

9. With our Lord riding point we follow Him by the application His Word. The widow has come around to Elijah's way of thinking. She was formally a follower of Baal, now she has finally seen the light that the prophet represents the God of Israel.
10. Here are some comparisons among the three personalities in the widow's house and those engaged in the present unpleasantness:
 1. It may be accurately stated that among the general population of the United States are those the 1 Kings 17 passage may be compared with the worshipers of Baal.
 2. The leadership of the Northern Kingdom, over the course of its first seven monarchs, is typical of that found among many of the senators, representatives, governors, and mayors of several states presently engaged in rebellion against the Constitution, the rule of law, and their constituents' lives and property.
 3. The widow was previously involved in the Baal cult, but due to the teaching ministry of Elijah and the miraculous resurrection resuscitation of her child, she went positive to the Word of God.
 4. The prevailing drought throughout the Levant has its equivalent in the release of the Chinese virus into the United States.
 5. The gradual decline of the nation's loss of doctrinal thought had to be allowed on a nationwide basis so that no one could avoid its specter.
 6. The virus had to be so prevalent that no one could avoid its potential impact.
 7. The Dark Side countered by politicizing the plague in order to capitalize on its universal impact.
 8. Intervening was a second wave of chaos led by two terrorist organizations that wrought chaos, primarily among the jurisdictions that had turned the virus into a political weapon.
 9. The virus and the terrorists executed a double envelopment that shut down the population's freedom of speech and freedom of movement.
 10. Open season was and remains focused on maximum restraint on law enforcement with the objective of its removal from the streets of the nation in favor of modern-day Brownshirts, a noun translated from German *Sturmabteilung* (shrörm äp tī löng).



This is a German noun that means storm section. A private army of bullies, known as *storm troopers* or *Brownshirts*, assembled by Adolf Hitler about 1923 which after 1934 was covertly reorganized as a national militia. Abbreviated S.A.¹

12. Should the terrorists-supporting political party win the election, then this type of “police force” could quickly emerge.
13. Therefore, the three personalities in 1 Kings 17 are illustrations of those that have potential impact on the positive outcome of the current rebellion in the United States.
14. First of all, Elijah is a forerunner of Isaiah’s messianic prophecy in Isaiah 40:3, “Clear the way for the Lord in the wilderness; make smooth in the desert a highway for our God.”
15. Who is the Elijah personality politically trying to “clear the way for our Lord to make smooth in the desert a highway for our Lord”? President Trump. Politically, he is the only person who stands in the way of impending tyranny.
16. Who symbolizes the widow that provides the biblical inventory necessary for the Lord to “make smooth in the desert” in this hour of discontent?
17. Believers who have invested decades of Bible study to facilitate the power of the Word of God in their souls and thus are prepared to stand fast behind the FLOT Line in the present hour!
18. Who does the **resuscitated** ~~resurrected~~ son of the widow symbolize as the One who controls history on behalf of the Pivot? None other than our Lord and Savior Jesus Christ.
19. The narrative of events that take place at the widow’s home are suspended at the end of the seventeenth chapter. When chapter 18 opens the timing is near the end of the three and one-half-year drought.
20. Chapter 18 opens with the Lord giving Elijah orders to leave Zarephath, go down to Samaria, and meet with King Ahab and give him a head’s up on the drought:

¹ Webster’s New Collegiate Dictionary, 2d ed. (1953), “Sturmabteilung.”



1 Kings 18:1 Now it happened after many days [almost 3½ years] that the word of the Lord came to Elijah in the third year saying, “Go! Show yourself to Ahab, and I will send rain on the face of the earth.”

1. This chapter covers 46 verses broken down into five paragraphs. It reveals one or more Jews who have failed the tests imposed by the drought:
 1. 1 Kings 18:1–16, the failure of Obadiah, who was in effect the chief of staff of the Northern Kingdom under Ahab.² In the tripartite government of the United States such a position is in the executive branch and currently held by Mark Meadows.
 2. 1 Kings 18:17–20, the failure of Ahab as chief executive of the Northern Kingdom.
 3. 1 Kings 18:21–24, the failure of the people by their continued allegiance to Baal.
 4. 1 Kings 18:25–40, the failure of the prophets in their continued worship of Baal.
 5. 1 Kings 18:41–46, the failure of Ahab as king to orient to doctrine and instead submitted to the schemes of his murderous wife, Jezebel.
2. It has been almost 3½ years since Elijah confronted Ahab in 1 Kings 17:1 informing him of the Lord’s prophesy of a drought. Much has changed in Elijah’s spiritual life from that day to the present hour in 1 Kings 18:1.
3. For 3½ years, Elijah has been growing in grace. The drought is about to be broken. The Lord is ordering him to leave Zárezphath, go to Samaria, and inform Ahab that the drought is almost over.
4. During the interim between the prophet’s two meetings with Ahab, Elijah has built up an advanced inventory of doctrinal principles and is now prepared to confront the king.
5. The Lord issues two imperative moods to Elijah in verse 1. The first is the Qal active imperative of the verb, הָלַךְ (*halach*): “Go now!” This is followed by the Niph‘il imperative of רָאָה (*ra’ah*): “confront” Ahab!
6. For 3½ years, Elijah has experienced continued spiritual growth. He has been guided by God about where to go, how long to stay there, and what to do in the process.

