

19. It is important to allow the two principles to remain at odds. Allow the hoi polloi to fully deploy their cosmic ideas while, unknown to them, the plan of God will expose their lies by their failures.
20. There is an underlying cosmic power that exists in the arena of progressive rationales. When its followers lust for power, they deploy their systems of evil in order to acquire political power with the objective of ruling over their adversaries.
21. When establishment-oriented people allow themselves to be browbeaten into capitulating by the madding throng, they do so by enslaving themselves to the lie.
22. **Principle:** Know the enemy! Learn its objectives! If underwritten by evil, then reject its legitimacy. Example: Black Live Matter has intimidated millions of people in this country. It is a terrorist organization with communism as its stated agenda. The same goes for Antifa which is an oxymoron. It is not opposed to fascism, it is fascist, which “exalts nationalism above the individual, centralized autocratic government headed by a dictator, economic socialism, and forcible suppression of opposition.”³
23. The question believers must ask themselves: Is the invisible reality of God’s integrity greater than the reality you face?

Philippians 2:15 ... prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.

24. This the widow did by immediately buying into what Elijah had told her:

1 King 17:15 So she went and did according to the word of Elijah, and she and her household ate for many days.

v. 16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the Lord which He spoke through Elijah.

Principles:

1. The drought did not cancel the divine provision of logistical grace at the widow’s house. No event in God’s creation can override His promises, His omnipotence, or His grace. The integrity of God is sacrosanct and His Word is immutable.

(End RECK-20.05. See RECK-20.06 for continuation of study at p. 51.)

³ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. fascism.”



2. Elijah is God's man for the crisis. His job is to communicate the miracle of logistical grace support for himself, the widow, and the child. These provisions will sustain them for the next three years while drought conditions prevail throughout the Northern Kingdom.
3. This miracle has restored order in the widow's soul for the moment, however, she is still not grace oriented nor is she focused on God's control of the situation.
4. Again, Elijah has his own test to pass. He valiantly faced down Ahab at his palace when he told him the news that a drought would prevail over the Northern Kingdom until he gave the word for it to stop.
5. The prophet's next test was his six-month isolation in the mountains of Gilead where his logistics were provided by ravens and the brook Cherith.
6. Presently, he is isolated in the home of a doctrineless believer whose biblical inventory of ideas consists of virtually no grace orientation. She has a son, who presently is not a believer, but will become one later.
7. Although chapter 17 continues with verse 17, its opening phrase indicates that a significant amount of time elapsed between verses 16 and 17:

1 Kings 17:17a
things ...

Now it came about after these

1. Probably two years have passed between verses 16 and 17. During this time, Elijah has been able to get the widow's doctrinal inventory up to speed and the child has been evangelized along the way.
2. For two years these three have been isolated inside the woman's home and its immediate environs. The child has become an adolescent and Elijah has presented the gospel to him to which he responded positively.
3. The verse opens with the preposition, **אַחַר ('achar)**: "after," which refers to 1 Kings 17:10–16. This is followed by the Qal plural imperfect of the verb, **חָלָה (chalah)**: "these things," referring to the previous two years.
4. During this period at Zérephath, Elijah continued to learn doctrine and then communicate it to the widow and her son. His advance occurred during a time he had no contact with anyone other than the two members of the household.
5. He was isolated by himself at the brook Cherith and in the company of only the woman and the boy at Zérephath. During that time, he also grew in grace as the Lord prepared him to confront Ahab on Mount Cárnel.



6. The events that will transpire on the promontory will require maximum doctrine accompanied by courage, endurance, faith, confidence, and steadfastness as he challenges the religious factions led by Ahab and the cosmic priests of Baal.
7. It was within the solitude and tranquility of Zárephath that enabled Elijah to concentrate on and facilitate doctrines in his soul that prepared him for the scheduled confrontation with Ahab.
8. Yet in the midst of this tranquility, another test confronted Elijah. The test is two-fold. Elijah must continue to depend on divine provisions that sustain his spiritual growth, and his doctrinal application regardless of the circumstances.
9. The situation that was about to occur will require him to never take his eyes off the source and purpose of God's plan, His grace, and His provisions. The boy's mother still must learn to orient and adjust to the plan of God, not the circumstances of life.
10. The circumstance was focused on the boy:

1 Kings 17:17b ... the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him.

1. Soul stability is challenged when current tranquility is interrupted by a crisis. When this does occur, the soul of the individual must have the doctrinal inventory to orient and adjust.
2. A believer who is in spiritual maturity is able to adjust to the situation by first of all maintaining tranquility of soul which allows him to address the circumstance and determine the best course of action to address it.
3. This might be referred to as the doctrine of being "relaxed under pressure," the ability to focus on the crisis while maintaining clarity of thought.
4. Elijah is receiving data from two simultaneous sources. First, the son has just died from his illness followed immediately by the second, the mother's accusation that Elijah's real purpose for his visit was to punish her by killing her son.
5. Not so. The boy has died from an illness, indicated by the phrase "there was no breath left in him." In the Hebrew text, the phrase actually reads, "there was not left in him breath." The phrase, "was no breath left in him" is the Niph'al passive imperfect of the verb, **הָיָה** (*hayah*), meaning that something about the boy is missing and continues to be so.

