.” Here is a summary:  
  
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.