² John Richard Sampey, “Obadiah,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 3:2173.



7. He has been able to guide the widow in her spiritual growth and even be the conduit through whom God **resurrected** the woman's previously dead son back to life. **resuscitated**
8. He has been the recipient of the divine provision of logistical grace support at Cherith from ravens and the arroyo. At Zárephath, he became the divine conduit through whom the widow's son was **resurrected**. **resuscitated**
9. This miracle was the primary event that enabled the widow to buy-in to the veracity and omnipotence of the God of Israel which served to separate her from her previous involvement in the worship of Baal and the guilt complex she developed from that previous association.
10. Now Elijah is ready for the showdown with Ahab. The "word of the Lord" commands him to, "Go now and confront Ahab!"
11. These commands are followed by the news that He "will send rain on the face of the earth."

1 Kings 18:2 So Elijah went to show himself to Ahab. Now the famine was **severe** [חָזָק (*chazaq*): "Inflicting discomfort or pain hard to endure; afflictive; extreme"³] **in Samaria.**

1. There has not been one drop of rain in the Levant for 3½ years. The impact on the region has surely been severe. The dictionary cited above provides some synonyms. Here are some others: "intense, harsh, arduous, punishing, devastating, uncompromising, unrelenting, merciless, oppressive, and unmitigated."⁴
2. This prolonged weather system caused tremendous impact on all things living for both man and beast. The trip from Zárephath to Samaria on foot was a trek of about 80 miles. Along the way Elijah saw the devastation that had occurred over the course of 3½ years.
3. Carcasses and bones of both man and beasts were strewn along the way, dried grasses and leafless trees giving testimony to the devastating impact the drought had imposed upon the area.
4. As Elijah makes his way south toward the capital, Ahab makes his first appearance in this saga since Elijah had his audience with the king back in 1 Kings 17:1.
5. Ahab identifies Obadiah as the person "over his household" which we classified earlier as being Ahab's chief of staff:

³ Webster's New Collegiate Dictionary, 2d ed. (1953), "severe."

⁴ Oxford American Writer's Thesaurus, 3d ed., comp. Christine A. Lindberg (New York: Oxford University Press, 2012), s.v. "severe."



1 Kings 18:3 Ahab called Obadiah who was over the household. (Now Obadiah feared the Lord greatly;

v. 4 for when Jezebel destroyed the prophets of the Lord, Obadiah took a hundred prophets and hid them by fifties in a cave, and provided them with bread and water.)

1. This information is contained as a commentary on what retrospectively Jezebel is reported of having done in:

1 Kings 18:13 “Has it not been told by my master what I did when Jezebel killed the prophets of the Lord, that I hid a hundred prophets of the Lord by fifties in a cave and provided them with bread and water.”

2. Obadiah is a believer but one who has minimal doctrine. He does comprehend that Ahab is a tyrant but does not have enough doctrine to give the man proper leadership advice. Ahab had promoted Obadiah beyond his capabilities.
3. Obadiah does believe in the Lord, but he does not have the doctrine to isolate himself from a tyrannical king and a worshipper of Baal.
4. The nation’s current crisis includes a severe shortage of water to grow the grass to keep horses and mules alive. The plan was for Ahab to go in one direction and Obadiah to go in the opposite.
5. Since we learn in 1 Kings 18:7 that Obadiah encountered Elijah coming towards him means that he was headed north meeting Elijah coming south toward Samaria.

1 Kings 18:7 Now as Obadiah was on the way, behold, Elijah met him, and he recognized him and fell on his face and said, “Is this you, Elijah my master?”

v. 8 He said to him, “It is I. Go, say to your master, ‘Behold, Elijah is here.’”

NOTE: This document contains five significant errors that must be addressed. In last Sunday’s second session, I used the term “resurrection” or “resurrected” five times. There is no explanation for this doctrinal error except to suggest brain flatulence.

