

## The Work of Elijah

©2021 Mike Whyte

**Copyright Notice:** this document may be used freely for personal study, preaching, and teaching. No part of it may be used under any circumstances for commercial purposes or to attain personal gain or advantage.

Behold, **I will send you Elijah** the prophet before the great and awesome **day of the LORD** comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, **lest I come and strike the [earth]**<sup>1</sup> **with a decree of utter destruction.**" (Malachi 4:5-6 ESV)

This is the final recorded message of the last Old Testament prophet. Why did God inspire this lasting injunction for believers to look for "an Elijah" as a precursor to the Day of YHWH and the ushering in of the Kingdom of God? Why must the "hearts of fathers" be turned to their "children", and the "hearts of children to their fathers" to prevent wholesale destruction of the earth? To answer these questions, we need to understand who Elijah was and what was the work that he did. Then we can assess the implications of that work for the Plan of God as it has unfolded since Jesus said, "**Elijah does come first to restore all things** ..." (Mark 9:12 ESV)

## Table of Contents

1. The Crisis .....	1
2. The Dynasty of Omri .....	3
3. Elijah – Getting Attention.....	3
4. Elijah – Understanding God’s Plan.....	6
5. Elijah and Elisha – Execution of the Plan .....	8
6. The Purge of Jehu .....	10
7. Assessment of the Work of Elijah.....	11
8. The Prophecy of Malachi .....	12
9. Lessons from Jehu’s Purge .....	14
10. Restoration of All Things .....	14
Bibliography .....	15
Appendix.....	15
Summary Chart: Life and Times of Elijah .....	16

## 1. The Crisis

The background of the work of Elijah begins with the inception of the dual monarchy in Israel in 931BC. An individual named Jeroboam had been identified by King Solomon as a gifted and useful agent:

Solomon built the Millo, and closed up the breach of the city of David his father. The man Jeroboam was **very able**, and when Solomon saw that the young man was **industrious** he gave him charge over all the forced labor of the house of Joseph. (1 Kings 11:27b-28 ESV)

However, Solomon had come under censure from God for falling into idolatry:

And the LORD was angry with Solomon, because **his heart had turned away from the LORD**, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that **he should not go after other gods**. But he did not keep what the LORD commanded. Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, **I will surely tear the kingdom from you and will give it to your servant**." (1 Kings 11:9-11 ESV)

---

<sup>1</sup> אֶרֶץ – 'eretz carries a range of meaning including "land" as in the Land of Israel, and the whole earth – context determines the meaning

Ahijah the prophet from Shiloh gave Jeroboam this word from God:

I am about to tear the kingdom from the hand of Solomon ... I will take the kingdom out of his son's hand and will give it to you ... I will take you, and you shall reign over all that your [heart] desires, and **you shall be king over Israel**. And if you will **listen to all that I command you**, and will **walk in my ways**, and **do what is right in my eyes by keeping my statutes and my commandments**, as David my servant did, **I will be with you and will build you a sure house**, as I built for David, and I will give Israel to you.

(1 Kings 11:31-38 ESV)

Upon hearing of this prophecy, Solomon determined to kill Jeroboam. Jeroboam fled to Egypt until Solomon died, at which time he returned and led the northern tribes in negotiations with Rehoboam, Solomon's son. The negotiations went poorly. The northern tribes split and made Jeroboam king.

Note that God through Ahijah had promised Jeroboam dynastic longevity if he would govern after the pattern of David. Jeroboam was politically astute but NOT religiously astute. Rather than trust the promise of God, he felt the need to craft his own solution to a perceived problem:

And Jeroboam said in his heart, "Now the kingdom will turn back to the house of David. **If this people go up to offer sacrifices in the temple of the LORD at Jerusalem**, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah." So the king took counsel and **made two calves of gold**. And he said to the people, "You have gone up to Jerusalem long enough. **Behold your gods, O Israel, who brought you up out of the land of Egypt.**"

(1 Kings 12:26-28 ESV)

The last phrase is a quote from Exodus 32 verse 4: "These are your gods, O Israel, who brought you up out of the land of Egypt!" (ESV) Jeroboam intended to point the people back to the well known incidents of the Exodus and take their attention away from Davidic monarchy and the Temple cult in Jerusalem. Jeroboam was well aware that Solomon's sin was idolatry. He was smart enough NOT to attempt to take the people into overt idolatry. The calves he fashioned were NOT intended to be idols. They were analogous to the Cherubim on the ark of the covenant:<sup>2</sup>

You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. And **you shall make two cherubim of gold**; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. **There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony**, I will speak with you about all that I will give you in commandment for the people of Israel. (Exodus 25:17-22 ESV)

Harkening back to the calf in the wilderness, Jeroboam intended to establish a new tradition of worship which would prevent the people of Northern Israel from seeing any need to go to Southern Israel.

Jeroboam also made many other innovations – none of which was pleasing to God. And, his calves did in fact become regarded as idols. Ahijah the prophet from Shiloh delivered God's condemnation to Jeroboam:

... **you have not been like my servant David**, who kept my commandments and followed me with all his heart, doing only that which was right in my eyes, but **you have done evil** above all who were before you and have gone and made for yourself other gods and metal images, provoking me to anger, and have cast me behind your back, therefore behold, I will bring harm upon the house of Jeroboam and will **cut off from Jeroboam every male**, both bond and free in Israel, and will burn up the house of Jeroboam, as a man burns up dung until it is all gone. Anyone belonging to Jeroboam who dies in the city the dogs shall eat, and anyone who dies in the open country the birds of the heavens shall eat, **for the LORD has spoken it.**" (1 Kings 14:8-11 ESV)

Jeroboam was NOT inherently evil. He did not hate YHWH. He did not attempt to remove the worship of YHWH from his people. He, however, did NOT know YHWH. His heart was NOT right before YHWH.

---

<sup>2</sup> See the discussion in Bright pages 237-238 and Albright pages 298-301. Note that the Ark of the Covenant was never used in public worship – if it had been, the Cherubim would likely have come to be idols. Only when the Ark of the Covenant was in transit could anyone, but the High Priest, lay eyes on it. See Figure 1 in the [Appendix](#) for an artist's conception of what the Ark of the Covenant might have looked like.

