

17. Elijah was a member of the Northern Kingdom, who lived across the river. He lived in Gilead, where half of The Tribe of Ruben was posted.
18. He lived in the tribe that should have had all of the privileges of Israel: the priesthood, the double-portion, and the rulership, but it lost them. He is a typical illustration of how cursing is turned to blessing, when a person turns toward doctrine.
19. Elijah was undoubtedly of the Tribe of Ruben. This would be indicated by the fact that he lived in Gilead, which is East of the Jordan, not West of the Jordan; and is outside of the land, but he belongs to the land.
20. In other words: he is one of those persons who lives “on the wrong side of the river,” as far as the historical Jew was concerned. He did not cross the river and, when he finally did cross the river, he did not come to live in the land. According to the words of King 'Ahab, he came “as a troublemaker.”
21. He came to cause trouble in the land. But the trouble was already in the land because the trouble was reversionism. A maximum number of people, believer and unbeliever alike, were involved in reversionism.
22. The country was about to be destroyed and therefore, one man had to be brought across the river. That one man was a supergrace hero, who had maximum doctrine in his soul. That man also had the gift of communication.
23. In the Church Age he would be called a pastor. In his own dispensation, he is called a prophet. He had the gift of communication. He is called the Tishbite, because he came from a town Tishbe in Gilead. He crossed the river because God commanded him to do so, and he came to the nation with a message.
24. “Elijah” means, “Jehovah is my God.” He, apparently, had a name and a background that indicated positive volition toward doctrine. However, other things about his environment are missing. Why?
25. Because they are not important. There is no reference, actually, to his background and outside of his hometown. There is no reference to his family, to his education, or to anything about him.
26. Therefore, we know something, immediately, which are related to a great man of power. Included in his power was that of prayer. Environment and background mean nothing to a person who enters supergrace.
27. A believer who is a supergrace hero has overcome any handicap of the past. No supergrace believer ever complains about his birth, born in or out of wedlock; born on the wrong side of the tracks.
28. He never complains about his education or lack of education. He never complains with how nature endowed him, mentally or physically.



29. Principle: a supergrace believer is never the product of his environment. He is never the product of past handicaps or failures. He is a total product of grace.
30. We just know from his hometown, and from his country, he was born without pedigree.
- 1 Kings 17:1** Elijah the [תִּשְׁבִּי (Tishbeh)] Tíshbīte,” was one of the settlers of [גִּלְעָד] Gílead, said to ’Āhab¹, “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.” (NASB)
31. Gílead does not add anything to his pedigree. He is a “Tíshbīte” from a town called, “Tíshbe” to which he never returned.
32. 1 Kings 17:1 reads, "as the Lord God of Israel lives, before whom I stand." God is alive to this man, which means this man is occupied with the person of Christ, which is one of the signs of a supergrace believer.
33. “The Lord God of Israel” is Jesus Christ, and He is very much alive to Elijah, plus enjoying Category One love from the supergrace life. Notice what Elijah said to ’Āhab, cited above in verse 1 in highlight.
34. It was a Qal imperfect of the verb, אָמַר (’amar) and this is the way he did it. Elijah had said quite a few things to Āhab. He did not say one thing, he said a lot of things.
35. Of some of them, the gist of it is recorded. We do not have his exact words, but we know that from the Qal imperfect of ’amar that Elijah makes it very clear to ’Āhab, as he kept on saying, “As the Lord Jesus Christ, the Lord God of Israel, keeps on living, before whom I stand.”
36. The Qal perfect means, “I stand there in the past; I keep on standing there. I am standing before you, O king, and you are the leader of reversionism in the land, you and that woman you call, Jezebel. I stand before the Lord.”
37. I am in a place of perfect security. I am in a place of perfect prosperity. I have come across the river. It does not make any difference about my background, my environment, or anything else. I am here as the Lord's representative to tell you what I am going to do:

“There shall not be dew, nor rain, these years, except by my word.
This is what the Lord says to you.”

¹ Āhab, son of Omri, the seventh king of Israel, ... was one of the strongest and at the same time one of the weakest kings of Israel. With his kingdom he inherited also the traditional enemies of the kingdom, who were no less ready to make trouble for him than for his predecessors (“Āhab,” (S. K. Mosiman, *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], I: 78.)



