

### Chapter 1 : Effectual, Fervent Prayer (Phil Johnson)

*The effectual fervent prayer of a righteous man avails much. American King James Version Confess your faults one to another, and pray one for another, that you may be healed.*

We live in one of the most blessed time in history where you can read books and on the internet about prayer. At least you know you have prayed a minimum of one hour every day. To teach is easy. Listening is the easiest. Prayer is a journey in the realm of the spirit, he defined. The way God created you; you have a spirit wired to deal with the realm of the spirit. The mind understands the spiritual realm. When we think about other things, our ability to hear from God is compromised. Prayer is also adoring and worshipping God. Few countries have gone through what my country Uganda have gone through, he said. We have prayed by force. We had bad government and leaders. We went through some very hard stuff, he continued. He talked about coming from a large family of 28 children. Half of his brothers and sisters have died from aids. With prayer, God transformed our nations, individuals and churches. So many revivals have taken place in my country, he said. When we open our mouths to pray, we fill it with good things. Prayer of the fervent is like boiling food. Have you ever heard food boiling quietly? You hear it, it knocks the cover away. When you pray fervently, you can hear your prayer. Pray in the spirit. Sicknesses, depression, will run away from your life. No demon can sit in you. Prayer is exciting; religion has made prayer a boring experience. One hour of prayer is a good beginning, he said. Jesus is a man of prayer. He moves in signs and wonders because He prays. Jesus fasted 40 days and nights before we began to see miracles. The spirit of prayer is an infectious spirit. Impartation to pray comes from association with people who pray. The spirit of prayer is like bad flu, you just get it. In the later part of the seminar, the pastor called those wants to receive the power of the Holy Ghost or speak in tongues. All those in the seminar spent 45 minutes praying in the spirit before leaving the place. Dear Viewers in Christ, if you find this article edifying to you, please share with your friends or loved ones by using the social media plugs Share, Email to this article. The Lord will surely bless you as you bless others.

## Chapter 2 : Fervent Prayer - Life, Hope & Truth

*A passionate and compassionate prayer is an effectual fervent prayer, the only way to pray a prayer that reaches our God in Heaven; and the only prayer that we should pray. Also remember: God wants us to stand in our AUTHORITY and use the name of Jesus to change the circumstances that come against us in life.*

To illustrate the impact of effective, fervent prayer, James refers to what God, through the prophet Elijah, did to get the attention of Ahab, an evil king of Israel. Ahab tried to strengthen his realm by negotiating trade treaties with other nations. However, he encouraged the worship of the pagan god Baal, even erecting a temple to his honor in Samaria. Therefore, Elijah warned Ahab that a severe drought was coming and that it would last a long time. God heard and honored that earnest prayer. Ahab gathered prophets of Baal on Mount Carmel to erect an altar and to prepare their sacrifice. They began to plead with their god to accept their offering by consuming it with fire. Hour after hour elapsed while Elijah taunted and ridiculed them. Their sacrifice remained as it was. More fervent prayers After Elijah prepared the altar and the sacrifice to God and saturated everything with a dozen waterpots full of water, he then uttered this short prayer: When he concluded, every single thing connected to the sacrifice he offered to God was utterly consumed by fire! The astonished observers declared the omnipotence of the one God, and the prophets of Baal were killed. Then Elijah prayed again, this time for rain James 5: The Bible does not give us the words of this prayer, but it does tell us that seven times Elijah sent his servant to look! Was Elijah an exceptional man? He was certainly used by God in exceptional ways, but we share the same physical and mental makeup. What does it mean to be fervent? The Greek word is *energeo*, and the English word *energy* is derived from it. Fervent is a word not ordinarily used in our conversations today. As a matter of fact, the term is scarcely used in the Bible. In the book of Acts we meet a man named Apollos who traveled about the countryside teaching and expounding the Scriptures. Here fervent is from the Greek *zeo*. Some of the newer versions of the New Testament describe Apollos as being very enthusiastic when he spoke. In other words, he became excited. The truth he spoke moved him. Epaphras was in prison in Rome with Paul see Philemon 1: He prayed as though he was in literal battle for them as they fought for the Kingdom of God. As we mature, our initial attempts to earnestly pray to the God who created the universe can be quite daunting. The apostle Paul describes this maturing process in 1 Corinthians When we open the pages of the Bible, we can read that Elijah, and others, prayed to God and obtained astounding results. We might think we could never accomplish anything like that! But bear in mind these men and women were simply human beings just as we are. They followed dreams, battled forces, ate food and drank liquids as everyone does. There are literally hundreds of references to prayer in the Bible. The longest is found in Nehemiah 9: Circumstances varied, and there are prayers of joy and of sorrow. The subjects differ, but most of these prayers were given with fervencyâ€”with some degree of conviction, focus and zeal. God wants us to pray to Him. He said when you pray. When they asked Him to teach them to pray, He presented an outline that would help them. His exact words were not to be repeated time after time, day after day. As you understand His words and apply them to your daily prayers, the convictions and emotions you feel will not be something physically worked upâ€”they will come naturally to you. One phrase from this memorable literary work stands out today: When we pray, we should meditate on these instances as well as so many others recorded for our encouragement and direction. God wants our prayers to be fervent, to be heartfelt and filled with earnest zeal. When our prayers are not mundane, amazing things can happen.