Rather than trust YHWH, he felt he could impose his own solution and make changes to the way people worshipped YHWH. In this, he sinned greatly. YHWH, the one who became Jesus Christ, can only be worshipped according to the precepts he specifies: "... in vain do they worship me, teaching as doctrines the commandments of men." (Mark 7:7 ESV)

The immediate successors of Jeroboam continued his religious policy – none of them is recorded to have taken any steps to prevent the worship of YHWH as Jeroboam had instituted it. However, Nadab, Basha, Elah, and Zimri were all condemned for following Jeroboam's sin:

... sins that he committed, doing evil in the sight of the LORD, **walking in the way of Jeroboam**, and for his sin which he committed, making Israel to sin. (1 Kings 16:19 ESV, see also 15:26, 16:2, 13)

## 2. The Dynasty of Omri

This brings us to King Omri who ruled from 885-874BC. John Bright's brief assessment of the reign of Omri is favourable from a political perspective:

Stability was at last brought to Israel by the **vigorous Omri** ... he was able to establish a dynasty that held power to the third generation ... Omri was obviously **a man of great ability**. The Assyrians referred to Israel as "the House of Omri" long after his dynasty had been overthrown. Omri's policy ... was patterned in its major features on that of David and Solomon ... Omri ... **sealed an alliance** with Ittoba'al [Ethba'al], king of Tyre, by the **marriage of Ahab to the latter's daughter Jezebel** ... <sup>3</sup>

The Bible says little about Omri beyond he "... did more evil than all who were before him" (1 Kings 16:25 ESV). Clearly, he was politically able, but religiously agnostic. To take a foreign woman, who was an ardent advocate of Ba'al worship, for his son was very reckless, and Israel paid the price. Ahab came to be dominated by his idolatrous wife:

And **Ahab the son of Omri did evil** in the sight of the LORD, **more than all who were before him**. And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took for his wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and **served Baal and worshiped him**. He erected an altar for Baal in the house of Baal, which he built in Samaria. And **Ahab made an Asherah**. Ahab did more to provoke the LORD, the God of Israel, to anger than all the kings of Israel who were before him. (1 Kings 16:30-33 ESV)

This missionary zeal of Jezebel to spread the worship of Ba'al in Israel precipitated the crisis. Now there was a ruling elite in Israel who actively promoted paganism and hated the way of YHWH. Jezebel, with Ahab's compliance, intended to eradicate the worship of YHWH. Into this crisis, God sent the man Elijah. Elijah's mission was to defeat Jezebel and restore the true worship of YHWH.

## 3. Elijah – Getting Attention

Elijah bursts on the scene with no preparatory remarks. We know nothing of his early life or his preparation for the work God gave him. From what we know of other prophets such as Samuel, Amos, Micah, Isaiah, Jeremiah, and John the Baptist, we can assume that he was carefully selected and specifically prepared for the work at hand. His first interaction with Ahab is brief but impactful:

Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, "As the LORD, the God of Israel, lives, before whom I stand, **there shall be neither dew nor rain these years, except by my word**." And the word of the LORD came to him: "Depart from here and turn eastward and hide yourself by the brook Cherith, which is east of the Jordan. You shall drink from the brook, and I have commanded the ravens to feed you there." So he went and did according to the word of the LORD. **He went and lived by the brook Cherith** that is east of the Jordan. And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook. And after a while the brook dried up, because there was no rain in the land. (1 Kings 17:1-7 ESV)

Tishbe in Gilead is most likely in the tribal territory of East Manasseh. The Brook Cherith is also in this area – so Elijah fled to familiar territory (see Map 1 in the [Appendix](#)). Provision of food by "ravens"<sup>4</sup> was

---

<sup>3</sup> Bright pages 240-241

<sup>4</sup> "Ravens" is perhaps a euphemism for a God-provided group of volunteers who helped Elijah.

intended as **an object lesson in faith** for Elijah – no matter what the circumstances, **God would provide**. Bright, with reference to Josephus Antiquities 8,13,2, notes that Menander of Ephesus makes reference to a devastating drought in the days of Ethba'al.<sup>5</sup> When Elijah left the Brook Cherith he was told to go to stay with a widow in Zarephath (see Map 1):

Then the word of the LORD came to him, “Arise, **go to Zarephath, which belongs to Sidon**, and dwell there. Behold, **I have commanded a widow** there to feed you.” So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.” And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” And she said, “**As the LORD your God lives**, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. For **thus says the LORD**, the God of Israel, **‘The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.’**” And she went and did as Elijah said. And she and he and her household ate for many days. The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah. (1 Kings 17:8-16 ESV)

Clearly, the widow recognized Elijah and under God’s direction was more than willing to cooperate. The details of Elijah’s time in Zarephath are recorded to help us understand how God was working with Elijah. **The miracle of the flour and the oil is another object lesson in faith** – God will provide all necessary means to accomplish his plan. The next episode in Zarephath provides another object lesson:

After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him. And she said to Elijah, “**What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!**” And he said to her, “Give me your son.” And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. And he cried to the LORD, “O LORD my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?” Then he stretched himself upon the child three times and cried to the LORD, “O LORD my God, let this child’s life come into him again.” And **the LORD listened to the voice of Elijah**. And the **life of the child came into him again**, and he revived. And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, “See, your son lives.” And the woman said to Elijah, “**Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.**” (1 Kings 17:17-24 ESV)

Here **Elijah is shown that his own personal limitations are of no concern to God**. No human being can of himself raise from the dead – only God has such power. When God manifested that power through Elijah, it was an overt demonstration that indeed God was working through Elijah. After some time in Zarephath, “in the third year”, presumably the third year of the drought, Elijah is told to return to Ahab:

After many days the word of the LORD came to Elijah, **in the third year**, saying, “**Go, show yourself to Ahab**, and I will send rain upon the earth.” So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. And Ahab called Obadiah,<sup>6</sup> who was over the household. (Now **Obadiah feared the LORD greatly**, and when **Jezebel cut off the prophets of the LORD**, Obadiah took **a hundred prophets** and **hid them by fifties in a cave and fed them** with bread and water.) ... Elijah met him. And **Obadiah recognized him** and fell on his face and said, “Is it you, my lord Elijah?” And he answered him, “It is I. Go, tell your lord, ‘Behold, Elijah is here.’” And he said, “How have I sinned, that you would give your servant into the hand of Ahab, to kill me? As the LORD your God lives, **there is no nation or kingdom where my lord has not sent to seek you**. And when they would say, ‘He is not here,’ he would take an oath of the kingdom or nation, that they had not found you. And now you say, ‘Go, tell your lord, ‘Behold, Elijah is here.’” ... Has it not been told my lord what I did when **Jezebel killed the prophets of the LORD**, how I hid a hundred men of the LORD’s prophets by fifties in a cave and fed them with bread and water? ... And Elijah said, “As the LORD of hosts lives, before whom I stand, I will surely show myself to him today.” So Obadiah went to meet Ahab, and told him. And **Ahab went to meet Elijah**. (1 Kings 18:1-16 ESV)

---

<sup>5</sup> Bright page 245

<sup>6</sup> The most likely date of the Book of Obadiah is around 845BC. This incident is about 870BC, so if this Obadiah is a fairly young man in 870BC, he could also be the author of the Book of Obadiah in 845BC.

