

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.



5. That is the last time he prayed for his nation. He prayed for it “not to rain,” and he did not pray for his nation again for three and a half years.
6. A prayer of a righteous one, a supergrace believer like Elijah, has much power when it is operational.
7. The last phrase we have studied reads, “the prayer of a righteous one has much power when it is operational.”
8. For his country, Elijah prayed once. Then he, redeemed time for three and a half years in other ways, and even prayed for other people occasionally.
9. Then, at the end of that time he prayed, again. But for three and a half years, his prayer, for his country, was not operational. He prayed that God would knock on the door, that it would not rain.
10. There is your constative aorist which was fulfilled. For three and a half years, it did not rain. Every day the sun came up and every day the sun went down.
11. But everyday there was no rain and at night there was no rain. Even when the breezes blew off the Mediterranean and would generally bring cumulonimbus thunderclouds to the area. The breezes blew, but there was no precipitation.²
12. Here is the “operational prayer”: A righteous one has much power when it is operational.” Why? This is a supergrace prayer and he knows when to pray.
13. He does not pray for the people. He does not pray for some of the wonderful believers, like Obadiah. He does not pray for anything. He prays once and he prays again for his country three and a half years later.
14. This is one of the most powerful prayers of all time. It is divided into two parts. Part one is in verse 17. Part two is in verse 18.
15. However, before we can get to part two, we need to understand more of the impact of this prayer. This prayer was based on doctrine, Deuteronomy 28:23-24. Let us look at 1 Kings 17.
16. Here is the man, let us get the prayer in its context, historically. Here is the historical record of what occurred:

1 Kings 17:1 Elijah the Tishbite, from Tishbe in Gilead, said to 'Ahab, “As certainly as the Lord God of Israel lives (whom I serve), there will be no dew or rain in the years ahead unless I give the command.” (NET)

(End JAS5-28. See JAS5-29 for continuation of study at p. 281.)

² Cumulonimbus: A mountainous cumulus cloud often spread out in the shape of an anvil extending to great heights topped with a fibrous veil of ice crystals: thundercloud. *Webster's Third New International Dictionary of the English Language: Unabridged*, ed. in chief Philip Babcock Gove (Springfield: Merriam-Webster, Inc., Publishers, 2002), 553.



17. Elijah was a member of the Northern Kingdom, who lived across the river. He lived in Gilead, where half of The Tribe of Ruben was posted.
18. He lived in the tribe that should have had all of the privileges of Israel: the priesthood, the double-portion, and the rulership, but it lost them. He is a typical illustration of how cursing is turned to blessing, when a person turns toward doctrine.
19. Elijah was undoubtedly of the Tribe of Ruben. This would be indicated by the fact that he lived in Gilead, which is East of the Jordan, not West of the Jordan; and is outside of the land, but he belongs to the land.
20. In other words: he is one of those persons who lives “on the wrong side of the river,” as far as the historical Jew was concerned. He did not cross the river and, when he finally did cross the river, he did not come to live in the land. According to the words of King 'Ahab, he came “as a troublemaker.”
21. He came to cause trouble in the land. But the trouble was already in the land because the trouble was reversionism. A maximum number of people, believer and unbeliever alike, were involved in reversionism.
22. The country was about to be destroyed and therefore, one man had to be brought across the river. That one man was a supergrace hero, who had maximum doctrine in his soul. That man also had the gift of communication.
23. In the Church Age he would be called a pastor. In his own dispensation, he is called a prophet. He had the gift of communication. He is called the Tishbite, because he came from a town Tishbe in Gilead. He crossed the river because God commanded him to do so, and he came to the nation with a message.
24. “Elijah” means, “Jehovah is my God.” He, apparently, had a name and a background that indicated positive volition toward doctrine. However, other things about his environment are missing. Why?
25. Because they are not important. There is no reference, actually, to his background and outside of his hometown. There is no reference to his family, to his education, or to anything about him.
26. Therefore, we know something, immediately, which are related to a great man of power. Included in his power was that of prayer. Environment and background mean nothing to a person who enters supergrace.
27. A believer who is a supergrace hero has overcome any handicap of the past. No supergrace believer ever complains about his birth, born in or out of wedlock; born on the wrong side of the tracks.
28. He never complains about his education or lack of education. He never complains with how nature endowed him, mentally or physically.



29. Principle: a supergrace believer is never the product of his environment. He is never the product of past handicaps or failures. He is a total product of grace.
30. We just know from his hometown, and from his country, he was born without pedigree.
- 1 Kings 17:1** Elijah the [תִּשְׁבִּי (Tishbeh)] Tishbite,” was one of the settlers of [גִּלְעָד] Gilead, said to 'Āhab¹, “As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word.” (NASB)
31. Gilead does not add anything to his pedigree. He is a “Tishbite” from a town called, “Tishbe” to which he never returned.
32. 1 Kings 17:1 reads, "as the Lord God of Israel lives, before whom I stand." God is alive to this man, which means this man is occupied with the person of Christ, which is one of the signs of a supergrace believer.
33. “The Lord God of Israel” is Jesus Christ, and He is very much alive to Elijah, plus enjoying Category One love from the supergrace life. Notice what Elijah said to 'Ahab, cited above in verse 1 in highlight.
34. It was a Qal imperfect of the verb, אָמַר ('amar) and this is the way he did it. Elijah had said quite a few things to Āhab. He did not say one thing, he said a lot of things.
35. Of some of them, the gist of it is recorded. We do not have his exact words, but we know that from the Qal imperfect of 'amar that Elijah makes it very clear to 'Āhab, as he kept on saying, “As the Lord Jesus Christ, the Lord God of Israel, keeps on living, before whom I stand.”
36. The Qal perfect means, “I stand there in the past; I keep on standing there. I am standing before you, O king, and you are the leader of reversionism in the land, you and that woman you call, Jezebel. I stand before the Lord.”
37. I am in a place of perfect security. I am in a place of perfect prosperity. I have come across the river. It does not make any difference about my background, my environment, or anything else. I am here as the Lord's representative to tell you what I am going to do:

“There shall not be dew, nor rain, these years, except by my word.
This is what the Lord says to you.”

¹ Āhab, son of Omri, the seventh king of Israel, ... was one of the strongest and at the same time one of the weakest kings of Israel. With his kingdom he inherited also the traditional enemies of the kingdom, who were no less ready to make trouble for him than for his predecessors (“Āhab,” (S. K. Mosiman, *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], I: 78.)