The concept the words were intended to convey is the doctrine of the resurrection of Jesus Christ which was demonstrated by the resuscitation of the widow’s son by Elijah. Drawing that comparison resulted in me using the term for our Lord’s resurrection and then transferring it to the child.



The word “resuscitate” is defined by *Webster’s* as: “to recover from apparent death or unconsciousness; to come back to life; rising from apparent death.”⁵

In all of my Bible dictionaries, commentaries, and encyclopedias, the word “resuscitation” is not found. They each do define the Greek word for “resurrection.” Here’s an example:

ἀνάστασις [anástasis] resurrection, raise, rise up, awaken, come to life again.

Death is the definite end, the destruction of human existence (cf. Genesis 3:19; Job 30:23). This concept is not invalidated by the accounts of isolated individuals returning to life, viz. the widow’s son in Zárephath (1 Kings 17:17–22), the Shunammite’s son (2 Kings 4:18–37), and the man thrown hurriedly into Elisha’s grave (2 Kings 13:20).⁶

An example of the phrases to describe the resumption of physical life for someone who has died physically is that of the widow’s son in:

1 Kings 17:22 And the Lord heard the voice of Elijah; and the life of the child returned to him again, and he revived [Qal imperfect of the verb, חָיָה (*chayah*): “to be alive”].

Commentary of this event is described by these two sources:

1 Kings 17:22–24. God miraculously restored the boy’s life. This is the first recorded instance in Scripture of restoration to life of one who had died.⁷

1 Kings 17:22. And the Lord heard the voice of Elijah. This is the first genuine, indisputable instance of the resurrection [sic] of the dead in the Old Testament.⁸

⁵ *Webster’s New Twentieth Dictionary: Unabridged*, 2d ed. (Cleveland: The World Publishing Co., 1962), s.v. “resuscitate.”

⁶ Colin Brown, “Resurrection,” in *The New International Dictionary of New Testament Theology*, gen. ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1978), 3:261.

⁷ Thomas L. Constable, “1 Kings,” in *The Bible Knowledge Commentary*, eds., John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 525.

⁸ John T. Gates, “1 Kings,” in *The Wycliffe Bible Commentary*, ed. Charles F. Pfeiffer (Chicago: The Moody Bible Institute of Chicago, 1990), 331.



My point in citing the above sources is not to absolve my use of the word “resurrection” but to confirm that there is no single, English word used in Scripture to define the miracle of restoration to life of someone who died.

However, the English language does provide a word whose definitions include the word “resuscitate” which obviously makes it an excellent choice.

With the above in mind let’s observe some principles on the subject:

The Doctrine of Resurrection and Resuscitation

1. Distinction must be recognized between resurrection and resuscitation. In resuscitation, a person is brought back to life, but subsequently dies. In resurrection, the humanity of Christ received an eternal human body which is not subject to death. The next resurrection will occur at the end of the Church Age with the Rapture.
2. There was no resurrection in the Old Testament, only resuscitation. But they did know the resurrection would occur, for it was taught in prophecy. The first resurrection occurred when our Lord was resurrected by the omnipotence of the Father and the omnipotence of the Holy Spirit.
3. The power that raised Jesus Christ from the dead is the same power we have available to us today in of the Church Age, the dispensation of grace.
4. In John 11:41–45, the petition was for the resuscitation of Lazarus, the desire was that the bystanders who witnessed this might be saved. Both petition and desire were answered yes. Verse 45, “Therefore, many of the Jews who had come to visit Mary saw what He had done, and they believed in Him.”
5. Distinction must be made between resurrection and resuscitation. Those who were resuscitated in the Old Testament were brought back to life but in a body of corruption, and so they eventually died. But in resurrection, the humanity of Jesus Christ received an eternal human body not subject to death.
6. In David’s prophecy of Psalm 16:10, he said, “You will not abandon my soul to Sheol, neither will You permit Your Holy One to undergo decay.”
 - a. Notice that David makes a distinction between the grave where the body is located and Paradise where the soul is located.



