

11. The other constituency is the executive branch and the senate which are handicapped in their response to the rebellion by the principles of federalism. Federalism is the most efficient system of government because of shared checks and balances.
12. However, federalism, has become fractured because of the impact of terrorist organizations working in concert with a rogue and determined major political party.
13. Here are some principles related to the system of Federalism which was formed by our national Constitution:

Federalism, mode of political organization that unites separate states within an overarching political system in such a way as to allow each to maintain its own fundamental political integrity. Federal systems do this by requiring that basic policies be made and implemented through negotiation in some form, so that all the members can share in making and executing decisions. The political principles that animate federal systems emphasize the primacy of bargaining and negotiated coordination among several power centers; they stress the virtues of dispersed power centers as a means of safeguarding individual and local liberties.

***Written constitution.* First, the federal relationship must be established or confirmed through a perpetual covenant of union, usually embodied in a written constitution that outlines the terms by which power is divided or shared; the constitution can be altered only by extraordinary procedures.**

The constituent states, moreover, often retain constitution-making rights of their own.

***Noncentralization.* Second, the political system itself must reflect the constitution by actually diffusing power among a number of substantially self-sustaining centers.**



Noncentralization is a way of ensuring in practice that the authority to participate in exercising political power cannot be taken away from the general or the state governments without common consent.

In the two-party system of the United States, the parties are actually coalitions of state parties and function as national units only for the quadrennial presidential elections or for purposes of organizing the national Congress.

The maintenance of federalism requires that the nation and its constituent polities each have substantially complete governing institutions of their own, with the right to modify those institutions unilaterally within limits set by the compact. Both separate legislative and separate administrative institutions are necessary.

Federal systems have been among the most stable and long-lasting of polities. But the successful operation of federal systems requires a particular kind of political environment, one that is conducive to popular government, and has the requisite traditions of political cooperation and self-restraint. Beyond this, federal systems operate best in societies with sufficient homogeneity of fundamental interests to allow a great deal of latitude to local government and to permit reliance upon voluntary collaboration. The use of force to maintain domestic order is even more inimical to the successful maintenance of federal patterns of government than to other forms.⁵

14. The above summary of federalism provides insight into the reason why several cities and states are utilizing the federalist system to foment rebellion, chaos, crime, and civil disobedience in their evil effort to both tear down law and order and in doing so to influence the outcome of the 2020 election.

⁵ “Federalism,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 4:712–13.



15. This effort in lawlessness combined with the manufactured fear over the Chinese released Covid virus has worked in concert to strategically destroy the economy, damage major businesses and eliminate small ones causing high unemployment, and for many, resultant poverty and for some homelessness.
16. This has been manufactured chaos for the purpose of taking over our government by intimidation and fear. The historical context is significantly different from the 9th-century B.C., but the strategy has the same result.
17. There was no elected official in Israel. King Ahab was in office for life. How he ruled the country was on a par with how the terrorists and progressives presently plan to rule this country.
18. Ahab's rulership and the mentality of the Jewish population had declined to the point that the five cycles of discipline were well underway.
19. The question is, "Will the Northern Kingdom continue down the path through the five cycles of discipline, or will some specific turn of events result in reversion recovery?"
20. This question was answered in the divine decree. It contained the combination of divine intervention in coordination with the sudden rise to prominence of the previously unknown man from Gilead, an area in trans-Jordan, to be the Lord's messenger to King Ahab.
21. That things had gotten to this point in the Northern Kingdom was caused by the horrible leadership of the nation from its inception. All of the first seven kings of Israel had negative KERs:

1. Jeroboam I (931–910 B.C.).

Jeroboam was a religious apostate who gave his character to his kingdom and to succeeding kingdoms. His example was followed by every succeeding king. They all trod in the steps of idolatry that he established. (p. 149)

Jeroboam was a religious apostate. He established national sanctuaries in Israel. Making "two calves of gold" as symbols of the strength and creative power of Jehovah (Psalm 106:20).



Jeroboam also founded a new, non-Levitical, vile priesthood, and introduced popular, pagan festivals on the model of the feasts at Jerusalem.

The masses were not long in following the immoralities of heathenism, which hastened the destruction predicted by the prophet Ahijah. An anonymous prophet publicly denounced Jeroboam for his idolatrous worship and was angry when rebuked (1 Kings 13:4). (p. 151)

Jeroboam I's KER:

1 Kings 14:9 You have done more evil than all who were before you, and have gone and made for yourself other gods and molten images to provoke Me to anger, and have cast Me behind your back—

v. 10 therefore behold, I am bringing calamity on the house of Jeroboam, and will cut off from Jeroboam every male person, both bond and free in Israel, and I will make a clean sweep of the house of Jeroboam, as one sweeps away dung until it is all gone.

2. Nādab (910–909).

Jeroboam's foul example lived on in his son and successor, Nadab, who followed his father's evil courses. The constantly-recurring phrase, "made Israel to sin, signifies perseverance in the filthy idolatry of Jeroboam's reign. Nadab was conspired against and assassinated by Bāasha, a usurper. (p. 152)

Nadab's KER: 1 Kings 15:26

1 Kings 15:26 Nadab did evil in the sight of the Lord, and walked in the way of his father and in his sin which he made Israel sin.

