

James 5:17 Elijah was [progressive indicative of IM #55 of the verb, εἰμί (*eimí*)] a man with a nature like ours, and he prayed [προσεύχομαι (*proseúchomai*)] earnestly that it would not rain, and it did not rain on the earth for three years and six months. (NASB)

1. In the fifth chapter of James, the aorist middle indicative of the verb, “*proseuchomai*,” occurs in verses 17 and 18.
2. The verb is used for Elijah, in verse 17, beginning a prayer and is an ingressive aorist. Then, it is used for the termination of that prayer, three and a half years later, and that is a culminative aorist of the same verb.
3. We are, we are observing, at the end of the fifth chapter of James, the tremendous power in prayer. The power of prayer in verse 13, is where a supergrace believer can pray for himself, under extreme adversity.
4. Also note the power of prayer in verses 14 and 15, where the pastor-teacher prays for a believer under the sin unto death. The believer is not only healed of the sin unto death, but forgiven all sin, so that he can begin reversion recovery.
5. We have also studied the power of prayer in verse 16, where we have the prayer of the pastor-teacher as a victim of verbal reversionism, praying for a very ill believer under discipline. The believer is healed by God, because of the change of attitude, and because of his reversion recovery, which follows.
6. The final illustration of the power of prayer is in time of national reversionism. Out of nowhere, Elijah came into the picture. He crossed the river and became the great prayer warrior.
7. First, he prayed for discipline, that God would knock on the door; and then, he prayed for the removal of the discipline. We have already studied some of the exegesis of this passage, in James, chapter five. We are observing, now, what happened during the interim between the beginning of the prayer and the ending of it.
8. This fill-in, from 1 Kings, chapter 17 and 18, is the basis of understanding the nature of Elijah's prayer, at the end of three and a half years. The prayer was begun and discontinued. The first prayer was begun by praying for rain and then it was discontinued three and a half years later. We are now observing some of the details.
9. We have seen, in the first 11 verses of 1 Kings 17, some of Elijah's activities. We have now come to the second dried-up brook. We have already seen, in verses nine and 10, that the term, “widow woman,” is not “widow woman.” but אִשָּׁה אֶלְמָנָה (*'almanah 'ishshah*), a “woman forsaken.”



10. She was “forsaken woman.” It is true that, she is not a widow, she has a son, but apparently, she never had a husband and the guy who is the father has absconded.
11. She is very discouraged when Elijah finds her. She is down to the last meal. She loves her son very dearly and she and her son are going to have one more meal, then they are going to starve, which is what she reports to Elijah in verse 12.
12. She said, this is a Qal imperfect of **אָמַר** (*ʿAmar*), “to indicate a general conversation,” part of which is recorded in the Word of God and which is necessary for our understanding the situation in James 5.
13. This widow lived in **צָרְפָּת** (*Tsarephath*) in Sīdōnian territory. In the context of 1 Kings 17, there lived a woman whose circumstance is similar to the woman in James 5:

1 Kings 17:12 She said, “As certainly as the Lord your God lives, I have no **food** [**מַעֲוָג** (*ma‘ōg*): **cake, bread, whole meal**], **except for a handful of flour in a jar and a little olive oil in a jug. Right now I am gathering a couple of sticks for a fire. Then I’m going home to make one final meal for my son and myself.** (NET)

14. This woman does not have that much food. She does have some flour, a handful, not “of meal,” but “of flour,” in a jar. She is down at the bottom of that barrel. She also has “a little oil in a jug.” What she is getting ready to do is to bake about a tenth of a loaf of bread.
16. She and her son will then have a piece of bread apiece; and then, they will sit down to die. She is gathering just “two sticks.”
17. I think there is a little sarcasm, here. She may be referring to herself and to her son, as being rather in a hopeless situation. The *King James Version*’s translation reads, “I am gathering two sticks, that I may go in and **dress it** for me and my son.” She puts it in a purpose clause: “that I may go in and,” but you don’t “dress bread.”
18. This word “dress” is used all the way through, and because, in the Hebrew, it actually is the verb, **עָשָׂה** (*‘ashah*), which means, “to manufacture something out of something.”
19. We would use the term, “to cook it.” Later on, *‘ashah* will be used for preparing an offering. But here it means, “to cook it” or “to manufacture out of flour and oil” and in this case some kind of bread, which was common in those days.
20. Therefore, this is followed by the statement, “... for me and for my son,” which is a purpose clause, i.e., “we may eat it.” This is the Qal imperfect of the verb, **אָכַל** *akal*. Then, the woman reaches her morose conclusion with a personal prophecy in the perfect tense of the verb, **מוּת** (*muth*): “and die.”

