

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.



PRINCIPLES ON THE POWER OF PRAYER

I. The Policy of Prayer.

1. To have power in prayer, it must be on a grace basis, thus, grace begins with the Person to whom you address your prayers. The Bible gives us direct rules on Who is the recipient of prayer. It is not, "Dear Jesus" and it is not "Oh, Holy Ghost." Neither the Second Person of the Trinity, nor the Third Person of the Trinity are the recipients of prayer. Prayer is always addressed to God the Father:
Ephesians 3:14 I kneel before the Father,
v. 15 from whom every family in heaven and on earth is named.
v. 16 I pray that according to the wealth of his glory he may grant you to be strengthened with power through His Spirit in the inner person,
v. 17 that Christ may dwell in your hearts through faith, ... (NET)
2. A prayer concludes with thanksgiving in the name of the Son, because the Son is the High Priest, and, in the power of the Holy Spirit, because God the Holy Spirit is the power in prayer (Ephesians 6:18a).
3. **Never pray to the Holy Spirit, and never pray to Jesus Christ.** Always pray *to the Father*. You are in the family of God, offer your prayer to the Father, but never to Jesus and never to the Holy Spirit. Both the Son and the Spirit offer prayer to the Father.
4. The Son offers prayer to the Father in Hebrews seven. The Holy Spirit offers prayer to the Father in Romans 8:26-27.
5. There are three categories of prayer directed to God the Father:
(1) the prayers of God the Son as our High Priest, Hebrews 7:25,
(2) the prayers of God the Holy Spirit, Romans 8:26-27, and
(3) the prayers of the believer-priest, Hebrews 4:16.
6. The agenda for prayer should include: (1) confession of sin, 1 John 1:9, (2) thanksgiving, Ephesians 5:20, and (3) intercession, Ephesians 6:18. Intercession is praying for others. Pray for others first, and (4) is petition; praying for your own needs, Hebrews 4:16. This is an agenda for private prayer.
7. Prayer ultimately depends upon God. No one has any great ability in prayer, because of who and what they are. You are a priest. You can handle your own prayer life before God; unless you're in reversionism.



8. The basic principle of prayer is praying for yourself. You are a priest, you ought to have the ability to pray for yourself. That is the execution of the faith-rest drill. (see Matthew 21:22, Mark 11:24, Matthew 18:19, John 15:7, and the publication, *The Faith-Rest Life: “The Characteristics of Prayer”* (pp. 42–43).
6. Following are eight principles of prayer:
 - (a) Prayer is most effective when you're functioning under the grace apparatus for perception. John 15:7 (Also read the publication, *Grace Apparatus Perception* if you have it since this title is currently out of print.)
 - (b) Prayer is an exhale of the faith-rest technique. Matthew 21:22.
 - (c) Prayer demands cognizance of the Word of God. Do not pray for things, which are not in God's will, or which you may get in another way.
 - (d) Prayer must be offered under the filling of the Spirit. (Ephesians 6:18)
 - (e) Prayer is never effective if you are out of fellowship, or in reversionism. Out of fellowship means carnality (Psalm 66:18, If I regard wickedness in my heart, the Lord will not hear. NASB)
 - (f) Prayer must always line up with the principles of grace.
 - (g) Prayer is a part of the divine decree. (Jeremiah 33:3a “Call on Me and I will answer you.”) In other words: God knew billions, of years ago, every effective prayer you would ever utter. He then took cognizance of it in eternity past, and He answered it then. He does not answer it now, He answered it in eternity past.
 - (h) Prayer is related to Category One Love, Psalm 116:1–2.
7. There are nine reasons why your prayers are not answered.
 1. Because you are not filled with the Spirit, Ephesians 6:18. In other words, you have not rebounded and therefore are out of fellowship.
 2. No faith-rest function:
Matthew 21:22 “And all things you ask in prayer, believing, you will receive.” (NASB)
 3. Mental-attitude sins.
 4. Lust-pattern selfishness:



James 4:2 If [the **protasis** of three, third-class conditions] a **nobleman** [ἀνὴρ (*anér*): aristocrat] **enters into** [εἰσέρχομαι (*eisérchomai*): 1st 3dCC] the synagogue of Messianic Christians wearing golden rings on all his fingers and dressed in a dazzling, expensive outfit, and there also **enters** [*eisérchomai*: 2d 3dCC] a beggar in filthy clothes,

v. 3 and you **kowtow** [ἐπιβλέπω (*epiblépō*): 3d 3dCC] to the one who is carrying his flashy multicolored mantle and toga, and you **say** [ἔπω (*épō*)] in a pleasant voice, “You **sit here** in this place of honor,” and you say officiously to the beggar, “**Stand there** or **sit down** by my footstool,”

v. 4 [**apodosis**] have all of you **not** [οὐ (*ou*): introduces a rhetorical question demanding a positive answer] been discriminating in your *kardías* and become **judges** [κριτής (*kritḗs*)] with evil thoughts and motivations? Yes, you have. (EXT)

5. Lack of obedience:

1 John 3:22 ... whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. (NASB)

6. Non-compliance with a specific and known will of God:

1 John 5:14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. (NASB)

7: Pride is a basic mental attitude sin, and resultant self-righteousness hinders a lot of prayer:

Job 35:12 He does not answer when men cry out because of the arrogance of the wicked.

v. 13 Indeed, God does not listen to their empty plea; the Almighty pays no attention to it. (NIV)

8. Many people are so legalistic and self-righteous their prayers never are heard. That will halt your prayers in a hurry and those people must get discouraged.

9: Lack of compassion or grace orientation, will halt your prayers in a hurry:

Proverbs 21:13 If a man shuts his ears to the cry of the poor, he too will cry out and not be answered. (NIV)

10. If you are guilty of harming domestic tranquility your prayers cannot be answered:



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** (*homoiopathēs*). 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.



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.

