

1 Peter 3:7 Husbands, in the same way be considerate as you live with your wives and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers. (NIV)

11. This is why Timothy tells the older ladies in the congregation, who have lost their husbands, not to remarry, but to start praying. They have a lot of ground to make up for lack of domestic tranquility.
8. There is a principle of grace in prayer that should be understood:

Hebrews 4:16 Therefore let us confidently approach the throne of grace to receive mercy and find grace whenever we need help. (NET)

1. Prayer is the privilege and extension of grace. You neither earn it, nor deserve it, nor work for it. It is impossible to approach God in prayer on the basis of human good or human merit.
 2. The believer priest approaches God in prayer on the basis of his High Priest, Jesus Christ, and the merits of his High Priest. This is grace. Not your merits, but His merits.
 3. The Father is propitiated with the work of Christ, but is not a respecter of persons, in case of believers offering prayer. So, do not get out on your own, because you will not be able to endure.
 4. Therefore, God does not hear my prayers because I am “fervent, moral, sincere, religious, self-effacing, or eloquent.”
 5. God hears my prayer because of the function of the grace apparatus for perception, which is a grace system. The ministry of God the Son, grace. The ministry of God the Holy Spirit, grace. I neither earn, nor deserve, nor work for the right.
9. James 5:17 introduces a prayer from a man named, **Ἡλίας (Hlias)**, from which the boys in England apparently decided to Anglicize **Hlias** into **Elijah**. The Authorized Version of the Bible was produced in 1611 when King James called a conference of clergymen to meet the public demand for a new version. Fifty-four eminent scholars labored for seven years in the production of what has been called, “The Authorized Version.” This group was divided into six companies, with each company being assigned a certain portion of the Scriptures for translation, and with the work of each section being revised by the entire body.¹
 10. We now return to our exegesis of *The Letter of James* resuming with a brief review of recent efforts of translation.

¹ “History of the English Bible” in Hertel’s Standard Reference Indexed Bible: *The Holy Bible* (Chicago: The John H. Hertel Co., 1941), 10, 11.



11. We have seen prayer for the individual in adversity, verse 13 and the supergrace believer involved.
12. In verses 14 and 15, we have seen the power of prayer on the part of the pastor-teacher, dealing with the problem of a dying reversionist.
13. In verse 16, we have seen the power of prayer on the part of the pastor-teacher, dealing with a believer in reversionism, very sick, but not dying as yet.
14. In verses 17 and 18, is a prayer for a sick nation. Prayer for a nation in reversionism. Prayer for a nation, which is about to be destroyed. We resume our exegesis at:

James 5:17 Elijah [Ἠλίας (*Hlías*)] was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. (NASB)

1. In verses 17 and 18, we have prayer for a sick nation. Prayer for a nation in reversionism and prayer for a nation, which is about to be destroyed.
2. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
3. When you couple these two verses with two chapters in Kings, this is the story of how a nation was delivered in its time of great catastrophe. The fifth cycle of discipline was about to occur in the Northern Kingdom when the events, which are described here, came to pass.
4. Elijah is a very wonderful name. It talks about how “Jehovah Elohim” delivers. Elijah was [**imperative indicative**] a, handsome, strongly built man. Imperative active indicative of εἰμί (*eimí*), means that, “he kept on being around.” Furthermore, it says, “he was a man.”
5. The Greek word is, ἄνθρωπος (*ánthrōpos*), a generic term, but also used to indicate the fact that he was a spiritual giant.
6. Elijah was [**Imperative active indicative of, εἰμί (eimí)**] a man in every sense of the term. He was noble of soul because he had a lot of Bible doctrine in his soul. He was supergrace believer. He was strong. He was courageous, and he had great moral courage.
7. He was the man who stood in the gap and made it possible for his country to be delivered from the fifth cycle of discipline.
8. One man stood in the gap in time of great national disaster, and we will see, from this passage, how he stood in the gap with prayer.



9. Remember our passage, “The prayer of the righteous believer has much power when it is operational (**James 5:16b [EXT]**).”
10. When Elijah becomes operational in prayer, it is because he has used every facet of the supergrace life, and he has come down to the wire with prayer. His supergrace status quo, plus his prayer, was the means of delivering his country.
11. The next word in verse 17 reveals that he was “subject to like passions.” This is a compound adjective: **ὁμοιοπαθής (homoioopathēs)**. This adjective describes Elijah as having similar passions or being subject to such feelings, circumstances, and pressures.
12. If you have had some adversity, then you know how Elijah felt. If you have had some pressures, if you have had your feelings hurt, if you have been disappointed, or if you have been disheartened.
13. If you have been sad because of current events, and many of you are, because of the emergence of cosmic rationales indoctrinating our nation’s citizens, then you know exactly how Elijah felt.
14. Elijah was not only a supergrace hero; Elijah was a patriot. He loved his Lord. He loved his homeland, Israel. Elijah stepped into the gap and faced almost certain disaster.
15. He was willing to give his life for his Lord and his country, and to do it all at the same time. Elijah was a man, a human being, who had kept similar feelings, circumstances, and pressures, not “as we are,” but “to us,” literally.
16. We have the associative, instrumental plural of the personal pronoun, **ἐγὼ (egō)** in the associative instrumental plural. The pronoun in the plural, **ἐγὼ**: “us,” and refers to believers in the Church Age and thus refers to every believer in the dispensation.
17. Elijah faced maximum apostasy. He faced maximum reversionism, which threatened his nation with total catastrophe. His nation was on the verge of the fifth cycle of discipline, just as our nation faces today.
18. There is, therefore, a direct parallel between what Elijah faced in his day, and what you and I as believers presently face, in our nation today.
19. He prayed for his nation in disaster that God would “knock on the door” for three and a half years. Then, at the end of that time, he prayed that God would stop “knocking on the door,” and God stopped “knocking on the door. As a result, the nation was delivered.
20. Elijah, a human being, kept being similar to us in feelings, circumstances, and pressures.



21. Now, the next principle is a very important one, because it says, “and he prayed'.” As a supergrace hero, he is comparable to a pastor-teacher today, even though he was a prophet who prayed, the ingressive aorist middle indicative of **προσεύχομαι (proseúchomai)**: “to offer prayer.” It is used, here, in verses 13–16, for redeeming time.
23. He began initiating a prayer, which was given in part at the beginning of three and a half years and was concluded at the end of that three-and-a-half years.
24. The prayer was concluded with a culminative aorist at the end of the three-and-a-half years on Mount Cär'mel (**כַּרְמֶל (Kármel)**). This prayer of a supergrace hero, is the basis for delivering his nation Israel.
25. But it's deliverance occurred through Jesus Christ knocking on the door. Jesus says in: **Revelation 3:20** “Behold, I have been standing at the door and I am continuing to knock; if anyone detects and understands the sound of My voice and opens the door, I will come in to him and I will eat with him, and he will eat with Me.” (EXT)
Jesus' knocking on the door is the warning of discipline.
26. Here is where they had the “no-rain” situation. This affected the agricultural economy and the warning lasted for three-and-a-half years.
27. At the end of that three-and-a-half years, the nation is going to repent, and recover from reversionism. So, it is an ingressive aorist for initiating a prayer for awakening the Jews to the coming discipline for the reversionistic nation.
28. The middle voice is an indirect middle, which emphasizes the agent producing the action. The agent is Elijah. The indicative mood is the reality of the fact that the prayer of a supergrace believer, when operational, has much power. This is the reality of “much power” in time of national catastrophe.
30. It is the instrumental singular of **προσευχῆ (proseuchē)**, which is one of the nouns for prayer. It means, “by means of prayer.” So, literally: “by means of prayer he began to pray.”
31. “Elijah, a human being, kept on being similar to us in feelings, circumstances, and pressures, and by means of prayer he began to pray.”
32. This is one of those operational prayers, which has “much power.” “That” is not found in the original but is actually used to translate an aorist infinitive of purpose.
33. “That it might not rain” is actually the constative aorist active infinitive of **βρέχω (bréchō)** plus the negative. **Bréchō** means, “to rain”; and, with the negative, it means, “not to rain.” It means, “not to send rain.” It is the constative aorist tense.



34. This refers to that three-and-a-half-year period. This is the point at which Elijah began to pray. The content of his prayer: that it “would not rain.” And so, that's a constative aorist.
35. This covers the period of three and a half years or 42 months of drought, i.e., a prayer that prophesied it would be rainless every day. The active voice: the subject, God produces the action of the verb, plus the negative: a request not to send rain, and which God purposely imposed.
36. The purpose is the warning of divine discipline. It is God knocking on the door of the nation, warning them of national catastrophe. Warning them that the nation will be destroyed by the fifth cycle of discipline.
37. Now have a constative aorist, and we'll eventually get to the prayer for rain again, and that will be the culminative aorist. So, we have all three types of aorist, here.
38. Ingressive aorist, of *proseúchomai* is translated, “he began to pray.” His prayer, in content reads, “that for three and a half years it would not rain. This is a constative aorist.
39. *Bréchō*, plus the negative *οὐκ (ouk)*, is followed by a culminative aorist at the end, and that is when he offers the prayer to start the rain.
40. “And it did not rain,” is the constative aorist active indicative; this “It rained not on the earth.”
41. *Ἐπί* means, “upon the land.” *Ἐπί* plus *γῆ (gē)* means “land,” or “earth.” Here it refers to “the land of the Northern Kingdom,” that is the land of Israel.
42. It is used to translate an accusative of the extent of time and the phrase, “or three and a half years” is all in the accusative. This is what we called, “an accusative of the extent of time.”
43. Literally, then, this verse says: “Elijah was a human being similar to us in feelings, circumstances, and pressures, and by means of prayer he began to pray not to send rain: and it did not rain on the land for three and one-half years.”

Summary:

1. For three and a half years, God knocked on the door of the Northern Kingdom.
2. This knocking on the door is divine discipline as a warning to reversionism. In this case, the warning of a nation of reversionists.
3. The warning was of the coming national disaster. God brings along discipline and national catastrophe to warn of the coming of the fifth cycle of discipline.
4. While believers and unbelievers, in this apostasy, were wasting time through reversionism, and through the practice of reverse process reversionism, Elijah, the supergrace believer, offered the only prayer he could offer, and then walked out of sight for three and a half years.