21. The verb, *muth*, will signal the end of the woman and her son's lives: "We will keep on eating until all the food is gone." So, when the food is all gone, they have just one thing left to do, indicated by the perfect tense of *muth*: "to die."
22. Now, obviously, this is a very depressing situation. Elijah has been alone. He was told to go and hide himself. Then, he was told to get out of his hiding place, after the brook dried up, and then told to march across country.
23. Elijah's location is at the river Jordan. Now he is to go all the way from the Jordan, which he had to cross, go straight through his own country, where Ahab was looking for him, and then into the neighboring country, which is Sidon. In other words, he made a trip that looked something like this. [See maps]
24. Here is the Jordan and the brook-Cherith cut-off, in which he was hiding. Then, he has to walk across the land to Samaria, the Capital. He walked, across and up a little bit; and, right next door is the country of Sidon, the home of Jezebel. He is going to the melting city Zéphath, which is what Zéphath means.
25. That is where he encounters his social life and his cook for the next couple of years. She has, apparently, a large home, even though she is now on the verge of starvation.
26. Alright, in verse 13, Elijah said to the woman, who is all discouraged and despondent, and to her he says, "Fear not! "
27. Elijah has the gift of communication, and he strongly communicates to this woman in a very strong way. This word is going to come up several times, the Qal imperative of the verb, **יָרֵא** (*yare'*): "to fear or be afraid."
28. This will be coming up again for a believer. Here *yare'* means, "the mental attitude sin, a Qal imperfect, jussive, which becomes an imperative, with the negative, we could translate it, "stop being afraid."
29. One reason why this woman is so despondent is because of mental attitude sins. Fear is a mental attitude sin. There has to come a time when you stop being afraid and, as long as she has mental attitude sins, this always leads to despondency.
30. She is an unstable, despondent woman. She has a need, and Elijah has a need. They actually need each other. They each need each other while being despondent.
31. This is not a case of right man-right woman. This is a case of Category Three love of friendship. Each has a need, which the other will fulfill. This is the beginning of a cordial friendship.
32. Apparently, everything she needs in a friend, Elijah fulfills. Everything that he needs in a friend, she is there. Which indicates that Category Three can be between opposite sexes.



33. Yet it is a little more complicated. A great Category Three relationship between a male and a female is possible.
34. Thus, in verse 13, Elijah commands the woman to stop being afraid; go and do as you said you would. One thing about a person who has mental attitude sins, they not only get despondent, but they are always unstable, and Elijah recognizes this.
35. Elijah tells her to go and do what she said she was going to do, but be consistent. However, when you cook the meal, that is where you are going to be under my supervision and the authority.
36. This woman cannot handle normal difficulties and thus highly unstable and despondent. She has already given up. She does not want to be independent. From this moment on, she is going to take orders.
37. Elijah said, "Now, first of all, be consistent. You said you were going to go make a meal. Go make a meal." This is exactly what she is going to do. But she is going to do something different with it.
38. Elijah tells her to "Do as you have said you would: but prepare me, *“asah,”* a little piece of bread first, and bring it to me, and afterward make for you and for your son."
39. Now, if she takes all of the flour in the barrel, and all of the oil in the jar, and prepares a small disk of bread. If she makes one, there is left, after that, zero. In other words, there is no more flour and there is no more oil, and there are no more cakes of bread, or a disk of bread. Now, she has that much straight. Now Elijah has to then add a little more information but his time from Scripture:
- 1 Kings 17:13** Elijah said to her, "Don't be afraid. Go and do as you planned. But first make a small cake for me and bring it to me; then make something for yourself and your son.
- v. 14** For this is what the Lord God of Israel says, 'The jar of flour will not be empty and the jug of oil will not run out [**Qal imperfect of the verb, קָלַח (kalach)**] until the day the Lord makes it rain on the surface of the ground.'" (NET)
40. The Qal imperfect of "*kalach*" means, "to end," shall not be terminated. He does not say anything, but the woman wanted to die. She wanted her son to die with her. That was inevitable. It was a hopeless situation. She was totally discouraged.
41. Yet Elijah does not say; "You will not die. Your son will not die." He says, in effect: "The flour barrel shall not fail, neither shall the jar of oil run out."



