

A Word to the Elijah Company

The Ministry of Elijah

Luke 1:17 states: *“He also will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children' and the disobedient to the wisdom of the just, to make ready a people prepared to meet the Lord.”*

The angel prophecies this about John the Baptist. It is also instructive for us who believe there is still a company that bears this same spirit and power. In the new covenant writings Elijah is mentioned many times. Each time puts another piece of the puzzle together helping inform us of the vital principle and mental disposition of this man of power. We learn about his calling and the distinct path he, and we, must follow.

“He also will go before him” places the Elijah company as forerunners of the coming of the Messiah. It is a calling to walk first upon a path that others will follow. This path will lead many places and require much of any who take it. The path prepares us so we can prepare others. To meet the Lord is not a small thing and his people are not ready. Hearts must be turned correctly; fathers to children and children to fathers, disobedient to wisdom, the unprepared to a people made ready. Yahweh has a chosen remnant of grace who will fulfill this ministry. Already the call has gone out and the journey began. Looking in the scripture will help this remnant find themselves, revealing the procession of revelation by which they move and the places of preparation to which they must come.

In James 5:17 we see that Elijah was a man with a nature like ours. He prays and is chosen to send the word of judgement to the wicked ruler. We don't know much about his life prior to his bursting on the scene in 1 Kings 17. We do know he was a man of prayer troubled by the Baal worship overspreading the land. We know he was obedient to do what he was told by the Lord to the point of risking his life. It seems he must have been somewhat separated from normal life in his homeland. There is no mention of family or friends. If he ever goes back we are not aware of it. He was different which means he was mostly alone, but out of this situation he comes with the word of the Lord. A word that was built up in him over time. He is a mature vessel tried in the fires of his life. Little does he know that at a deeper level this preparation was only a beginning. The journey he must now begin will profoundly change him and ready him for even greater moments that are to come. As we learn the lessons of preparation over time through fiery trials we mature. Maturity brings separation and separation brings calling. If we answer his call an ancient path opens before us. Elijah walked this path and ended his time on earth with a ride in the fiery chariot of Yahweh.

His words to Ahab reveal what has been wrought in him. 1 Kings 17:1 *“As Yahweh God of Israel lives before whom I stand.”* This is a confrontation, not just between men, but true

God and false god. Even Elijah's name (Eli-Yah) which means Yah is God, is a confrontation of Baal. The involving of the sacred name shows the level of revelation and relationship Elijah has with the true God.

Of Elijah and The Ancient Path

"*Get* (yalak: to walk, as in manner of life) *thee hence, and turn* (panah: to turn toward the approach of evening, before) *thee eastward* (qedem: to the place of beginning, of antiquity, of ancient times), *and hide* (cathar: to hide, conceal) *thyself by the brook* (nachal: the torrent-valley, the place of division) *Cherith*, (Kerith: the place of cutting, of cutting off) *that [is] before* (panah: before, toward the approach of evening) *Jordan* (Yarden: the descender, the going down.)." (1Ki 17:3)

The Ancient Path is not a singly directional path of the type we are used to in the natural. We take direction from a compass bearing and distance reading, and tend to measure our progress by how much distance we cover in one direction from a starting point. Such means are useless for measuring progress on the Ancient Path; indeed, we cannot and are not to try to measure progress on it at all.

An indication of that futility is provided us in this 1 Kings account of Elijah, where we are first introduced to him and his walk with the Lord. Just prior to our passage, above, we have Elijah, the man, thrust upon us, without introduction or geneology. In our walk with the Lord thus far, we are immediately shown where He has brought us- we are now upon the Ancient Path typified by the presence of the Melki-Zedek Priesthood. Elijah is thrust upon us in the midst of judgment just before the portion of the scriptures we have been given to examine, and he will go back to judgment after we have finished with our study; but judgment is His strange work, as it is for us, and so we find ourselves on the Ancient Path here bookended by judgment of others. It is not the purpose of our present walk. We are the ones being judged, tried, and refined, and others, only incidentally so by our presence, as the passages with the widow show when we come to her.

In the above passage, as we begin to examine the Hebrew, we see that Elihah has been placed on the Ancient Path, a fact that is completely hidden in the English! What is even more fascinating is to discover that his course, after his contact with Ahab, takes him eastward, normally that direction which is considered away from a walk with God. But, as with all of God's ways, there is ample reason for this approach.