From this passage we learn that **God was NOT working with Elijah alone** – Obadiah, a high official of Ahab, knew Elijah and had cared for a hundred members of a prophetic school. There is **another object lesson in faith**: in Zarephath, Elijah was very close to both Tyre and Sidon, but God hid him there in plain sight while Ahab sought vainly for him. We are also introduced to the extent of Jezebel's depredations on worshippers of YHWH – she "cut off" and "killed" the prophets of YHWH. Facing this situation Elijah challenges Ahab:

When Ahab saw Elijah, Ahab said to him, "Is it you, you troubler of Israel?" And he answered, "**I have not troubled Israel, but you have, and your father's house, because you have abandoned the commandments of the LORD and followed the Baals.** Now therefore send and gather all Israel to me at Mount Carmel, and the **450 prophets of Baal** and the **400 prophets of Asherah, who eat at Jezebel's table.**" (1 Kings 18:17-19 ESV)

The only recorded prior interaction of Elijah with Ahab was the announcement of the drought. It is possible that during the drought, Elijah had periodically appeared and denounced Ahab and Jezebel. This would explain Ahab's calling him a "troubler of Israel". Elijah immediately throws the charge back at Ahab and challenges all Jezebel's patron prophets to come to Mount Carmel (see Map 3 in the **Appendix**):

So **Ahab sent to all the people of Israel and gathered the prophets together at Mount Carmel.** And Elijah came near to all the people and said, "How long will you go limping between two different opinions? **If the LORD is God, follow him;** but if Baal, then follow him." And the people did not answer him a word. Then Elijah said to the people, "I, even I only, am left a prophet of the LORD, but Baal's prophets are 450 men. Let two bulls be given to us, and let them choose one bull for themselves and cut it in pieces and lay it on the wood, but put no fire to it. And I will prepare the other bull and lay it on the wood and put no fire to it. **And you call upon the name of your god, and I will call upon the name of the LORD, and the God who answers by fire, he is God.**" **And all the people answered, "It is well spoken."**" (1 Kings 18:20-24 ESV)

Ahab's immediate compliance with Elijah's request is somewhat puzzling. Perhaps it reflects Jezebel's over-confidence; or, perhaps God gave Ahab the over-confidence as God had "hardened the heart" of Pharaoh so many times during the Exodus. In any case, the challenge was approved. The prophets of Ba'al did their best to contact him:

Then Elijah said to **the prophets of Baal**, "Choose for yourselves one bull and prepare it first, for you are many, and call upon the name of your god, but put no fire to it." And they **took the bull that was given them, and they prepared it and called upon the name of Baal from morning until noon,** saying, "O Baal, answer us!" But there was no voice, and no one answered. And they limped around the altar that they had made. **And at noon Elijah mocked them,** saying, "Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened." And they cried aloud and cut themselves after their custom with swords and lances, until the blood gushed out upon them. And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice. **No one answered; no one paid attention.** (1 Kings 18:25-29 ESV)

Their efforts were to no avail, so Elijah prepared an altar and prayed briefly to YHWH:

Then Elijah said to all the people, "Come near to me." And all the people came near to him. And **he repaired the altar of the LORD that had been thrown down.** Elijah took twelve stones, according to the number of the tribes of the sons of Jacob ... and with the stones he built an altar in the name of the LORD. And he made a trench about the altar ... And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, "Fill four jars with water and pour it on the burnt offering and on the wood." And he said, "Do it a second time." And they did it a second time. And he said, "Do it a third time." And they did it a third time. And the water ran around the altar and filled the trench also with water. And at the time of the offering of the oblation, Elijah the prophet came near and said, "**O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O LORD, answer me, that this people may know that you, O LORD, are God, and that you have turned their hearts back.**" Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. (1 Kings 18:30-38 ESV)

YHWH responded decisively consuming the entire sacrifice, wood, stones, dust, and water. This was a major victory for Elijah. The assembled crowd immediately recognized YHWH as God and cooperated in the killing of the prophets of Ba'al (1Kings 18:39-40). At this, God mercifully ends the drought (1 Kings 18:41-45). Elijah goes to Jezreel (see Map 3 in the [Appendix](#)) where Ahab had informed Jezebel of the loss of her idolatrous prophets. Jezebel threatens the life of Elijah (1 Kings 19:1-3). At this point **Elijah is tired and discouraged:**

Then **he was afraid**, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And **he asked that he might die**, saying, "**It is enough; now, O LORD**, take away my life, for I am no better than my fathers." And he lay down and slept under a broom tree. And behold, **an angel touched him** and said to him, "Arise and eat." And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. And **the angel of the LORD came again** a second time and touched him and said, "**Arise and eat, for the journey is too great for you.**" And he arose and ate and drank, and went in the strength of that food **forty days and forty nights to Horeb**, the mount of God. (1 Kings 19:3-8 ESV)

Elijah no doubt was afraid, exhausted, and desirous of death due to the rigors of the Carmel incident. **He felt that he had accomplished his mission with the destruction of Jezebel's prophets.** Elijah had yet to learn that the battle with Jezebel was just beginning. God provided another miracle and angelic support to encourage him. Having been revived, Elijah set out on this journey to Horeb. It is not clear whether the forty days was just time spent at Horeb or whether it included travel time. From Beersheba to Horeb is about ten days journey on foot.

#### 4. Elijah – Understanding God's Plan

In Horeb Elijah comes face to face with YHWH. YHWH reveals himself to Elijah in a way reminiscent of the theophany to Moses in the same mountains. Elijah's theophany gives him the strength to continue, and God reveals to him the plan he must execute:

There he came to a cave and lodged in it. And behold, the **word of the LORD came to him**, and he said to him, "**What are you doing here, Elijah?**" He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And he said, "**Go out and stand on the mount before the LORD.**" And behold, **the LORD passed by**, and **a great and strong wind** tore the mountains and broke 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**. And after the earthquake **a fire**, but **the LORD was not in the fire**. And **after the fire the sound of a low whisper**. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, **there came a voice to him and said, "What are you doing here, Elijah?"** He said, "**I have been very jealous for the LORD, the God of hosts.** For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." (1 Kings 19:9-14 ESV)

Indeed, the recorded account is somewhat enigmatic. It is clearly a theophany. God first asks Elijah "what are you doing here?" Elijah thinks he knows and states his position. God then demonstrates his power through wind, earthquake, and fire – in none of which YHWH is truly found. YHWH then speaks softly to Elijah revealing his true persona: YHWH is indeed all powerful, but he can only be known through quiet understanding of his plan. Elijah now with confidence reiterates his position, and he is ready to respond to the ongoing demands of his mission:

And the LORD said to him, "Go, **return on your way to the wilderness of Damascus**. And when you arrive, you shall **anoint Hazael to be king over [Aram]**. And **Jehu the son of Nimshi you shall anoint to be king over Israel**, and **Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet** in your place. And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. Yet I will leave **seven thousand in Israel**, all the knees that have **not bowed to Baal**, and every mouth that has not kissed him." (1 Kings 19:15-18 ESV)



Elijah is briefly told the course of the next thirty years of history, which he is to make happen. First, he is to recruit an assistant, Elisha, since the work will be too great for him to accomplish alone. Then he is to effect dynastic change in both Aram and Israel. Through the process of history, God will accomplish the destruction of Jezebel. In contrast to Elijah's fear that he alone must carry out the mission, he is told he will have support: some seven thousand individuals exist who refuse to worship Ba'al. Elijah goes immediately and finds Elisha in Abel-meholah (see Map 2 in the [Appendix](#)). Elisha is more than willing to assist in the mission (1 Kings 19:19-21).

