

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 of her child, she went positive to 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 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.
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.
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.’”

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.
9. The drought has obviously had its intended impact on the people of Israel. Since the Lord has led Elijah to confront Ahab, then he has concluded that the drought has reached its “breaking point: the moment of greatest strain at which someone or something gives way.”⁵ “The point at which physical, mental, or emotional strength gives way under stress. The point at which a condition or situation becomes critical.”⁶
10. Elijah is God’s man for the crisis, now prepared to exploit Samaria’s breaking point. Regardless of the population’s decline into reversionism through the worship of Baal, the drought has inspired many Jews to return to the worship of the God of Israel.
11. On the other hand, Ahab’s soul has been so inculcated with the lie that he is incapable of seeing the error of his ways. When a prepared man armed with truth confronts an unprepared man armed only with the lie, the outcome is obvious.
12. All of the challenges Elijah faced, from Cherith to Zérephath, from the cosmic widow to the spiritual widow, the deceased child to the resurrected boy, Elijah has made good decisions from the resources of the Word of God.
13. Ahab is now the person that has to get his mind right. To achieve this objective, circumstances must occur that vividly reveal to him and to Israel that legitimate power is never employed by religion but only by the omnipotence of God.
14. The top priority in this sequence of events is the occurrence of rain and lots of it. The divine objective is to provide it, but only when the people get their minds right about which resource is capable of doing so.
15. The Jews used to worship the God of Israel, but for decades have deviated to the worship of Baal and the decadent rituals and behaviors associated with this cult.
16. The only way that this contest can be resolved is for God to have a prepared man to be His assigned and approved spokesman. He must be a man with maximum doctrine, fearless in his opposition to the lie, which on this occasion is the worship of Baal.

⁵ *The New Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate (New York: Oxford University Press, 2001), s.v. “breaking point.” ”

⁶ *The American Heritage Dictionary of the English Language*, 5th ed. (New York: Houghton Mifflin Harcourt, 2016), s.v. “breaking point.”



17. Elijah must be fearless, undeterred, committed, convinced, and focused on the objective. Nothing is to deter him on his mission. He must be bold, assertive, in charge, and unrelenting.
18. To be able to display these mental attributes, Elijah must have accumulated the doctrine necessary to do so. Elijah has a plan on how to deploy these attributes and in doing so he will be provided divine power to accomplish the objective.
19. The sustenance of a client nation is not maintained by human power. Politicians are not only incapable of consistent leadership from their own devices but by dependence on the power and approval of God to lead a nation successfully.
20. As far as the Northern Kingdom is concerned, King Ahab is the one who holds the political power. There is one man—one solitary man—who has the truth and is prepared to display it to the population.
21. The stability of the Northern Kingdom is at stake. Elijah has a plan he guarantees will resolve the meteorological crisis. To get this process started, Elijah must acquire an audience with the king and that's where Obadiah comes in.
22. This process started in Zérephath when the Lord came to Elijah with the imperatives, “Go now! Confront Ahab, and I will send rain on the face of the earth!”
23. Elijah recruits Obadiah as his messenger boy to inform Ahab that he is back in town and they need to have a talk. To this request, Obadiah offers his concern:

1 Kings 18:14 “You are saying, ‘Go, say to your master, “Behold, Elijah is here”’; he will then kill me.”

24. Elijah did not allow this complaint to interrupt the process when he responded:

1 Kings 18:15 “As the Lord of hosts [צְבָאוֹת] (Jehovah Sevaoth): the Lord of the Armies] lives, before whom I stand [Qal perfect of עָמַד (‘amath)⁷], I will surely show myself to him [Ahab] today.”

⁷ עָמַד The prophetic office can be described as “standing before Yahweh” (1 Kings 17:1; 18:15). The wording shows that this expression does not refer to standing as a bodily posture but to service in the general sense: “God, before whom I stand” (Helmer Ringgren, “עָמַד” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green [Grand Rapids: William B. Eerdmans Publishing Co., 2001], 11:182).