You see, God's true movement is figured from east to west, to use the common directional standards which we have been given within Creation; and, as part of the Elohim, dwelling within this Creation, this is the appropriate directional medium for us to consider. This is why the sun, moon, and stars take a westward course in the heavenlies- they move with and completely in concert with God and His ways, subject to no law or command but His. This same 'westward' movement is evident as we enter

the Temple and progress from the Outer Court to the Most Holy Place. This is the 'direction' of a true walk with God.

But, before we can make this 'westward' walk in such a perfect fashion, we must come back to Him, and our journey cannot but begin with an opposite, eastward, course from west to east. After we have been returned to the Gan, as and where Adam was first placed, on the first part of the Ancient Path, we can then turn and journey westward, as do He and His Hosts. Both 'directions' are the journey of the Ancient Path, the only Path we can travel to return to Him, and the only Path that we can take to remain there.

***"And it shall be, [that] thou shalt drink* (shathah: to drink, as of the cup of God's wrath, of wicked deeds) *of the brook; and I have commanded* (tsavah: given charge to) *the ravens* (arab: to become evening, grow dark) *to feed* (kuwl: to sieze, contain, measure, sustain) *thee there.*" (1 Kings 17:4)**

If we on the Ancient Path are to 'change direction' from an eastward to westward journey, there must be a place of transition where this can take place. And, considering the context of what the change in direction signifies, this must be a significant transition. And we see this very thing shown in the continuation of Elijah's journey here.

To journey from the place where he first encountered King Ahab to the brook Cherith, he had to travel eastward. Now, in the passage above, we find him stopping at the brook and dwelling for a season. And, as we see that the Lord can even use the darkness to provide sustenance, we find Elijah passing the night at the brook, the place where the Lord has sent him to take the measure of himself and his life.

This location is wonderfully termed by Andrew Wommack, in one of his writings, as 'a place called there'. This designation effectively shows the non-locational nature of the Ancient Path. The ravens were commanded to feed Elijah not just anywhere, but 'there'. And even the location of the brook Cherith provides a lesson for us. It wasn't just eastward, but was on the extremity of the land, itself. Controversy surrounds whether the brook was on the eastern or western side of the Jordan River, and, for us, the exact location is not important; it is sufficient for us to know that it flowed into the Descending River, which, in turn, emptied into the Dead Sea, a picture of Elijah's, and our, being constantly before death.

"So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that [is] before Jordan."

"And the ravens brought him bread* (lacham: to eat, to fight, do battle) *and flesh* (basar: to announce good news, as of salvation) *in the morning* (boker: at breaking of day, the time of seeking, of considering), *and bread and flesh in the evening* (ereb:the coming of evening, darkness); *and he drank of the brook.

***“ And it came to pass* (qatsats: an appointed space of time, a cutting off) *after a while* (yowm: a set period of time), *that the brook dried up* (yabesh: to dry up from lack of moisture, to wither), *because there had been no rain in the land.*” (1Kings 17: 5-7)**

Once again, the Hebrew opens up for us what is hidden in the English, that at this appointed place the Lord deals with Elijah's life in the flesh, as He does with ours before we can truly join him on the Ancient Path walking with Him in His direction. The dealing takes a set amount of time, the length of which we are nowhere given, but, eventually, it does come to an end, signified by the brook drying up. And further instructions come to Elijah at that time.

In the natural, we see a drought as a tragic event, with devastating consequences, but, with it being a part of His plan for Elijah and his walk on the Ancient Path, we must pause to ask if a drought is not a necessary and overall, good, part of His plan, both in spirit and in the natural. Although we do not have an answer at this writing, the question arises, for the first time with this writer, that, with a drought, does its presence as a regular recurrence, even as hard as it can be on people, land and animals, mean that some greater evil would come about if it were totally absent? Is a drought a blessing that has been completely hidden as such up until now? This bears further contemplation, but now is not the time; the Lord has given us other ground to cover, even as He told Elijah to get up and go to another destination on the Ancient Path.