During this period, Ahab was in continual intermittent war with Ben-hadad King of Aram. Some incidents of the war are recounted in the twentieth chapter of First Kings. The record indicates that at least two or three other prophets were active concurrently with Elijah: 1 Kings 20:13 "a prophet"; 1 Kings 20:22 "the prophet" – are likely references to the same individual; 1 Kings 20:28 "a man of God"; and 1 Kings 20:35 "a certain man of the sons of the prophets" – are likely distinct individuals. This work of God on multiple fronts is reminiscent of the words of Jesus "the one who is not against us is for us" (Mark 9:40 ESV)

The narrative reveals Ahab to be something of a weakling, which may explain his ready subservience to Jezebel (1 Kings 21:25):

Ben-hadad the king of [Aram] gathered all his army together ... And he went up and closed in on Samaria and fought against it. **And he sent messengers into the city to Ahab** king of Israel and said to him, "Thus says Ben-hadad: 'Your silver and your gold are mine; your best wives and children also are mine.'" And **the king of Israel answered, "As you say, my lord, O king, I am yours, and all that I have."** (1 Kings 20:3-4 ESV)

Ahab is counselled not to comply with Ben-hadad, so the war continues. Eventually, Ahab gets the upper hand and defeats Ben-hadad, but he does not press the victory – Ahab's weakness and his propensity for political compromising result in condemnation from God:

**Ben-hadad also fled and entered an inner chamber in the city.** And his servants said to him, "Behold now, we have heard that the kings of the house of Israel are merciful kings. Let us put sackcloth around our waists and ropes on our heads and go out to the king of Israel. Perhaps he will spare your life." So they tied sackcloth around their waists and put ropes on their heads and went to the king of Israel and said, "**Your servant Ben-hadad says, 'Please, let me live.'**" And he said, "**Does he still live? He is my brother.**" ... "Go and bring him." Then Ben-hadad came out to him ... And Ben-hadad said to him, "The cities that my father took from your father I will restore, and you may establish bazaars for yourself in Damascus, as my father did in Samaria." And **Ahab said, "I will let you go on these terms."** So he **made a covenant** with him and let him go. ... And **a certain man of the sons of the prophets** ... said to him, "Thus says the LORD, '**Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life shall be for his life,** and your people for his people.'" (1 Kings 20:30b-42 ESV)

After this, Ahab had three years of peace with Aram (1 Kings 22:1). During this period is likely when the incident of Naboth's vineyard occurred. This incident resulted in the final condemnation of Jezebel and Ahab by God through Elijah:

Now Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of Ahab king of Samaria. And after this **Ahab said to Naboth, "Give me your vineyard,** that I may have it for a vegetable garden, because it is near my house, and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money." But **Naboth said** to Ahab, "**The LORD forbid that I should give you the inheritance of my fathers.**" And Ahab went into his house vexed and sullen because of what Naboth the Jezreelite had said to him ... But Jezebel his wife came to him and said to him ... "Do you now govern Israel? Arise and eat bread and let your heart be cheerful; **I will give you the vineyard of Naboth the Jezreelite.**" So **she wrote letters in Ahab's name** and sealed them with his seal, and she sent the letters to the elders and the leaders who lived with Naboth in his city. And she wrote in the letters, "Proclaim a fast, and set Naboth at the head of the people. And set two worthless men opposite him, and let them bring a charge against him, saying, '**You have cursed God and the king.**' Then **take him out and stone him to death.**" And the men of his city, **the elders and the leaders** who lived in his city, **did as Jezebel had sent word** to them ... they took him outside the city and stoned him to death with stones. Then they sent to Jezebel, saying, "**Naboth has been stoned; he is dead.**" As soon as Jezebel heard that Naboth had been stoned and was dead, **Jezebel said** to Ahab, "**Arise, take possession of the vineyard of Naboth the Jezreelite,** which he

refused to give you for money, for Naboth is not alive, but dead ... Then the **word of the LORD** came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth, where he has gone to take possession. And you shall say to him, 'Thus says the LORD, "Have you killed and also taken possession?"' And you shall say to him, '**Thus says the LORD: In the place where dogs licked up the blood of Naboth shall dogs lick your own blood.**' (1 Kings 21:1-19 ESV)

The final pronouncement against Ahab is complete and far reaching identifying the depths of the evil perpetrated by Jezebel in her efforts to spread the worship of Ba'al:

Ahab said to Elijah, "Have you found me, O my enemy?" He answered, "I have found you, because **you have sold yourself to do what is evil in the sight of the LORD.** Behold, I will bring disaster upon you. **I will utterly burn you up,** and will cut off from Ahab every male, bond or free, in Israel. And I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the **anger to which you have provoked me,** and because **you have made Israel to sin.** And **of Jezebel the LORD also said,** 'The dogs shall eat Jezebel within the walls of Jezreel.' Anyone belonging to Ahab who dies in the city the dogs shall eat, and anyone of his who dies in the open country the birds of the heavens shall eat." (1 Kings 21:20-24 ESV)

Following this condemnation, Ahab has a repentance, for which God defers the execution of the punishment until the time of Ahab's son (1 Kings 21:27-29).

## 5. Elijah and Elisha – Execution of the Plan

The account in First Kings does not mention the Battle of Qarqar in 853BC. At this famous battle, Ahab in alliance with Ben-hadad and others stalemated Salamaneser III<sup>7</sup>. After this successful battle, Ahab, now in alliance with Jehoshaphat of South Israel, decides to turn against Ben-hadad. The account in First Kings gives no motivation for this decision of Ahab: perhaps Jezebel was behind it; perhaps it once again demonstrates Ahab's inherent instability; perhaps it is simply God's moving him to destruction according to God's plan:

But in the third year Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to us, and we keep quiet and do not take it out of the hand of the king of [Aram]?" And he said to Jehoshaphat, "**Will you go with me to battle at Ramoth-gilead?**" And Jehoshaphat said to the king of Israel, "**I am as you are, my people as your people, my horses as your horses.**" (1 Kings 22:2-4 ESV)

Once more, a different prophet, Micaiah ben Imlah, is involved. Jehoshaphat had requested an opinion of a prophet regarding the proposed battle. Ahab brought forward four hundred of his court prophets, no doubt adherents of Ba'al. Jehoshaphat requests a prophet of YHWH. The prophets of Ba'al to a man predicted good results for Ahab if he goes to battle. Micaiah reiterates:

... **the king said to him,** "Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?" And he answered him, "**Go up and triumph; the LORD will give it into the hand of the king.**" But the king said to him, "How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?" And he said, "I saw all Israel scattered on the mountains, as **sheep that have no shepherd.** And the LORD said, '**These have no master;** let each return to his home in peace.'" And the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?" And Micaiah said, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left; and the LORD said, '**Who will entice Ahab, that he may go up and fall at Ramoth-gilead?**'" (1 Kings 22:15-20 ESV)

The battle at Ramoth-gilead (see Map 3 in the [Appendix](#)) ensues and Ahab is killed exactly as Elijah had prophesized in 1 Kings 21:19. With the death of Ahab events begin to move quickly. His son Ahaziah ascends the throne of North Israel, but reigns only two years. He continues the worship of Ba'al (1 Kings 22:53). When he incurs an injury, he seeks healing from Ba'al-zebub of Ekron:

---

<sup>7</sup> DOTT page 47 from the Kurkh Stele of Shalmaneser III: "I ... drew near to Qarqar ... destroyed and burned down Qarqar ... 1200 chariots, 1200 cavalry horses 20,000 men belonging to [Ben-hadad] of Damascus ... 200 chariots and 10,000 men of **Ahab the Israelite** ... from Qarqar to Gilzau I defeated them ..." The comment on page 49 continues: "This implies only a partial victory, for the withdrawal to Gilzau on the Orontes probably allowed the allies to reform their ranks ... Shalmaneser ... failed to follow up his success during the next two years ... "



Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, "Go, **inquire of Baal-zebub, the god of Ekron**, whether I shall recover from this sickness." But the angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?' Now therefore thus says the LORD, '**You shall not come down from the bed to which you have gone up, but you shall surely die.**'" So Elijah went. The messengers returned to the king, and ... they said to him, "There came a man to meet us, and said to us, 'Go back to the king who sent you, and say to him ... you shall not come down from the bed to which you have gone up, but you shall surely die.'" (2 Kings 1:2-6 ESV)

Elijah again departs and Ahaziah sends troops to bring him back. Two of the commanders express arrogance towards God, and Elijah calls down fire to consume them. A third commander expresses humility, and under God's direction, Elijah returns with him to Ahaziah and Elijah repeats the death sentence on Ahaziah. Ahaziah's death brings on the ascension of his brother Jehoram (2 Kings 1:11-17).