1 King 18:16 So Obadiah went to meet Ahab and told him; and Ahab went to meet Elijah.

25. **PRINCIPLE:** Elijah is a man for the crisis. His job is to challenge human authority. He is prepared to put God's *alētheia* on the line in opposition to human viewpoint whose principles are conceived in the heart of hell and deployed by Lucifer's recruited human followers.
26. **PRINCIPLE:** The legitimate power in times of national crisis is doctrine not only resident in the souls of believers, but their willingness to apply it to prevalent circumstances.
27. **PRINCIPLE:** The solution to the current crisis is not found in counter demonstrations in the public square and certainly not part of the violence and criminality raging therein.
28. **PRINCIPLE:** Jesus Christ controls history on behalf of the Pivot!
29. The solution is in the divine decree, not the swapping of human slobber!
30. Stand fast! This is a command that is issued to men such as Elijah and believers with respect to God and His Word. Examples include: 1 Corinthians 16:13; Galatians 5:1; Philipians 1:27, 4:1; 2 Thessalonians 2:15.
31. At this point the preliminaries that transpired over 3½ years have culminated in a face-to-face encounter between the principles:

1 Kings 18:17 When Ahab saw Elijah, Ahab said to him, "Is this you, you troubler of Israel?"

1. Ahab has just endured over 1100 days of drought. He has governed over the devastation of his country. Crops, herds, and people have been overwhelmed.
2. Elijah had nothing to do with this. Remember this verse:

1 Kings 17:1 Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."

3. This was not Elijah's idea, the God of Israel appointed Elijah as His messenger and assigned him the duty of managing the drought to its conclusion. In other words, Elijah was commissioned to execute the operation until he was told otherwise. In the meantime, the Lord isolated him so he could get his mind right at Cherith and Zārephath. This directive was given to Elijah in:



1 Kings 18:1 Now it happened after many days 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.”

4. Elijah did not send the drought. Elijah will not send the rain. But he was the means by which God managed the idolatry in Israel. If the people were able to survive as a client nation, they had to be placed into a no-hope situation to discover if spiritual recovery was possible.
5. **Principle:** Presently, citizens of client nation America stand at a crossroads for its national survival. Those propagandized by the Dark Side are in fevered opposition toward those who wish to not only maintain the status quo but more importantly to return to the halcyon days of yore when establishment viewpoint pursued the ideals of “life, liberty, and the pursuit of happiness.”
6. Children of the Corn lust for unfettered power to hold any opinion that opposes establishment viewpoint, no restraint against behavior patterns they independently desire, and open condemnation of those with whom they disagree.
7. The issue that is to ultimately be resolved may be this, “Have the first 3½ years of the Trump Administration and the open opposition to it been sufficient enough to (A) win over the population in favor of progressive ideology or (B) inspire a return to the peace and tranquility of establishment viewpoint?”
8. Elijah counters Ahab’s accusation in:

1 Kings 18:18 He said, “I have not troubled Israel, but you and your father’s house [**Ómrí’s reign**] have, because you have forsaken the commandments of the Lord and you have followed the Baals.

1. Human viewpoint, human good, and evil cannot sustain a client nation. Indoctrination from the Satanic Academy of Cosmic Didactics includes deviation from the Word of God that results in increasing personal sins and the expansion of them into more perverse expressions of the sin nature.
2. What once was considered to be good and righteous are gradually transformed into what are wrong and immoral yet accepted as forms of free expression.
3. When establishment and biblical standards are dismissed in favor of a lifestyle based on “no restraints,” then evil becomes the order of the day.



4. The overarching idea that adopts these cultural standards is always idolatry which is related to demonism and demon possession in association with the phallic cult.
5. This is presently the order of the day in client nation America. This practice is made possible by the process of either never having honorable standards or having chosen to abandon them.
6. The key component of those involved in idolatry is deviation from the biblical standard of marriage—on man and one woman united in the institution of marital bliss. This is the honorable institution in which a couple may choose to produce witnesses for the Prosecution for the next generation.
7. In an honorable society in which this standard is revered and promoted, then those who enter the society are led by parents to give the gospel an objective hearing.
8. When the institution of marriage is dismissed in favor of unrestrained sexuality, then order in society is fractured and unrestrained lust patterns dominate the population. Consequently, the family is fractured and chaos magnifies over time.
9. It is common to mankind to make mistakes through emotionalism, but such dalliances can be easily and honorably corrected by confessing the sin and getting married.
10. With order restored, the couple then nurtures the child until the day arrives, he or she can comprehend the gospel of salvation.
11. When all restraints are removed regarding the institution of marriage, then idolatry results in the practice of some sort of idolatry in which sexual sins are expanded into gross forms of perversion.
12. These abnormal sins include incest, fornication, homosexuality, bestiality, demonism, human sacrifice, and child trafficking.
13. This latter problem signals the ultimate form of degradation that can be reached by a client nation.
14. Jesus had something to say about this horror in each of the Synoptic Gospels of Matthew, Mark, and Luke. They are referred to in this way because they contain so much material in common that they may be arranged as a synopsis.
15. The Lord's synopsis of this crime is stated in Matthew 18:6, Mark 9:42, and Luke 17:2.

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