42. That is a Qal imperfect of “*kalach*,” which does not mean, “to fail.” *Kalach* means, “to diminish;” the oil will never go down. Every day, you will use up all of the oil in the jar, or the vessel, and the next day the same amount of oil will be there again.
43. Every day, you will use up oil, never hold back even a centimeter of oil. Just use it all. Why does he say this? She was going to use whatever she had there anyway. He wants her to do that now, every day, until rain comes again.
44. There is a depression in Sīdon. There is a depression in the Northern Kingdom. There is a depression all over the Middle East, because of the no-rain situation. And, he says; "Use up, today, every bit of it. Tomorrow, there will be more." And, the next day, and the next, and the next.
45. Principle: we as believers live one day at a time. We are to use up every day. We are to spend what doctrine we have on every day. Whatever doctrine we have in the right lobe, use it today. It will be there tomorrow, and the next day, and the days after that.
46. There will always be doctrine in the barrel. There will always be the ministry of God the Holy Spirit in the vessel. There will always be oil in the vessel. Use today what you have in your soul. This means you have some. So, you used it.
47. Whatever you were going to buy, it might not be there tomorrow. That is what the ladies always say; "I had to get it today. It won't be there tomorrow." Alright, this is the whole point. You may not be here tomorrow, use doctrine today.
48. Some of you, today, had situations where you could use doctrine. And, congratulations, that is what doctrine in the soul is for. Doctrine in the soul, as we have seen in James five, is analogous to money in the bank.
49. It is the capital for phase two. The blood of Christ is the capital for phase one. The doctrine in the soul is the capital for phase two. The whole objective of the *Letter of James* is to load up your account so you can spend it daily. This is what he is teaching the woman.
50. Alright, he said: “Stop being afraid; go and do as I have told you, make me a little disk of bread first, or prepare for you and for your son, for thus saith the Lord God of Israel, Jesus Christ, the barrel of flour shall not be ended, neither shall the vessel of oil be diminished, until the day that the Lord sends rain upon the earth, till the day the depression is over.

1 Kings 17:14 “For this is what the Lord God of Israel says, ‘The jar of flour will not be empty and the jug of oil will not run out [Qal imperfect of the verb, **קָלַח** (*kalach*)] until the day the Lord gives rain [Qal infinitive **נָתַן** (*nathan*)] on the surface of the ground.’” (NET)



51. The word “gives,” is “*nathan*,” which means, “to give rain.” Elijah communicated to her the establishment of a relationship. He has the gift of communication. It was called, in the Old Testament, a “prophet.” It is called, in the New Testament, a “pastor-teacher.”
- 1 Kings 17:15** She went and did as Elijah told her; there was always enough food for Elijah and for her and her family.
- v. 16** The jar of flour was never empty was never empty and the jug of oil never ran out, just as the Lord had promised through Elijah. (NET)
52. The woman recognized divine authority to which she obeyed. She had no direct conversation with God. She went and did according to the word of Elijah.
53. When it says, “she went and did,” it means that she followed instructions implicitly. As a result of this, there was food every day. We estimate their time together may have been from two to three and a half years that Elijah lived in her house.
54. Please note, it says: “they did eat.” They ate one day at a time. But you can only eat one day at a time and that is the point. God says, “Look, I am the source. I have been around for a long time, and will continue to be. You live one day at a time and I am always with you.”
55. Now, some believers often hit the panic button due to a feeling of insecurity, simply because they do not have enough doctrine.
56. Their insecurity comes from the fact they may lose your job. They do not have any money saved up. They have no sense of security. When a believer advances into the supergrace bracket, he has capacity for security.
57. This is a part of one’s capacity for life. Note: Most of you, unless you just came directly from work, are not hungry. Most have recently had something to eat and also the day before and the day before that.
58. In other words, God’s faithfulness is there. What you are doing is saying, in effect; “I’m sorry, I have doctrine. I learned some doctrine in basics a few years ago; but I am not spending it.” Most of you, will not “faith-rest” it. Faith rest is spending capital. Faith-rest is capacity for life, plus spending capital.
59. So, everything is going fine, now. We can fill in the details, because they are obvious. Elijah had to talk to himself, or to the ravens who provided that food for him for a while. Now he has someone to whom he can talk, and have a social relationship, and visa-versa.
60. The woman has had a lot of bad experiences, that is why she is called, “*Ishshah almanah*.” She is a “forsaken woman” in every sense of the word and one of her big problems is she has had a lot of bad experiences with men.



