

63. He is running around being important. Doing nothing. He is concerned about what other people think. He is concerned about his reputation.
64. Our reputation is well established by the Word of God: “for all have sinned and fall short of the glory of God.” (Romans 3:23)
65. We have a marvelous reputation. What have you done to improve it? Whitewash a couple here and there. Change your brand of sins to more respectable types. That does not impress God; just your friends who are impressionable.
66. Elijah is not impressionable. Elijah is not impressed with what he says at all.
- James 5:17** Ēlijah 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)
67. Notice what else he said in:
- 1 Kings 18:7** As Obadiah was traveling along, Elijah met him. When he recognized him, he fell facedown to the ground and said, “Is it really you, my master, Elijah?”
- v. 8** He replied, “Yes, go and say to your master, ‘Elijah is back.’”
- v. 9** Obadiah said, “What sin have I committed that you are ready to hand your servant over to Ahab for execution?”
68. Now, notice, he calls himself the servant of Elijah. He is not; he is the servant of ’Áhab. And, if he is ’Áhab's servant, why is he so afraid of ’Áhab?
1. The spelling, of Elijah in English translations, is different than those in Hebrew and Greek. The Hebrew spelling is, **עֲלִיָּהוּ** (*’Eliyahū*), the Greek is, **Ἠλειάς** (*Ēleías*). The English pronunciation is Ēlijah.
 2. The name Elijah is followed by the imperfect active indicative of the verb, **εἰμί** (*eimí*): kept on being a man: **ἄνθρωπος** (*ánthrōpos*), with a nature like ours.
 3. The word “nature” refers to “similar passions” common to the human race, the masculine adjective, **ὁμοιοπαθής** (*homoiopathḗs*). James indicates that Elijah experienced human passions just as we do, indicated by the phrase, “like ours.”
 4. The believer of the Church Age has the same situation that Elijah had. Elijah is just like we are as far as life is concerned. He faced maximum apostasy. He faced reversionism. He lived in a time when his own nation was on the verge of collapse and was about to go out under the fifth cycle of discipline.
 5. As a supergrace believer, he is the man that stood in the gap. He did it by a prayer begun at one point, and concluded three and a half years later, with a lot of interesting interruptions, which we have been studying.



6. We have been observing Elijah's spiritual advance to the level of spiritual maturity all the way to supergrace. He hung in there over the long haul, enduring the flack common to cosmos diabolicus: the common peculiarities of life in the Devil's world.
7. The cosmic environment must be dealt with by means of Bible doctrine. This requires knowledge of the strategies and tactics applied from one's inventory of biblical absolutes. This borrows from James' citation of Elijah being a man with "a nature like ours."
8. Elijah prayed, by means of divine guidance, that it would not rain for three years and six months. This similar time period is how long client nation America has been under the imposition of Obamaesque strategies, first imposed by Joe Biden and currently by Barack Obama's alternate acolyte, Kamala Harris.
9. She is now "The Voice" of the one apparently behind the curtain whose intent is to nationalize the nation's monetary system into a weapon of intimidation against those who refuse to comply.
10. This strategy is why lies, propaganda, attempted assassinations, and incessant bickerings are now commonplace and destined to intensify over the course of the next several months.
11. This is why it is extremely important to concentrate on what Elijah, James, and the proclamations of absolutes from the immutable word of God must become your watchword for the coming chaos.
12. If Harris is elected, the transformation of this nation will surely follow. If Trump is elected, his life will remain in the crosshairs of homegrown assassins' scopes, for he simply must be stopped forthwith by dark-side acolytes.
13. In a biblical retrospective, to engage the enemy, Elijah was willing to take a stand and become a leader when Priest-Nation Israel was in doctrinal decline.
14. Ergo, what follows is a synopsis of what we have observed in *The Letter of James*, so far:
 - A. **Case history #1:** A person can pray for himself as a supergrace believer:

James 5:13 ([open parenthesis] Is anyone among you suffering adversity? Keep on offering prayer. Is anyone ecstatic, being of a cheerful mind? Keep on singing psalms. [close parenthesis]. (EXT)
 - B. **Case history #2:** When a believer is dying the sin unto death in reversionism and repents, this prayer becomes operational by his pastor. The pastor-elder comes and prays, the man is healed from his disease and his dying. He is forgiven his sins.