Soon after the death of Ahaziah, Elijah is removed from active duty by God. Many take this passage as meaning that Elijah is dead after this, but a few years later a letter from him is delivered to the king of South Israel (2 Chronicles 21:11-15). No reason is given why Elijah is removed. Perhaps it was due to advancing age. In any case, the mantle of prophetic leadership is passed to Elisha:

... Elijah said to Elisha, "**Ask what I shall do for you, before I am taken from you.**" And Elisha said, "Please **let there be a double portion of your spirit on me.**" And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so." And as they still went on and talked, behold, **chariots of fire and horses of fire separated the two of them.** And Elijah went up by a whirlwind into [the sky]. And **Elisha saw it and he cried, "My father, my father! The chariots of Israel and its horsemen!"** And he saw him no more. Then he took hold of his own clothes and tore them in two pieces. And **he took up the cloak of Elijah that had fallen from him** and went back and stood on the bank of the Jordan. Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "**Where is the LORD, the God of Elijah?**" And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over. (2 Kings 2:9-14 ESV)

The completion of the mission that God had given to Elijah now rested in the hands of Elisha. Elisha goes to Damascus and prophesizes to Hazael that he will be king of Aram:

Now Elisha came to Damascus. **Ben-hadad the king of [Aram] was sick.** And when it was told him, "The man of God has come here," **the king said to Hazael, "Take a present with you and go to meet the man of God, and inquire of the LORD through him, saying, 'Shall I recover from this sickness?'"** So Hazael went to meet him ... "Your son Ben-hadad king of [Aram] has sent me to you, saying, 'Shall I recover from this sickness?'" And Elisha said to him, "Go, say to him, '**You shall certainly recover,**' **but the LORD has shown me that he shall certainly die.**" And he fixed his gaze and stared at [Hazael], until he was embarrassed. And the man of God wept. And Hazael said, "Why does my lord weep?" He answered, "Because I know the evil that you will do to the people of Israel ... Elisha answered, "**The LORD has shown me that you are to be king over [Aram].**" Then he departed from Elisha and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me that you would certainly recover." But the next day he took the bed cloth and dipped it in water and spread it over his face, **till he died. And Hazael became king in his place.** (2 Kings 8:7-15 ESV)

Shortly after this, Jehoram of North Israel and Ahaziah of South Israel are at war with Hazael. The battle is again at Ramoth-gilead (see Map 3 in the [Appendix](#)). Jehoram is wounded. He and Ahaziah retreat to Jezreel leaving the battle in the hands of the commander, Jehu ben Jehoshaphat ben Nimshi. Elisha now completes the mission given to Elijah by bringing about dynastic change in North Israel:

Then **Elisha the prophet called one of the sons of the prophets** and said to him, "Tie up your garments, and take this flask of oil in your hand, and go to Ramoth-gilead. And when you arrive, **look there for Jehu** the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among his fellows, and lead him to an inner chamber. Then take the flask of oil and pour it on his head and say, '**Thus says the LORD, I anoint you king over Israel.**' Then open the door and flee; do not linger." So the young man, the servant of the prophet, went to Ramoth-gilead. And when he came, behold, the commanders of the army were in council. And he said, "I have a word for you, O commander." And Jehu said, "To which of us all?" And he said, "To you, O commander." So he arose and went into the house. And the young man poured

the oil on his head, saying to him, **“Thus says the LORD, the God of Israel, I anoint you king over the people of the LORD, over Israel ...** Then he opened the door and fled. When Jehu came out to the servants of his master ... he said, **“Thus and so he spoke to me, saying, ‘Thus says the LORD, I anoint you king over Israel.’”** Then in haste every man of them took his garment and put it under him on the bare steps, and **they blew the trumpet and proclaimed, “Jehu is king.”** (2 Kings 9:1-13 ESV)

## 6. The Purge of Jehu

Jehu had a reputation for being fierce (2 Kings 9:20). No further information is given on the background of Jehu. He certainly had a hatred for the Ba`alism of Jezebel. Did he have prior instruction from God through a prophet as to what he was required to do? Perhaps the brief summary of his mission implies a larger instruction:

And you shall **strike down the house of Ahab your master**, so that I may **avenge on Jezebel the blood of my servants the prophets**, and the blood of all the servants of the LORD. For **the whole house of Ahab shall perish**, and I will cut off from Ahab every male, bond or free, in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And **the dogs shall eat Jezebel** in the territory of Jezreel, and **none shall bury her.**” (2 Kings 9:7-10 ESV)

Whatever Jehu’s motivation, he moved quickly to eradicate Jezebel, the memory of Ahab, and the worship of Ba`al. First, he executes the son of Ahab, Jehoram (Joram), King of North Israel along with Ahaziah King of South Israel, grandson of Ahab:

And when **Joram saw Jehu**, he said, **“Is it peace, Jehu?”** He answered, **“What peace can there be, so long as the whorings and the sorceries of your mother Jezebel are so many?”** Then Joram reined about and fled, saying to Ahaziah, “Treachery, O Ahaziah!” And Jehu drew his bow with his full strength, and shot Joram between the shoulders, so that **the arrow pierced his heart, and he sank in his chariot.** Jehu said to Bidkar his aide, “Take him up and throw him on the plot of ground belonging to Naboth the Jezreelite. For remember, when you and I rode side by side behind Ahab his father, how the LORD made this pronouncement against him: ‘As surely as I saw yesterday the blood of Naboth and the blood of his sons—declares the LORD—I will repay you on this plot of ground.’ Now therefore take him up and throw him on the plot of ground, in accordance with the word of the LORD.” When **Ahaziah the king of Judah saw this, he fled** in the direction of Beth-haggan. And Jehu pursued him and said, “Shoot him also.” And **they shot him in the chariot** at the ascent of Gur, which is by Ibleam. And **he fled to Megiddo and died there.** (2 King 9:22-27 ESV)

Then Jehu executes Jezebel:

When **Jehu came to Jezreel, Jezebel heard of it.** And she painted her eyes and adorned her head and looked out of the window. And as Jehu entered the gate, she said, “Is it peace, you Zimri, **murderer of your master?**” And he lifted up his face to the window and said, **“Who is on my side? Who?”** Two or three eunuchs looked out at him. He said, **“Throw her down.”** So they threw her down. And some of her blood spattered on the wall and on **the horses**, and they **trampled on her.** Then he went in and ate and drank. And he said, “See now to this cursed woman and bury her, for she is a king’s daughter.” But when they went to bury her, they found no more of her than the skull and the feet and the palms of her hands. When they came back and told him, he said, “This is the word of the LORD, which he spoke by his servant Elijah the Tishbite: **In the territory of Jezreel the dogs shall eat the flesh of Jezebel**, and the corpse of Jezebel shall be as dung on the face of the field in the territory of Jezreel, so that no one can say, ‘This is Jezebel.’” (2 Kings 9:30-37 ESV)

Next, Jehu has all the remaining sons of Ahab killed (2 Kings 10:1-11), then he kills the relatives of Ahab (2 Kings 10:12-14), followed by “all who remained of Ahab” (2 Kings 10:17), finally, the worshippers of Ba`al are slaughtered and their temple destroyed (2 Kings 10:18-27).