38. Elijah is standing before King 'Āhab. He is used “to standing before a king and make a petition, or ask a request, or gain a hearing.”
39. But, while he stands before the king, he looks over the top of the crown and sees the Lord Jesus Christ, the King of kings, and he says, "I am standing in front of you, but I stand before the King” and according to His word, “There is not going to be any dew, there is not going to be any rain,” and 'Āhab knows what that means: “depression!”
40. Remember the principle: depression is from God as a part of the laws of divine economics, which are a part of the laws of divine establishment: “You are going to have a depression!” 'Āhab was stunned because:
1. He was more evil than all the previous kings of Israel. Of the kings of the Northern Kingdom, he now held the record for evil.
 2. We learn this from:
1 Kings 16:30 'Āhab son of Ómri did more evil in the sight of the Lord than all who were before him. (NET)
 3. He married an unbeliever:
1 Kings 16:31 As if following in the sinful footsteps of Jerobóam son of Nébat were not bad enough, he married Jézebel the daughter of King Ethbáal of the Sídōnians. Then he worshiped and bowed to Báal. (NET)
41. So, this verse tells us, not only did he marry an unbeliever, but she lured him into phallic reversionism. 1 Kings 16:32 reveals that he built up an alter for Báal in the house of Báal, in Samā'ria.
42. 'Āhab even built a temple, where they could practice phallic reversionism in the name of God. He became apostate and reversionistic in verse 31. He built a temple to Báal in Samā'ria, his capital in:
- 1 Kings 16:32** 'Ahab set up an altar for Baal in the temple of Báal he had built in Samā'ria. (NET)
43. In verse 33, he held the all-time record for sin up to that point. He made a “grove” [אֲשֶׁרָה ('Ashérah)], a statue of a nude woman.
- 1 Kings 16:33** 'Āhab also made an *Ashérah* pole; he did more to anger the Lord God of Israel than all the kings of Israel who were before him. (NET)
44. 'Āhab did more to provoke the Lord God of Israel to anger than all the kings that were before him. He set all kinds of records for reversionism, for evil, and for sinfulness.
45. 1 Kings 16:34 summarizes the circumstances that accrued under 'Āhab's rulership:



1 Kings 16:34 During 'Āhab's reign, Hī'el [חִי'ֵל (*hī'el*)], the Béthelite rebuilt Jérichō (Yérichō [יֵרִיחוֹ]). 'Abūram ('Abīram), his firstborn son, died when he laid the foundation; Ségub [שֶׁגֻּב], his youngest son, died when he erected its gates, just as the Lord had warned through Joshua son of Nūn.

46. In verse 34, “in his days did Hī'el the Béthelite build Jérichō.” Jérichō was under a curse. There was also a curse upon anyone who rebuilt Jérichō.
47. Thus verse 34 is a warning about national reversionism, which is upon them; because, part of the Northern Kingdom, down there in one corner of the Northern Kingdom, were the ruins of Jérichō.
48. There had been a warning since the days of Joshua that Jérichō never was to be rebuilt; but whoever did it, there would be a curse upon them. This passage is the fulfillment of that curse.
49. When God says, "according to My word there will not be rain or dew," is a reference to Deuteronomy 11:16–17. But, more than that, it is a reference to Leviticus 26:19, and to Deuteronomy 28:23–24, where the laws of divine establishment are related to a free-enterprise economy.

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

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

v. 24 The Lord will make the rain of your land powder and dust; it will come down on you from the sky until you are destroyed. (NET)

50. The message is that there is going to be depression; and, that there is nothing anyone can do to stop it. Why? Because I will pray for this depression.

Principle: The prayer of a righteous man, a supergrace hero, has much power when it is operational. Elijah will pray for divine provisions in the context of the widow of Zārephath in. The Lord's divine guidance begins in:

1 Kings 17:2 The Lord told him [**Elijah**]:

v. 3 “Leave here and travel eastward. Hide out in the Kérith [כֶּרִית] (Keriyt): Cherith] Valley near Jordan.

v. 4 Drink from the stream; I have already told [**piel perfect imperative of the verb, הִצַּחְתִּי (sawah): to command**] the ravens to bring you food there.



