

22. Notice the pastor-teacher is a spiritually mature person, whereas the believer who comes to him is a reversionist. Yet, they are both “of the same kind,” they are both members of the same family.
23. In other words: reversionism, even the sin unto death, does not entail loss of salvation. You never lose your salvation. They are each a member of the same royal family.
24. What follows in the verse is the conjunction, “that,” which introduces an adverb as a conjunction. The Greek adverb is [ὅπως (*hópōs*)] in the Greek. It means “that,” but it is an adverb used as a conjunction which introduces an unusual purpose clause. This is an unusual situation.
25. The pastor hears the confession and then prays for the recovering believer. He does not put any penance on him. There is no legalism in this. He does not react in any way. He is an agent of grace.
26. Spiritual growth now resumes: the accumulation of doctrine in the human spirit, the buildup of doctrine in the Edification Complex, and then, get back on track in the resumption of his growth toward supergrace:
James 5:16a Therefore, confess your sins to one another, and pray for one another so that you may be healed...
27. The aorist passive subjunctive of **ἰάομαι (*iáomai*)** means to “to be healed. It is used for “healing where the illness is not fatal,” where it is not a hopeless type of illness like dying.
28. This is a culminative aorist, which means the discipline is wiped out. Since the discipline is in the form of illness, the illness is removed.
29. The passive voice of the subject means the reversionist receives the action of the verb, which is the removal of discipline in the form of illness. The subjunctive mood goes with the purpose clause.
30. Let's recap the procedure:
 - a. The believer in reversionism is under divine discipline for sins of the tongue. He is practicing verbal reverse process reversionism.
 - b. The victim is his right pastor.
 - c. He goes to his right pastor-teacher confesses the verbal sin, and then:
 - d. The victim, who is the pastor-teacher, not only forgives the repentant reversionist, but offers prayer on his behalf.



- e. As a result of that prayer, the discipline or the illness is removed from the repentant reversionist.
- f. In good health, he can return to the congregation and begin the recovery procedure, which is the daily intake of Bible doctrine.
31. This gives us the following expanded translation of the first half of verse sixteen:
- James 5:16a** Repentant reversionist acknowledge, therefore, the sin to another fellow believer, i.e., the victimized pastor-teacher, and offer prayer on behalf of the repentant reversionist, that you may be healed. ... (EXT)
32. The verse continues with the sentence, “The effective prayer of a righteous man can accomplish much.” This phrase is poorly translated and consequently, often misunderstood:
- James 5:16b** δίκαιος ἐνεργέω (*polús ischúō déēsis díkaios energéō*): πολὺς ἰσχύω δέησις
- The effective prayer of a righteous man can accomplish **much**. (NASB)
33. In the Greek passage the word **πολὺς (*polús*)**: “much” is the *first* word in this sentence. However, in the *New American Standard Bible*’s translation above you’ll notice “much” or *polús*, is the *last* word in verse sixteen. The translation changes the word order.
34. It is correctly translated, but again it is way out of place. In our analysis, we’ll start with the word **πολὺς** as it is in the Greek translation above.
35. ***Polús ischúō déēsis díkaios energéō***. **Πολὺς (*Polús*)** is a nominative neuter singular meaning, “much.”
36. The next word is the verb, **ἰσχύω (*ischúō*)**, which is the present active indicative.
37. **Ἰσχύω (*ischúō*)** means “to have power.” With “power,” it means to have “much power.” But how much power? So far, we have some power, but how much? We do not know yet but the principle states that something “has much power.”
38. Next, we have, **δέησις (*déēsis*)**. The nominative singular for “prayer.” Though, that is correctly translated, *déēsis* is the vocabulary form. Since it is in the nominative, the nominative case is always the subject of the verb.