Some consider the brutality of this purge to be extreme, but the purge was necessary, and Jehu is commended by God for his efforts:

Thus Jehu wiped out Baal from Israel ... the LORD said to Jehu, “Because **you have done well** in carrying out what is right in my eyes, and **have done to the house of Ahab according to all that was in my heart**, your sons of the fourth generation shall sit on the throne of Israel.” (2 Kings 10:28, 30 ESV)

However once in power, Jehu seems to have become self-satisfied. He willingly paid tribute to Shalmaneser III on his next foray into Western Asia. The Black Obelisk records Jehu providing to Shalmaneser gold, silver, and various precious vessels.<sup>8</sup> While Jehu's purge was significant, he clearly did not understand or was unwilling to comply with God's full intentions. God wanted all vestiges of the innovations of Jeroboam I to be removed. Jehu is censured for NOT going far enough with his reform:

But **Jehu did not turn aside from the sins of Jeroboam** the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. But **Jehu was not careful to walk in the [teaching] of the LORD**, the God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he made Israel to sin. (2 Kings 10:29, 31 ESV)

Two generations later, Hosea records that in fact Jehu's purge was proverbially recognized as a failure. The blood he spilled was wasted because he did not complete the reform:

And the LORD said to him, "**Call his name Jezreel**, for in just a little while **I will punish the house of Jehu for the blood of Jezreel**, and I will put an end to the kingdom of the house of Israel. (Hosea 1:4 ESV)

## 7. Assessment of the Work of Elijah

Jeroboam I and his immediate successors did NOT try to eradicate the worship of YHWH – they introduced their own innovations into the worship of YHWH thinking God would accept any sincere form of worship. Clearly, God expected more from Jeroboam I – he was promised a dynastic succession comparable to David. However, he became caught up in the ways of the world. He was confused and deceived, but not inherently evil. He thought he could devise a political mechanism to secure his dynastic succession rather than relying on the promise of God.

With the dynasty of Omri things changed. The ruling elite in Israel became inherently evil. Omri's choice of Jezebel as a wife for his compliant son Ahab initiated a process whereby the worship of YHWH could have been completely eradicated from Israel. Jezebel's proselytizing to the worship of Ba'al introduced into the ruling classes of Israel a hatred for the way of YHWH. God could not allow this, so Elijah was chosen to put a stop to it.

The work was hard and long. God provided Elijah with overt miracles and demonstrations of divine power in order to give him the faith to carry on the work. Still Elijah grew tired and initially failed to recognize the scope of his work. Finally, God appeared to him in the theophany in Horeb – this gave Elijah the strength to go on. Nevertheless, on several occasions God made it clear to Elijah that he was not working alone. God had many other people also involved in the work. The ultimate expression of this was the passing of the mantle to Elisha. Elijah had to step back and watch as his protégé continued the work.

In the end, God made sure that both Elijah and Elisha knew that it was God himself who was accomplishing his purpose. Elisha facilitated the dynastic change in Aram and in Israel, then God worked through the processes of history to eradicate the evil. Jehu is perhaps something of a tragic figure. He vigorously carried out part of the will of God but fell short of securing his calling. The final censure of Jehu is an impersonal comment by the author of Second Kings – it is NOT ascribed to Elisha.

This historic situation provides a direct analogy to where we are in Western Civilization today. The foundation of Western Civilization goes back to the Protestant Reformation. The reformers spearheaded by Luther and Calvin were NOT evil men. They did not hate God. They did not want to eradicate the true worship of God.

The reformers recognized that the church of Rome was inherently evil, but they did not understand the true depths of the corruption. Their efforts were focussed on removing the administrative and organizational evil promulgated by the church of Rome. When they split from Rome, they retained the vast majority of the worst lies of the church of Rome: Sunday worship, the trinity, pagan holidays (such as Christmas and Halloween) instead of God's Holy Days, a Sunday resurrection, "Easter" in place of the

---

<sup>8</sup> DOTT page 48 from the Black Obelisk "At that time I received tribute from ... Jehu ... silver, gold, a golden bowl, a golden vase ..."

New Testament Passover, the immortal soul, heaven and hell, etc. The only significant lie they opposed was idol worship. Like Jehu, not knowing the mind of God or understanding his plan, they did not carry the reform far enough.

The reformers were deceived and confused, but not inherently evil. That has been the state of the majority of the leadership elite in Western Civilization down to modern times. Over the last few generations, however, **“leftist elites”** have gotten intellectual and political control and **made Western Civilization into an immoral, unethical, unjust, God-hating society**. Western Civilization is under the control of “Jezebels”. God will not tolerate this for long.

## 8. The Prophecy of Malachi

**Remember the [teaching] of my servant Moses**, the statutes and just decrees that I commanded him at Horeb for all Israel. Behold, **I will send you Elijah the prophet before the great and awesome day of the LORD comes**. And he will **turn the hearts of fathers to their children** and **the hearts of children to their fathers**, lest I come and strike the [earth]<sup>9</sup> with a decree of utter destruction. (Malachi 4:4-6 ESV)

This is the final recorded message of the last Old Testament prophet. Why did God inspire this lasting injunction for believers to look for “an Elijah” as a precursor to the Day of YHWH and the ushering in of the Kingdom of God? Why must the “hearts of fathers” be turned to their “children”, and the “hearts of children to their fathers” to prevent wholesale destruction of the earth?<sup>10</sup>

We have analyzed the Work of Elijah, now we can understand this prophecy. God adjures us to remember the teaching given through Moses. Then he promises “an Elijah” before the Day of YHWH which ushers in the Kingdom of God on this earth. The purpose of the “Work of Elijah” is to “turn the hearts of fathers to their children and the hearts of children to their fathers”. This implies that fathers’ and children’s hearts are not right and require realignment. The failure of this outcome is dire: **the utter destruction of the earth**.