- b. David is not speaking about himself, for his body has undergone decay. His soul went to Paradise after he died. David was prophesying about the soul of the humanity of Jesus Christ in Hades after His physical death.
 - c. No Old Testament believer could go to the third heaven until Jesus Christ had been judged for his sins on the cross. At that point, the Old Testament believers were all transferred in a triumphal procession into the presence of God in heaven.
 - d. Today, after the cross, when any believer dies, his soul and spirit is absent from the body and face to face with the Lord in heaven.
7. We know Psalm 16:10 does not refer to David but is a prophecy referring to Jesus Christ because it is quoted by Peter in Acts 2:27, “Because you will not abandon My soul to Hades, nor allow Your Holy One to undergo decay.” This verse is then interpreted in Acts 2:31, “He [David] looked ahead and spoke of the resurrection of Christ, that He was neither abandoned to Hades nor did His flesh have time to suffer decay.” Our Lord only spent three days in Hades.
8. Paul also interprets Psalm 16:10 in the same way in Acts 13:35. “Therefore, He also says in another place [Psalm 16:10], ‘You will not allow Your Holy One to undergo decay.’”
9. Paul explained what that meant in Acts 13:36–37, “For David, after he had served the purpose of God in his own generation, died, and he was buried among his ancestors and he did undergo decay; but He whom God raised did not undergo decay.”
10. This is a reference to the resurrection of Jesus Christ, with emphasis on the fact that His human soul returned to His body in the grave by the power of the Holy Spirit before His body could decay.
- 1 Peter 3:18** “For Christ also died once and for all, the righteous as a substitute for the unrighteous, in order that He might bring us to God, having been put to death in the flesh but made alive by means of the Spirit.”
11. Where in Hades did the soul of our Lord go? The answer is found in:
- Luke 23:39** And one of the criminals who was hanging there, hurled insults at our Lord, saying, “Are you not the Messiah? Deliver yourself and us!”



Luke 23:40 But the other criminal answered and rebuked him, saying, “Do you not respect God, since you are under the same sentence of condemnation?”

v. 41 “And we indeed justly, for we have received what we deserve for our deeds; but He has done nothing wrong.”

This same man kept repeating to Jesus:

Luke 23:43 “Jesus, remember me when You come into Your kingdom!”

v. 44 And He replied to him, “Truly I say to you, today, you will be with Me in Paradise.”

12. The word “Paradise” is a term used by the Lord to describe the compartment of Hades to which the souls of believers were retained until His ascension occurred.
13. This man who is suffering capital punishment will, before the day is over, be in the presence of Jesus in Paradise.

Ephesians 4:8 “When He had ascended on high, He led captive a host of captives, and He gave gifts to men.”

v. 9 (Now this expression, “He ascended,” what does it mean except that He also had descended into the inner parts of the earth [**Paradise**]?)

v. 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

14. This refers to our Lord’s human soul which went to Paradise after His physical death. The soul of our Lord in physical death joined the souls of all the Old Testament believers already there.
15. All believers who had died during the Old Testament, beginning with Adam and Eve, plus all who had died during the dispensation of the incarnation including the criminal on the cross, followed Jesus into the Third Heaven.
16. No believer resided in heaven until Jesus Christ was judged for our sins and was resurrected. That is analogous or tantamount to the triumphal procession which in this case describes Old Testament believers following Jesus Christ into the Third Heaven.



17. There are two ways of returning from the dead:
 - a. Resuscitation, in which a person returns from the dead in a body of corruption, and subsequently dies again, like the widow's son in the Old Testament and Lazarus in the New.
 - b. Resurrection, in which a person returns from the dead in a body of incorruption, a body of immortality with eternal life.
18. The resurrection of Jesus Christ.
 - a. Jesus Christ dismissed His spirit into the custodianship of God the Father. Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21; Luke 23:46.
 - b. Our Lord's soul was taken by the Holy Spirit into Paradise to proclaim His victory to the Old Testament believers and the fallen angels imprisoned in another compartment of Hades called Tartarus. Psalm 16:10; Luke 23:43; Acts 2:27.
 - c. Our Lord's body went into the grave, Luke 23:53.
 - d. In resurrection, the omnipotence of God the Father returned the Lord's spirit to His body in the grave, and God the Holy Spirit restored His soul to the body in the tomb. Our Lord then walked through the stone door of the tomb.

We now return to our study of 1 Kings 18:

1 Kings 18:7 Now as Obadiah was on the way, behold, Elijah met him, and he recognized him and fell on his face and said, "Is this you, Elijah my master?"

v. 8 He said to him, "It is I. Go, say to your master, 'Behold, Elijah is here.'"

6. It has been 3½ years since Elijah last spoke to Ahab. The message he wants Obadiah to deliver is, "I'm back!" His spiritual growth has become so advanced that he is confident he is God's man for the crisis.
7. The man for the crisis in the plan of God is not necessarily one who is well-known, but the one who has maximum doctrine in his soul. Elijah has absolute confidence in its power to guide him through this critical situation absent any fear or dread.
8. During 75 years of dreadful leadership in the Northern Kingdom, Elijah is confident that the nation can be rescued by the power of God. The 3½-year drought was not imposed expecting a negative result.

(End RECK-20.07-A. See RECK-20.08 for continuation of study at p. 71.)

