

### **Fasting for Others, Pt. 3**

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As we are preparing for a Churchwide fast next weekend, we are covering a sermon series entitled *Fasting for Others*. This is *Part 3* today.

Last week, we reviewed Isaiah 58, which is on the subject of fasting, and it goes through and explains those things that are not a part of a fast that God wants us to be a part of, as the world would do it or some religions might do it. But even at that, those kinds of things aren't practiced very often anymore in this world, things like that that have a matter of a deeper conviction toward wanting to have a right relationship with God. So anyway, we've gone through all of that.

And some of this unity that we do desire to have as a result of going into this fast, talking about unity, it's a matter of understanding the things that are coming on this world and having a desire to humble ourselves first and foremost, a desire to look at ourselves, a desire to ask for help, to change, to grow, to draw closer to God so that we can become more at one with Him.

And as we focus on the future here, I marvel at the timing of various things. I fully believe that this is a continuation from where we left off in 2009, and what the world is heading into, that we need to be more prepared than ever now. There are things that still needed to be brought to the surface, if you will, within the Church, that the Church wasn't ready by any measure. God has used these things to help us to see ourselves, to see the need to be at one with Him, and the need to cleanse the Body and ourselves be cleansed. And if there is sin in our lives, to not play games anymore with God.

Because too often, people play games with God. That's just the way it is. It's always been that way in the Church ever since it began. Some playing games with God. Simon Magus was one of the first ones that came along, lying and being deceitful, and he wanted the power that he saw at that particular time that God was manifesting in more of a physical way, as various things about healing and so forth were taking place, or speaking in different languages. He wanted that same power.

People have had all kinds of motives. But sometimes even with the right motive of coming into the Body of Christ, being called by God, having the mind opened up to truth that one has never seen, in time, 10 years, 20 years, if people aren't careful, they can slip back into various patterns from a long time ago. And the reality is, we are to be growing continually, we are to continually be producing fruit, continually repenting, continually going through a process of being refined.

That's what the matter of silver is all about, being refined as gold and silver, and going through the fire in order to accomplish that. So again, these are things we need to focus upon in this coming fast, and kind of picking up where we left off that many years ago. 17 years ago. Anyway, incredible, the timing of things in this world and what's happening now.

So, a part of that as well is a desire then to have greater compassion, as we've already talked about. We've gone through things about Jonah. We've gone through things here about what has been said already in the series here concerning a desire to have compassion on others, understanding how God feels toward this world. He doesn't desire to see this world suffer. But we're at a time of judgment that had to come about. It's a time after 6,000 years that mankind's government has to be brought to an end.

And to understand the purpose of all that, and then to agree with God and how it's being done, that there is no other way except for the hardship, the horrific things that people have to go through in a third world war, to allow mankind to do that. It isn't God's place to have to stop everything.

I marvel sometimes how people blame God. Every once in a while on TV it's like, "Well, how could God allow this?" Or sometimes even in the Church this has come up, "How? Why would God allow this? Why would He let me suffer like this?" It's like "God doesn't love me?" or whatever it might be sometimes that people go through. But sometimes, when I hear things in the world, "Why would God allow mankind to suffer?" (I just heard something like that recently.) "And to go through all these things. How can a loving God look down on this earth and allow this?"

But they don't understand this is the world of mankind. It is, in essence, just like Satan is the god of this world. God has allowed that for this 6,000 years for a purpose. And to see the nature of mankind? We're to see it. Because it should be scary to us. The more you grow, the more you should come to understand how scary selfish human nature is. It's the very thing that can prevent people from becoming a part of what it's all about in the first place, to become part of Elohim, God's Family.

If we're not in agreement with God on these things and understand why mankind has to be allowed to go through this, and then to understand why so much has to be destroyed even after Christ returns? Those who are destroying the earth, it has to be gotten rid of.

It's just like if someone begins to attack God's Church, who's been a part of God's Church, begins to lead people astray, begins to say things that are not true, begins to cause division, it's better they're gone. It's better they're gone.

A new world has to begin, and it can't begin with people who have hideous minds, perverted minds. Some of that's going to be a part of it. Some of it's going to be allowed so that people can learn, but not on the scale that we see today of such divisiveness, of such perversion and thinking. A lot of that just has to come to an end so that Christ and the 144,000, so that God's Kingdom can begin to work with that which can be changed, which can listen, will listen, which will be drawn to Him.

