

12. If the trend is toward lasciviousness, it will be one of lasciviousness, for example, phallic reversionism or drug addiction as forms of reversionism, of which there are many different types.
13. There is also one's frantic search for happiness, which puts scar tissue on the soul. In addition to that, the emotion will revolt against the soul and this often, is why people go Pentecostal, or into the Holy Roller movement, because they have a trend toward asceticism or legalism.
14. These categories of reversionism neglect doctrine and lead into the realm of so-called divine healing and speaking in tongues. They call themselves "Charismatic," although there is no such legitimate thing as "healing the sick" or "speaking in tongues" except by demon influence or demon possession.
15. Also involved in these trends are monetary, phallic, verbal, and gossip forms of reversionism. Each of these examples stress its source from a lust pattern. There is nothing wrong with money, sex, speech, or conversation in their proper contexts, but deviations from the source of one's lust patterns convert them into personal sins.
16. Now let us return back to our study of James, Chapter 5, and review our study of verses 17–18 where we did not present an expanded translation. There are no imperative moods in either verse, but we will emphasize the context in these two analyses:
17. 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 man like us and he prayed [the constative 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. There is a present-day shrinkage of those who are positive toward doctrine. Yet, the woods are filled with churches made up of flaky people.

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



2. With these two verses in mind, we have in *The NET Bible's* translations, a synopsis of the status quo of a client nation in reversionism which requires an analysis.
3. When a client nation is in the throes of spiritual decline, then the grace of God decides to introduce the doctrinal analysis that, if recognized, can restore order throughout the nation. What follows is the analysis of the two verses posted above and others recently noted in our study of chapter 5.
4. It should also be observed that the context of *The Letter of James*, chapter 5, has to do with the development of the first entry of divine thought into the New Testament canon by none other than a member in the dispensation of the Church's royal family: Joseph, his wife, who originally was the Virgin Mary, and after the birth of Jesus, subsequent offspring.
5. Verses seventeen and eighteen begin with the name of the prophet Eli'jah which in the Greek is spelled: Ἠλίας (*Ēlías*).¹
6. Verse 17 opens with a prayer by Elijah with the culminative aorist active indicative of **προσεύχομαι** (*proseúchomai*). But it is the same morphology as in verse 16, but the exegesis is different. The difference is they are both aorist active indicatives, but in verse seventeen, it is an ingressive aorist, but in verse eighteen it is a culminative aorist.

Ingressive Aorist: The aorist tense may be used to stress the beginning of an action or the entrance into a state. It occurs with *stative* verbs, in which the stress is on *entrance into the state*. The **Culminative Aorist** is often used to stress the cessation of an act or state. The context also assists in this usage at times; it may imply that an act was already in progress and the aorist then brings the action to a conclusion.²

7. Two basic 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.
8. The end of verse 17 continues with the concluding phrase of the verse, "and it did not rain on the earth for three years and six months." This brings us to the expanded translation of:

¹ The spelling of the prophet's name in Hebrew is **אֵלִיָּאֵ** (*eliyyah*).

² Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1966), 558, 559.



James 5:17 Elijah was a man similar in feelings, circumstances, and pressures to us, and by means of prayer he began to pray not to send rain, and it did not rain on the earth for three years and six months. (EXT)

v. 18 Then Elijah prayed again, and the sky poured rain, and the earth produced its fruit.

9. This is what we studied in First Kings 17:1 through First Kings 18:40. Here is how these two verses read:

1 Kings 17:1 Now Elijah the Tishbite, who was of the settlers of Gilead, said to 'Ahab, "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)

1 Kings 18:41 Now Elijah said to 'Ahab, "Go up, eat and drink; for there is the sound of the roar of a heavy shower." (NASB)

10. Elijah's prophecies of the three and one-half-year drought, noted above is reiterated by James's synopsis from 1 Kings. Here we will expand on James' synopsis in

James 5:18 Then Elijah prayed [aorist active indicative of the verb, of *προσεύχομαι* (*proseúchomai*)] again, and the sky poured rain and the earth produced its fruit. (EXT)

11. The culminative aorist active indicative of *προσεύχομαι* has the same morphology as the last one, in the previous verse. But, there is one difference. The morphology is the same, but the exegesis is different. They are both aorist active indicatives. The difference is in the type of aorist.
12. In verse seventeen we had an ingressive aorist. In verse eighteen we have a culminative aorist. 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 Carmel [*כַּרְמֶל* (*Kär'mel*)].
13. Verse eighteen indicates that Elijah's prayers occurred over the elapse of three and a half years. It is important to understand the difference between the culminative aorist, as opposed to an ingressive aorist, we must add, for English readers only, the adverb, [*πάλιν* (*pálin*)]: "again." Which means, "resumption."