***“Arise, get thee to Zarephath* (tsaraph: a place of smelting, of refining), *which [belongeth] to Zidon* (tsuwd: to hunt eagerly or keenly), *and dwell there: behold, I have commanded a widow* (alman: one forsaken, bound, whose house is desolate) *woman there to sustain thee.* *“So he arose and went to Zarephath. And when he came to the gate* (pethach: entrance, opening) *of the city* (uwr: a place of exposure, awakening, excitement, a place guarded by a watch), *behold, the widow woman [was] there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little* (maat: smallness, of small worth, littleness) *water in a vessel* (kalah: implement, to come to an end, be completed, used up), *that I may drink.”* (1 Kings 17:8,9)**

Unlikely sources of spiritual sustenance are the rule, rather than the exception, of our walk on the Ancient Path, and this is nowhere better typified than by Elijah's being sent to a widow woman in a city for the next step in his walk. From one who had little and from whom he could, in the natural, expect nothing, came his sustenance for an extended period of time. And, in a place where one could expect spiritual awakening, signified by the watchman on the wall, his understanding was the only spiritual insight available.

Again, the location of the new 'place called there' is important. Zarephath was fully outside the land of Israel, on the seacoast to the northwest of the brook, a journey of over 75 miles. The

importance of the journey, location, and woman to whom Elijah was sent is noted in Luke 4, where Yeshua comments on this command:

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow." (Luke 4: 26, 27)

When we encounter an event to which the Lord has drawn our attention, and then find that He has elsewhere in scripture referred to that event during His walk in the flesh, we are given to sit up and take close notice of what He is showing us. Elijah, in the journey we have noted up to this point, has traveled from border to border of the land God had given to His people, and he now finds himself in the position of an outsider, not even among those normally considered God's people. He has been sent to a specific one 'outside the camp' where he will find sustenance, but the sending was not so much for the prophet as it was for the widow and her son. The sustaining of his life is incidental to the result the Lord would accomplish for him and for us, on our walk on the Ancient Path to our 'place called there.'

The widow and her son are the ones being ministered to by God, using the one He sent, and so it will be with us, at some point. If we are beginning to see with God's eyes, our focus is to be taken off ourselves, and trained on the ones to whom we have been/are being sent, and nowhere is this better indicated than in this part of Elijah's walk.

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman [was] there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink...And as she was going to fetch [it], he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, [As] the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (1 Kings 17: 10-12)

Well has a brother with keen vision elsewhere noted that the woman knew something of God, but her knowledge was limited to circumstance, her faith in a poor condition, and her responses to Elijah's requests confirm such. And it was this insight that the Lord used to open this writer's eyes to further truth about this encounter and its meaning for this fellowship and all others now on the Ancient Path.

The widow was gathering 'two sticks'. Seemingly little in the way of fuel, matched in quantity by the 'little' water Elijah asked for and the amount of flour and oil the widow possessed. And our brother has noted the origin of the flour and oil that lies in the labor of men working in concert with the seasons and provisions God had provided and that the continual supply of such is with Him and not with man.

But 'little' in the hand of the Lord is all that is ever required, and it is the identity of the two sticks here that is astounding. Immediately, we are transported to a time and place when the Lord revealed one of His secrets, to another of his prophets, of a time that would yet come:

"The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou [meanest] by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which [is] in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, [even] with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." (Eze 37: 15-20)

It is difficult to burn one stick. It is difficult to reach kindling temperature and to sustain that flame, even if it does get started. But, with two sticks placed side by side, there is an air channel placed between them, where the air is circulated vigorously between them that enhances the kindling properties and allows both to burn much more easily than one by itself. So it will be with Ephraim and Judah- but the burning will be of an infinitely hotter flame than can be produced by two sticks, and the burning in the hand of the Lord will be accomplished without either being consumed.

What this encounter between Elijah and the widow shows us is that this joining together will not take place in the way we might have envisioned; it will happen as the Lord puts His hand upon a very unlikely source to bring it about. It will happen with one that has no capability on their own to bring this about, even one that has a limited relationship to Him and His ways. As the two are placed in His hand, they need not even be physically connected to begin to accomplish the burning which will fuel the conversion of the fruit of man's harvest labors in concert with the Lord's plan to provide the provision He has promised to a hungry and dying world.

This will happen in a way that will glorify Him and Him alone. The Melki-Zedek Priesthood will be a part this work and provision, but they will exist only to be used of Him to accomplish this work through another.

Elijah at the Widow's House

1Kings 17:9-14 "Arise and go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you. So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he called to her and said, 'Please bring me a little water in a cup, that I may drink'. And as she was going to get it, he called to her and said,

‘Please bring me a piece of bread in your hand.’ So, she said, ‘As Yahweh your God lives, I do not have bread, only a handful of flour in a jar, and a little oil in a jug: and see, 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 make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son. For thus saith Yahweh God of Israel: The jar of flour shall not be used up, nor shall the jug of oil run dry, until the day Yahweh sends rain on the land.’”

For Elijah, and those who move in the same spirit, to leave the brook where he had dwelt meant rising up in determination to follow the proceeding word of Yahweh. This obedience brought both a new circumstance, and means of provision for the man of God on his journey. Zarephath was a village in a foreign land. Both these realities were a dramatic change from his life at the brook. At Cherith he was alone and separated from everything and everyone. *"Division from"* was the will of God there. Zarephath was a social circumstance. Although there is no mention of Elijah interacting with anyone but the widow and her son, most likely he did not spend all his time in the house. He had more awareness of what was going on in this place and how the people were reacting to the conditions of life in the drought.

The land of Sidon was a stronghold of Baal. Jezebel had come from this land bringing her false god and his religion to Israel. Elijah saw first hand the conditions of a people who worshipped this god. His passion must have grown to see Baal eradicated from Israel. He had to learn to live again amongst people and how to relate to those who knew not Yahweh.

Yahweh's provision at the brook consisted of meat, bread and water. Ravens, which are scavengers by nature, were used by God to bring provision morning and evening. Meat and bread are words used to describe God's word. Even though Elijah was cut off from all sources of information he grew by receiving this unique provision. He drank from a flowing stream. The fresh water represents a constant source of revelation flowing out to the prophet. In this season of his life we see separation to the meat and bread of the word washed down by the fresh flowing revelation of Yahweh. As the apostle Paul later wrote, *"The gospel I preach came not from man, nor was I taught it, but it came from the revelation of God."*

In Zarephath the means of provision were very different. Yahweh commanded a widow to provide for him. The widow is someone who had lost a husband, her house was desolate and her life poor. She had a son she could not provide for and all that was left her was a last meal then death. Scripture is not clear on how Yahweh commanded her to provide for Elijah. Most likely his command was not a direct word to her personally, but instead a command that brought about the circumstances that lead her to be at the gate of the city when Elijah arrived.

The question of how he was to find the widow must have gone through Elijah's mind many times. It was only as he reached the gate of the city, which was the entrance into the new circumstances of his life, that he saw the widow. She was gathering sticks, sticks of wood.

Wood represents humanity and in this case humanity as sticks. In Ezek. 37 we see a prophecy of two sticks becoming one in the hand of the prophet. The sticks are the House of Judah and the House of Israel. The prophecy is about God's glorious plan to unite his people, Jew and Non Jew into one new stick, "The Israel of God."

When Elijah sees, "*the widow gathering sticks inside the city where Yahweh has sent him,*" he calls to her. His request is polite and humble. "*Please bring me,*" reveals the work of God in him. He has not come to command based on his knowledge of God's plans, but to speak in such a way that if this is the widow Yahweh has commanded to provide for him she will respond properly to him. He asked for water in a vessel. He has recognized that God's water for him here is not a flowing brook, but a supply contained in a vessel. As he sees the widow respond he asked further for a "*piece of bread in your hand.*" Again he is testing the limits of provision, realizing that it must come through the hand of the widow.

Her response reveals her poor condition. She knows the name of Elijah's God showing there was some revelation given her, but her trust is limited to her circumstance. She tells him she has no bread, only a handful of flour in a jar and a little oil in the jug. Her plans were to gather the sticks, make a fire, bake what little bread she could for her and her son to eat, then die.

Flour is produced from grain grown in cooperation with the seasons God has made. The fact that she had only a handful reveals that the drought had severely affected the sowing and reaping process. The labor of men could not produce much in the circumstance of drought. The same for the oil. Oil came from the olive tree. Its limited amount again shows the result of drought. Into this circumstance comes the word of Yahweh spoken by Elijah. He prophesies that the small amount of flour and oil will not cease until God sends rain on the land. From that moment on provision came not from man's cooperation with God in sowing and reaping, but instead Yahweh's supernatural daily creation of flour and oil. The combination of flour which is grain ground fine and oil produces bread. The word of God ground up fine in us combined with the spirit baked in the fire of the two sticks brings the bread of life at the widow's house. As the widow provided lodging and sustenance to Elijah, she experienced provision as long as she remained faithful to do exactly as the word directed. First to Elijah then to her and her son. Elijah on the other hand saw the truth that obedience to Yahweh's word produces provision, but in each circumstance that provision comes to him in a different way.