We should be in unity with God in all these things. Because it hasn't always been that way in God's Church. It wasn't that way in 2009 in the Church of God. It wasn't that way in 2010 or 11 or 12 or 13. Not completely by any means. But a lot of cleansing was done, and we're still going through it. But we're at a time now where it's getting very refined, and that's exciting.

So, we continue through this process, and this fast has a lot to do with that process and our desire to be a part of something where God can use us, where we can be instruments, if you will, more so, where the opportunity arises, where the need arises. You're going to experience things that you have no comprehension of right now. These are massive changes.

If you can look at the time just before Joshua came the first time to fulfill His role, to know what He's going to fulfill this time, there are going to be far greater things happening in massive ways all over this world, and some incredible things happening in God's Church, with God's Church, with God's people. So it's a matter of being a part of that, being prepared for that.

I believe with all my being this book that's coming out has a big role to play in that, and then our opportunity to be a part of that to use it. I wasn't going to mention it yet, but I really believe this is the time to push, to push harder than we ever have. People ask me every once in a while, "Is this the time?" "No, this isn't the time." It hasn't been the time. But we're at the doorstep now, and we're at that time.

So, our desire is to have a right mind that's at one with God, to be in agreement with God, to have a compassion, yes, on those in the world, but those who can be brought to repentance, a desire to see more brought to repentance. If there are things that can be done (which will be done), and our part in that is our prayers. People's prayers have a lot of power. God listens to them, and He'll give more. He honors that—it's an incredible thing—if we will humble ourselves.

So again, we're going to continue on from where we left off by going into 1 Kings now. Again, a story that we have looked at in the past, in 2009. This is all part of it. Because it's coming to understand how God can work with mankind for a specific purpose, and in this case, at a very specific moment in time. It wasn't long-lived because it wasn't supposed to be. But at least it shows a potential of what can be done.

We're at a time of life where there's going to be the potential and then the change and the Messiah coming. It's going to become very evident as time goes on. Mankind is going to be humbled – for those who will be humbled. Those who won't, well, another story.

So, let's turn over to 1 Kings 16. So, we're going to throw everything we can into this, into the book, into the advertising, into the different things we might be able to participate in, and to ask that doors be opened up, that God bless us in that. Because that's our part in it, that doors be opened up to do more, to reach more.

**1 Kings 16:29—Now in the thirty-eighth year of Asa, king of Judah, Ahab, the son of Omri, began to reign over Israel. Now Ahab, the son of Omri, reigned over Israel and Samaria twenty-two years.** Now, it's calling the area Samaria because this is north of Judah. This is where the ten tribes went. This is where that government of Israel to the north was. And so it calls it what it is, in that sense, of this name of Samaria. I'm going through this because it reflects something else when it uses this. Their religion, the

religion of the land there. Not of God because they didn't have that as a whole. They still used God's name. Incredible.

Just like the world today uses God's name, uses some of the stories of times past, and then twists and distorts things. This is where some of this began a long time ago, mixing the things of paganism in with the name of God. Incredible.

One of the first things when it talks about Israel to the north, Jeroboam, and what he did, some of the first things he began to do was to set up three areas where they could keep a feast to God. Later, if my memory serves me right, later than the Feast of Tabernacles, or maybe it was before. I may be a little fuzzy on this. But whatever it was, I think there were three regions set up so they could go there because he didn't want them traveling down to Jerusalem.

And it makes it very clear why. Because he was fearful that they would want to have that relationship again with their history and with Judah of the past and of the things that were taught about God back then. That's why eventually, then, it didn't take very long, it was quite rapid, actually, they changed from the Sabbath day to the day of the sun. Incredible. So this is nothing new. It started a long, long time ago. Incredible.

**Ahab, the son of Omri, did evil in the sight of the Eternal above all who were before him.** Now, they were pretty pathetic; they were really, really bad at times. But he did worse. **Now, it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat...** So, he's the one who started it all when the kingdom separated. And it refers to every one of those kings, it goes back to Jeroboam, the son of Nebat. It refers to that and the relationship there, and what they did. They didn't turn to God at all.

**...that he took the wife, Jezebel, the daughter of Ethbaal...** Which, again here, means “with Baal.” Appropriate name. So, that's what he was known for. That's the name he had. So what a wonderful thing, the king then, in this respect, of Israel, takes himself a wife whose father is known as being, in essence, with Baal. **...king of the Sidonians; and went and served Baal and worshiped him.** Incredible. Even farther away from God in that respect.

