

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** | Zéphath 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 **PASTOR GRIFFIN SKIPPED THESE POINTS ACCIDENTLY REPEATED POINTS FROM AN ERRANT COPY-N-PASTE** shines every day on the Jo 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 [הַ פְּ רַ צַּ] Zárezphath 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 לַ כַּךְ (kul) for you.” (EXT)
97. Why Zárezphath? That is, the land of Jezebel. See, that is [צִידוֹן] Sīdon, 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 Zárezphath 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 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: