

Session 22: Sonship Prayer – The Dispensational Prayer of Elijah

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 22).

Now we want to look at a prayer made by Elijah: the prophet.

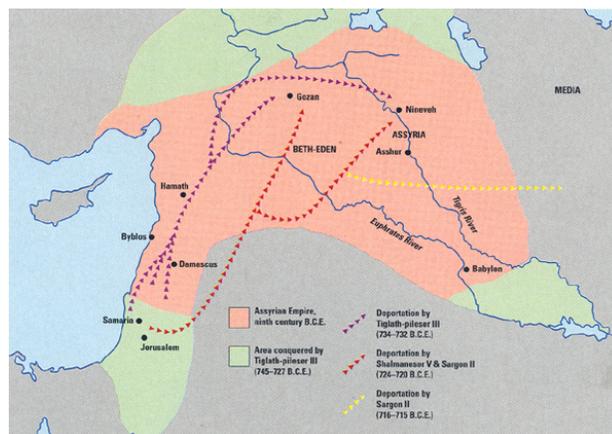
1 Kings 17:1 *And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

Who is Ahab? Ahab is a king in Israel. Let us set the chronology.

Ahab is the 8th king in the northern kingdom of Israel.

- Jeroboam 1 reigned 22 years
- Nadab reigned 2 years
- Baasha reigned 24 years
- Elah reigned 2 years
- Zimri reigned 2 days
- Tibni reigned 4 years
- Omri reigned 12 years
- Ahab reigned 22 years (874-852 B.C.)

The Assyrian captivity was the period in the history of Israel's northern kingdom during which the people of the 10 tribes were resettled as captives by Assyria. This was one of the many instances of forcible relocations implemented by the Assyrian Empire. The northern kingdom of Israel was conquered by the Assyrian monarchs, Tiglath-Pileser III (Pul) and Shalmaneser V. The later Assyrian rulers Sargon II and his son and successor, Sennacherib, were responsible for finishing the twenty-year demise of Israel's northern ten-tribe kingdom, although they did not overtake the southern kingdom. The tribes forcibly resettled by Assyria later became known as the ten 'lost tribes.'



In 722 BC, almost twenty years after the initial deportations, the ruling city of the northern kingdom of Israel, Samaria, was finally taken by Sargon II after a three-year siege started by Shalmaneser V.

2 Kings 17:3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

Elijah prophesied 875-848 B.C.

There is something else to know about Ahab; he is extremely evil.

1 Kings 16:30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. ³¹ And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. ³² And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1 Kings 16:33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

Notice that when God wants to talk about how evil a king was he often used Ahab as the measuring stick of comparison.

2 Kings 8:26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. ²⁷ And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.

2 Chronicles 21:13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

2 Chronicles 22:3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

2 Chronicles 22:4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

Back to 1 Kings 17 Elijah the prophet is the sworn enemy of Ahab and he has a message for the king.

1 Kings 17:1 *And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

Where did Elijah come up with that? Did he just decide, out of the blue, to pray that there would be no rain? By the way, for how long did Elijah's prayer stop the rain?

James 5:17 *Elias 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.*

Where did Elijah get the idea to pray for the rains to stop for the next 3½ years? You might say that God told him to pray that way, but the truth is God did not need for Elijah to pray in order to send a drought. I do not think God appeared to Elijah in some way and told him to pray that way. I think Elijah prayed for the rains to stop because he understood something. What was it he understood? Well, he must have understood where he was in the outworking of God's program because he prayed in accordance with something that was already written by Moses.

If you thought about Leviticus 26, then you would be right.

Leviticus 26:19 *And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: ²⁰ And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*

Elijah knew what to pray for; he prayed with an understanding of what God was doing. Elijah prayed in line with what God had already said he would so: punish Israel through a drought. But punish them for what purpose? According to Leviticus 26, it was to bring them to repentance: to bring them back to God. Take a look at the verses that separate the courses of punishment.

