

Let's go back to:

**1 Kings 17:9** “Get up, go to [ צָרְפָּת ] 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 [ כָּלַל (*kul*) ] for you.” (EXT)

1. Elijah is reminding God that He cannot forsake His Word. It is incompatible with the character of God. This is a supegrace believer. This man knows the essence box. He knows that when God made him that promise, and God cannot go back on His word.
2. Therefore, to show what he means, he now does a very interesting thing. He stretches himself out over the dead boy. He is probably a teenage boy, and he's lying on his back on the bed. Elijah stretches himself out over the top of him. This boy is dead. Elijah is alive. In effect, he is setting up a beautiful analogy.
3. He interrupts his own prayer. Here is an interrupted prayer, within an interrupted prayer. He interrupts his prayer to do something. God is living and the boy is dead, so the living God, the always living God, eternity, can make the boy alive, again.
4. He can resuscitate him; He has the power to do so. The analogy is: he places himself, a living person, on top of a corpse, a dead person. The living over the dead.
5. This is a reminder to God that, anything which has a relationship with eternal life, it is no problem to God to bring the boy back to life. In other words: positional truth to us.
6. In 1 Kings 17:21, we read that:
 

**Ēlījāh** [ אֱלִיָּהּ (*'eliyyah*) ] stretched out over the boy three times and called out to the Lord, “O Lord, my God, please let this boy’s breath [ נְפֶשׁ (*nephesh*) ] return to him.” (NET)
7. In doing so, Elijah pictures Messiah being identified with our sins, and the living is identified with the dead, so that the dead becomes living. It is a beautiful picture of what Christ did for us.
8. Elijah did this three times, because he knew about what Christ was going to do. He was not only going to die for our sins, but He was going to die physically and remain three days in the grave. This, therefore, is an *illustration* of the resurrection.
9. At the end of 1 Kings 17:21, Elijah adds something else, “... please let this boy’s breath return to him.”



10. The boy is dead; his soul is gone. The Qal imperfect of the verb, שׁוּב (*shuv*) does not mean “to come again,” It is much stronger. It means, “to return.” Better, “Let *this* child’s soul return.” This is the finishing of the prayer.
11. Three and a half years, prayer is interrupted, and Elijah spent three and a half years of adventures, which we are now examining: supergrace adventures! Then, he goes back and finishes his prayer. So, this is the power of this man in prayer.
12. Remember the end of the prayer in:

**James 5:16** Therefore, repentant reversionist, acknowledge [ present middle imperative mood #53 of the verb, ἐξομολογέω (*exomologéō*) ] the sin to one another and offer prayer [ present middle imperative mood #54 of the verb, εὐχομαι (*eúchomai*) ] on behalf of another, the victim and fellow believer, i.e., the pastor-teacher, that you may be healed [ aorist passive subjunctive of the verb, ἰάομαι (*iáomai*) ]. The prayer of the righteous believer has much power when it is operational. (EXT)

13. This is the second time we have seen an interrupted prayer, an operational prayer; and notice the effect in:

**1 Kings 17:22** The Lord answered Elijah’s prayer; the boy’s breath returned [ Qal imperfect of the verb, שׁוּב (*shuv*) ] to him and he is living again [ חַיָּ אֵלָיו (*chayah*): “resuscitation” ].

14. In the context of 1 Kings 17:22, the word, “breath,” indicates the boy’s soul returned to him and he revived.

**1 Kings 17:23** Ĕlĭjah took the boy, brought him down from the upper room to the house, and handed him to his mother. Ĕlĭjah then said, “See, your son is alive [ Qal perfect of the verb, חַיָּ אֵלָיו (*chayah*) ]!”

15. **Principle:** This is the first thing that Elijah has said to the child’s mother since he said to her in verse 19, “Hand me your son.”
16. Now, the woman changes her tone with this concluding remark of the chapter:

**1 Kings 17:24** The woman said to Ĕlĭjah, “Now I know that you are a Prophet and that the Lord really does speak [ אֱמֶת (*’emeth*): “truth” ] through you.” (NET)

17. This woman suffers from a major-league case of being slow on the uptake. After what are obviously repeated cases of divine intervention, she finally gets her mind right, but her arrogance prevented her from seeing the divine intervention taking place around her for about a year.