We live in a world where significant numbers, perhaps the vast majority, of children grow up without the guidance of a “father”. The sad fact is that the majority of “fathers” are confused about what it means to be a “father”. The Bible is full of role models and direct teaching as to a father’s role and his responsibility to raise his children. This teaching is almost universally rejected by modern Western Civilization. **The most important role of a father is to be a proper authority figure for his children. This is foundational for a stable functioning society**. This is the antithesis of modern Western Civilization; but this foundation will be required by the Kingdom of God in the World Tomorrow. This role of a “father” is the basis for the fifth commandment:

Honor your father and your mother, **that your days may be long** in the land that the LORD your God is giving you. (Exodus 20:12 ESV)

Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and **that it may go well with you in the land that the LORD your God is giving you**. (Deuteronomy 5:16 ESV)

This is a big part of setting right the hearts of the children and the fathers. But there is another significant aspect that is horrifically lacking in modern Western Civilization. This involves the sanctity of unborn children. All life is precious. Once the process of life begins, that human being has the potential to be a son or daughter of God: to share in all God’s promises and participate in the family of God in eternity. This wonderful truth is also explicit in the teaching of Moses:

When **men strive together** and **hit a pregnant woman**, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and he

---

<sup>9</sup> אֶרֶץ — ‘eretz carries a range of meaning including “land” as in the Land of Israel, and the whole earth – context determines the meaning

<sup>10</sup> While it is clear that John the Baptist fulfilled this role in a typical way at the First Advent, the most important focus is the Second Advent. For an analysis of the work of John the Baptist, see the paper “*John the Baptist – More Than a Prophet*” on <https://mikewhytebiblicalresearch.ca/>

shall pay as the judges determine. But if there is harm, then you shall pay life for life ... (Exodus 21:22-23 ESV)<sup>11</sup>

### **Killing an unborn child is a capital offense.**

Since the second world war, a major part of the platform of all “leftist elites” has been the murder of babies. They have gotten control of the political and social agenda to systematize the process of these murders. The reason for this is now becoming apparent. With recent revelations that genetic material from murdered babies is being used in genetic experiments and to create drugs such as so called “vaccines”, it is clear that the organized, systematic process of murdering babies and harvesting the dead bodies has a gross profit motive.

The ghouls who have insisted on this process for the last two or three generations, and those today who are participating in it, are the most evil creatures ever to crawl on this planet. This is the most heinous atrocity ever committed by depraved human beings. It pales into insignificance the horrors of all previous human atrocities combined.

This is why the “the hearts of the fathers” must be turned to “their children”. Atrocities such as this can never be allowed to be started again. Before the Kingdom of God is ushered into this world, God is preparing a group of people, the True Church, those people who are known only to God,<sup>12</sup> who live by his commandments (see for example John 14:15, 15:10, 1 John 2:3, Revelation 12:17, 14:12), and have the indwelling of the Holy Spirit (Romans 8:9-11), who understand the prophecy of Malachi. Establishing this understanding is the end-time Work of Elijah. These people will participate in the First Resurrection and be part of the establishment of the Kingdom of God. Were it not for this group of people, God would abandon this world to its fate. Jesus alludes to Malachi’s prophecy in the Olivet Prophecy:

For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. (Mark 13:19-20 ESV)

Only human beings who have lived through this end-time and have seen the ultimate working out of the evil processes that now plague Western Civilization are in a position to understand the final prophecy of Malachi. Again, the words of Jesus indicate this:

So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away. (Mark 13:29-31 ESV)

The members of the end-time generation who participate in the First Resurrection, will understand the final prophecy of Malachi. These individuals as resurrected divine beings will be part of the God Family and will participate in the establishment of the Kingdom of God on earth. The Kingdom of God will encompass the whole earth (Daniel 2:34-35). The Kingdom of God will continue in perpetuity (Daniel 2:44). The Kingdom of God will bring freedom, peace, prosperity, and good government for all human beings (Isaiah 2:2-4, 9:6-7, 11:1-2, 5, 9-10). This world-wide utopia will be based on “the teaching of ... Moses, the statutes and just decrees ... commanded ... at Horeb”. The members of the end-time generation that become members of the Kingdom of God will ensure that the understanding of Malachi’s prophecy is foundational to the world-wide utopia.

---

<sup>11</sup> See Garrett pages 500-503 for an excellent discussion of this scripture.

<sup>12</sup> Note the number of times that other groups and other individuals, unknown to Elijah, were in fact being used by God to accomplish his plan.

## 9. Lessons from Jehu's Purge

Although Jehu himself must be acknowledged as one of history's tragic figures, there are valuable lessons to be learned from the record of his purge. When Jesus returns as King of kings, he will administer the final application of retributive justice to the individuals who have made this world the sin-sick place it is:

We give thanks to you, Lord God Almighty, who is and who was,  
for **you have taken your great power and begun to reign.**  
The nations raged, but **your wrath came,**  
and the time for the dead to be judged,  
and for rewarding your servants, the prophets and saints,  
and those who fear your name, both small and great,  
and for **destroying the destroyers of the earth.** (Revelation 11:17-18 ESV)

One of the primary objectives of the wrath of God poured out during the entire Day of YHWH is the **eradication of the individuals in this world who hate God.** These are God's enemies (Isaiah 1:24, 11:4, 13:9, 24:4-6, 26:21, 48:22, 59:18). None of them will be allowed to live (Amos 9:1) into the World Tomorrow – the utopia created by the Kingdom of God. This is the **“zeal of the YHWH of Hosts”** (Isaiah 9:7). Jehu demonstrated this zeal in the beginning of his purge. He vigorously eradicated all vestiges of the worship of Ba'al. The parable of the “violent taking the kingdom by force” (Matthew 11:12, Luke 16:16) exemplifies the need for this zeal. There are many Old Testament passages which use the metaphor of violence for the spreading of the gospel (see for example Numbers 23:23-24, Isaiah 11:14-15, 26:4-6, Micah 5:8-9). **To be a member of the Kingdom of God, one must hate evil with the passion of our soon coming King,** as documented by his words as YHWH of the Old Testament, and by his words as Jesus Christ of the New Testament.

## 10. Restoration of All Things

The final prophecy of Malachi is extremely important. To realign the hearts of “fathers” and “children” is one of the most important foundational steps to accomplish **“restoring of all the things.”**<sup>13</sup>

Repent therefore, and turn back, that your sins may be blotted out, that **times of refreshing may come** from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive **until the time for restoring all the things** about which God spoke by the mouth of his holy prophets long ago. (Acts 3:19-21 ESV)

The end-time work of Elijah is directly analogous to the work of the historic Old Testament prophet Elijah. He faced an inherently evil foe who threatened the existence of the worship of YHWH in Israel. At the end-time, we face **“leftist elites”** promoting **satanic ideologies** that threaten the moral fabric of society – if left unchecked these ideologies would result in the eradication of all human life.

The end-time work of Elijah is being performed directly by God through the power of the Holy Spirit – just as God completed the work of historic Elijah through the purge of Jehu. God is preparing True Christians to be the “Bride of Christ”<sup>14</sup> – to be given the gift of eternal life and to become members of the Kingdom of God. God requires True Christians to understand the end-time work of Elijah and all the implications of Malachi's prophecy. The universal implementation of Malachi's prophecy, to “turn the hearts of fathers to their children and the hearts of children to their fathers”, will be the responsibility of those to whom God sees fit to grant the gift of eternal life in the First Resurrection. Based on **“restoring of all the things”** the world-wide utopia, the Wonderful World Tomorrow, will be constructed.

---

<sup>13</sup> See Mark 9:12

<sup>14</sup> See Revelation 19:7



## Bibliography

Albright, W.F., *From the Stone Age to Christianity*, Second Edition, Doubleday Anchor Books, Garden City, New York, 1957.

Bright, J., *A History of Israel*, Fourth Edition, Westminster John Knox Press, Louisville, Kentucky, 2000.