14. This is a culminative aorist and the active voice of the supergrace believer. By the way, he is still in supergrace. Having lived on Chateaubriand from the ravens, which are the best waiters in the world. Only they are not really “ravens,” but vultures.
15. They are black, they are great servants, and, they are the best friends you will ever have when you are out in a wild area such as the wilderness, the desert, or out where the country is fairly arid.
16. Vultures are one of the most underrated and one of the most maligned of all of the birds. They do the best job in cleaning up garbage. They keep the deserts beautiful. You never find for very long there, some bloated cow or horse out there. That happens occasionally.
17. They do not stay around to stink up the desert, because the buzzards are in the area as a clean-up crew. Yet, here is Elijah, who survived on Chateaubriand every day. He is a supergrace hero. He has capacity for prosperity: great water from the brook כְּרִית (Keriyth): Cherith and pure, clean air.
18. Now, in addition to that, he survived a couple of years living with an אֶזָּבָה (‘azav): a forsaken woman which means she was abandoned. What kind of life she had with the “man of the house” is open for conjecture, but the issue with her is the fact that she was left high and dry, i.e., “in a helpless and abandoned position.”³
19. Elijah prayed again and the active voice indicates a supergrace believer redeeming time, in prayer, as Job did. A supergrace believer, under pressure, offering prayer for his nation. The indicative mood is the reality of national deliverance through the prayer of this supergrace believer.
20. Next phrase in James 5:18, “and the sky poured rain.” Now, before we conclude this part of the verse, we are now ready to go back and see it one more time from First Kings. We are leaving an old friend at this point.

1 Kings 18:40 Elijah told them, “Seize the prophets of Baal! Do not let even one of them escape!” So they תָּפְסוּ (taphas) seized them, and Elijah led them down to the קִישׁוֹן (Qiyshon) Ki'shon Valley and executed them there. (NET)

21. Just noted in verse 39, the people exclaimed twice, “The Lord is the true God!” Now, verse forty. The people have repented. Elijah immediately takes charge. Not 'Ahab. Ahab never did take charge of anything. 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.

³ Merriam-Webster's Collegiate Dictionary, eleventh ed. (Springfield: Merriam-Webster, Inc., 2014), 586.



22. When things were going wrong, Jezebel was in charge. Now, Elijah's in charge. Please note that a supergrace believer understands the principle of loving everyone.
23. He understands that love is, first of all, directed toward God. Love toward the human race is a relaxed mental attitude, not going around saying nice things about people.
24. Under the principle of love, God 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.
25. A mad dog has to be eliminated. In the land for the last three and a half years, there have been groups of mad dogs. Now, Elijah gives the command, noted above in verse 40.
26. To show that these people have repented, and recognize Jesus Christ, the God of Israel, please note again this verse:

1 Kings 18:40 Elijah told them, “Seize the prophets of Baal! Do not let even one of them escape!” So they **תָּפְסוּ** (*taphas*) seized them, and Elijah led them down to the **קִישׁוֹן** (*Qiyshon*) Kī'shon Valley and executed them there.

27. The priest of Baal will be afforded no mercy. They are to be violently seized and executed each one with no quarter given.
28. The word, “executed,” is the Qal imperfect of **שָׁחַט** (*shachat*) means, “to cut the throat.” It means, “to slaughter, like you would an animal.” Most animals, throughout history, were slaughtered the same way: their throats were cut. That is what happened to these people. One man would grab an enemy by the hair, and the other one would take the knife and cut his throat. That is exactly what happened. Thus, we have “the cutting of throats,” following the repentance of the nation.
29. Alright, so they were executed, vigorously. That is going to have repercussions for a long time to come. For one thing, Jezebel cannot preach sermons, but her prophets could. But they have just been executed, which means a lot of false teaching has gone down the drain. Then, we read in:

1 Kings 18:41 Then Elijah told 'Ahab, “Go up and eat and drink, for the sound of a heavy rainstorm can be heard.”



30. 'Ahab has not said a thing so far, yet he stands there dumfounded. 'Ahab never went anywhere without packing a picnic lunch. A couple of frozen-down bottles of champagne, his favorite, *pâté de foie grois*, and all kinds of succulent foods. Now, this is the ruler of the land: and he is in reversionism. What the ruler of the land is capable of doing? Nothing. He is capable of going up into the picnic area and having a picnic. 'Ahab did exactly what Elijah told him to do.