6. The word that completes the statement is the noun, נְשָׁמָה (*neshamah*), translated “breath,” but it refers to the absence of his soul. The boy is dead physically because the life of an individual is in the soul, not the body.
7. Although the boy’s body is dead, his soul, which possesses eternal life, is absent from the body but in the care of the Lord.
8. The child’s health declined every day so that his illness ultimately led to his death.
9. The mother does not know this doctrine, thus realizing that her son is dead caused her to revert back to human-viewpoint rationales. From that perspective, she strikes out at Elijah:

1 Kings 17:18 So she said to Elijah, “What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!”

1. The woman has gone into reversion due to a guilt complex. In her past, she committed a sin that she assumed God had not forgiven and the death of her son was her punishment for it by means of Elijah.
2. She is irrational. She blames Elijah for the death of her son concluding that he is God’s whip and if he had not entered her home the discipline would have been avoided.
3. Whatever she once did is not the issue and Elijah has no knowledge of her sinful past. The issue before them is suffering for blessings, a situation designed to teach the grace of God in a crisis.
4. Elijah, on the other hand, has remained copacetic. He realizes that this situation is designed to teach the grace of God in a crisis. The child is the means by which the power of God and His grace is in control of the situation.
5. The widow’s sin is not an issue, yet she is failing because of it. Elijah orients and adjusts realizing that the grace of God is greater than the circumstance.
6. This woman is a Gentile, not a Jew. God’s grace is extended to anyone who will believe which is clearly established in Scripture:

Acts 14:1 In Iconium they [Paul and Barnabas] entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed both of Jews and of Greeks.



Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

7. These verses establish the universality of the gospel message being efficacious to everyone whether Jew or Greek, whether Jew or Gentile, for they “are all one in Christ Jesus.”
8. The widow is a believer although not very far advanced in doctrine. She has not resolved a sin committed years ago yet when she expressed her faith in Jesus Christ, all those previous sins were forgiven.
9. As an unbeliever she had been influenced by the culture of her fellow citizens in Sidonia which were followers of the Baal cult including its involvement in idolatry:

As the sun-god, Baal was worshipped under two aspects, beneficent and destructive. Human victims were sacrificed to him in order to appease his anger in time of plague, the victims being usually the first-born of the sacrificer and being burnt alive. In the Old Testament this is euphemistically termed “passing” the victim “through the fire” (2 Kings 16:3; 21:6).

After the time of Ahab, the name became associated with the worship and rites of the Phoenician deity introduced into Samaria by Jezebel, and its idolatrous associations accordingly caused it to fall into disrepute.

Temples of Baal at Samaria and Jerusalem are mentioned in 1 Kings 16:32; 2 Kings 11:18; where they had been erected at that time when the Ahab dynasty endeavored to fuse Israelites and Jews and Phoenicians into a single people under the same national Phoenician god.



The temple of Baal contained an image of the god in the shape of a pillar or Bethel [house of god] (2 Kings 10:26, 27). In the reign of Ahab, Baal was served in Israel by 450 priests (1 Kings 18:19), as well as by prophets (2 Kings 10:19), and his worshippers wore special vestments when his ritual was performed (2 Kings 10:22). The ordinary offering made to the god consisted of incense and burnt sacrifices; on extraordinary occasions the victim was human (Jeremiah 19:5). At times the priests worked themselves into a state of ecstasy, and dancing round the altar slashed themselves with knives (1 Kings 18:26, 28), like certain dervish orders in modern Islam.¹

10. Prior to her salvation, the widow could easily have been a votary of Baal since the practice in Phoenicia was well established. The problem with guilt is its tremendous influence on those who are involved in its idolatrous practices.
11. This possibly could be the causes of her guilt complex in light of her comments to Elijah when she accuses him of holding her responsible for her sin and to gain retribution by putting her son to death.
12. The woman's guilt caused her to revert back to her involvement with the practices of the Baal cult. Elijah cannot allow this idea to gain credence so he acts immediately:

1 Kings 17:19a He said to her, “Give [Qal imperative of the verb, נתן (nathan)] me your son.”

1. Elijah acts immediately. In light of the progress that had been made by the woman's gradual advance into doctrinal rationales, the death of her son sent her into reversionism.
2. She had been burdened by a past sin that could have been associated with Baal worship. She had been able to suppress this problem as she grew in grace under Elijah's ministry.
3. Then, due to the death of her son, that latent sin emerged into her conscious mind and she leaped to the erroneous conclusion that Elijah was not in town to teach her doctrine, but to kill her son as retribution for her past sin.

¹ A. H. Sayce, “Baal,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:345–46.