### Chapter 3 : Effectual Fervent Prayer

*What is "fervent prayer"? The word "fervent" means to have intense feeling and enthusiasm for something. We come across this word in the book of James, when the writer uses it in the context of effective prayer - "The effectual fervent prayer of a righteous man availeth much." (James , AKJV).*

By that I mean: The model for prayer appears in the Sermon on the Mount, in Matt. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Put another way, we must want to help create a "heaven on earth" beginning with our own example , realizing that the only alternative is to cooperate in building its opposite "either by default or complicity. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. We must pray for His tutoring and guidance as we seek His sanctification, allowing Him to remake our character and behavior in His own image. The hallmark of spiritual maturity, and hence of willingness to submit to God, is to be " spiritually born of Him ," by the miraculous power of the Holy Ghost. We might therefore rightly assume that the key to praying as we ought is to be sincerely converted to Christ, and thus transformed by His Spirit into a "new creature" 2 Cor. Hence our title, taken from James 5: The effectual fervent prayer of a righteous man availeth much. If we sincerely "knock," He will "open the door. In either case, the central principle of salvation is the sincerity of our prayers, and the degree to which God accepts the feeble offering of our will in subordination to His as He seeks to bless us both spiritually and materially, knowing beforehand what we need. Which brings us to the crucial matter at hand Nor is it enough to depend on the prayers or religious efforts of others. If our country is to survive, God requires our own individual faithfulness " as shown by our righteous life, the sincerity of our supplications for deliverance, our commitment to overcome " through Him " our lapses and weaknesses, and above all, our submission to His will, no matter the outcome, as we seek to supplant evil with good, as He defines such things scripturally. Prayer is the way we tell God we are ready for His "will to be done, in earth as it is in heaven. This purpose includes not only respect for the Declaration of Independence and the Constitution, as written, but for the Creator and His laws. From the time he was a teenager, Stephen has considered himself a born-again Christian, in the biblical tradition. His religious testimony can be found in " What does it mean to be converted to Jesus Christ ," a position statement he wrote for RenewAmerica. [Subscribe](#) [Receive future articles by Stephen Stone: Click here](#) [More by this author.](#)

*Dr Siva Moodley teaches on what Effectual Fervent Prayer means and how to engage in it.*