1 Kings 18:42 'Ahab went up to eat and drink [שָׁתָה (*shathah*): beverage], while Elijah climbed to the top of Carmel. He bent down toward the ground and put his face between his knees.

31. In verse 41, Elijah told 'Ahab what to do and this is exactly what he did. "Go up" is a Qal imperative. He did not give imperatives to the people; instructions, but not imperatives. But, to the king he says, "get up" and "go up" and then, he tells him what to do with two more in Qal imperatives: "eat" and "drink." Go on up there and eat, everything is going to be alright."
32. "Drink" is the Qal imperative of *shathah*, and, by the way, *shathah* does not mean "to drink water." This is not either for or against alcoholic beverage, but it indicates that 'Ahab was for it; that's all.
33. *Shathah* means, "to eat and live it up, and drink, and get hilarious." *Shathah* means "to have a party." Now, that is pretty good advice. Why? Do you realize that is all 'Ahab is capable of doing? God the Holy Spirit has recorded what mediocrity really is.
34. A man in a position of leadership, and authority, and rulership who does not have the capability for anything in life; but something he can taste, and something he can feel. He can taste food.
35. 'Ahab did not have to have brains, he does not have to have ability, he doesn't have to have capacity, he doesn't have to have anything, except what every person in the world is equipped with: a set of taste buds. So, this man has capacity for nothing, except to eat.
36. Whatever he brought along for beverage, he will feel it. That is all he has for capacity. When the oxygen is depleted in the blood and alcohol replaces it, he feels something for a while. This man has no capacity for anything. It is not that he is stupid either, it is that he is reversionistic.
37. What a commentary on reversionism. The kingdom is going to be saved, but as for 'Ahab, not thanks to him and not thanks to his vicious wife. The country is going to be saved by the grace of God.



38. Elijah is going to offer prayer, but he has to get 'Ahab out of the way. If he is around, his prayer will have no power, and his prayer will not be operational." He has to get 'Ahab out of the way before the prayer can become operational. He said this to 'Ahab standing there. 'Ahab has been with him the whole time. What a tragedy.
39. Never let it ever be said to you that your life, your capacities for life are in your tastebuds and the bottom of the bottle. If that is all your capacity for life is based on, you do not have any capacity for life. But God wants you to be happy. God wants to share His happiness with you. You and God agree on one thing and that is happiness. Both of you agree, it is just how will it be accomplished.
40. God's way is the way to supergrace. 'Ahab's way is the way to reversionism. God is willing to give 'Ahab abundant blessings when the person has capacity: He will give him his right woman, money, power, success, whatever it is, but 'Ahab will never have the capacity for it.
41. Ahab's country is going to be delivered, but you know something: it will make no difference to 'Ahab. 'Ahab will never change. 'Ahab is going to eat and drink while Elijah prays. One is the man for the hour. The other is a reversionist.
42. You see: Ahab is in heaven today. I wonder what he does when he passes Elijah in heaven. Now, he cannot be embarrassed, because there are no sorrows, no tears, no pain, no death and the old things have passed away.
43. 'Ahab stood by the man of the hour, while he, himself, demonstrated he was a no show. Elijah obeyed the Lord's commands. And then, he famously said in:
- James 5:17** Elijah was a human being like us, and he prayed earnestly that it would not rain and there was no rain on the land for three years and six months!
- v. 18** Then he prayed again, and the sky gave rain and the land sprouted with a harvest. (NET)
44. Now, what did Elijah do? In 1 Kings 18:42, he went up to the top of mount Carmel and cast himself down upon the Earth and put his face between his knees. Now you must also ask yourself, "Is that the posture of effective prayer?" Is that what it's going to take to deliver the nation? The answer is, "No."
45. The Hebrew does not say that he "cast himself down." The Hebrew word for "cast" is the Qal imperfect of verb, קָהַל (*gather*). The posture does not make that much difference. *Gahar* does not even mean "to kneel down," like most of you think is praying.