18. They have had marvelous prosperity in a time when there is tragedy all around. They have had this wonderful thing; and here is how superficial this woman can be, at least on the surface.
19. She has to wait for a miracle to say, "Now I really know that you are a man of God." A rational person does not know what a man is by some incident in a moment. It is how he is today, tomorrow, and the next day. Elijah was a man to be respected all the time, every day.
20. The phrase, "Now I know" is the Qal perfect of the verb, **יָדַע (yada')** which means, "I have just come to figure this out." Better said, "This just dawned on me, you are a man of God !"
21. Elijah has taught her many doctrines but finally she proclaims, "The Word of the Lord really does speak through you."
22. But the key word in the original text is not cited in the *NET Bible*. It is the noun, **אֱמֶת ('emeth)**: "truth, doctrine, immutable absolutes."

**1 Kings 18:1** Some time later, in the third year of the famine, the Lord told Ēlĭjah, "Go [ **Qal imperative of the verb, יָלַח (yalach)** ], **make an appearance [ Niphal imperative of the verb, רָאָה (ra'ah)** ] before 'Áhab, so I may send rain on the surface of the ground." (NET)

1. This is quite a contrast. In chapter seventeen, verse three, Elijah was told to hide:
 

**1 Kings 17:3** "Leave here and travel eastward. Hide out in the Kĕrĭth [ כְּרִית (Kĕrĭyth): Chĕrĭth] Valley near Jordan. (NIV)
2. In chapter 17, verse 9, Elijah was told to go to Zárephath in Sĭdŏn:
 

**1 Kings 17:9** "Get up, go to [ צָרְפַּת ] Zárephath in Sĭdŏnian territory, and live there [ יָשַׁב (yasháv) ]. I have already told [ **Piel perfect imperative mood of the verb, צָוָה (tsawah): commanded** ] a widow who lives there to provide [ כָּל (kul) ] for you." (EXT)
3. In chapter eighteen, verse one, Elijah is told to "make an appearance before 'Áhab" (see verse 1 above).
4. These are all different types of commands, requiring the flexibility of the supergrace life.
5. Elijah was a supergrace believer and was therefore qualified for the variation of commands that came his way. Most people get set in their ways, so that, if God commands them to do something, they cannot adjust to it.



6. All of their lives they have been reaching toward the objective of leaning in a certain direction, pushing in a certain way. They think that they have the Christian way of life down pat; and so, they do it a certain way, every day, day in and day out, whether wrong or right.
7. Therefore, it takes the breakthrough of Bible doctrine and the supergrace life to bring a believer out of this type of thinking.
8. Between the prayer, **προσεύχομαι** (*proseúchomai*) of verse seventeen and the **proseúchomai** of verse eighteen, we have the ingressive aorist, where Elijah prayed. In verse eighteen, we have a culminative aorist, he ended the prayer. And, between verses seventeen and eighteen we have the elapse of three and a half years.
9. We are examining what occurred during that period. Elijah has already passed the 'Áhab test: faith and courage in proclaiming the Word of God. He has passed the test of the brook Cherith: faith in waiting for God's solution. He passed the Zárephath test: the reality of Bible doctrine when you are right, and everyone thinks you are wrong.
10. Now, Elijah is told to go and, once again, face 'Áhab. There is a price on his head. It is very interesting the way God will bring him face-to-face with 'Áhab, before any of 'Áhab's troops get to him first.

**1 Kings 17:14** “For this is what the Lord God of Israel says, ‘The jar of flour will not be empty and the jug of oil will not run out until the day the Lord makes it rain on the surface of the ground.’” (NET)

11. Now, we go from a supergrace believer to a reversionistic believer. This is where we meet a man named, **עֲבַדְיָה** (*Ībadīah*), but not the man who wrote the prophecy in the Old Testament.

**1 Kings 18:3** So 'Áhab summoned Ībadīah, who supervised the palace. (Now Ībadīah was a very loyal follower of the Lord.

**v. 4** When Jezebel was killing the Lord's prophets, Ībadīah took one hundred prophets and hid them in two caves in two groups of fifty. He also brought them food and water.) (NET)

12. This Ībadīah was the governor of the palace in the reign of King 'Áhab who is a believer. One of the things Ībadīah did as a mature believer, is recorded in verse four above. It is very interesting the things that we do that are right, when we do them, not only are they right, but they manifest a certain amount maturity in the application of Bible doctrine.



