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6. Once a believer sins, moves into the cosmic systems, and begins to make unilateral decisions based on human viewpoint, then he has lost this access to divine viewpoint and his wall of fire. Elijah made these decisions and as a result made the following mistake:

1 Kings 19:3 And he was afraid and arose and ran for his life and came to Bēershēba, which belongs to Judah, and left his servant there.

7. Elijah began his mission at Samaria and ended it on Mount Cármel when he gave the order to execute the priests of Baal. He was among the Pivot of Israel and its leader up to that point. With the order to kill the priests is when he lost his Pivot Power in exchange for Cosmic Politics, the latter controlled by Jezebel.
8. Jezebel was an expert in power politics and knew she had Elijah where she wanted him. There was no need to have him executed to punish him. He had done that to the priests. She did not want him dead but discredited.
9. On Cármel, Elijah had won the victory when the Lord's fire ate the sacrifice and its altar but lost it when he had the priests executed. They had been discredited but his arrogance inspired him to opt for emotions driven by arrogance.
10. These priests previously held authority over Israel but by killing them, Elijah felt he had rightly ended their authority and had it transferred over to him. This means he personally was envious of their power which he believed he now possessed.

Principle: Envy is a mental-attitude sin. For example, those who are in authority are often the targets of envy. Elijah does not want to become a priest, that would be jealousy. What he envied was their authority over the people which he assumed he had just acquired by murdering them.

11. The mental-attitude sin that stoked this process was envy. He assumed the victory was his doing, not the Lord's, and he resolved to maximize his victory by removing all opposition by executing the priests. They are the ones who had just been exposed as charlatans and by his envy, he joined them.
12. Chapter 19 continues with three more paragraphs and we will give some of them our close attention. Verses 4 through 7 describe the appearance of the "angel of the Lord" to interrogate Elijah.
13. Verse 4 does give us an important piece of information about how carnality has affected Elijah's soul. The reason he fled Jezreel was his fear that Jezebel would kill him. When he arrived at Bēershēba, he left his servant there and then went a day's journey into the desert.



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14. What follows reveals the results of him functioning out of fellowship:

1 Kings 19:4 But he himself went a day's journey into the wilderness, and came and sat under a juniper tree [רְטֵם (*retem*): “broom tree”: flowers but no leaves]; and he requested for himself that he might die, and said, “it is enough; now, O Lord, take my life, for I am not better than my fathers.”

v. 5 He lay down and slept under a broom tree; and behold, there was an angel touching him, and he said to him, “Arise, eat.”

1. Elijah hurriedly left Jezreel for fear she would kill him and ran all the way to Bēershēba in southern Judah where he appealed to the Lord to “take my life.” Fear causes a believer to think irrationally and become self-contradictory.
2. He is in the desert, it is hot, but his mental state leads him to lie down for shade where there is none. Yet, God is not through with Elijah yet. He is awakened by an angel who supplies him with logistical grace support through the provision of food and water.

1 Kings 19:7 The angel of the Lord [a Christophany: the appearance of Jesus Christ as an angel prior to the Incarnation] came again a second time and touched him and said, “Arise, eat, because the journey is too great for you.”

3. This food was divine provision for yet another duty Elijah will be tasked to preform:

1 Kings 19:8 So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb [חֶרֶב (*Charav*): also called Mount Sinai [סִינַי (*Sinai*)], the mountain of God.

4. This associates Elijah with Moses, both of whom departed this life under mysterious circumstances. Moses' grave was selected by the Lord and its whereabouts is unknown:

Deuteronomy 34:6 And the Lord buried him [Moses] in the valley in the land of Moab, opposite Beth-péor; but no man knows his burial place to this day.

5. Elijah had a more dramatic departure since he was not buried but enjoyed a fiery interstellar cortège drawn by a chariot and horses right into the third heaven via a whirlwind:



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2 Kings 2:11 As they [**Elijah and Elisha**] were going along and talking, behold, there appeared a fiery chariot and fiery horses which separated the two of them. And Elijah went up by a whirlwind to heaven.

6. Although Elijah is out of fellowship, he still has duties to perform for the Lord, but right now he has got to get his mind right. In 1 Kings 19:9–14, Elijah goes through a sequence of issues that are designed to get his mind right again.

1 Kings 19:9 Then he came to a cave and lodged there; and behold, the word of the Lord came to him, and He said to him, “What are you doing here, Elijah?”