46. It means “to crouch down,” like you would be crouching in a foxhole. Elijah crouched down and sat in a squatting position and put his face between his knees.
47. In 1 Kings 17:43, Elijah said to the young boy נָהָר (*na‘ar*) whose life he saved on a past occasion. He is the son of the woman in 1 Kings whose life he resuscitated (See 1 Kings 17:21–22).
48. Elijah kept on saying to the young man who is not a mature believer, in any sense of the word. He had to give him something to do. So he said in:

1 Kings 18:43 ... Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And Elijah said, Go again seven times.

1 Kings 18:44 And it came to pass at the seventh time, that he said, Behold, there arises a little cloud out of the sea, like a man’s hand. And he said, Go up, say unto ’Ahab, “Prepare *your chariot*, and get down, so that the rain will not stop you.” (KJV)

49. Elijah is sitting down like this, with his head down here between his knees; which puts him with his hands on his knees. The boy runs up to the top of the hill, looks out over the Mediterranean, sees nothing, runs back down. He did it seven times.
50. Now, there is a principle, here. You can run up and down hill, until you're out of breath. You can run up and down hill until you're exhausted. You can run and look, and look and run, and run and look, it never gets the job done. God does not need a bunch of people running around hustling. God needs believers with Bible doctrine in the soul.
51. Elijah opens his mouth, as a supergrace believer, and offers prayer, and the nation is saved. People running up and down hills do not save the nation unless they are in uniform and fighting. That is another principle. This boy runs up and down hills, up and down hills; and, finally on the seventh time up, he spotted the first cumulonimbus that had not been seen in three and a half years.
52. Finally, there is good news in:

1 Kings 18:44 The seventh time the young boy said, “Look, a small cloud, the size of the palm of a man’s hand, is rising up from the sea.” Elijah then said, “Go and tell ’Ahab, ‘Hitch up the chariots and go down, so that the rain won’t overtake you.”

v. 45 Meanwhile the sky was covered with dark clouds, the wind blew, and there was a heavy rainstorm. ’Ahab rode toward Jezreel.



v. 46 Now the Lord energized Elijah with power; he tucked his robe into his belt and ran ahead of 'Ahab all the way to Jezreel. (NET)

53. But, notice who couldn't deliver: Obadiah, probably still out looking for fodder for the horses and mules.
54. 'Ahab, another reversionistic believer whose job is being a king. All he can do is picnic, and then drive like mad to get off the mountain before a landslide buries him. What does he do when he gets back? He reports to his boss: Jezebel. So he's a wimp of a man. Now, let's go back to:

James 5:18 Then he [**Elijah**] prayed again. And the sky gave rain and the land sprouted with a harvest.

1. Alright, verse eighteen: Elijah prayed, the aorist active indicative of **προσεύχομαι** (*proseúchomai*). The aorist tense is culminative aorist as he finished his prayer. The active voice: the supergrace believer stands in the gap, fulfilling the principle of

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)

2. Here is the completion of an operational prayer. The indicative mood means the prayer is going to be operational and has much power. Elijah prayed again and did so earnestly in:

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)

Summary:

1. Here is an operational prayer of a supergrace believer, eliciting a grace response from God.
2. This prayer fulfills the principle at the end of verse sixteen. James 5:16.
3. The reversionistic nation on the verge of catastrophe is delivered.



4. In place of the fifth cycle of discipline and slavery, God in grace provides national prosperity, in which the people of the nation have the opportunity of being evangelized, where that is necessary, gaping it daily, recovering from reversionism, moving into the area of the Edification Complex, and finally into the supergrace life. It was necessary for reversionistic repentance before this prayer could become operational.

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! (NET)

5. Now, up to this point we have the buildup: how one aspect of the spiritual life can have fantastic repercussions in that particular hour, and in the future. Prayer redeems time. Prayer is a fantastic power when there is doctrine under supergrace, or when a believer understands the principles of prayer, and functions under grace with respect to this great thing.

James 5:19 My brothers, if any among you wanders from the truth and someone turns him back,

v. 20 he should know that the one who turns a sinner back from his wandering path will save that person’s soul from death and will cover a multitude of sins. (net)

1. We begin with the word “brothers,” which refers to the members of the family of God. This is a vocative plural from the noun, *ἀδελφός* (*adelphós*). While the word does mean “brother,” it should be translated: “members of the family of God.” We, as believers in the Lord Jesus Christ, have entered a new family at the point of salvation.
2. We have believed in Him, and this entire passage is for those who are born into His family. The cross is the point of eternal salvation. The moment we believe in Jesus Christ, we receive, immediately, thirty-nine things from God. One of these is the fact that we are born into His family. God, the First Person of the Trinity, the Father, is, from then on, responsible for us.
3. Everything that is provided is provided through one of the members of the Trinity. The Father, the Son, or the Holy Spirit. It is the objective of God in keeping us in time, to bring us to the point of supergrace.
4. This is the point where He can share His happiness with us. God can pour out all the wonderful things He has for us. The only problem with giving these things to us immediately, is that we lack capacity:

(End JAS5-37. See JAS5-38 for continuation of study at p. 371.)