39. Therefore, the subject of the verb is said to “have much power.” The subject is “prayer”: **δέησις (déēsis)**. So, it is prayer that has much power. This verse confirms that prayer has much power. However, the prayer component must be qualified.
40. The prayer factor refers to a certain kind of believer and the qualifying word is the genitive singular of **δίκαιος (dikaios)**. **Díkaios** means, “a righteous one,” which in context refers to a believer who is in fellowship, but also with some spiritual growth. Ergo, the prayer of a righteous believer has much power.
41. That brings us back to much, the first word in the text noted above. Why is the word order so important. When a word is put at the beginning of a sentence in the Greek it receives emphasis. We could actually translate, “has extreme power.”
42. The final word from the phrase to be analyzed is the present middle participle of **ἐνεργέω (energéo)**. **Energéo** means, “to put something into operation.” The present participle can be legitimately translated, “a prayer of a righteous believer has much power when it is operational.”
43. We have now seen three occasions of the operational effectiveness of prayer James Chapter 5:
 - a. First was in verse thirteen, when a believer, who is approaching supergrace is under great pressure and suffering adversity. His prayer is operational and powerful: “Is any afflicted? Let him pray.”
 - b. Second, when a pastor-teacher is called in for a dying believer who is dying the sin unto death. The pastor-teacher's prayer, as a supergrace believer, is operational and effective. This man is not only healed, but his sins are forgiven, and he is now on the road to recovery by means of the Edification Complex.
 - c. The third instance is here. The pastor-teacher prays for the person in his illness, his sins are forgiven, he is healed, and, again, he is able to resume daily study.
44. In each case, it is an advancing or supergrace believer doing the praying, and in each case, the prayer is powerful and effective in redeeming the time and affording the subject of prayer recovery.



45. The conditions under which the prayer becomes operational are stated in the context: “A prayer of a righteous believer has much power when it is operational.” This is the principle of the present passive participle of the verb, **ἐνεργέω (energēō)** is very important: “when it is operational.”
46. It is one thing to have a power, but it is something else for it to be operational. It is one thing to have all of these fantastic weapons, but it is something else to use them. The power is there in prayer, but it must become operational.
47. In each case, prayer from the soul of the supergrace believer is used by God to turn the tide. The prayer is a power in the hands of the pastor, or supergrace believer, but there is no power without God.
48. The power of prayer is a product of God’s grace toward us. It depends on who and what God is, not the individual. God, in answering these prayers, simply recognizes the *authority* of the pastor; an *authority* which God has given in grace.
49. The expanded translation of:

James 5:16 Therefore, repentant reversionist, **acknowledge** [**IM #52** present middle imperative mood of the verb, ἐξομολογέω (*exomologēō*)] **the sin to one another and offer prayer** [**IM #53** present middle imperative mood of the verb, εὐχόμεαι (*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)**

1. We have seen prayer for the individual in adversity, verse 13 and the supergrace believer involved.
2. 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.
3. In verse 16, we have seen the power of prayer on the part of the pastor-teacher, dealing with a believer in reversionism, who is very sick, but not dying as yet.

*See **Principles on the Power of Prayer** from our original study beginning in lesson [JAS5-95](#) taught on July 10, 2024*



4. In verses 17 and 18, James continues his teaching on the power of prayer, but in this case, it is effective operational prayer for a nation in reversionism using the Old Testament prophet Elijah as a powerful illustration. 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.

v.18 Then he prayed again, and the sky poured rain and the earth produced its fruit. (NASB)

5. Elijah is going to stem the tide of national reversionism and catastrophe through the power prayer. Elijah was the pastor-teacher of his day, only then they were called, “prophets.”
6. James’s illustration comes from 1 Kings Chapters 16 and 17. 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 in 1 Kings, came to pass.
7. We did a detailed study of these verses to add depth to James’s illustration. We won’t reteach all of that study in this review, but you can find the full study here:

*Review our study of **Elijah and his historical prayer** from 1 Kings Chapter 16 and 17 which began in lesson [JAS5-96](#) on 14 July 2024*

*Within our study of Elijah was a review of the **Doctrine of Dispensations** beginning with lesson [JAS5-109](#) on 1 September 2024.*

8. In this verse, James makes it clear that 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.
9. Elijah’s effective and operational prayers saved a nation as James summarizes here in verse 17 as we will see in our analysis.
10. The verse begins with, “Elijah was”, which is the imperative active indicative of **εἰμί** (*eimí*), and means that, “he kept on being around.” Furthermore, it says, “he was a man.”



11. The Greek word, **ἄνθρωπος** (*ánthrōpos*), is a generic term, but also used to indicate the fact that he was a spiritual giant.
12. Elijah was [**imperative active indicative mood 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, and he had great moral courage.
13. 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. We will see, from this passage, how he stood in the gap with prayer.
14. We just reviewed James 5:16b where James taught us, “The prayer of the righteous believer has much power when it is operational.”
15. 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.
16. But it is important to note that here James takes the time to remind us that that Elijah was a man and was “subject to like passions.” This is a compound adjective: **ὁμοιοπαθής** (*homoiopathḗs*). This adjective describes Elijah as having similar passions or being subject to such feelings, circumstances, and pressures. Similar to whom?
17. That comes next with the associative, instrumental plural of the personal pronoun, **ἐγὼ** (*egō*). The pronoun is in the plural, **ἐγὼ**: “us,” and refers to believers in the Church Age and thus refers to every believer in the dispensation.
18. 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.
19. 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.
20. 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.