61. She is now “forsaken,” Hard times means that she has had it. Undoubtedly, she made a lot of her own trouble. Most women always blame the man, but they do have freewill, and many make their own trouble.
62. Everybody always forgets that the woman, in her soul, has freewill and she makes her own decisions. The point is: women all have free-will. The secret of doctrine is now revealed: every woman has an independent volition, i.e., VOLITION.
63. God has graciously provided for her a man, and everything starts out fine, as things always do. After a while, you forget that everyday God is providing food. You just get used to the idea.
64. Every day there was always enough flour in a jar, and enough olive oil in jug, and they will always be sufficient. So, that was no longer an issue. Now, we are not going to starve to death. Therefore, they are having a fantastic relationship.
65. Then, as always, God says; "Hey, you all have forgotten about Me." In other words, here comes trouble which is typical. Eventually it happens to everyone.
66. Looking forward in the passage, what happened to Elijah between verses 17 and 18, of James five? That is what we will find out. That is why we are going to understand his prayer a little better when it comes.
67. Everything has been going along just fine after a whole lot of prosperity that we have the tendency to forget the Source. Forgetting the Source may mean neglecting to build up our capital: Bible doctrine in the soul.

1 Kings 17:17 After this the son of the woman who owned the house got sick. His illness was so severe he could no longer breathe. (NET)

68. Why? Because she now has a friend. God provided her a man-friend. The, probably the truest, the greatest, and maybe the only friend she ever had. And, if this is the only friend she ever had, let me tell you something: she was really lucky.
69. A lot of you think they have a lot of friends, and that is where you are mistaken. If you knew what all the Bible taught about people, you would know that you will have very few real friends in your lifetime. Very few.
70. Now, this is the son, not the mother, who fell sick; a sudden dramatic illness; and his sickness was so exceeding that the masculine adjective, [חֲזָק (chazaq)]: “sickness” was so exceeding that there was no breath left in him.
71. The word “breath” is the noun, נְשָׁמָה (neshamah): the breath of humans is recognized as the source and center of life.
 1. *Neshamah* is what you get when you're born. This is when you become a person.



2. If there is no life left in the son then he is physically dead.
3. Now, the *Niphal* stem is passive and the perfect tense means “death.” There was not left in him, i.e., the spark of life. The mother loves the son, dearly. Elijah loves this boy, dearly. He is probably in his early teens.
4. Elijah’s intent was to take this young man along as his servant. In fact, there is one historical view that this young boy is the prophet Obadiah, who wrote the shortest book in the Old Testament, the book, *Obadiah*, which contains only 21 verses.

1 Kings 17:18 She asked Elijah, “Why, prophet, have you come to me to confront me, call to my remembrance, with my sin and kill my son?” (NET)

1. This is sarcasm. He was *ish ha Elohim*. This has been the relationship. *Ishah almanah*: “forsaken woman.” But now, she uses it in sarcasm: “Have you come to me to confront me with my sin and kill my son?”
2. This call to remembrance is a *Hiphil* infinitive construct with a causative active voice of זָכַר (*zakar*) “to cause me to remember my sin.”
3. Apparently, they had each talked about their past. Her past is hooked-up with a lot of idiotic characters where she made a lot of mistakes. She possibly even made some comparisons, about how wonderful Elijah was compared to all of these jackasses that she had wrangled before.
4. She you see is a “forsaken woman.” Ergo, Elijah is top of the heap. And, she probably has told him what a wonder person he is. She had noticed the great contrast between Elijah and the crowd with whom she used to run. Apparently, she had mentioned some of her affairs along the way.
5. Now, what she is saying, in effect, is that it is all Elijah's fault. That, somehow, since she has communicated her lurid past, that Elijah is responsible for the death of her son.
6. This woman has both a disaster and has been crossed. This is not logical thinking, it is out-of-fellowship cosmic thinking. It is very simple: she has been telling Elijah about her lurid past. Elijah is *ishshah) ha Elohim*, he is a “man of God.”
7. After she has unloaded these things over a period of time, and a disaster comes, she thinks it is all his fault that her son is dead, because she unloaded her past on him. Make sense? No. It doesn't make sense. But, it did to her, because she said it.
8. She said, actually: “Why are you causing me to remember my sin?” The Hebrew word for sin is עֲוֹן [*awon*]. It has a suffix with it. The first common singular suffix and in this context the translation should read, “my guilt.”