Leviticus 26:18 *And if ye will not yet for all this hearken unto me...*

Leviticus 26:21 *And if ye walk contrary unto me, and will not hearken unto me...*

Leviticus 26:23 *And if ye will not be reformed by me by these things...*

Now let us go back to James 5 for a minute.

James 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
¹⁷ *Elias 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.*

When Elijah prayed that it would not rain, he was praying in the revealed will of God because he was praying for what God said would come to pass – just like Solomon did and just like David did. The drought should not have been a secret or a surprise; it was prophesied in their own scriptures what would happen to them.

Elijah knew what the purpose of the drought was; it was meant to produce repentance in rebellious Israel. Because Elijah knew the scriptures, he knew what to pray for. He did not imagine a drought in his own mind, he prayed according to what God had already said he would do.

When the 3½ years were over, what is the next thing Elijah prays? He prays for rain.

***James 5:18** And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

***1 Kings 18:21** And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.*

***1 Kings 18:22** Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.²³ Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:²⁴ And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.²⁵ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under*

Space for personal reflection and notes

Session 23: Sonship Prayer – The Dispensational Prayer of Elijah, Continued

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 23).

1 Kings 18:26 *And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. ²⁷ And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. ²⁸ And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. ²⁹ And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. ³⁰ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. ...*

1 Kings 18:36 *And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. ³⁷ Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. ³⁸ Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. ³⁹ And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. ⁴⁰ And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. ⁴¹ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. ⁴² So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, ⁴³ And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. ⁴⁴ And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not. ⁴⁵ And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.*

⁴⁶ And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

James 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹⁷ Elias 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. ¹⁸ And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

When people pray for rain today, these are the verses they claim to get their prayer answered. But they are not praying with an understanding of: where they are on the timeline (Elijah did), whether or not God is working his program with Israel (Elijah did), why the prayer for drought and the prayer for rain are in the will of God (Elijah did), what the lack of rain was supposed to accomplish (Elijah did), and what the prayer for rain was in response to (Elijah did).

Look, Elisha never prayed that prayer for a drought. David never prayed that prayer. Samuel never prayed that prayer. Isaiah did not pray that prayer. Neither did Solomon, Jeremiah, Ezekiel, Daniel, Micah, Malachi, John the Baptist, Jesus, Peter, James, or John. Do you know why? It is not because those men did not pray or were not considered to be 'righteous men' who could pray fervently like James 5 said. They were not inferior to Elijah in prayer or power.

The reason they never prayed that prayer is because they all understood what that was about and when it was supposed to happen. They understood that to pray that prayer would be a prayer that was not in the will of God because they understood what God was doing in each of their times as well as what God was not doing. That is the point of all this.

Let us look at Daniel 9 for this next example.

Daniel was part of the Babylonian captivity. Daniel understood why that captivity took place. But what Daniel did not know from the book of Leviticus was how long they would be captive in Babylon.

Daniel 9:1 *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;*

By this time, Babylon is no longer in power, but the Medes are in power.

Daniel 9:2 *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

By reading Jeremiah's book, Daniel understood that the captivity would last for seventy years.

By that time, Daniel had been in captivity for about 68 years or so. If that were us, what would we be thinking at that time? What would we be feeling if we were Daniel? What would we know?

Well, because we would know how long we had been captive, and now knowing how long the captivity would last, we would discern that we only had a short time until the captivity was over. And we would also know that when the captivity was over, there was something that God was looking for we to do so that we could go back home.

Leviticus 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴ Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. ³⁵ As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. ³⁶ And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. ³⁷ And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. ³⁸ And ye shall perish among the heathen, and the land of your enemies shall eat you up. ³⁹ And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

What is it that God is waiting to see from the people in captivity?

Leviticus 26:40 *If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹ And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: ⁴² Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

Leviticus 26:45 *But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.*

With that knowledge, what do you think Daniel begins to do?

Daniel 9:3 *And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴ And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

Daniel 9:8 *O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. ⁹ To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; ¹⁰ Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. ¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.*

Daniel 9:13 *As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*

Daniel 9:16 *O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. ¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.*

Space for personal reflection and notes

Session 24: The Dispensational Prayer of the Deceased Remnant

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 24).