3. Bāasha (909–886).

Baasha reigned for 24 years in Israel. Baasha is the first of many military chiefs who by violence or assassination seized upon the throne of Israel. (p. 152)

(End RECK-20.03. See RECK-20.04 for continuation of study at p. 31.)



The constant succession of ephemeral dynasties stands in striking contrast with the unchanged royalty of the house of David.

Baasha was a most wicked king, who persisted in the sins which he was raised up to destroy in the House of Jeroboam. To make his throne more secure, he massacred all the relatives of his predecessor. (1 Kings 14:1) (p. 152)

Baasha's KER:

1 Kings 15:34 Baasha did evil in the sight of the Lord, and walked in the way of Jeroboam and in his sin which he made Israel sin.

4. Ēlah (886–885 B.C.).

Reigned for two years. The son of Baasha was a bad king and conspicuous as a debauchee. While drunk, he was conspired against and slain by Zimrī, the ambitious military commander.

The short-lived reign of Elah also recalls the ancient proverb, "As the whirlwind passes, so is the wicked no more" (Proverbs 10:25a).

Elah's KER:

1 Kings 16:13 ... for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel sin, provoking the Lord God of Israel to anger with their idols.

5. Zimrī (7 days).

As captain of half the chariots under Elah, Zimri used his position to conspire against the king and was therefore a traitor and a usurper. Zimri recognized no law. A kingdom founded on treason and murder cannot possibly stand.

The ignominious end of Zimri's week-old reign remained as a blot even upon the blood-stained record of the deeds of violence ushering in the change of dynasties in the Northern Kingdom. Zimri's foul crime was abhorred even among arch plotters.



Zimrī's KER:

1 Kings 16:18 When Zimri saw that the city was taken, he went into the citadel of the king's house and burned the king's house over him with fire, and died,[‡]

v. 19 because of his sins which he sinned, doing evil in the sight of the Lord, walking in the way of Jeroboam, and in the sin which he did, making Israel sin.

6. Ómrī (885–874)

As a popular captain of Zimri's hosts, Omri was unanimously chosen king by the army and became the founder of the third dynasty which continued for nearly 50 years.

Omri stands out as one of the most important military kings of Israel. He maintained strength of character in his dealings with foreign powers and during his reign the country enjoyed a more settled government and prosperity than it had for 48 years.

What was looked upon as the wisest political move of the twelve-year reign of Omri, but which was fraught with such evil for Israel, was the marriage of his son Ahab to Jezebel, daughter of Ethbāal of the Sīdónians.

Although Ómrī laid the foundation of a strong kingdom he failed to impart to it the vitalizing and rejuvenating force of a healthy spiritual religion. Micah speaks of the hopeless apostasy of Ómrī's reign that came about through the substitution of a foreign religion for the worship of Jehovah.

Ómrī's KER:

1 Kings 16:25 Omri did evil in the sight of the Lord, and acted more wickedly than all who were before him.

[‡] "Zimri resolved to die as king, and accordingly set fire to the palace with his own hands, and perished in the flames that he had kindled" (S. K. Mosiman, "Zimri," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 4:3150).



1 Kings 16:26 For he walked in all the way of Jeroboam the son of Nĕbat and in his sins which he made Israel sin, provoking the Lord God of Israel with their idols.

NOTE: The reference to Micah, underlined above in the summary of Ómri's reign, expands the KERs of Omri, and his son, Ahab. It is a tour-de-force indictment of their administrations and is prophetic of the present crisis in client nation America (Micah 6:9–15). The passage concludes with Micha's verdict in:

Micah 6:16 “The statutes of Omri and all the works of the house of Ahab are observed; and in their devices you walk. Therefore, I will give you up for destruction and your inhabitants for derision, and you will bear the reproach of My people.”

7. **Āhab (874–853)**

This most wicked of all the kings of Israel broke both the first and the second commandments, in teaching Israel to worship Baal instead of the Lord and in the establishment of an idol.

On the death of his father, Omri, Ahab, who reigned for 22 years, had the task of shaking off the Syrian yoke. This apostate monarch exceeded in wickedness and idolatry all the kings before him, and because of his evil ways brought about the total destruction of his house.

Ahab's Phoenician wife, Jezebel, champion of foreign culture, a woman as imperious and able as she was vindictive and unscrupulous, was his undoing. The grand marriage with this clever and wealthy daughter of the king of Tyre, of the same great stock that founded Carthage, meant sorrow for the nation. The influence of a bad woman is the power “which destroys kings” (Proverbs 31:3).

Prominent in Ahab's reign is Elijah, who, like an accusing conscience, challenged the troubler of Israel. While Ahab humbled himself at the preaching of Elijah he yet returned to his idols (1 Kings 22:6).



He was made to realize that neither religious rights nor civil liberties can be trampled under foot without divine retribution, as the dramatic scene on Mount Carmel proves.