1 Kings 17:5 So he did as the Lord told him; he went and lived in the Kérith Valley near the Jordan.

v. 6 The ravens would bring him bread and meat each morning and evening, and he would drink from the stream. (NIV)

51. Let us go back to verses 2 and 3:

1 Kings 17:2 The Lord told him [**Elijah**]:

v. 3 “Leave here and travel eastward. Hide out in the Kérith [כֶּרִית] (Keriyth): Cherith] Valley near Jordan. (NIV)

52. The Lord told Elijah to leave the Cherith Valley and head eastward which is a command to go back across the river. He has delivered his message and is now told to hide himself in a brook and drink water from it.
53. So, we read in verse three: “...and the word of the Lord came unto him, Elijah, He prayed that prayer and left.
54. Elijah is told to go back across the river and “Hide out in the Kerith Valley near Jordan.” He originally come across the river, gave his message and now he is to turn around and go back.
55. In other words, Elijah came across the river, delivered his message in Samā’ria; then, cuts back across the river, but does so from a different location.
56. Elijah also gets this command, from the Lord, “It shall be that you shall drink of the brook and I have commanded the ravens to feed you.” “I have commanded,” indicates that God had set everything up for Elijah.
57. When a supergrace believer steps out, no matter what he has to do, no matter what dangers he faces, Elijah was in danger of losing his life, no matter what problems he faces, but God always provides.
58. For example, the hideout. No one would ever think that Elijah would go back across the river. He crossed the river and hit Samā’ria and then he crosses back over, and there is a brook that runs off of the Jordan. This is what the phrase, “before the Jordan” means.
59. There is this brook, called the Cherith, and that is where he sequesters himself.
60. Not only does he have pure water, but he also has, by God's command, these ravens coming to feed him. Furthermore, these are waiters that will not give away his hiding place.
61. When they are out searching, they remain relaxed for three and a half years. They are going to have constant patrols. ’Āhab orders out a patrol after patrol looking everywhere for Elijah.



62. Yet, when they see ravens circling; they assume Elijah is dead. But those Ravens are circling to come in and make a landing with Elijah's daily meals.
63. No one would ever think of looking for him by the brook Cherith and no one would ever think of following ravens. So, the ravens did not betray him.

1 Kings 17:5 So he did as the Lord told him; he went and lived in the Kerith Valley near the Jordan.

64. Now, in this particular passage, the phrase, "he went," is found several times in this passage. It means, "to walk" [הָלַךְ (*halak*)]. He walked from one spot to another, as the Lord commanded.
65. He manufactured obedience, he manufactured his life out of doctrine. Principle: the only way to obey God and to follow the principle of divine guidance is to manufacture obedience out of doctrine.

1 Kings 17:6 The ravens would bring him bread and meat each morning and evening, and he would drink from the stream. (NET)

66. He had "bread and flesh in the evening; and he drank from the brook. Every day when Elijah went down to the brook, he noticed something. It was getting lower and lower. This is his source of water. A man can live three days without water. And this is the greatest water in the world.
67. The food keeps coming: bread and flesh, bread and flesh, steak and bread." But every day the brook keeps getting a little lower, and a little lower. Why?
68. Because back up stream the river Jordan and was drying up. The sun shines every day on the Jordan, and water evaporates, but there is no rain, and there is no shade.
69. And "the sky is as brass." It goes on day after day. The water level at the Jordan, is going down. If the Jordan is going down, then, the Cherith is going down as well.
70. This is where God wants Elijah to be. Every day he watches his water supply go lower and lower. Everyone faces what Elijah faced in verse seven: Operation Dried-up Brook, which is indicated in:

1 Kings 7:7 After a while, the stream dried up [הַרְבֵּון (*harabon*)²: hot sand] because there had been no rain in the land. (NET)

² Roy E. Hayden, *New International Dictionary of Old Testament Theology & Exegesis*, Willem A. Van Gemeren, gen.ed. (Grand Rapids: Zondervan, 1997), 2:257.