The Elijah company finds itself at the transition from the brook to the widow's house. It is time to arise and go to the new circumstance and way of provision that awaits those who will be obedient.

Elijah in the Upper Room

From scripture we know that Elijah dwelt for six months at the brook and for three years at the house of the Widow for a total of three and one half years, or forty two months. This is the time of the drought in Israel and the number itself is obviously significant from our understanding of

scripture, particularly from the Book of Revelation. During the time in the Widow's house, Elijah dwelt in the upstairs room, or in terms of the recent revelations to the fellowship, "***the Upper Room***". Through many months of revelation, the Upper Room seems to be becoming central to YHWH's ministry to HIS people through a Priestly remnant (the Elijah company) and the Table of the LORD. This ministry could be described as a reintroduction of YHWH GOD to HIS people, Israel. Was not the reintroduction of YHWH to Israel the ministry of Elijah? It appears likely that the continuing story of Elijah as he dwells with the Widow and her son and resides in the Upper Room of that house is a revelation that continues to shed light into the ministry of the Table and everything that it means. There is much that we could say regarding the recent revelations and the ministry of the Table, but this should be accomplished apart from this work.

Recounting the story of Elijah's ministry, we see Elijah in the wilderness as the brook dries up and the LORD commands him to seek the Widow and reside with her. As he approaches, he sees that she has two sticks in her hand and he asks her for a cup of water and a piece of bread. The significance of the sticks and his requests of the Widow have been discussed elsewhere in this writing. One additional connection to the upper room can be seen in the widow's carrying of the water. In the gospels, Messiah instructs His disciples to follow the man carrying water to discover the location of His designated place of meeting in the upper room. As Elijah continues to dwell in the Widow's house her son falls ill and dies. Elijah takes the boy to the Upper Room and to his bed where he lies upon him three times, and through the LORD, restores life. Following his stay in the Widow's house, Elijah confronts the baal priests and calls down fire from Heaven to consume the sacrifice.

In Ezekiel chapter 37 we see another anointed prophet that is asked by YHWH to prophesy over the valley of dry bones. First he is to encompass the valley and view the bones, and then in the midst of the valley, he speaks to the bones three times. First, the bones come together, secondly, they receive sinew and flesh and thirdly, the breath of life is breathed into them and they are restored. There is a similarity in the story of Ezekiel in the valley and Elijah as he restores life to the only son of the Widow. In both stories, there is a remarkable intimacy involved with Ezekiel standing in the midst of the valley and Elijah lying on the boy as the prophets seek the will of YHWH GOD. There is also a three phase process involved in each story as life is restored to the dead. The similarities do not end there. In the Elijah story, we see the Widow carrying two sticks which becomes one as she kindles her fire, in Ezekiel, we see the LORD command the prophet to take one stick in each hand. He is told that in one hand he holds the house of Judah and in the other he hold the house of Israel. He is then told that he is to bring these two sticks together and form one house, ***the Israel of YHWH GOD***.

As Elijah moves from the Widow's house to confront the baal priests we see a further connection to the revelations described above. The building of the stone altar with the twelve stones represents the united tribes of Israel. This is a change in symbolism from the sticks, but bears the same meaning as the sticks brought back together "in His hand". We see that in the fire from heaven, the stones, the water and the sacrifice are consumed. Also, from the scriptures in 1 Kings 18:36 we note that the LORD had turned the hearts of the people back to HIM

before the fire fell in verse 38. The fire falling was a sign of what had already happened. One could imply from this that the LORD was turning the hearts of the people back to HIM while Elijah was dwelling in the Widow's house. What does this mean for the Elijah company? I think that the admonition contained at the end of the previous section of this paper is answer enough..... ***“The Elijah company finds itself at the transition from the brook to the widow's house. It is time to arise and go to the new circumstance and way of provision that awaits those who will be obedient.”***