Against Rash and Vain Swearing. Among other precepts of good life directing the practice of virtue and abstinence from sin St. James doth insert this about swearing, couched in expression denoting his great earnestness, and apt to excite our special attention. Therein he doth not mean universally to interdict the use of oaths, for that in some cases is not only lawful, but very expedient, yea, needful, and required from us as a duty; but that swearing which â€¦ Isaac Barrowâ€”Sermons on Evil-Speaking, by Isaac Barrow "Who Will Rise up with Me against the Wicked? In all ages, men who neither feared God nor regarded man have combined together, and formed confederacies, to carry on the works of darkness. And herein they have shown themselves wise in their generation; for by this means they more effectually promoted the kingdom of their father the devil, than otherwise they could I have done. On the other hand, men who did fear God, and desire the happiness of their fellow-creatures, have, in every age, found it needful to join together, in order â€¦ John Wesleyâ€”Sermons on Several Occasions The Blessing of God on Filial Piety. The prophet faithfully discharged his trust; but labored to very little effect. The chiefs of the nation were offended at its warnings and predictions--rose up against him--shut him up in prison; yea in a dark dungeon, where he sank in the mire; â€¦ Andrew Lee et alâ€”Sermons on Various Important Subjects Prevailing Prayer. THE last lecture referred principally to the confession of sin. To-night my remarks will be chiefly confined to the subject of intercession, or prayer. There are two kinds of means requisite to promote a revival; one to influence men, the other to influence God. The truth is employed to influence men, and prayer to move God. If it is objected, that the necessity which urges us to pray is not always equal, I admit it, and this distinction is profitably taught us by James: Therefore, common sense itself dictates, that as we are too sluggish, we must be stimulated by God to pray earnestly whenever the occasion requires. On the whole, since Scripture places the principal part of worship in the invocation of God this being the office of piety which he requires of us in preference to all sacrifices , it is manifest sacrilege to offer prayer to others. Hence it is said in the psalm: But some seem to be moved by the fact, that the prayers of saints are often said to have been heard. Let us also pray after their example, that like them we too may be heard. Those men, on the contrary, absurdly argue that none will be heard but those who have been heard already. They scorned to soil Him and themselves with any other errand than just purely to be alone with Him in His presence. Friendship is best kept up, even among men, by frequent visits; and the more free and defecate those frequent visits are, and the less occasioned by business, or necessity, or custom they are, the more friendly and welcome they are. Alexander â€¦ Edward M. The effectual fervent prayer of a righteous man availeth much. The effectual, fervent prayer of a righteous man availeth much. Let our last article touch once more the key of love wherein the article preceding that of prayer was set. Prayer for others is quite different from prayer for ourselves.

**Chapter 5 : What is the key to effective prayer?**

â€¢ *Effectual fervent prayer is the hardest kind of work there is to do. Not only does it take more out of a person than any other kind of work, we have to handle ourselves with a strong discipline to make time for effectual fervent prayer. I.*

Effective Fervent Prayer James 5: We have the assurance that all our prayers will be answered. James gives us an indication of what fervent effective prayers can produce. Be persistent Luke Forgive others Mark Pray in tongues 1 Corinthians What is the conclusion then? I will pray with the spirit. Pray the Word Hebrews 4: Prayer that brings results must be based on the Word of God. Prayers of confession Proverbs The effective, fervent prayer of a righteous man avails much. Confession breaks the power of the devil. Ask 1 John 5: You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Be specific Philippians 4: Many people do not have their prayers answered because they do not know what they want. Over a period of time believers may change their prayer requests. God is not a God of confusion. Pray in the name of Jesus John If you ask anything in My name, I will do it. Pray in faith Mark Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.

**Chapter 6 : What is Effectual Fervent Prayer?**

*Effective Fervent Prayer Seminar with Ps Julius Suubi March 25, Donna Uning CM News 0 On the first day of his seminar on Effective Fervent Prayer, Ps Julius Suubi told the crowd that the seminar was "to impart and raise you up to a higher level of prayer."*

Order the free CD. Turn with me to James 5: I want to look at that text and its context this morning. The prayer of a righteous person has great power as it is working. Now, notice what James is saying. This is a promise that prayer is effectual. God answers the fervent prayer of a righteous man. When we ask in faith when the prayer comes from a heart of faith God answers. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him. The apostle John says, "If we ask any thing according to his will, he hears us. And in James 4, we are told that selfish prayers go unanswered. Have faith, not presumption, when you pray. Now, James says that when a righteous person prays earnestly and fervently, it avails much. This is an encouragement to be faithful and fervent in our praying. And the person James holds up as a flesh-and-blood example for us is Elijah. Now Elijah should be very familiar to you, because a few years ago we did an extended study of his life. And one of the things we stressed is how he prayed James 5: James says you can expect the same thing in your own experience, if your praying is fervent and faithful if you persist in prayer, and if you pray according to the will of God, and not out of selfish motives. After all, he says, "Elijah was a man with a nature like ours. He was a spiritual hero, but not some kind of superhero. He was a fallen human being, just like you and me, subject to the same passions and fears and fits of depression. Scripture records his failures as well as his triumphs. But he was a righteous man, despite his sin, because he was justified by faith. He trusted God, and therefore righteousness was imputed to him. Now, look at verse Elijah first appears on the scene in 1 Kings And finally, when it was time to end the drought, James 5: This prayer when it was time for the drought to end this prayer is recorded in the Old Testament. And I want you to turn to 1 Kings 18 for a detailed look at this account. Elijah had called down fire from heaven, humiliated the Baal-priests publicly, and then ordered them to be slaughtered as a judgment for the evil they had done by corrupting Israel with pagan worship. But public accolades were not what Elijah was seeking. He had come to Mt. Carmel not merely to call down fire from heaven, but more importantly, to call down rain. He had completely triumphed over the false prophets of Baal, but the full public vindication of Jehovah was not yet complete and would not be complete until God opened the heavens again. He had called down fire in the most public way, with a simple, public petition to the Lord before all the people. The prayer for fire consists of just two verses in our Bibles, 1 Kings The heart of the prayer is really a plea for the repentance of Israel. In the scene that follows the slaughter of the prophets, Elijah went up on Carmel alone with one of his servants and pleaded again and again for rain. This time he went away from the crowd to pray. In fact, when the answer did come, it appeared in the most insignificant way with the advent of a tiny cloud so far away on the horizon that its appearance probably would have been enough to discourage most of us. The effectual fervent prayer of a righteous man can sometimes seem like hard and discouraging work. This episode is also another great lesson about how we should pray. And what I want to do this morning is draw James 5: Let me read from a section of 1 Kings 18, starting at verse 41 and going through the end of the chapter. Remember, Elijah has just ordered the slaughter of all the Baal-priests: And Elijah went up to the top of Mount Carmel. And he bowed himself down on the earth and put his face between his knees. And Ahab rode and went to Jezreel. These features should characterize how all of us pray. Jesus stressed when He taught us to pray. First, he prayed privately. Second, he prayed passionately. Third, he prayed persistently. In chapter 17, he prayed that God would restore life to the dead son of the widow of Zarephath, and the Lord raised that little boy from the dead. Then earlier in chapter 18, Elijah prayed for fire from heaven, and the fire fell and consumed his sacrifice in the sight of all Israel. We also know from James, of course, that he had prayed for the drought. So three times we know he has prayed and the Lord has answered with miracles. The prayer for fire from heaven was the only one of those prayers that was prayed in public. The others are private prayers. And even now, at the height of his victory on Mt. Carmel, when a lesser man would want to bask in the

amazement of the crowd and savor the public aspect of his victory, Elijah retreats to pray to the Lord in private. Elijah had come alone to Mt. Ahab apparently had prepared and brought some kind of feast along with him, no doubt fully expecting that he would be celebrating the demise of his most hated enemy. And Ahab came with a large crowd. He had apparently also brought a number of people from the royal court, royal servants, tents, a movable feast. Everything he needed to have a celebration on one of the plateaus of Mt. Carmel as soon as the showdown was over. The only person who seems to have been missing from the showdown was Jezebel. For reasons that Scripture does not explain, she was not there on Mt. Carmel, and that is why according to 1 Kings Now, Ahab was apparently not quite the sort of fanatical Baal-worshiper his wife was. Ahab was there on Mt. In fact, he comes across like someone who was afraid of Elijah. Everything Scripture tells us about him suggests that Ahab was a weak man, utterly lacking in character and convictions. So he would naturally have been reluctant to try to intervene when the mob started rounding up the baal-prophets to behead them. But even if craven fear was the main thing that kept him silent on Mt. Carmel, he still does not seem to have regarded the killing of the Baal-priests as a personal loss the way Jezebel did. In fact, after it was all over, he seems to have been eager to get on with his banquet anyway, and Elijah sensed that. He was dismissing Ahab from his presence. He wanted to be alone with God, and Ahab was at this moment an unwanted distraction to him. Elijah just wanted to be rid of his presence. Ahab may have been relieved just to get away with his life. He also now had a promise from Elijah that the three-and-a-half-year drought would soon end, and rain would be abundant once more. Beyond that, there was not a lot for Ahab to celebrate, because he had to go home and tell his wife that all her priests had been defeated and killed because of one solitary man. But Ahab was not going to miss the opportunity for a feast. So he went to the plateau where his tents were pitched and his banquet ready. Verse 42 says, "So Ahab went up to eat and to drink. Now, someone might point out that the text nowhere says he prayed for rain. Elijah had already won his public victory. Elijah could have indulged himself with the congratulations of the crowd. He could have reveled in a popularity that he had never known before. He might have made this an opportunity to gain a popular following and set himself up with political power and public recognition so that he would never again have to live in hiding and suffer the lack of material blessings he had endured for the previous three and a half years. But Elijah shunned all of that, and at the first opportunity, he got alone with God again, so he could pray in quiet. This is in perfect harmony with what Jesus taught in the Sermon on the Mount: For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. Elijah sensed that need even in the midst of his most public victory. Notice how Elijah assumes the most abject posture before the Lord, not merely kneeling, but also putting his face to the ground between his knees.