**Verse 32—Even he reared up the altar for Baal and the house of Baal, which he built in Samaria. And Ahab made a grove.** It's places where they worshiped, and so forth, their false gods. **And Ahab did more to provoke the Eternal God of Israel to anger...** I don't like that word (probably know that well by now). We think of human anger, and God doesn't have that kind of anger. There is that which is built up within Him, and it has a relationship to a type of emotion we would have with anger, but “hot displeasure” with those who disobey, with those who pervert others, with those who hurt others, and this is the kind of thing.

In other words, it comes down to a time of judgment, that something has to be done. Because it isn't something God wants to do, but if it gets that bad, that's what God will do, in the sense of a time to execute judgment.

**...to provoke the Eternal God of Israel to anger, than all the kings of Israel who were before him.** That's saying a lot because there were some who were absolutely atrocious in things that they did. But he was far worse.

**1 Kings 17:1—Now, Elijah the Tishbite, who was of the inhabitants of Gilead, said to Ahab, As the Eternal God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word.** Pretty strong. He had to have had a relationship with God to where he knew that which was coming from God that he was to say even to Ahab here. It becomes very evident in what is recorded here because later on it talks about this process, and it talks about a response here that he had in a relationship with God that is quite incredible.

So, he's saying "according to my word." Now, him knowing he already said that he was there serving God, that he stood there because of God, the Eternal God whom he served.

**Then the word of the Eternal came unto him, saying, Go from here and turn eastward and hide in the Brook Cherith, that is before Jordan. Then it shall be that you can drink of the brook.** So, they're getting ready to go into a time of drought right away, immediate. He said, "It's not going to rain unless it be by my word." In other words, you're going to hear it through me, and then it'll begin. But until then, there's not going to be any, and that means you're going to have a drought. And so God is telling him, "You'll have water there, so go there and live."

**...and drink of the brook, and I have commanded the ravens to feed you there.** I can't imagine that, birds bringing you food, but that's what happened. **So he went and did according to the word of the Eternal, for he went and dwelt in the Brook Cherith that is before Jordan. Now, the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he drank from the brook. But it came to pass after a while that the brook dried up because there had been no rain in the land.** So, it doesn't say how long, and makes it very clear here that this was all going away, and even there now. So what's he going to do? So God intervenes.

**Then the word of the Eternal came to him, saying, Arise, go to Zarephath, which belongs to Sidon, and dwell there. Look, I have commanded a widow woman there to feed you. So he arose and went to Zarephath. Then he came to the gate of the city and behold, the widow woman was there gathering sticks. So he called to her and said, Fetch me, please, a little water and a vessel that I may drink.**

Now, stories like this are so incredible all the time because God prepares a way, He puts in the minds of individuals to be where they are to be at a specific time, and Elijah knows this. It's in his mind. And so, he starts talking to her (this is the woman), giving her certain things here to do because there are certain

things that need to be stated here as a part of God's purpose. And so, he's following, literally, what God is giving him in his mind to think about this and how to address it. Awesome.

**Then, as she was going to fetch it, he called to her, saying, And please bring me a piece of bread by your hand.** So, he didn't necessarily know the situation, but this is what he's asking. **And she said, As the Eternal your God lives, I do not have a loaf, but only a handful of meal in a barrel and a little oil in a cruse. And look, I have gathered two sticks so that I may go in and prepare it for me and my son, that we may eat it and die.** Incredible. She's ready to die. She knows this is the last of their food. And this is all they have, so they're going to have one more meal. Awesome! That God allowed her to come to this point so that this could happen with Elijah, so that it could be recorded, so we could read it and see how God works with human beings at different times when He has a plan and a purpose. Awesome!

**Then Elijah said to her, Do not fear. Go and do as you have said, but make me, thereof, a little loaf first, and bring it to me. And after that, make it for you and your son.** That's pretty tough when you don't have much, and you're going to have your last meal, and you really believe death is right there on the door. People have already died. This is a drought that lasted for quite some time. And here they're nearing toward the end of some of this, getting closer. But they're suffering in that land.

**Verse 14—For thus says the Eternal God of Israel, awesome, the barrel of meal will not be consumed. Neither shall the jug of oil fail until the day the Eternal sends rain upon the earth.** You think she just jumped up and down, said, "Oh, that's great news!" It's going to take a while. You know, here's someone who doesn't believe, and yet she's going to do this because she has a respect in part, perhaps by things she's known and experienced in the past, whatever it is.

**Then she went and did according to the saying of Elijah. And she and he and her house did eat, as it says, many days. And the barrel of meal did not waste, neither did the cruse of oil fail according to the word of the Eternal, which He spoke by Elijah. Then it came to pass...** So, it says here, it was God's word. It was what God gave to Elijah to speak, and he spoke it because he knew. Awesome!