Daniel's prayer reflected two major acknowledgements: 1) what needed to be done in order for God to remember his covenant with Abraham, Isaac, and Jacob (confessing and acknowledgment that they deserved this punishment), 2) that Daniel understood what God was doing with Israel under the curses (Leviticus 26), what God was doing with the temple, with the city of Jerusalem and with the people of Israel.

Daniel understood what God was doing and his prayer was in line with God's will for them at that time. Daniel prayed with an understanding. He knew and acknowledged why Israel was in the predicament they were in and with an understanding of what they must do.

Why did not Daniel pray for God to give him a job or fix his broken chariot?

Leviticus 26:3 If ye walk in my statutes, and keep my commandments, and do them; ⁴Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.⁷And ye shall chase your enemies, and they shall fall before you by the sword. ⁸And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. ⁹For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

In Revelation 5 we have the seven-sealed book being held by him that sat on the throne. John sees the lion of the tribe of Judah prevail to open the book and to loose the seven seals.

Revelation 5:5 *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

In chapter six, the Lamb begins to loose the seals one by one.

Revelation 6:1 *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*

I want us to skip down to verse 9 in this chapter and look at what is happening here.

Revelation 6:9 *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

Now get the picture. John has been caught up to the third heaven and he is given to see what happens at the opening of the seven-sealed book. At the opening of the 5th seal, he sees the souls of the members of the little flock who have been killed. They have been slain, which means their bodies are dead, but their souls are not. Their bodies are still on the earth, but the souls of these saints are in the third heaven, under the altar. (And, they are not asleep, for they are about to pray to the Lord for something.) Notice, they are in the presence of the Lord as they ask their question.

Revelation 6:10 *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

Now this is not called a prayer in the verse, but they are talking to God and that is exactly what prayer is: talking to God. And what are they asking? They are asking God how long it will be before God avenges their deaths.

So here are some questions and things to take note of:

- They obviously do not yet have their resurrected bodies, as they are ‘souls under the altar.’
- Has the Lord returned at his second advent yet? The answer is no. So, if the Lord has not yet returned, where is he? He is still in the third heaven.
- At the time they are asking their question, what is taking place on the earth? The answer is: the tribulation. How do we know that? We know by the response to their question:

Revelation 6:11 *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*

Revelation 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ¹² His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. ¹³ And he was clothed with a vesture dipped in blood: and his name is called The Word of God. ¹⁴ And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

So, there are more members of the remnant who are yet to be killed before the thing is finished.

- Is the Lord going to return to the earth to judge and avenge their blood? Yes. When will the Lord judge and avenge their blood? He will at his second coming. Therefore, their question really is asking, ‘Lord, when are you going to return to the earth and avenge us?’

Their question reflects an understanding of what God is going to do. They are just asking how much longer before he does. And how would they have known what God was going to do? They would know it from the scriptures that were specifically to them and about them as members of the believing remnant of Israel living in Daniel’s 70th week.

If we pray with an understanding of what God is doing with us today, would this be an appropriate prayer for us to pray – of course not and why not? Praying for God to avenge us today would be wrong because God is not bringing about judgments and punishments on men today as a result of their sins and trespasses.

According to our apostle, what God is interested in doing during this dispensation of Gentile grace is to reconcile the world unto himself. Under grace, God is not imputing men’s trespasses unto them, which is to say that God is not recompensing men’s sins with punishments. As long as men live within this dispensation of Gentile grace, for how much of his life (how long) will God be dealing with men under grace? He will for their entire life. Therefore, for as long as a man lives, God is not going to be using judgments to bring him to Christ or to punish him for sins.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

We are ambassadors and our message to men today is that God is not imputing anyone’s trespasses unto them today. Therefore, this prayer would be in opposition to what God is doing today. (So would Daniel’s prayer, Solomon’s prayer, and David’s prayer.)

So, I take you back to the fifth reason we do not know what we should pray for as we ought; because prayer is dispensational and properly, prayer is always in accordance with an understanding of what God is doing in that particular dispensation.

Space for personal reflection and notes

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