71. The brook finally dried up completely because there was no rain in the land. This is the Northern Kingdom, and the brook is dried up. Many times, the supergrace believer, or the growing believer, finds himself in a test area and have a dried-up brook? It gives you a chance to use doctrine. Notice, he is out of water, but not out of doctrine.
72. The only person who would panic and be down there digging in the riverbed, or scouting up and down stream, or looking for a new water hole, is a reversionist.
73. Elijah is not always going to be alone since there is a woman, in verses nine and 10, who is a widow. We have the feminine noun, **אִשָּׁה** (*'ishshah*): *'ishshah*.
74. She has a son. A lot of people have children, but have never been married. She is “a forsaken woman.” Whoever the husband was, he is not dead, he just left her and moved on.
75. Remember, Elijah is a supergrace believer. Where is he going to go? He is going to go to “an **אִשָּׁה אֶלְמָנָה** (*'ishshah 'almanah*), “**a widow woman.**”
- 1 Kings 17:7** After a while, the stream dried up because there had been no rain in the land.
- v. 8** The Lord told him,
- v. 9** “Get up, go to [**זָרְפָּת**] Zārephath in Sīdōnian territory, and live there. I have already told a widow who lives there to provide for you.”
76. He had “bread and meat in the evening; and he drank from the brook.”
77. Every day when Elijah went down to the brook, he noticed something. It was getting lower and lower. Now, this is his source of water. A man can live three days without water, and this is the greatest water in the world.
78. The food keeps coming ... bread and meat. Elijah goes down to the brook; but every day the brook gets a little lower. Why?
79. Because back up this brook the river Jordan was drying up. The sun shines every day on the Jordan and its water evaporates, but there is no rain, and there is no shade.
80. This goes on day after day as the water level at the Jordan is going down. If the Jordan is going down, then, the Cherith is going down as well.
81. This is where God wants Elijah to be, as every day he watches his water supply go lower and lower. Everyone faces what Elijah faced in verse seven. We all have our dried-up brooks.
82. Many times, the supergrace believer, or the growing believer, finds himself in a test area characterized by a dried-up brook. It gives him a chance to use doctrine. Note that Elijah is out of water, but he is not out of doctrine.



83. The only person who would panic and be down there digging in the riverbed, or scouting up and down stream, or looking for a new water hole, is a reversionist living in Panic Palace.
84. But Elijah is a man who has doctrine in his soul. When the water went down every day, his doctrine did not do so. His doctrine continued to grow, all while his water was going down. You cannot lose under those circumstances.
85. When the water is all gone, he still has every bit of doctrine that he ever had, and more. Therefore, his life is doctrine, not water in a brook.
86. Now, did you ever value something and lose it? A thing? A person? A circumstance? That is what Elijah has done. God has to entertain Elijah for three and a half years. The prayer was begun, but it was stopped.
87. Elijah's initial prayer was for the rain to stop. Now, that prayer, when operational, has a great deal of power. It is not going to rain anywhere. But, in the meantime, what is Elijah going to do, because he has to live for three and a half years and finish up the prayer?
88. How do you entertain a person who has everything by means of doctrine? How do you entertain a supergrace hero?
89. Presently, he has the most beautiful spot in the world at the brook Chérith and, the best food in the world. This is a first-class operation. The only trouble is this marvelous, wonderful water is going down until it is finally gone yet, his doctrine has not.
90. In addition, Elijah is the special guest of God for three and a half years, during which He has a variety of things to entertain him.
91. The drama opens in the best way possible with a no water situation. When that brook was dry, he was at a same spot where the Exodus generation was at Méribah. They were reversionists, but Elijah is a supergrace hero.
92. Yet, when you get to your no-water situation, you lose a friend. You lose a situation. You lose things that are important to you. You lose something you associate with happiness. When your brook is dried up, what are you going to do? If you come to Bible class and take it doctrine until you grow up, it is not going to make any difference. You will find out how God is going to entertain you next.
93. When you have capacity for freedom and capacity for life, and capacity for love, and capacity for happiness, and capacity for prosperity, you also have capacity for the pressure. Capacity for pressure is doctrine in the soul and the dried-up brook will never bother you.
94. Presently, Client Nation America is facing real dried-up brooks. Are you ready for it, or not? Whether you are ready for it is the doctrinal content of your soul.