**...according to the word of the Eternal which he spoke by Elijah. Then it came to pass after these things that the son of the woman, the mistress of the house, fell sick, and his sickness was so severe so that there was no breath left in him.** You know, people go through things in life and experience many things, even in God's Church. And sometimes at that door, sometimes die because it's time, and sometimes suffer for a time, sometimes a long time. I've seen that ever since I've been in the Church. Incredible.

There are things we learn. There are things that God can teach and mold and fashion within us for whatever purposes. But to know that our life is in God's hands, that's what it boils down to. That God called us, that God gave us a truth, and we know what we know only by God's spirit that dwells in us on a continuing basis.

**So she said unto Elijah, What have I to do with you, O you man of God?** She wasn't real happy. She was mourning. Her son, as far as she knew, was at a point he'd already died. That's in her mind. "So, what have I to do with you, O man of God?" "You're from God. You're of God. You represent God. And then this happens?"

She's already experienced the oil hasn't ceased, the meal hasn't ceased; every time she goes there, there's plenty. It doesn't mean it's full, but there's always plenty. It's always sustained. Looks like that'd be a pretty good one right there to hang your hat on, so to speak. "There's something here. This isn't normal." But oh no, when it comes down to death? Well, it does some things to people's minds. You can lose everything.

I've known of this in Church in God's Church. There are times that people will come down to certain trials, and they'll throw it all away, like a third of the Church did when they got to a point, and they didn't have an answer, "How could this happen in God's Church if this is God's Church? How could this kind of thing ever happen?" And so a third just quit, to where basically no belief in God, no belief in God at all.

**Have you come to me to call my sin to remembrance?** "Is that why this is happening? To show me my sins, to help me to remember the things that I have done, and now to suffer because of it, that my son is going to be taken away from me?" That's what's in her mind. **...and to slay my son?**

**Then he said to her, Give me your son. And he took him out of her bosom and carried him up to the loft where he was living, and laid upon him his own bed. Then he cried to the Eternal and said, O Eternal my God, have you also brought evil upon the widow whom I am living by slaying her son? And he stretched himself upon the child three times and cried unto the Eternal and said, O Eternal, my God, I ask of you, let this child's life come into him again.**

Elijah had an incredible relationship with God. He was being used by God. He had already been used by God massively through time here, and we come to this point in time now. He's experiencing things, he already knows the different things that he's experienced in his life with God, but now this brings him to a point where he doesn't understand, why is this happening, because God hasn't told him. So, he's asking, "Why? Haven't I done what I should be doing?"

**...let this child's life come again. Now, the Eternal heard the voice of Elijah, and the life of the child came into him again, and he revived.** So what was it, three times? Yes. Incredible. Finally. So that's with a lot of prayer, heartfelt, deep prayer to God.

**And Elijah took the child and brought him down out of the chamber into the house and delivered him unto his mother. And Elijah said, See, your son lives. Then the woman said to Elijah, Now by this I know that you are a man of God.** Awesome! So God used this in a very powerful and profound way to give strength to Elijah, to help this woman understand what she was doing was the right thing, and she believed that he was from God because this doesn't happen.

It's written for us. Isn't that a marvel? For God's people, those who are called by God, to be able to read stories like this and be inspired by them, to see the kind of God whom we serve and how He works with mankind, or has worked through time with those that He has a relationship with. It's powerful. It's awesome. It's inspiring.

**Now I know that you are a man of God and that the word of the Eternal that's in your mouth is true or of truth.**

Next chapter, **1 Kings 18:1—Now it came to pass many days that the word of the Eternal came to Elijah in the third year.** So, not quite there yet, but this is the third year now. It's not time yet for the drought to be over with but it's getting close now. ...**saying, Go, show yourself to Ahab, and I will send rain upon the earth.** So, he's prayed, Elijah has prayed that it not rain for a long period of time here. Even though he's received this from God in part, it's from Elijah as well.

So, He's saying now that it's coming time that there needs to be rain sent upon the earth, but Elijah has been praying that there be no rain. There's a purpose in all that.

**So Elijah went to show himself unto Ahab about the severe famine in Samaria. Now, Ahab called Obadiah, who was the governor of his house. (Obadiah feared the Eternal greatly, so there's a relationship here, for it was when Jezebel cut off the prophets of the Eternal that Obadiah took a hundred prophets and hid them by fifty in a cave and fed them with bread and water.)** So again here, not known by Ahab or Jezebel, he's working to take care of some of those that God had been working with. They're called prophets here. I don't understand the full scope of all this, but he was there to take care of them.