13. These same things which we have done right in the past must never be a source of pride. They must never be the source of, later on, using them in a reversionistic sense.
14. But that is exactly what happened when this man went into reversionism. Then he wanted to always have everyone remember the great things he had done for the Lord.
15. In verse 4, Ōbadiah saved the lives of a hundred prophets. So, he had, in the past, had enough compassion, enough doctrine, enough maturity to do something that was wonderful for the Lord.
16. Now, we find him, as a reversionistic believer, in verse five where he is no longer interested in saving prophets and he is no longer interested in the Lord. He is, now, very much occupied with the horses and mules, which belong to King 'Áhab who was also a big rancher.
17. Now that the famine has hit the land along with the great depression, the mules may die. The horses may die. To King 'Áhab, this would be a total disaster. The fact that his people are dying, the fact that his people are suffering does not seem to bother him too much.
18. Yet 'Áhab had this big thing for horses and mules. It would be a most awful thing if his horses and the mules died. 'Áhab was also a believer and a reversionist. He has, as the governor of his palace, Ōbadiah, a believer, also a reversionist. Therefore, it is very interesting, in verses five and six, to see how two reversionists spent their time.

**1 Kings 18:5** 'Áhab told Ōbadiah, “Go through the land to all the springs and valleys. Maybe we can find some grazing areas so we can save the horses and mules alive and not have to kill some of the animals.” (NET)

19. The words, “save” and “alive” are combined into one word, הַיָּהוּ (hayah): “to keep alive.”
20. The idea being, “I don't care about people, but I sure do not want to lose my horses and mules.” This is often the way people are: they lose their perspective in reversionism. There is no concern on the part of either 'Áhab the king, nor one of his high ministers, for the people. But they are spending their time in a reversionistic occupation.
21. This is typical of those who live in the throes of reversionism. It's all about the assumed flourishes of pseudo happiness in this case herds of horses and mules.
22. There is no concern on the part of either 'Áhab the King, nor one of his high ministers, for the people. But, they have, they are spending their time in a reversionistic occupation.



**1 Kings 18:6** So they divided the land between them to survey it; 'Áhab went one way by himself and Ōbadiah went another way by himself. (NASB)

23. Now we have two reversionistic believers going through the land, looking for grass so that the horses and the mules won't die. This is a typical concept of reversionism.
24. This situation bodes a question: What is it that distracts you from Bible doctrine? What is it when something really important in life distracts you from your priority? Without Bible doctrine, you have had it.
25. Others stick with it and hang in there. Others fade out completely. So, what are your horses and mules? Are they a woman? Are they a man? Or money, or success, or fame? What is it that is so important to you, that you do not have time for Bible doctrine, that you do not have time for the spiritual manna from heaven via studying doctrine daily?
26. In our context we have two reversionistic believers; they are on a mission that is top secret. Yet, they are hustling around on one big mission: to save quadrupeds! Forget the bipeds, just save the quadrupeds! Now you, if you go a little deeper, you might realize that there is a purpose in all of this.
27. 'Áhab is married to Jezebel. Now, Jezebel is not exactly a euphonious name. But she was a very beautiful woman. Not only did she have beauty, but she was smart. There are beautiful and dumb women. There are beautiful and smart women. There are beautiful and in-between women. Most people never get beyond the fact that they are beautiful. However, with Jezebel, you have to get beyond that fact. She was a very brilliant woman which she utilized to scheme, to run things, and to stir up trouble. She is one of the all-time record holders in the field of making trouble.
28. 'Áhab is married to this woman; and, since the day that he married her, he went into reversionism. From the most beautiful woman in that part of the world, he is now more interested in horses and mules than people. Why? Because, he has learned, in reversionism, that people are unstable and inconsistent. Tonight, we see the instability of people.
29. You must learn to discern how the old sin nature manifests itself in so many ways. Anyone who ever does anything, where people are involved, either as spectators, or as listeners, or as observers, can learn quite quickly how really imbecilic people are in groups. How stupid they can be. Because of this, 'Áhab no longer is interested in the people.