**Chapter 7 : Effectual Fervent Prayer - What Does it Mean? - Genuine Leather Bible**

*The effective, fervent prayer of a righteous man avails much. James b God promises all believers that if we live righteously and pray fervently, our prayers will be effective and produce significant results.*

His letter gives us significant insight into prayer. His summary principle is the fervent prayer of a righteous person avails much. The effective, fervent prayer of a righteous man avails much. Effective prayer is offered in context to believers in strong relationshipsâ€”such that they open their heart in confession of their faults to one another and they invest time to specifically pray for one another. To be fervent is to be persistent and insistent Mt. Jesus called us to ask and keep on asking, to seek and keep on seeking, etc. The verbs are in the continuous present tense, indicating that we are to do this consistently. When we highly prize something, we search for it with all our heart. Passionate fervent prayer is mostly about being persistent and engaged with God not about the style of delivery. Many fervent prayers are offered as the whispers of our heart. We must seek to live in agreement with His heart and character. Prayer is no substitute for obedience. Jesus connected our prayer life and love for God with our pursuit to obey and see God glorified in our life Jn. He was prone to fear and discouragement, but his prayer life was still very effective 1 Kg. God used a weak man like Elijah to heal a nation by releasing miracles of fire, drought, and rain 1 Kgs. Prayer That Avails Much James assured us that our prayer avails muchâ€”in this age and in the age to come. We cannot properly measure the effectiveness of prayer in impacting our heart, others or the nations. The law of the kingdom requires that we receive more than what we give in faith Lk. We will never ever out give God. This principle applies to all that we do not just to finances. The measure that we give in prayer for others will be measured back to us. For with the same measure that you use, it will be measured back to you. This inheritance begins in this age and continues in the age to come. People in the age to come will remember the love money and prayer, etc. For example, when we pray for the release of the spirit of revelation for someone, then we will also become the recipient of that prayer. The many verses on eternal rewards in the Scripture support this truth. Our prayers now for cities and nations will continue to have an impact in the age to come. We will reign with Jesus over the nations in the age to come Rev. Is it not even you in the presence of our Lord Jesus Christ at His coming? Many of His promises for blessing are not guarantees, but invitations released by prayer. Prayer was never meant to be duty-based or merely results-oriented. Rather, it is the place of encounter with God. One foundational principle of the kingdom is that God releases more blessing if we ask for it. To ask implies that we verbalize our prayers not just think on them this also helps us to control our thoughts in prayer. God knows all of our needs Mt. It is easy to think of our need without actually verbalizing it, but the Bible makes it clear that we have to say it. We can whisper it, we can mutter it or we can even groan itâ€”these are forms of asking. He protects His relationship with us by not answering our needs until we ask Him for them. Short prayers are effective. Even second prayers matter and can connect our heart with God and release the answer to us. Do not put off praying until you have an hour to pray. Even while we are rushing to an appointment, waiting at a stop light, or standing in line at a store we can offer 90 second prayers that will make a difference in your life. The value of unanointed prayers: Some assume that when they do not feel anything when praying that God must not feel anything either. They conclude that such prayers are ineffective. Instead of measuring the effectiveness of our prayers by the emotions that we feel in a prayer time, we must measure them by what God says about them in His Word. Yet, it has such great impact on us as it draws us into intimacy with God, as it protects with humility, transforms with holiness, anoints with power, unifies in community, releases revelation, and increases our inheritance while it trains us to rule with His wisdom.