9. This is not *a* sin, it is a whole lot of sins in one package, and it refers to her guilt complex. It is her guilt package. When Elijah arrived and they would sit down at their meals, or sit down and chat, she would pour out all these things that had been on her soul in the past. It was one big guilt complex.
10. This should be translated: “Have you done this to cause me to remember my guilt?” You see, she has gotten away from her guilt. She then projects further onto Elijah and adds, “and to slay my son?” Get that, now. It is: “You did it Elijah. He's dead and it is your fault.”
11. Now, get this: “to slay my son” is the Hiphil infinitive construct of the verb, **מִית** (***muth***) and it does not mean “to slay.” It means, “to cause to kill,” in the Hiphil: “to cause to kill my son?” But more accurately, “to cause my son to die.”
12. There is another word for “kill” coming up, which looks like this, **הָרַג** (***harag***): “to cause my son to die,”
13. Why did this boy die? Was it Elijah's fault? No. Was it the woman's fault? No. Was it both of their fault? Possibly. Because, under Romans 8:28 where “all things work together for good,” they have been so long in prosperity they have forgotten the Source of prosperity. The Lord gives, the Lord takes away. You do not lose the Source.
14. You may lose things in this life from time to time. You may lose monetary things, material things, friends, loved ones, you may lose a lot of things. You have not lost the Lord. You may act like you have lost everything, but you have not. You have not lost the Source of happiness, the Source of grace, the Source of blessing, the Source of prosperity. You cannot lose It That is your eternal security.
15. Now, apparently, both of them had forgotten the Source of their prosperity. So, it is time for a reminder. In reality, not so much has Elijah forgotten, he is a supergrace believer. It is the woman who has forgotten the Source of prosperity.
16. How do we know it is mostly her fault, if not all her fault? Because, what Elijah does in this crisis indicates he still is a supergrace believer. Under supergrace, he still has capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for prosperity, capacity for adversity. He has all the capacities of the supergrace life.
17. It has to be her own fault. it is your own fault, you always try to blame someone else. So, let us recall the term, *ishshah almanah*, the “forsaken woman.” It is her fault. She blames the one whom she loves: Elijah. “It is your fault,” she said. In reality, she has forgotten the Source of her prosperity and blessing. God is the Source.
18. Probably, she has her eyes on Elijah; to the exclusion of the Lord. Now, it is not Elijah's fault, because he is occupied with the Person of Christ, and his capacities are good. He takes this very well, as only a supergrace believer would.



19. He did not argue with her. He is very much a gentleman, actually. He is a nobleman. He simply says to her in James 17:19, "Give me your son." She is holding her son in her arms. Not carrying him, but holding him.
20. Elijah took the boy out of her arms and carried him up into the loft and laid him on his own bed. The boy is dead.
21. Alright, here is a prayer within a prayer. Remember, Elijah has an interrupted prayer. He has a prayer going; and, for that prayer to be finished, remember, this is verse seventeen of **προσεύχομαι** (*proseuchomai*), verse seventeen of James five. He offered a prayer that it would not rain. Ingressive aorist, that's the point, the beginning.
22. Elijah has three and half years; and, in that, he is doing a lot of interesting things. He is a supergrace believer offering an ingressive aorist prayer.

James 5:9 Stop criticizing [**present active imperative mood #45 of prohibition of the verb, μή στενάζω** (*mē stenázō*)] **members of the royal family of God, against others, fellow believers, so that** [ἵνα (*hina*)] **you yourselves will not be judged** [**negative μή** (*mē*)] **plus the aorist passive subjunctive of the verb, κρίνω** (*krinō*)], (EXT)

23. When he finishes up the prayer he is still in supergrace. So, all in between is supergrace experience with Elijah. He gets out into reversionism a little later on, in chapter nineteen, actually.
24. Alright, so what did he do? Elijah is so well up on doctrine, he knows exactly how this boy is going to be healed. In verse twenty he offers prayer. And, in verse twenty-one he does a rather strange thing.

1 Kings 17:20 Then he called upon the Lord, "O Lord, my God, are you also bringing disaster on this widow I am staying with by killing her son?"

v. 21 He stretched out over the boy three times and called out to the Lord, "O Lord, my God, please let this boy's breath return to him."

25. Elijah's prayer sounds like a reproach. But, in reality, Elijah is reminding God, Who does not really need reminding, but Elijah knows his ground. He is doing a very bold thing, not reproaching God, but reminding God that when he left the dried-up brook of Cherith, God said, "I will provide a forsaken woman for you."
26. Elijah is holding God to His promise. Of course, you probably have forgotten that. But, we had it in:

(End JAS-30. See JAS-31 beginning on p. 301.)