30. Now, what could have helped him as a king? Bible doctrine; to keep growing. He is a believer. All he had to do was to grow in grace. 'Áhab had been the man of the hour, instead of Elijah. But, as king, 'Áhab was not doing his job, because he was in reversionism.
31. However, he had a great administrator, the governor of the palace, and one of the high administrators in the land. He would be comparable to the Secretary of State, today, a man named Ōbadíah! He, too, has had some great experiences with people. There are people who bless the name of Obadiah every day.
32. Fifty preachers in one cave, and fifty preachers in another cave. These prophets think the world of which they have told him many times. Whenever he gets down, all he has to do is make a trip to one of those two caves and hear what a great person he really is.
33. Well, once again, you see, he finds himself, not saving anymore prophets; but, instead, he is trying to save horses and mules. Part of this is because of his association with the king, and his job. But mostly it is because of reversionism.
34. Now, here are two men who are working very hard. They are spending their time on a great mission. An earthshaking mission: Where to find grass and water to save horses and mules.
35. You may sympathize with them, in one way; because, where people are concerned, they have had it. Yet, you can never be sympathetic with a reversionist; for, to be sympathetic with a reversionist is to end up, sooner or later, under the sin unto death yourself. So, here we find them out doing nothing.
36. You know, people really are impressed with their own importance. You do not have to be important to be impressed with your importance. Every Homo sapiens has an old sin nature. When I say "man," I am referring to a Homo sapiens. But here is the bottom line: people like to think that they are really important. The more they are doing something, the more important they assume they are.
37. God has a marvelous sense of humor. It encompasses all kinds of people. I am sure you cannot see the humor of this. Here is 'Áhab, the ruler of a nation of people. Here is Ōbadíah, the deliverer of one hundred very important people: namely, prophets! Here are two men whose lives are related to ruling people, running people, taking care of people; but look at them. What are they doing? They are out looking and searching diligently. They are on a very important mission.
38. They are doing just what you do every day. When you walk to your car, and get in it, do you feel important? When you drive to wherever you go in the daytime, do you feel important? Has anyone told you lately how important you are? Has anyone made you feel wanted? Has someone said to you, on the job, "That was well done." And that gave you the rosy glow for at least thirty minutes?



39. To go around thinking that you are important and to go around thinking that somehow you are really doing something really great in life. Do you know what the cure for this is? Doctrine! Bible doctrine! The more Bible doctrine you take in, the more you realize how important the Lord is. A supergrace believer is occupied with Christ. A reversionistic believer is occupied with his own self-importance.
40. A reversionistic believer is having a great affair with himself. He has no rivals because he really loves himself. A reversionistic believer always considers anything he is doing at the moment is more important than anything else in life. But a supergrace believer realizes that God was here billions and billions of years ago and will be here billions and billions of years afterward. Ergo, man is not important.
41. David, one of the greatest kings of all time, caught on. When he entered into that beautiful stage of supergrace, where he had capacity for love of Jesus Christ, he said, to God:

**Psalm 8:4** Of what importance is mankind, that You should notice them? Of what importance is mankind, that You should pay attention to them. (NET)

42. Why consider man at all? The smartest creature in the world, outside of angels, becomes the dumbest creature.
43. And, the dumbest creature, the horse, and the mule, what are they doing for grass?
45. Nothing! Neither the mule, nor the horse, in the king's stable is going out hunting for grass. They are not searching for grass. They are not digging for grass. They are not doing anything. They are standing around in the stables waiting for someone, some biped, to come along and give them grass and water.
46. They do not go out after it. The lesson that God the Holy Spirit wants us to understand is this: "You can learn more from a horse and a mule than you can from a smart person. The horse stands around and waits to be fed. He does not get out and hustle. He does not have any big missions in mind. I never met a horse who said that he was important. Never met a mule that was full of his own self-importance as he went from point A to point B; usually through a fence. The horses and the mules were doing nothing. The bipeds, reversionistic believers, 'Ahab and his sidekick, Obadiah, they are out looking for horses and mules.
47. **PRINCIPLE:** Your life is found right there. That is as far as some of you need to go. But that is really as far as you need to go. Your life is one of looking for horses and mules. And, someday, there will be a great plaque, on a tomb: "He saved the horses and the mules." And that is all your life is going to mean until you get invested in what is really important on a daily basis: Bible doctrine!