**Then Ahab said unto Obadiah...** So, he had favor, for whatever reason, with him. He lived in Samaria, and there God used him to help take care of those individuals in that respect, that they be protected and saved.

So again here, **Ahab said to Obadiah, Go into the land to all the fountains of water, unto all the brooks; and perhaps we will find grass to save the horses and mules alive so that we do not lose all the animals. So they divided the land between them to pass throughout it; Ahab went one way by himself, and Obadiah went the other way by himself.** It's kind of a puzzling story here in some ways that they're doing this, as it says, by themselves. And again here, not fully understanding some of these stories. I'm looking forward to the day we get the whole picture.

Then it goes on to say, **Then as Obadiah was on the way, behold, Elijah met him; and he recognized him...** So, he's obeying what God said. He's on his way to present himself to Ahab, and yet he comes to Obadiah first. So, this is a part of what has to take place, and perhaps in the mind of Elijah, again, given to him for this, that this was to take place. We don't know.

But again here, it says **Then as Obadiah was on his way, behold Elijah met him; and he recognized him and fell on his face and said, Are you thus my lord Elijah? And he answered him, I am. Go tell your lord, Behold, Elijah is here.** Now, when he uses the term “lord,” it means “master” in that respect, one who has rule over you, and he did over Obadiah. Obadiah was a servant in this respect, that he had given great honor to in that, in whatever was taking place there. But he was drawn to help him.

I think of things that happened to the Medes and Persians and different times that people were given favor, and yet, whether they be Jewish or in this case here servants of God, incredible how they were used so often. Just like Daniel, incredible stories throughout scripture of some of the prophets and how they were used in that respect, and how kings trusted them as they did.

Because God worked in their minds to have that, to have that mind toward them to give them favor, that God gives favor. I've seen it over and over again in God's Church, where there are things that people sometimes go through, then all of a sudden a boss or someone else will change just like that, and God starts giving favor or whatever. There are so many stories like that over the years.

**And so he answered him and said, I am. Tell your lord, Behold, Elijah is here. And he said, Why?** Here's Obadiah, and it's scared the tar out of him for a purpose, for a reason, and so he explains why he was fearful of doing this. He didn't want to do this at all. **He said, Why? Have I sinned? Have I sinned so that you would deliver your servant into the hand of Ahab to die?** So, this is what he was thinking. “If I tell him that, I'm a dead man. You want me to go and tell Ahab that you're here and you want to see him?”

Then he has a reason for that. **As the Eternal your God lives, there is no nation or kingdom where my Lord has not sent a search for you.** “He's been out looking for you all over the place to find you.” **And when they said he is not there, he took an oath of that kingdom and nation.** So, he made people pledge “No, he's not here.” Because if they lied and found out he is there, he's going to come back with an army to destroy them. That's how he was. That's his mindset. So he made them take an oath that he's not anywhere here in their land.

**...took an oath of that kingdom and that nation that they had not found you. So, now you say, Go tell your Lord, Behold, Elijah is here! Then it shall come to pass as soon as I have gone from you that the spirit of the Eternal will carry you where I don't know.** “I don't know where you've gone.” **So when I come and tell Ahab, and he cannot find you, he'll kill me.** So, “This is probably what's going to take place. You're going to disappear somewhere, and you're not going to be there instantaneously when I need you, when I bring him, or whatever takes place here, and he's going to kill me right there on the spot because you're not there.” So, he's pretty worked up. It's hard sometimes to put ourselves in the shoes of others and what they're experiencing, what they go through.

**But I, your servant, have feared the Eternal from my youth.** So, ever how he was reared, he had this relationship and belief toward God. God was working with him and through him. **Was it not told my lord what I did when Jezebel killed the prophets of the Eternal? How I hid a hundred men of the Eternals**

**prophets by fifty in a cave, and fed them with bread and water?** “Didn't you hear how I did that? And you're doing this to me now?” It's like, “What have I done wrong?”

**So, now you say, Go tell your Lord, Behold, Elijah is here, and he'll kill me. Then Elijah said, As the Eternal of Hosts lives, before whom I stand, I will surely show myself to him today. So Obadiah went to meet Ahab and told him; so Ahab went to meet Elijah. Now it came to pass when Ahab saw Elijah that Ahab said to him, Are you he who troubles Israel?** I love this because over and over again different prophets would go to the kings and the kings would get to a point where they so detested the prophets that would come to them because they would tell them bad things. “You've only come to tell me bad things. That's all you ever do,” whatever prophet it was. There were several.