This person is now ready to start the road back by facilitation of the Edification Complex and the supergrace life.

James 5:14 Is anyone among you reversionists sick because he is suffering from a fatal disease? Then he must call [aorist middle imperative mood #51 of the verb, προσκαλέω (*proskaléō*)] to himself the pastor-teacher [πρεσβύτερος (*presbúteros*)] from the church to begin praying [aorist middle imperative mood #52 of the verb, προσεύχομαι (*proseúchomai*)] over him, while being messaged [aorist active participle of the verb, ἀλείφω (*aleíphō*)] with oil, in the name of the Lord; (EXT)

- C. **Case history #3:** Prayer for a hopeless case, a dying person in reversionism:

James 5:15 And the prayer from the source of the doctrinal one, in this case, the doctrinal pastor-teacher, shall deliver the hopelessly sick one, the dying reversionist, and the Lord shall restore him to health; and if he has produced permanent sin, they, the sins, which he has produced, shall be forgiven by the Lord. (EXT)

15. As the chapter continues, we have, in verse 16, the case of where a man maligned his pastor-teacher, having rejected the message and the authority of Scripture, wound up in supergrace, and repented when he got under terrible illness. Under this illness and his repentance, he confesses “the sin” to the pastor.

James 5:16 Therefore, repentant reversionist, acknowledge the sin to one another and offer prayer on behalf of another that you may be healed. The prayer of the righteous believer has much power when it is operational. (EXT)

16. The pastor goes into operation with prayer. The person is healed immediately. His sins are forgiven. He is now in a position, day-by-day, to take in the Word of God, to grow in grace, and to move on to supergrace.
17. When a nation goes into reversionism, so that the nation is about to be removed from the Earth, its people will go into slavery. At that point, when there is repentance, then, someone can pray, and that nation will be delivered.
18. However, there has to be someone with the gift of communication in supergrace. He can pray and the nation will be delivered.
19. We saw the people repenting when the fire came down from heaven. They began to yell out: “Adonai,” or we would say, “Jehovah Adonai, He is God.” And then, after that was uttered by the people, indicating their national repentance, Elijah can go back and finish his prayer.



20. In verse 17, we have the beginning of that prayer: he prayed, aorist middle indicative of “**προσεύχομαι** (*proseúchomai*) .” This means, “to offer prayer” and this is one of those prayers with power.
21. We studied *proseúchomai* at the end of verse 16. Now, in this particular prayer we have an ingressive aorist. He began the prayer at Ahab's palace. Three- and one-half years later, on Mount Carmel, we have the culminative aorist of the same verb, “*proseúchomai*,” when Elijah concluded the prayer.
- James 5:17** Elijah was a human being like us and he prayed [**προσεύχομαι** (*proseúchomai*)] earnestly that it would not rain [**βρέχω** (*bréchō*)], and there was no rain upon the land for three years and six months! (NET)
22. In 1 Kings chapters 17 through 18:40, we have what happened during the interim, what conditions came into existence that caused the national repentance which made it possible for the nation to be delivered. A nation was about to be destroyed from reversionism. Very instructive at the particular time in which we live.
23. We have two aorist tenses: **προσύχομαι** (*proseúchomai*), an ingressive aorist: “he began to pray.” We have the same verb, *proseúchomai*, a culminative aorist in verse 18 where he terminated his prayer.
24. Before James makes his final points in verses 19 and 20, the whole build-up is the fact: “a supergrace believer has capacity for freedom, for life, for love, for happiness, for prosperity, for grace, and for adversity.”
25. Add to this one’s capacity to be the man for the crisis. He has the capacity to stand in the gap when his nation is about to go under. This is the supergrace life of a supergrace believer during time of national apostasy.
26. Everyone is in reversionism, does everything from denying the existence of reversionism, to denying the very situation in which they find themselves. Elijah's prayer began by asking the Lord to “knock on the door”; for whenever you read anything that goes like this: “Behold, I stand at the door and knock;” (Revelation 3:20a), or, as we have seen it in James, “the Judge is standing right at the door (James 5:9c).”
27. “Knocking” is divine discipline as a warning to the individual believer, a warning of the coming of the sin unto death.
28. To a nation, the warning of the coming of the fifth cycle of discipline is where we are in this passage. Elijah kept on being a man of similar feelings, circumstances, and pressures, and thus he began to pray.
29. He knew what it was to hurt. He knew what it was to be prosperous and, *proseúchomai*, he prayed. It was used in verse 13. It was used in verse 14, verse 16, and it will be used in both verses 17 and 18.