95. What is the inventory of immutable absolutes resident in your soul? Does your doctrinal cup runneth over or are you primarily ignorant of biblical absolutes?
96. With Elijah, there is no problem at all. He just sat down, and said, "Alright Lord, what's next?" And, almost immediately, we read this in:
- 1 Kings 17:9** “Get up, go to [**זָרַפְתָּ**] Zárephath in Sīdōnian territory, and live there [**יָשָׁב** (*yasháv*)]. I have already **told** [**Piel perfect imperative mood of the verb, צָוָה (*tsawah*): commanded**] **a widow who lives there to provide** [**לָקוּל** (*kul*) for you.” (EXT)
97. Why Zárephath? That is, the land of Jezebel. See, that is [**צִידוֹן**] Sī'don, and it is called, a land of apostasy and a land of reversionism. It is the center of Baal worship of the ancient world at this time. Even though it is the center of phallic reversionism and phallic apostasy, there is a fallen woman, who has positive volition, who has repented, and wants to recover from reversionism.
98. All she has left in the world, at this time, is a son, whom she loves, but with only about a day's rations, when the prophet arrives. God says to Elijah in 1 Kings 7:9, “Go to Zárephath in Sīdōnian territory, and “live there,” which is also the home of Jezebel.
99. Elijah has the divine provision to remain in this location in complete prosperity and safety. Previously his provisions were provided by ravens, now it is this woman and her son who will become the source of his provisions.
100. God has provided for Elijah ravens and now someone referred in the King James Version as a widow woman: [**אִשָּׁה אֶלְמָנָה** (*'almanah 'ishshah*)].
101. Previously, God commanded the ravens, and now He commands a widow both of whom were recruited to sustain Elijah.
102. Now, the question is, what does it mean, “to provide”? This is the Piel infinitive construct of the verb, *kul*. It has with it a second masculine singular suffix, referring to Elijah, and only Elijah. Elijah is going to give her doctrine. She is going to give him social life, food, and companionship for roughly three years. This is what *kul* means. *Kul* doesn't mean just to cook. It is true she is going to cook. She is going to give him some complaints.
103. God has graced-out a supergrace hero by the name of Elijah. At the same time, he is going to grace out “a widow woman.” She is a lonely woman. She has a son whom she loves. She is also in a very strange situation; because, her country, like the Northern Kingdom, are adjoining countries; but both countries are suffering from phallic reversionism, and she is a victim of this system.
104. With this background we now advance to the next verse:



1 Kings 17:10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Please get me a little water in a jar, that I may drink." (NASB)

1. Elijah had not had anything to drink since he left *Cherith*. As she was going to fetch it, he called to her and he said:

1 Kings 17:11 As she was going to get it, he called to her and said, "Please bring me a piece of bread in your hand." (NASB)

2. When she looked in her cupboard that morning, and she figured they had one day's food, one meal for her and her son.
3. Now she is going to sit down with him, and they're going to eat that meal. And then, they're going to die. She assumed that they all have no food and they will all starve.
4. All of this is the way God graces out people. She has one meal left. She is already contemplating one last fling and Elijah comes along and says, "I'll take your last bit of food. You and your son can sit there and look at each other, and starve to death, while I, the prophet, eat."
5. The widow goes back to Elijah and says in:

1 Kings 17:12 "As the Lord your God lives, I have no bread, only a handful of flour in a bowl and a little oil in a jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die." (NASB)

6. The woman does not lie but actually defends her health and her son's, fighting for the very last meal available to them. She says, "I don't have any bread. All I have left is a handful of meal in a barrel, and I have a little oil in a bottle: and I'm gathering, not much of a meal, either: two sticks, that I may go in and prepare it for me and my son, that we may eat it and die, and you want to spoil our last meal."
7. God timed this perfectly. God made sure that the brook *Cherith* would dry up at the right time, so Elijah could go to Zarephath, where a woman's barrel was going dry. Her barrel went down at the same time that the brook went down.
8. In effect, she was having a dried-up brook of her own. God sent her company for her dried-up brook. They are going to have a dried-up brook party and that is going to be total grace.
9. In 1 Kings 17, verses 11 and 12, we have a second dried-up brook.

(End JAS5-29. See JAS5-30 for continuation of study at p. 291.)