Dennis, L.T., and Gruden, W., editors, et.al., *English Standard Version, (ESV)*, Crossway, Wheaton, Illinois, 2008  
All English Language Bible quotations are taken from the ESV, unless otherwise specified.

Garrett, D.A., *A Commentary on Exodus*, Kregel Academic, Grand Rapids, Michigan, 2014.

Thomas, D.W., editor, *Documents from Old Testament Times, (DOTT)* Harper & Row, New York, 1958.

Whiston, W., translator, *Josephus Complete Works*, Kregel Publications, Grand Rapids, Michigan, 1960, originally published by Nimmo, Edinburgh, 1867.

[www.esv.org](http://www.esv.org)

This excellent website provides full access to the ESV text, plus many useful tools to work with the text.

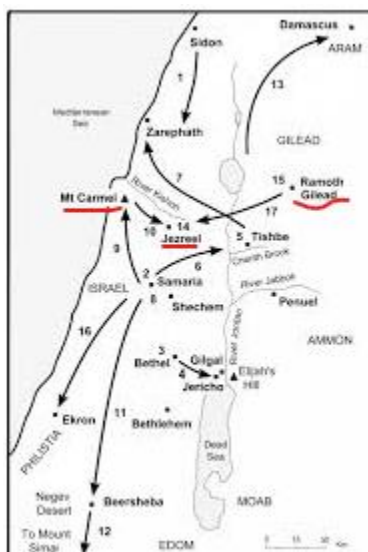
[www.mikewhytebiblicalresearch.ca](http://www.mikewhytebiblicalresearch.ca)

The location of "The Work of Elijah".

## Appendix



Map 1



Map 3



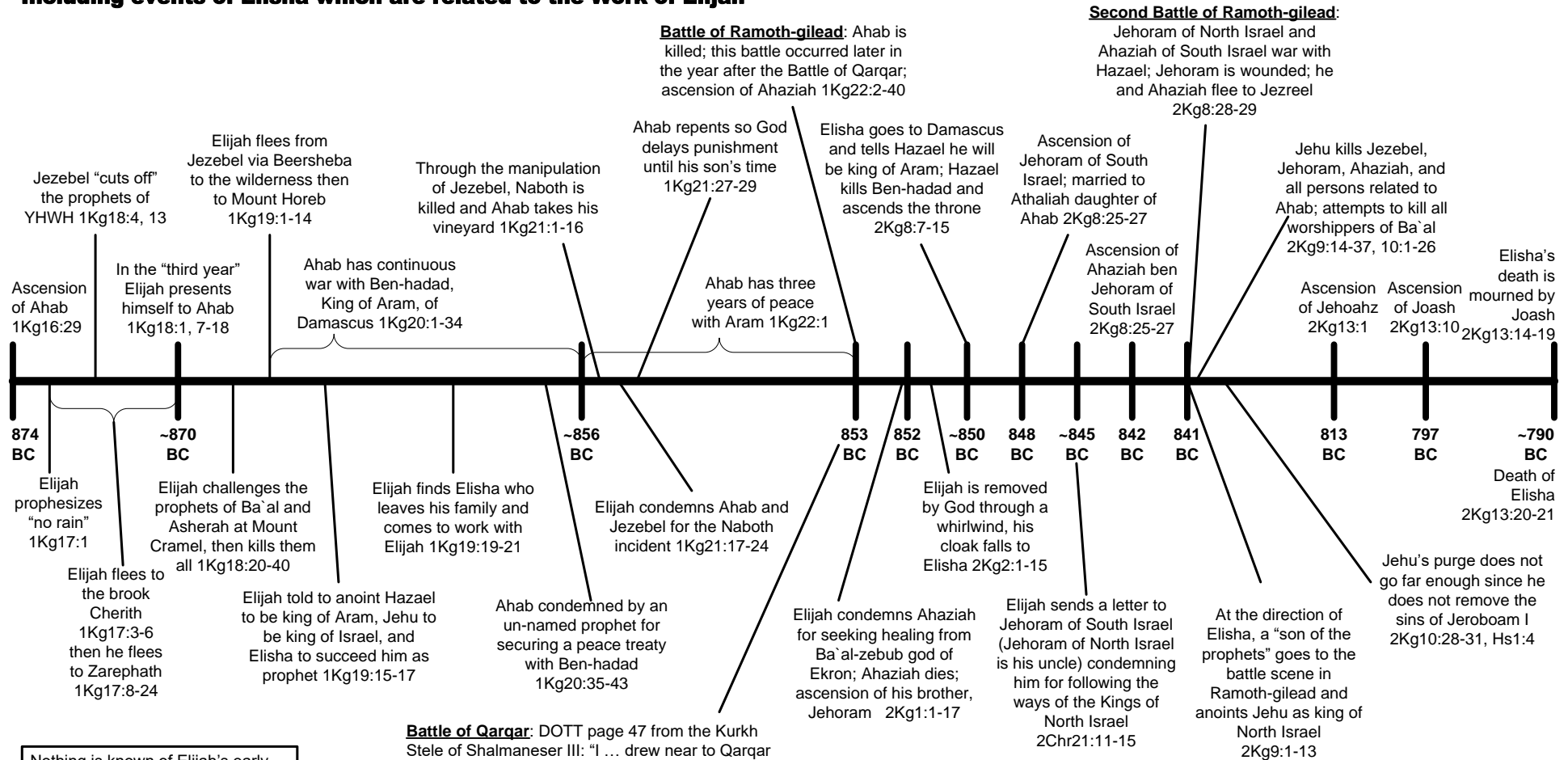
Map 2



Figure 1

# Life and Times of Elijah

Including events of Elisha which are related to the Work of Elijah



Nothing is known of Elijah's early life. He is simply introduced as: "Elijah the Tishbite, of Tishbe in Gilead" 1Kg17:1. Tishbe is likely located in the tribal territory of East Manasseh.

**Battle of Qarqar:** DOTT page 47 from the Kurkh Stele of Shalmaneser III: "I ... drew near to Qarqar ... destroyed and burned down Qarqar ... 1200 chariots, 1200 cavalry horses 20,000 men belonging to [Ben-hadad] of Damascus ... 200 chariots and 10,000 men of **Ahab the Israelite** ... from Qarqar to Gilzau I defeated them ..." The comment on page 49 continues: "This implies only a partial victory, for the withdrawal to Gilzau on the Orontes probably allowed the allies to reform their ranks ... Shalmaneser ... failed to follow up his success during the next two years ..."

Thomas, D.W., editor, *Documents from Old Testament Times*, (DOTT) Harper & Row, New York, 1958

**Relationship of Elijah and Elisha:** Elijah was likely NOT a young man when God thrust him into the battle against Jezebel and Ahab about 874BC. By the time God removed him from active duty in about 850BC he was likely approaching old age. This is why Elisha was recruited. At about 860BC when Elisha began to work with Elijah, Elisha must have been a very young man since he continued to work until around 790BC - a seventy year career. Elisha worked as an understudy to Elijah for about ten years - during which time he was well trained. Elisha completed Elijah's commission to bring about dynastic change in Aram (Hazael) and North Israel (Jehu). Then he went about his own work which was to reform the schools of the prophets which had been initiated by Samuel and had been attacked and corrupted by Jezebel and Ahab. When Elisha died, it is clear that he had had an ambivalent relationship with King Joash of North Israel who mourned his death.