46. It really does not matter how famous you are, or you think you are, or how great, or how wealthy, or how successful you assume you are. Neither your life, nor my life, is worth anything apart from Bible doctrine resident in your soul. Notice the Lord's sense of humor

**Psalm 8:4** Of what importance is mankind, that You should notice them? Of what importance is mankind, that You should pay attention to them. (NET)

47. The horses and the mules were dumb, but really smart. They were smart because they did not do anything, and they were fed. But the man is stupid. God has provided everything, and he does not want it. Imagine searching throughout the land for food and water for horses and mules, rather than having a life of great happiness and blessing. So, we are going to leave Ōbadiah and 'Āhab searching.

48. Now, we know that Ōbadiah went West. The reason we know this is because, the passage reads in:


**1 Kings 18:7** As Ōbadiah was traveling along, Ēlĳah met him. When Ōbadiah recognized him, he fell facedown to the ground and said, "Is it really you, my master, Ēlĳah?"

49. This was no accident, and recalls the New Testament passage found in:

**Romans 8:28** And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (NASB)

50. Of all of the people, to meet, this is the perfect encounter. Elijah meets Ōbadiah and Ōbadiah recognized him, the *Hiphil* imperfect of the verb, נָכַר (*nakar*). He was caused to recognize him. Ōbadiah thinks he is on a very important mission. But, when he ran into Elijah, he recognized him.

51. Why did he recognize him? The *Hiphil* says it was because everyone knew Elijah since he was a famous man. Ōbadiah knows he is a famous man. But Elijah did not recognize Ōbadiah. Elijah recognizes the Lord. Elijah is not being impolite, but he had never met Ōbadiah.

52. Now, Ōbadiah thinks that Elijah should know him, because he will say so, later on, "Remember me, I'm the one who saved a hundred preachers." 

53. Ōbadiah thinks that everyone should know him. When these two men meet, one is relaxed, and one is straining. Elijah is relaxed, he is not pushy. Elijah does not whip out his press notices. Elijah doesn't try to impress Ōbadiah. Elijah is impressed with the Lord.

 See 1 Kings 18:3-4.



54. The Lord is his only Celebrity. He is so full of doctrine that when he meets someone, he is very relaxed about it.
55. But Ōbadiah is not relaxed at all. He is pushy. All reversionists are pushy, but do so in different ways, some hide it better than others. Yet when a person is in reversionism, remember he is going to be arrogant.
56. Now, many of you think you know what arrogance is. You think it is someone who stands up to you or is dogmatic. That is not arrogance.
57. Some of the most mealy-mouthed, spineless, wishy-washy people who ever came along are arrogant. They cannot get into reversionism without getting into arrogance. In or context, Ōbadiah is an arrogant fool. Why? He is in reversionism. Let's take another look at:

**1 Kings 18:7** Now as Ōbadiah was traveling along, Ĕljah met him. When he recognized him, he fell facedown on the ground and said, "Is it really you, my master, Ĕljah,?" (NASB)

58. Ōbadiah gave Elijah the recognition of a king, by bowing down in obeisance, saying, "my master." Elijah recognized him for what he was and said, "Yes, I am." Apparently, Ōbadiah recognized his accoutrements as being high in the office of the king. So, Ōbadiah said in verse 8: "Behold, Elijah is here."
59. In verse nine, Ōbadiah verbalizes his state of reversionism. Where has Elijah heard this before? He heard it the night before from the woman. Tonight, it is this man's night to do so.
- 1 Kings 18:9** Ōbadiah replied, "What sin have I committed that you are ready to hand your servant over to Ahab for execution?" (NET)
60. Ōbadiah is now saying the same thing the woman said the night before to Ĕljah in:
- 1 Kings 17:18** She asked Ĕljah, "Why, prophet, have you come to me to confront me, call to my remembrance, with my sin [ the Qal perfect of the verb, ׀׀׀ (awon) ] and kill my son?" (NET)
61. Ōbadiah said almost the same thing that the woman said the night before in 1 Kings 17:18. In other words; "Why do I have to go tell him? He will kill me. Why me? "Have I sinned, that you are punishing me?"
62. **Principle:** The reversionist is always worried about what other people think about him. The cosmic trap is to be constantly concerned about what other people think; to live your life to please other people.

(End JAS-31. See JAS-32 beginning on p. 311.)