30. In verse 14 and in verse 15, it was the prayer of a supergrace believer for himself in adversity, and it “has much power.” Secondly, it was used for the prayer of the pastor-elder for a dying, repentant reversionist in verse fourteen, and it had “much power.”
31. In verse 16, it was used for the prayer of a pastor who is victimized by gossip, slander, maligning, judgment, and criticism; and he prays for the repentant reversionist in verse sixteen, and he is healed. The prayer “has much power.”
32. In verses 17 and 18, it is the prayer of the supergrace prophet, a believer who has the gift of communication of doctrine and is in supergrace; it is a prayer during national reversionism.
33. Not only is this an ingressive aorist for the initiation of that prayer for awakening discipline to a reversionistic nation, but the middle voice is an indirect middle. It emphasizes the agent producing the action. Elijah was a righteous man, a supergrace believer, who has gift of prophesy. A man who was a prophet by office. A man who had the power of communication. A man who had grown into supergrace.
34. The indicative mood is the reality of redeeming time in prayer when the nation is disintegrating from reversionism.
35. This is the instrumental singular of the noun, **προσευχή** (*proseuchē*), which means, “by means of prayer.” This is the instrumental case of *proseuchē* and it is used to translate an aorist infinitive.
36. **βρέχω** (*bréchō*) means, “to rain and bring prosperity” or “to send rain.” The aorist tense is constative plus the ingressive *proseúchomai*. Then, the constative aorist of “*bréchō*,” plus the negative, “not to send rain.” This occurs over three and a half years. Then, at the end of three, a second *proseúchomai* in the culminative aorist. This is ingressive, culminative, and in between a constative aorist. It did not rain. And, we have been studying, in 1Kings 17 through 18:40, the adventures of Elijah and how they relate to the termination of his prayer.
37. Just think, here is a man that started a prayer, and he had to keep breathing and had to stay alive for three and half years to finish his prayer. I know many of you have had the experience of starting a prayer and not finishing it until the next morning. But Elijah started one that was not finished for three and a half years.
38. And by means of prayer he began to pray not to send rain. The infinitive has a purpose, plus the negative, **μή** (*mē*), which is a warning of divine discipline to the reversionistic nation. We need such a warning presently since we are in very serious trouble as a client nation.



39. Now, in answer to the first half of his prayer: it rained not, aorist active indicative of, *bréchō*, which refers to the ongoing three-and-one-half year drought. The aorist tense is a constative aorist. For a period of three and a half years every day was alike. With the first day it did not rain. The next day it did not rain. The next month it did not rain. The brook **כְּרִית** (*Cherith*) dried up.
40. The next day it did not rain, or the next, or the next. The widow started to die from starvation. The widow's son died.
41. See, these are all significant in the completion of this prayer and they are significant only to those who remain consistent in their intake of the Word of God.
42. Two doctrines are about to emerge. James writes five chapters in order to make two points. One is the power of prayer based on doctrine. The second is the power of knowing doctrine and communicating it, so that someone can recover from reversionism. Yet, most people do not even know what reversionism is.

James 5:17 Elijah was a human being like us and he prayed [the ingressive aorist active indicative προσεύχομαι (*proseúchomai*)] earnestly that it would not rain [**βρέχω** (*bréchō*)], and there was no rain upon the land for three years and six months! (NET)

1. If Elijah is not your right pastor, and you do not accept his authority, please vacate, there are plenty waiting to get in. There is no shortage of those who are positive toward doctrine. Yet, the woods are filled with churches made up of flaky people.

James 5:18 Then he prayed [culminative aorist active indicative of the verb, προσεύχομαι (*proseúchomai*)] again, and the sky gave rain and the land sprouted with a harvest. (NET)

2. Verse eighteen begins with the culminative aorist active indicative of *proseúchomai*. But it is the same morphology as the last one, in the previous verse, but there is one difference. The morphology is the same, the exegesis is different. The difference is they are both aorist active indicatives. The difference is in the type of aorist. In verse seventeen, we had an ingressive aorist. In verse eighteen we have a culminative aorist.
3. Ergo, this is the third time we have addressed and explained this that this is an interrupted prayer. It was begun in Ahab's palace in Samaria. Three and a half years later, it was concluded on the top of Mount Cármel [**כְּרִמֶל**].
4. So, verse eighteen begins, “Then he prayed,” meaning the elapse of three and a half years. To make sure you understand, since all of you are not familiar with the culminative aorist, as opposed to an ingressive aorist, we have added, for English readers only, the word, “again,” the adverb, **πάλιν** (*pálin*) which means, “resumption.” **Καί**, plus **πάλιν** means “resumption.”



5. This is a culminative aorist in the active voice, of the same supergrace believer who is still living on Chateaubriand from the ravens, the best waiters in the world.
6. Elijah, survived on Chateaubriand every day. He has capacity for prosperity, still supplied with that great pure water from the brook *Cherith* and also pure, clean air.
7. In addition to that, he survived a couple of years living with an *ishah almanah*, a “forsaken woman.” Then, of course, he survived the great disasters of all these disasters for three and a half years, almost to the day he had a face-off with Ahab. To stand up and challenge the prophets of Baal and to beat them at their own game.
8. Elijah prayed again, the active voice indicates a supergrace believer redeeming time, in prayer, as Job did. A supergrace believer, under pressure, offering prayer for his nation.
9. Next phrase: and the “sky gave rain”. Now, before we conclude this part of the verse, we are now ready to go back and see it one more time from **1 Kings** and, this will be our last time in 1 Kings. We are leaving an old friend at this point. So, one more time on 1 Kings.
10. The people have cried out: *Adonai 'Elohiym*, twice in verse forty. The people have repented. Elijah immediately takes charge, not Ahab. Ahab never did take charge of anything.
11. Two people really ran the thing. Either Jezebel, his wife, and that is when he was at his worst. Or “Elijah,” took charge. When things were going right, Elijah was in charge. When things were going wrong, Jezebel was in charge. Now, Elijah is in charge so that a supergrace believer who understands the principle of personal love.
12. A super-grace believer understands love. He understands that love is, first of all, directed toward God. Love of God, under Category One.
13. Love toward the human race is a relaxed mental attitude, not going around saying nice things about people. Under the principle of love, he loves the human race so much that he recognizes, under the laws of divine establishment, there comes a time when certain members of the human race must be eliminated to protect the spreading of spiritual rabies.

1 Kings 18:37 Answer me, O Lord, answer me, so those people will know that you, O Lord, are the true God and that you are winning back their allegiance.”

v. 38 Then fire from the Lord fell from the sky. It consumed the offering, the wood, the stones, and the dirt, and licked up the water in the trench.



1 Kings 18:39 When all the people saw this, they threw themselves down with their faces to the ground and said, “The Lord is the true God! The Lord is the true God!”

v. 40 Elijah told them, “Seize the prophets of Baal! Do not let even one of them escape!” So they **הִכְפִּישׁוּ** (*taphas*) seized them, and Elijah led them down to the **קִישׁוֹן** (*Qiyshon*) Kishon Valley and executed them there. (NET)

14. In the Land for the last three and a half years, there have been groups of mad dogs. Now, Elijah gives the command. To show that these people have repented, and they do recognize Jesus Christ, the God of Israel, Elijah said with the Qal imperfect of **הִכְפִּישׁוּ** (*taphas*): “seize” the prophets of Baal.
15. *Taphas* is a Qal perfect and means “to seize violently,” “to capture.” This is going to be the end of it. Take the prophets of Baal, let not one of them escape, that is too long, he didn't say that.
16. “Do not let” means “none are to be spared.” In other words: “Seize them! No quarter!” His command was obeyed, and they took them. “This time Qal imperfect and “*taphas*,” means to “seize violently.”
17. Then Elijah brought them down to the brook Kishon, at the foot of the hill and slew them there. Now, the word “executed” is the Qal imperfect of **שָׁחַת** (*shachat*), which means “to cut the throat, to slaughter,” like you would an animal.
18. Most animals, for many thousands of years, were slaughtered the same way: their throats were cut. This what happened to these people. One would grab a person by the hair, and the other one would take the knife and cut his throat.
19. This was a system by which order was restored in a society. This is exactly what happened here. We have “the cutting of throats,” followed by the repentance of the nation.
20. They were executed, vigorously which will have repercussions for a long time to come. For one thing, Jezebel cannot preach sermons and her prophets could. Yet, they have just been executed and that means a lot of false teaching has gone down the drain.
21. Thus, we are able to read in:

1 Kings 18:41 And Elijah said unto Ahab, get thee up, eat and drink; for there is a sound of abundance of rain. (KJV)
22. Research has uncovered a dossier on Ahab's idiosyncrasies. He was a connoisseur of fine wine and good food. He went no where in his fine chariot without these accoutrements among others.