1. This question is posed to force Elijah to reveal why he is in the cave. The implication is that whatever his reason, it is not going to be the correct one. Elijah left Jézreel because he was afraid of Ahab, Jézebel, and her priests of Ashérah.
2. He should never have left Israel. He had been protected by divine omnipotence for years. The mission completed its first phase on Mount Cármel. It entered its next phase when he outran Ahab’s horses to Jézreel only to lose his confidence when Jezebel laid down her law.
3. That is when, out of fellowship, Elijah, in fear, left his duty and went on a hike to fall out exhausted under a broom tree outside the town of Bēershéba. At that point, the Lord arrives to wake him up, get him fed, and then back on the road again.
4. This time, it’s a forty-day trek down to the southern end of the Sinai Peninsula to Mount Sinai. This is where we find him in verse 9 where the Lord asks him the question, “What are you doing here, Elijah?” What follows is Elijah’s very revealing answer:

1 Kings 19:10 He said, “I have been very zealous for the Lord, the Lord of the armies; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they see my life, to take it away [see also v. 14].”

5. What Elijah will reveal is that although he has been out of fellowship through fear, his ramblings throughout Judah and Sinai had allowed fear to result in self-centeredness, self-pity, and disorientation to the facts of the situation.
6. When trying to explain his deviations into arrogance, Elijah reveals that his problem is extreme self-centeredness and preoccupation with himself.



7. Elijah's mind-set has devolved into a case of paranoia: "delusions of persecution, often strenuously defended with apparent logic and reason and irrational distrust of others."² Elijah expresses this paranoia twice during his conversation with the Lord, the second time in verse 14.
8. During Elijah's detour into paranoia, progress was being made back in Israel where Elijah should have been, but instead he had taken a powder down to the outskirts of Bēershēba to pass out under a broom tree.
9. At this point the Lord takes Elijah to the outside of the cave and present him with some visual aids:

1 Kings 19:11 So the Lord said, "Go outside and stand on the mountain before the Lord." And behold, the Lord [**the Holy Spirit**] was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake.

v. 12 After the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of a gentle blowing.

1. This verse introduces a divine assessment of the mechanics of how a client nation is dismantled by the Dark Side. This system is allowed to take form, develop over time, gain momentum, and at a particular moment in history becomes a juggernaut that systematically transforms the civic environment of the nation from freedom into slavery.
2. To properly present this system, we will engage an analysis of this verse and ultimately those that follow in order to reveal the systematic destruction of a client nation. We will accomplish this by a point by point analysis of the verse, taking each phrase following the Lord's opening quote.

The analysis of 1 Kings 19:11–12

1. Verse 11 begins with a command, the Qal imperative of **יֹצֵאתָ** (*Yose'th*): "Go outside" the cave and "stand," the Qal perfect of **עָמַד** (*'amath*).
2. The imperative indicates that the Lord is about to educate Elijah who is to keep quiet and watch. Elijah has sequestered himself in the darkness of a cave while all hell is breaking loose up in the Northern Kingdom.
3. Elijah is about to be visually educated about how a client nation declines when its citizens have swapped the truth for the lie.

² *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. "paranoia."



4. The verse now continues by describing the sequence of events that will pass by the cave's opening for Elijah to observe. The events seem esoteric until we realize that they present a divine analysis of what has gone on and is continuing to go on in the Northern Kingdom.
5. What follows is a series of biblical visual aids that describe critical points in the decline and potential fall of client nation Israel. What was typical for them in the ninth century B.C., serve as illustrations of how all client nations decline and then fall.
6. Previously, the people of the Levant subscribed to the immutable absolutes of Scripture that prolonged the freedom and prosperity of a client nation until over time the loss of doctrinal thought were exchanged for human viewpoint, human good, and evil.
7. When the latter mentality becomes dominant, then the Zeitgeist is correspondingly altered. Where previously the mentality of the Pivot maintained order in society, over time, it is gradually dismissed so that the people's mentality is dominated by politics:

Politics. 1: Winning and holding control over a government. 3a: competition between competing interest groups or individuals for power and leadership (as in a government).³

Politics. In a bad sense, dishonest management to secure the success of political candidates or parties.⁴

8. In the Northern Kingdom, its politics were the unhealthy union of an anarchy governed by religious terrorism. Presently, in the United States, its politics are a tug of war between the immutable standards of Constitutional absolutes in a death struggle with anarchy imposed by terrorists.
9. Each side has a system of power on its side. The Jews have diminished and ignored its power system while the United States Constitution is under direct attack from politicians who threaten to transform it into their own, self-edited set of by-laws.
10. 1 Kings 19:11 describes this conflict with a Category 5 hurricane whose wind scale of 157-plus miles per hour is described as:

1 Kings 10:11c ... a great and strong wind was rending the mountains and breaking in pieces the rocks before the Lord.

11. The Saffir-Simpson Hurricane Wind Scale describes such a system as:

³ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "politics."

⁴ Webster's New Collegiate Dictionary, 2d ed. (1953), s.v. "politics."