Chapter 8 : Effective Fervent Prayer Sermon by Jeff van Wyk, James - [www.nxgvision.com](http://www.nxgvision.com)

*effectual fervent prayer of a righteous man avails much. The Person. James refers to the praying of the prophet Elijah. James reminds us of the time when Elijah prayed for drought in Israel and then relief from that drought. He prayed first for drought and it did not rain in Israel for three years and six months.*

Prayer does not equip you for greater works. Prayer is the greater work. Our main weapon in a prayer offensive is a keen knowledge and application of scripture "declared verbally" in the same way Jesus fought the devil in his wilderness experience. Prayer is a vital key that connects us with our heavenly Father. Prayer is both an incredible privilege and an awesome responsibility. It can move the hand of God in situations where there is no other hope. Biblical prayer is crying to God out of the depths; it is the pouring out of the soul before God. Not only does it take more out of a person than any other kind of work, we have to handle ourselves with a strong discipline to make time for effectual fervent prayer. Our natural tendency is to shrink back when it comes to praying for the impossible. The problem is that we rest the power of prayer too much upon ourselves. We think that we are the ones making things happen in prayer. Prayer is an act of obedience and privilege for the believer. We are commanded to pray. But we are also invited to bring our needs before the Lord. We are to anchor ourselves in his faithfulness and promises. We are to see that the very fact that God commands us to pray is a foundation for effectiveness in our prayers II. We hesitate to pray, thinking that it will do no good, but James calls our attention once again to the means God has established for doing his work among us—prayer. Do you believe this? We are so accustomed to neglecting prayer that it is hard for us to think of its power through God among us. The Power of Fervent Prayer A. Peter was in prison awaiting his execution. The Church had neither human power nor influence to save him. There was no earthly help, but there was help to be obtained by the way of Heaven. They gave themselves to fervent, importunate prayer. God sent His angel, who aroused Peter from sleep and led him out through the first and second wards of the prison; and when they came to the iron gate, it opened to them of its own accord, and Peter was free. Prayer has bridled and chained the raging passions of man and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea and carried another in a chariot of fire to heaven. What has prayer not done? That means your mind is focused on prayer instead of drifting off on other things. Fervent prayer will make a difference in the lives of people, but we must understand that it takes an effort and a sacrifice of our time. She understood the heart and character of the Lord Jesus. She not only received the healing of her daughter, but was commended by Jesus: James gives us Elijah as the example of effective prayer in action see verses What gave Elijah the boldness to pray that the rain would stop, and then, at his word, start again? All of Israel had turned away from the Lord to worship Baal, the idol-god of a cruel heathen religion. Up stands one solitary man, a total unknown, and boldly proclaims to the king that "there will be neither dew nor rain in the next few years except at my word! Daniel also Discovered the Secret In Daniel 9: Daniel poured out his heart in prayer before God that his people, who had been taken out of their homeland and held as captives in Babylon, would return to their land. The basis of his prayer can be seen in verse 2: The Lord had spoken right at the time when Judah had gone into captivity that they would be in Babylon for 70 years Jeremiah Daniel, reading the Scriptures one day, came across that promise and realized that the year period was almost completed. The Lord has chosen to give us the privilege and responsibility of being involved with Him in His purposes on earth. Daniel lived to see his people return! When we know the promises that He has given, and understand His character and the principles by which He works as revealed in His Word, we can pray with confidence and authority, knowing that our prayers will be answered. There are many levels of prayer. God knows exactly where each of us are in our prayer life and our knowledge and understanding of prayer. He will honor even the most pitiful prayer a person offers in faith, if that is all they know to do. But He will not let us stay at that level. He wants us to move to greater levels of understanding, faith, and power. And the best way to progress is to simply say, "Lord, teach me to pray powerful and effective prayers.