**And he answered, I have not troubled Israel, but you and your father's house.** “It's not me that's troubling Israel. It's because of your disobedience and because of what you've done.” **...but you and your father's house, and that you have forsaken the commandments of the Eternal, and you have followed Baalam. Now, therefore, send and gather to me all Israel unto Mount Carmel, and the four hundred and fifty prophets of Baal.** So, “Bring them along.” **...and the four hundred prophets of the groves** (who are scattered out in the different areas where there are groves), **bring them along, too.** So, now we have 850 that are going to be brought in there as well. **...which eat at Jezebel's table.** In other words, she's funding all this. She takes care of them.

**So Ahab sent unto the children of Israel and gathered the prophets together unto Mount Carmel. Then Elijah came unto all the people and said, How long do you pass over upon two opinions?** How long? Because there were a lot of them that knew of their history, knew of certain things, but they chose a mixture of things that were different. Some of those things, they knew what they were doing. That's what they wanted; that's what they chose.

Just like today, someone can read about Christmas, someone can read about Easter, someone can read about certain things and realize where they come from, and “Yeah, but it's okay. It's doesn't hurt anybody. And it's a nice thing to have family together and have a tree and honor Christ's birth, Jesus's birth,” as they would say. And yet they know.

Not like they did because they know more of their history back here at this time. They know far more deeply. But now it's gone for so many hundreds of years that it's so much a part of society. But even when someone does learn something, they justify what they're doing. Sunday worship over the Sabbath. There are plenty of people who have come across that in times past, and they know enough but won't change.

**If the Eternal is God...** So, this is what Elijah is telling them: **If the Eternal is God, follow Him. But if Baal, then follow him.** I think of the Apostasy. You know, if Joe Tkach is, then he's going to expect of you this. If not, if it's what we were given through Herbert Armstrong, then make that clear. Incredible.

**But if Baal, then follow him. But the people would not answer him a word. Then Elijah said to the people, I alone am left here a prophet of the Eternal.** So whether he was talking about right there at that time or the type of prophet that he was, I don't know. **But Baal's prophets...** Likely, for sure, right there. **But Baal's prophets are four hundred and fifty men. Therefore, let them give us two bulls, and let them choose one bull for themselves. Cut it in pieces and lay it on the wood, but put no fire under it. And I will prepare the other bull and lay it on the wood, but put no fire under it.** So, it's quite an incredible thing there. Boldness. God had given him in the mind what to do and how to do all this, what he was supposed to follow through with. Incredible.

**Now Elijah said to the prophets of Baal, Choose one bull for yourselves and prepare it first, for you are many, and call on the name of your god, but put no fire under it.** So it got even more specific. "Here you have several hundred that are gathered here. Let them all participate. Let them help out. Let them get this done. You are many. You need to take care of this first."

**So they took the bull which was given them, and they prepared it; and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice; no one answered. Then they leaped about the altar which they had made. So then it was at noon that Elijah mocked them and said, Cry louder, for he is a god who is either meditating, or he's busy, or he's on a journey, or perhaps he is sleeping and must be awakened.** Mind-boggling. Making fun of them. They weren't getting any answer. Something else awesome is getting ready to take place.

**So, they cried aloud and cut themselves.** Some of their customs were they would slash themselves open, have blood dripping out to show, I guess to their god or whatever, their sincerity and their devotion, and weird stuff that people have done through time.

**And they cut themselves as was their custom, with knives and lances—it takes a lot to do that—until the blood gushed out of them. Then, when midday was passed, they prophesied until the time of the offering of the evening sacrifice.** So they were doing their gibberish and blah blah blah, whatever things that they would normally do. **But there was no voice; no one answered, no one paid attention.**

**And then Elijah said to all the people, Come near to me. So all the people came near to him.** So there were others that were there as well that had been called together. And normally, when something like this would happen, there were different leaders and so forth that Ahab had worked through, and plus all these prophets, because they were specifically supposed to be there.

**Then he repaired the altar of the Eternal that was broken down. And Elijah took twelve stones according to the number of the tribes of the sons of Jacob to whom the word of the Eternal had come, saying, Israel shall be your name. Then with the stones, he built an altar in the name of the Eternal, and he made a trench around the altar large enough to hold two measures of seed. So he put the wood in order, cut the bull in pieces, and laid it on the wood.** That's quite a job. He had to be good at what he was doing. But he got it all done.

