

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 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 (dikaios)**. **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.



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, and 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 keeps on standing at the door and knocking. His "knocking" is divine discipline.

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



7. And, as the knocking becomes stronger, he becomes aware of his true spiritual condition, and repents. His repentance means “a change of mental attitude.” It does not mean to feel sorry for anything. Undoubtedly some people feel sorry, and some people do not. That is not the issue. Repentance means a “change of mental attitude.”
8. The conditions under which the power of prayer is operational have been described in verses fourteen through sixteen. Again, they are the repentance of the reversionist under the sin unto death, or the repentance of a reversionist under physical illness.
9. In each case, prayer in the soul of the supergrace pastor is used by God to turn the tide. The prayer is a power in the hands of the pastor, but there is no power without God. It is power of grace. It depends on who and what God is. It does not depend on who and what the pastor is. God, in answering these prayers, simply recognizes the *authority* of the pastor; an *authority* which God has given in grace.
10. Here then is power in prayer which anticipates the next passage where we have power in prayer under national reversionism. The whole course of national history can be changed by the power in prayer during the times and conditions of reversionism.
11. Under what conditions we will notice when we study Elijah. Elijah is going to stem the tide of national reversionism and catastrophe through prayer. Elijah was the pastor-teacher of his day, only then they were called, “prophets.”
12. In anticipation, let us note a few things about prayer, by observing a few general principles which we will now develop. You will come to understand the power that is mentioned in this passage is unique.
13. Before we do, let us review the expanded translation of:
James 5:16 Therefore, repentant reversionist, acknowledge [present middle imperative mood #53 of the verb, ἐξομολογέω (*exomologéō*)] the sin to one another and offer prayer [present middle imperative mood #54 of the verb, εὐχομαι (*eúchomai*)] 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)
14. What follows is the study of principles associated with the power of prayer by the believer filled with the Holy Spirit.