Āhab's KER:

1 Kings 16:30 Ahab the son of Omni did evil in the sight of the Lord more than all who were before him.²

Overview of 1 Kings 17:

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 [**Northern Kingdom**] lives, before whom I sand, surely there shall be neither dew or rain these years, except by my word." (NASB)

1. In the NASB translation, the word "lives" is a verb, but in the Hebrew, it is the noun, **חַי (chay)**. This results in the translation, "by the life of the Lord God of Israel." This is Elijah's confirmation to Ahab that he is under orders from the God Himself to deliver him the following proclamation.
2. "Before Whom I stand" is Elijah's claim that he is God's appointed messenger to proclaim the following message to the King Ahab.
3. The message which follows reveals the divine decision to impose a drought on the Northern Kingdom. This will cause an economic collapse on the nation's economy. Crops will fail, hunger and starvation will result by which the people will endure divine discipline.
4. Over the past 75 years the kings of Israel have ignored the God of Israel and have instead promoted the worship of idols. In the administration of Ahab, Samaria's gig is up. Justice is about to come down not like a mighty stream but rather as prolonged drought.
5. Ahab does not know the duration of the discipline since the only information Elijah mentioned about it was "these years." The duration will apparently be measured in years but their number is withheld.
6. We know from certain passages exactly how many years were involved. Beginning with 1 Kings 18:1, the Lord says to Elijah in the third year:

² The summaries of these seven kings of Israel were cited from: Herbert Lockyer, *All the Kings and Queens of the Bible* (Grand Rapids: Zondervan Publishing House, 1961), 149, 151; 152; 153; 153-54; 154-55; 156-57.

1 Kings 18:1 Now it came about 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.³

This indicates that at some point the drought will end and rain will commence, but no indication of how long the drought would last without input from verses in the New Testament, referenced by Ryrie’s footnote below.

7. The following two verses provide the precise length of the drought:

Luke 4:25 “But I [Jesus] say to you in truth [ἀλήθεια (*alétheia*)], there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when the great famine was in the land.”

James 5:17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

8. The depression is designed to have maximum negative impact on Israel however, Elijah will be supplied logistical grace support during the entire three and one-half year’s drought.
9. The sovereignty of God and the free will of man coexist by divine decree. God issues commands to believers, however, what must follow is the execution of the command from the believer’s free will. Elijah entered Ahab’s throne room and announced what the “Lord of Israel” was planning to do to Israel.
10. Elijah did not reveal how long the drought would last; he left that hanging with the comment of “these years.” But, to this Elijah added, “except by my word.”
11. The exact time allotted to the famine is not mentioned, yet Elijah indicated it would end only “by my word.” At that point, the verse ends. What happened next is not revealed. The passage continues with the next paragraph with the Lord’s instructions to Elijah:

1 Kings 17:2 The word of the Lord came to him saying,

³ “Three years at Zarephath + the time at Cherith = 3½ years of Luke 4:25 and James 5:17” (Charles Caldwell Ryrie, *Ryrie Study Bible* [Chicago: The Moody Bible Institute of Chicago, 1995], 561n18:1).

1. The verb, “saying,” is the Qal imperfect of אָמַר (*'amar*). In the Old Testament, God communicates by words to certain individuals. In the New Testament, God communicates to believers through the written canon of Scripture.
2. Although, evangelists and pastors communicate by means of the spoken word, that information is gleaned through the system of hermeneutics. It is imperative that the believer remain consistent in his spiritual growth in order that his inventory of doctrines can consistently perform as the working objects of his application.
3. Elijah has completed the task of informing King Ahab of the impending drought and the news that the event will continue for years. Ahab predictably does not take Elijah’s threats lightly so it is imperative that the prophet withdraw and go AWOL.
4. In verse 3, God provides Elijah with directions on how to do so and remain in obscurity:

1 Kings 17:3 “Go away from here and turn eastward, and hide yourself by the brook Cherith, which is east of the Jordan.

1. There is now a price on Elijah’s head. There is no time to hang around the palace or the city of Samaria. The Lord gives Elijah directions that will take him to a geographic location that will safely isolate him from Ahab’s search party.
2. The first is the Qal imperative, “go away from here,” followed by the directions, “turn eastward and hide yourself by the brook Cherith.” The Lord makes sure Elijah is situated in a remote area that Ahab’s search party would not consider a likely hiding place.
3. These directions are accompanied the initial command, “Go away from here,” referring to Samaria. The stated objective is for Elijah “to hide,” the Niph’al perfect of the verb, סָתַם (*satham*): “to hide or to keep hidden.”
4. Cherith, כְּרִית (*Kerith*), is actually a wadi, or an arroyo, a valley or ravine that is dry except during the rainy season. It carries water from trans-Jordan’s mountainous regions of Gilead westward into the Jordan River.
5. Following the Lord’s directions for travel, He then tells Elijah how he will physically be sustained in:

1 Kings 17:4 “It shall be that you will drink of the brook, and I have commanded the ravens to provide for you there.”