**...and laid it on the wood and said, Fill four water pots with water and pour it on the burnt sacrifice and on the wood. And then he said, Do it a second time. So they went out and got water and poured it in again second time. And he said, Do it a third time. And they did it a third time. So the water ran all around the altar, and he also filled the trench with water.** So, quite a contrast between what the ones of Baal did and all the help they had in trying to prepare it so that their god would answer. Then he pours water all over the place. They must have been feeling pretty good about all that, pretty confident that nothing's going to happen with his either because he's putting water in the trench and he's putting it all over the wood. "You're not a smart man." Anyway.

**Verse 36—Now it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near and said, Eternal God of Abraham, Isaac, and of 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.** So, he knew what was coming from God. All this, the water, the trench, everything was given from God to him to do. He knew it, and he did it.

**Hear me, O Eternal. Hear me so that this people may know that You are the Eternal God and that You have turned their heart back again.** Interesting, what he just said. "That You're the one that have turned their heart back again from their way to You." So, again here, this was the objective at that particular point in time, that they were going to see something that was so incredible that it would cause them to change in their thinking. Not for long, but for a while.

But it doesn't take very long when other things aren't happening, especially in that part of the world with Ahab and Jezebel, that people would revert back in time to their old ways. But here was a start. There just wasn't any way to finish it, to keep it going. We're at a different time, and we're going to be able to see things and have things happen in this world that we're going to experience that are going to be incredible in every way. Not just because of the destruction, but things that God is going to do to help change the thinking of people.

Not just the nuclear war. That's going to be a massive one in itself. But other things. And to realize that things are going to continue to happen, to build up more and more, as we talked about in 2009 about Trumpets, and we've seen them. We know this for the Church. But the world hasn't recognized them. But there's coming that time, as we pray and do our part as well, because it's our ability to share in it.

Elijah said these things, repeated these things for the sake of others. He already had this relationship with God and knew what he was going to do, and knew it was from God. There was no misunderstanding here. But it was a matter of what was shared, what others could see and hear that he had to say. So it will be as time goes along. "And it's You, that You have turned their heart back again." That's a powerful phrase. Truly is.

**Then the fire of the Eternal fell.**

I just can't help think about that, what that means, because we're at that juncture in time where this is exactly what can take place, and I believe with all my being will take place. But for us to be a part of it, it's a matter of our humbling ourselves, our desire to repent and become more at one with God, to make sure in every way that we're getting rid of the things that we know that we've got to fight in our lives. And not just let them continue on, but to fight with greater earnestness, in that respect, to be at one with God in our thinking, to be faithful, to be true, to be filled with truth, to be honest and truthful before God.

God knows everything in our life, and there are times, and this is becoming more of that kind of time, where we are more open than ever before God. And that's a part of repentance then, of genuine repentance.

**Then the fire of the Eternal fell and consumed the burnt sacrifice and the wood and the stone.** Can you imagine being there and seeing something so intense? The stones as well. It's one thing that all that wet wood and that pile of water was gone up in steam, but to see that the rocks and the ground was bare? That would send a chill up and down your spine.

**...and the wood and the stones and the dust and licked up the water that was in the trench. Now, when all the people saw it, they fell on their faces.** That's how much it moved them. Those who were around and saw it, yeah, a change in heart. It was a very sobering and very fearful thing to see something of this magnitude take place right before them.

**They fell on their faces, and they said, The Eternal, He is God. The Eternal, He is God.** So, they said it together. God brought them to that point that they were willing and desirous to do that. Desirous because they didn't want to be licked up next. Because they saw the power of God, and they realized in their own minds from a physical standpoint what Elijah said was true.

**Then Elijah said to them, Take the prophets of Baal! Do not let one of them escape! So they took them; and Elijah brought them down to the Brook Kishon and killed them there.** Can you imagine? To live in such a time that such a thing would be done, that here their lives were to be taken, and that he was the one to do it.

There are some of us here and some listening today that are going to be a part of something massive once a change takes place at Christ's coming. When there are those on the earth that are to be destroyed, and you are going to do your part in destroying it because it's that evil and worse. And so we do what God has given us to do, because it's right, because it's just, because they can be resurrected later on.

But for a new Kingdom, they're not to be around it. They're not to enter into it at all. But there will be a period in the last hundred years that will do more to help them come to reality (if they're able to be brought to reality), that they've been dead and now they're standing there in their altogether and they

realize this isn't normal. And they're going to be told that "You've been dead for x number of years." Incredible. It's going to do a lot more than what this did if there's any way of bringing them to that point.