21. 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 similar feelings, circumstances, and pressures, not “as we are,” but “to us,” literally.
22. 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 recently experienced.
23. There is, therefore, a direct parallel between what Elijah faced in his day, and what you and I as believers recently faced, in in the United States of America.
24. The next principle is a very important one, because it says, “and he prayed,” which is the ingressive aorist middle indicative of **προσεύχομαι** (*proseúchomai*): “to offer prayer.” James uses this term repeatedly in verses 13–16, for redeeming time.
25. 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.
26. 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 priest nation Israel.
27. 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)
28. Jesus’ knocking on the door is the warning of discipline.
29. Elijah 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.
30. God’s warning discipline on the nation Isreal, as a result of Elijah’s prayer, came in the form of the “no-rain” situation. This affected the agricultural economy and the warning lasted for three-and-a-half years.
31. 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.



32. 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.
33. It is the instrumental singular of **προσευχή** (*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.”
- James 5:17a** Elijah, a human being, kept on being similar to us in feelings, circumstances, and pressures, and by means of prayer he began to pray... (EXT)
34. 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.
35. “That it might not rain” is 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.”
36. 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.”
37. 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.
38. Here we have a constative aorist, and we will eventually get to the prayer for rain again, and that will be the culminative aorist. So, we have all three types of aorist, here.
39. 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.
40. *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.
41. “And it did not rain,” is the constative aorist active indicative; thus “It rained not on the earth.”



42. *Ἐπί* means, “upon the land.” *Ἐπί* plus *γῆ* (*gḗ*) means “land,” or “earth.” Here it refers to “the land of the Northern Kingdom,” which is the land of Israel.
43. It is used to translate an accusative of the extent of time and the phrase, “for three and a half years” is all in the accusative. This is what we called, “an accusative of the extent of time.”
44. 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.”
45. 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 repeatedly prays again for his country three and a half years later.
46. 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.
47. 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.
48. There had been a warning since the days of Joshua that Jérichō never was to be rebuilt; but whoever did it, there would be a curse upon them. This passage is the fulfillment of that curse.
49. When God says, "according to My word there will not be rain or dew," is a reference to Deuteronomy 11:16–17. But, more than that, it is a reference to Leviticus 26:19, and to Deuteronomy 28:23–24, where the laws of divine establishment are related to a free-enterprise economy.

Leviticus 26:19 I will break your strong pride and make your sky like iron and your land like bronze. (NET)

Deuteronomy 28:23 The sky above your heads will be bronze and the earth beneath you iron.

v. 24 The Lord will make the rain of your land powder and dust; it will come down on you from the sky until you are destroyed. (NET)
50. The message is that there is going to be depression; and, that there is nothing anyone can do to stop it. Why? Because Elijah will pray for this depression.



51. **Principle:** The prayer of a righteous man, a supergrace hero, has much power when it is operational.
52. **Principle:** The only way to obey God and to follow the principle of divine guidance is to manufacture obedience out of doctrine.
53. We now have the following expanded translation of the verse:

James 5:17 Elijah was [progressive indicative of the verb, *εἰμί (eimí)*] a man of a like nature like us, and he prayed [aorist middle indicative of the verb, *προσεύχομαι (proseúchomai)*] fervently that it might not rain, and for three years and six months it did not rain on the earth. (EXT)

1. In the fifth chapter of James, the aorist middle indicative of the verb, “*proseúchomai*,” 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.

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

3. 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.
4. The morphology is the same, the exegesis is different. The difference is they are both aorist active indicatives, but they are difference types of aorist. In verse seventeen, we had an ingressive aorist. In verse eighteen we have a culminative aorist.
5. 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.”
6. Elijah’s prayer was begun in Ahab's palace in Samaria. Three and a half years later, it was concluded on the top of Mount Cármel [*כַּרְמֶל*].

(End JAS5-48.REV. See JAS5-49.REV for continuation of study at p. 481.)