**Chapter 9 : 'The fervent prayer of the righteous'**

*"The effectual fervent prayer " In the last part of this verse, James leaves the matter of the body, and brings prayer into a wider sphere. The Revised Version translates this, "The supplication of a righteous man availeth much in its working." A supplication is an earnest or fervent prayer.*

From energeis; to be active, efficient. To have strength, be strong, be in full health and vigor, be able; meton: From ischus; to have force. There, the sin would of necessity have been confessed to the elders, before the prayer of faith could deal with it. The context here forbids any wider meaning. Some of the ablest and greatest have admitted "that we cannot certainly affirm sacramental confession to have been meant or spoken of in this place" Hooker. The most laborious investigation of history and theology will alone answer the question properly; and here only a brief resume is possible. There can be little doubt that, strictly consonant with the apostolic charge, open confession was the custom of old. Offenders hastened to some minister of God, and in words, by which all present in the congregation might take notice of the fault, declared their guilt; convenient remedies were as publicly prescribed, and then all present joined in prayer to God. But after awhile, for many patent reasons, this plain talk about sins was rightly judged to be a cause of mischief to the young and innocent; and such confessions were relegated to a private hearing. The change was in most ways beneficial, and hardly suspected of being a step in a completely new doctrine. It needed years--centuries, in fact--to develop into the hard system of compulsory individual bondage which cost Europe untold blood and treasure to break asunder. A salutary practice in the case of some unhappy creatures, weakened by their vices into a habit of continual sin, was scarcely to be conceived as a rule thrust upon all the Christian world. Yet such it was, and "at length auricular confession, followed by absolution and satisfaction, was elevated to the full dignity of a necessary sacrament. The Council of Trent anathematizes all who deny it to be truly and properly a sacrament instituted by Christ Himself, and necessary to salvation jure divino ; or who say that the method of confessing secretly to the priest alone. Marvellous perversity of acute brains and worthy sentiment, showing only how steep is the way of error; and how for Christian as for Jew the danger of tradition is perilous indeed. No, no; these opinions have youth in their countenance. Antiquity knew them not; it never thought nor dreamed of them" E. And if an ancient custom has become a universal practice in the Latin communion, presumed to be of sacramental virtue, scholars will tell us that the notion has never been absent altogether from any branch of the Catholic Church; and that in some shape or form, it lives in most of those societies which sprang into existence at the Reformation largely from abhorrence of the tyranny and misuse of confession. The effectual fervent prayer. It moves the hand of Him Who moves the world. For so the whole round earth is, every way, Bound by gold chains about the feet of God. Some divines trace a literal force in the passage, finding in it an allusion to the Energumens of the first century the "mediums" of that age , who were possessed by demons; that, just as these unhappy beings strove in their bondage, so equally--nay, infinitely more--should Christians "wrestle with the Lord. It is difficult to know exactly what to make of this injunction to confess "one to another," which is stated in the form of an inference from the preceding. The form of the expression, "one to another," and the perfectly general term, "a righteous man," forbid us to see in it a direct injunction to confess to the clergy, and to the clergy only. But on the other hand, it is unfair to lose sight of the fact that it is directly connected with the charge to send for the elders of the Church. The effectual fervent prayer, etc. Matthew Henry Commentary 5: This sin brings neither gain, nor pleasure, nor reputation, but is showing enmity to God without occasion and without advantage It shows a man to be an enemy to God, however he pretends to call himself by his name, or sometimes joins in acts of worship. But the Lord will not hold him guiltless that taketh his name in vain. In a day of affliction nothing is more seasonable than prayer. The spirit is then most humble, and the heart is broken and tender. It is necessary to exercise faith and hope under afflictions; and prayer is the appointed means for obtaining and increasing these graces. Observe, that the saving of the sick is not ascribed to the anointing with oil, but to prayer. In a time of sickness it is not cold and formal prayer that is effectual, but the prayer of faith. The great thing we should beg of God for ourselves and others in the time of sickness is, the pardon of sin. To acknowledge our faults to each other, will tend

greatly to peace and brotherly love. And when a righteous person, a true believer, justified in Christ, and by his grace walking before God in holy obedience, presents an effectual fervent prayer, wrought in his heart by the power of the Holy Spirit, raising holy affections and believing expectations and so leading earnestly to plead the promises of God at his mercy-seat, it avails much. The power of prayer is proved from the history of Elijah. In prayer we must not look to the merit of man, but to the grace of God. It is not enough to say a prayer, but we must pray in prayer. Thoughts must be fixed, desires must be firm and ardent, and graces exercised. This instance of the power of prayer, encourages every Christian to be earnest in prayer. God never says to any of the seed of Jacob, Seek my face in vain.