So, to agree with God and do what God says with power that's given to you. Because that's what's going to happen to Elohim. It isn't just Christ going to do all this; it's 144,000 scattered throughout this earth that are going to be a part of doing this. And to be and have, if you will, the mind of God at that time in a very powerful way, we can't even begin to imagine. We can begin a little bit. It's like when you come to see a truth for the first time, and you wonder why you couldn't see that before. And then all of a sudden God gives you something in your mind to see and to know that you're to participate in, and you're going to willingly do it because you are Elohim. You're in the God Family.

That's incredible to understand what's coming and what we're going to be part of. And only those who agree with God are going to be able to enter into that.

So again here, incredible story.

So it says, and he killed them there. **Then Elijah said unto Ahab, get up; eat and drink, for there's a sound of abundance of rain.** For him, there was, but it wasn't there yet. There wasn't a cloud in the sky. Not a cloud in the sky, and yet he's telling Ahab, "This is what I hear, Ahab. Go your way. Rain's coming." Incredible story. It truly is.

I could go on with more of the story here, but you can read the other parts of it as well as you go along there. But it's incredible what took place. Just the fact of what brought him to that point in time, that moment in time to say what he did to everyone, to see all those prophets killed, destroyed, that their life came to an end. And for a moment in time, ever how long it lasted (we don't know how long it lasted), some turned for a time from believing in Baal, from worshiping Baal, to have their minds thinking toward God. But it doesn't record that, how long it lasted, or if there were a few or a lot, how far it went out. Stories definitely went out. Because in that time period, things were spread that way by word of mouth in a very powerful way.

So, it brings us back to some of the things of thinking about the book, about where we're going, and what we're doing. We're at a point right now where chapter 8 is being edited, looked at for edits. Chapter nine is also out there. And chapter nine, I just talked to Jeremy yesterday or the day before, that I believe that's going to be the last chapter. I had part of a chapter 10 that I was working on, but don't feel that necessarily follows the flow of the rest unless part of it might be added to nine. But otherwise, we're almost there.

And I think what an incredible thing, all the things happening in the world, all the things we're looking to, all the things we looked to at 2009, and we're in a different place now. We really are. Everything that God has given us since that time period is mind-boggling. I think of all the truths that God has given us

and the refining of those things as we've gone along, being able to see things more clearly, understanding what God is doing even more clearly, and it's powerful.

And if people's minds begin to be worked with, begin to be drawn, things we thought might happen back then now have the potential of happening in a much stronger way, much more profound. So again, part of the reason for some of this fast continuing on.

I think of the story of Esther that we're going to go into as well following this, and a rather long story, but again, we know the story of Esther. But to go through it piece by piece and to realize where we were back then.

Someone made a comment. At first I thought "Ah, it's not three days of fasting. But you know what? We have another day. And I think those two days of fasting and this day of fasting, and they tie together, we kind of have a three-day fasting taking place here that ties into the same, absolute same purpose, absolute same subject matter. Everything the same. Because I believe that's where we are, truly. And so if we are, we're going to see some incredible things.

The time span in here, we don't know. But we have far greater confidence, far greater boldness. We see things happening in the world. That's why I continue to read so often (which I'm not doing today), news articles that are happening in the world every week. And I think of last Sabbath. Most of what was given in the news that was happening then happened that day or the day before, most of the news that was given last week that we went through. And you think, this world, it's incredible that it's holding together. In every facet.

And we're talking about incredible Thunders that just get louder and louder, happening more often. And something that's happening more often and closer together, how can we not think about that on a spiritual plane in the sense of a woman in travail, a woman that's at a point of going through birthing pain, getting ready to give birth. These are all signs for the Church. Not for the world, but for us to be moved and motivated by.

So again, next week for most, maybe some have already entered into that, maybe some are today, I don't know. Because we said that you could do that. But next week, we're going to have another day of fasting.

And then I think of the honor that was shown because of Esther, of not doing a three-day, which I'm really glad because we're so many generations farther down the road as far as humanity is concerned, and our bodies are such a wreck compared to what they had back then. It wasn't easy back then, but I believe with all my being it'd be a whole lot harder today to do something like that than it was back then for most people.

But again, what an incredible analogy, and to know how God would feel toward that of why it was done, and yet bringing it full circle to this period of time. You need to take it that way, the fast you go into, to be encouraged by it, to be motivated by it, and putting all that together because it goes together.