23. Now, this is the ruler of The Land: and he's in reversionism. Guess what the ruler of The Land is capable of doing? Nothing. Oh, he's capable of going up into the picnic area and having a picnic and that's exactly what Elijah told him to do.
24. A concise summary of this Israelite history is provided by this excerpt:

Ahab took for wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshipped him (1 Kings 16:31). Thus, the clouded family connections of this man Ahab are introduced. Ethbaal, his father-in-law, was a pagan steeped in the vile notions and practices of the Baal cults which had occasioned the annihilation of the Canaanites long before. The central feature of Canaanite-Phoenician religion was connected with fertility and sex—typical agricultural paganism but extraordinary corrupt. This marriage was a specific violation of a Pentateuchal prohibition against marriage with pagans.

Ethbaal combined with his royal office the priesthood of the goddess Astarte (consort of Baal) having come to the throne by the murder of his predecessor, Pheles. Jezebel's baleful influence, through intermarriage of her offspring with the house of David, extended to the kingdom of Judah (2 Kings 8:17, 26, 27; 11:1ff). She made her husband a puppet (1 Kings 21:25). Her evil genius became proverbial in her nation (2 Kings 9:22), even turning up as a name for some form of fanatical religious perversion mentioned in the last book of the Bible (Revelation 2:20).

Three and on-half years of drought (1 Kings 17:1–18:46). At some point fairly early in his reign the great prophet “Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, ‘As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word’” (1 Kings 17:1). This startling announcement was not only a signal for the beginning of a long rainless period but also the abrupt introduction of the strange prophet Elijah—so similar in many respects to the forerunner of our Lord,

After threatening the drought Elijah disappeared from the king for several years. First Kings 18:1 gives a period as “many days” and the end of it was “in the third year.” James 5:17 specifies, “And for three years and six months it did not rain on the earth.”



Some see a connection between this period of terrible suffering, when evidently most livestock died and presumably many people also (1 Kings 18:5), and the three and one-half years of divine wrath, producing world-wide tribulation. This drought of Ahab's time is a historical and hermeneutical landmark of Scripture. The dramatic close of the drought is set forth in connection with the bloody victory of Yahvism over Baalism reported in 1 Kings 18.¹

25. He said, "Ahab, things are a little over your head. You are really out of your depth right now. I suggest that you go up into the picnic grounds and crack a bottle of champaign and have a little of that *pâté de foie grois* [goose liver paste], and just have yourself a ball up there; because it is going to rain."
26. Ahab has not repented, and Ahab is absolutely no good. He has no capacity and is a reversionist.
27. Go up is a Qal imperative. He did not give imperatives to the people. He gave instructions, but not imperatives. But, to the king he says: "get up and go up." Then, he tells him what to do.
28. Two more in Qal imperatives: *eat*, "*akal*." He always did want to break out his "pheasant under the glass," and here is his chance. "Go on up there and eat, everything is going to be alright and drink," the Qal imperative of "*shathah*," and, by the way, "*shathah*" does not mean "to drink water."
29. This isn't, either for or against alcoholic beverage, but it indicates that Ahab was for it; that's all. "*Shathah*," means "to eat and banquet, to eat and live it up, to eat and get hilarious, to eat and drink, and be get hilarious."
30. "*Shathah*" means, "to have a party or go up on the mountain. Spread out your picnic basket and have a party." This is all Ahab is capable of doing?
31. God the Holy Spirit has recorded what mediocrity really is.
32. We next proceed to the final two verses of James 5: verses 19 and 20:

James 5:19 My brethren, if any among you strays from the truth and one turns him back,

v. 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.
(NASB)

(End JAS-32 See JAS-33 beginning on p. 321.)

¹ R. D. Culver, "Ahab," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 1:78–80.

