

# 1 Kings 12-22 — “If the Lord Be God, Follow Him”

*Come, Follow Me 2026 — June 29–July 5*

CFM chapters: 1 Kings 12–13; 17–22 · Parallel account: 2 Chronicles 17–20 (Jehoshaphat)

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## Overview

This week the united kingdom of Israel shatters — and out of the wreckage steps the boldest prophet in the Old Testament. 1 Kings 12 tells how one arrogant answer from Rehoboam split twelve tribes into two kingdoms; 1 Kings 17–19 gives us Elijah — the ravens, the widow’s meal and oil, fire on Carmel, and the still small voice at Horeb; and chapters 20–22 close Ahab’s story with Naboth’s vineyard, the prophet Micaiah, and a randomly aimed arrow that was no accident.

Jared Halverson (Unshaken) frames the whole unit: “a king on the level of an Ahab, a queen on the level of a Jezebel, will require a **prophet on the level of an Elijah** to face them.” From here to the end of the Old Testament we watch two strands interweave — the political and the prophetic, state and church — and the kingdoms rise or fall by whether the state will hear the church. Gospel Talktrine’s zoom-out gives the sobering statistics: from the division to the captivity, the entire history is wickedness “punctuated only briefly by **four righteous kings in a period of almost three and a half centuries.**” Mark Holt also reminds us the people living it saw no sharp dividing line — they lived their history as we live ours, “one day after another,” which is exactly how kingdoms drift.

The lesson’s title question — Elijah’s Carmel challenge, “**How long halt ye between two opinions?**” (1 Kings 18:21) — is the week’s application in a single line. Don’t Miss This puts the same question in Jeroboam’s mouth from the other side: “It is too much for you to go up to Jerusalem” (12:28) — the theology of convenience versus the God who is worth the journey.

Sources woven throughout: **Unshaken** (Jared Halverson, Parts 1–2 — the exact chapters of this week), **Follow Him** (Dr. Camille Fronk Olson, 1 Kings 17–19), **Don’t Miss This** (Freeman & Butler), **Gospel Talktrine** (S01E27–28), **Heaven’s Code** (Ep. 1 — Elijah, the widow, and the temple pattern), and the **Come Follow Me** manual.

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## Key Concepts

### 1. A Divided Heart Led to a Divided Kingdom

Don’t Miss This supplies the through-line from last week: Solomon’s **divided heart** — part to the Lord, part to political alliances and the gods of his wives — produced a **divided kingdom**. The mighty men of

David “were not of a double heart”; Solomon was, and the fracture ran straight down from his heart into the map. The ten-piece prophecy (Ahijah tearing Jeroboam’s new coat into twelve pieces, 1 Kings 11) hangs everything on one word: *if* — “if thou wilt hearken... I will be with thee, and build thee a sure house” (11:38). Freeman: you could write *if* across the top of a patriarchal blessing. Jeroboam was handed the same conditional covenant David received — and squandered it within a chapter.

## 2. Rehoboam’s Two Councils — A Study in Leadership

Halverson reads 1 Kings 12 as a leadership case study. The people’s request was reasonable — lighten Solomon’s yoke (thirteen years building Solomon’s house had chafed more than seven building the Lord’s). Rehoboam **consulted the old men** — so far so good — and they gave D&C 121 counsel: “If thou wilt be a servant unto this people this day... they will be thy servants for ever” (12:7). Then he “forsook the counsel of the old men” for the echo chamber of “the young men that were grown up with him” — and answered with scorpions. Halverson names the trap: **ageism builds echo chambers**; the old provide ballast, the young fill the sails, and a leader needs both. The deeper diagnostic comes from Chronicles: “he did evil, because **he prepared not his heart to seek the Lord**” (2 Chronicles 12:14). One unprepared heart, one swaggering answer — ten tribes gone. (Thomas Paine’s jab at George III: Rehoboam only lost ten tribes; “you, George, have lost thirteen.”) Note the one bright spot: when the prophet Shemaiah forbids civil war — “this thing is from me” (12:24) — Rehoboam actually listens. Even bad kings have their hearable moments.

## 3. Jeroboam’s Calves — The Theology of Convenience

Jeroboam’s fear was rational: the only temple was in enemy territory, and pilgrimage might become defection. His solution was two golden calves at Bethel and Dan and one of scripture’s most seductive sentences: “**It is too much for you to go up to Jerusalem**” (12:28). Butler’s question is the application: “*Is it too much for me to go up to Jerusalem? Is the Lord worth the journey?*” Gospel Talktrine adds the precise theology of the sin: Jeroboam did not (yet) replace Jehovah — his calves were graven images *of* the God of Israel, breaking the second commandment while keeping the first. That distinction measures the further fall to **Ahab**, who with Jezebel imported outright Baal and Asherah worship — breaking the first. The books of Kings mark the descent with a recurring refrain — each king “did worse than all who were before him” — until it is said of Ahab and *never repeated*: he is the floor.

## 4. The Book of Kings as Covenant Scorecard — and the Four Separations

Gospel Talktrine’s 30,000-foot view: “Kings” is one book, a continuation of Samuel, and its real subject is **the Davidic covenant on trial** — Israel expected a messianic king in David’s line to unite the tribes and fulfill the promises to Abraham, and Kings is the tragic ledger of how “they threw it all away, generation after generation, king after king,” until exile was the only option left. Every reign gets its verdict (“and he did evil...” / “and he did right...”) like a Mormon-style *thus we see*.

Holt then borrows James Ferrell’s frame (*The Hidden Christ*): Elijah ministers at the moment of the **four great separations** — man from man (the divided kingdoms), man from the temple (Jeroboam’s calves),

parents from posterity (the north's serially exterminated dynasties), and the people from the power of God (prophets hunted into the wilderness). That is *why Elijah* — the prophet who presided over the greatest separation is the prophet sent to restore the great **joining**: the sealing power, Malachi's hearts of fathers and children, the only scripture quoted in all the standard works. Separation is the disease; Elijah's keys are the cure.

## 5. The Sealing Power — “According to My Word”

Elijah's first recorded sentence exercises it: “As the LORD God of Israel liveth... there shall not be dew nor rain these years, **but according to my word**” (17:1). Halverson: this is more than oath language — to an Ahab who doesn't believe Jehovah exists, “as the Lord liveth” is a declaration of testimony, and the drought is a dare: *you'd better hope my God lives, because He's the only one who can reverse what I'm about to do*. What is bound on earth is bound in heaven — the exact power given to Nephi son of Helaman, who used it the exact same way (“let there be a famine... perhaps they will repent,” Helaman 11:4). Sealing the heavens is an act of severe mercy: **jump-starting a stalled pride cycle**, nudging a prospering-in-wickedness people toward the humility that precedes deliverance. This power is why Elijah stands on the Mount of Transfiguration and in the Kirtland Temple: the sealer of heavens is the sealer of families. (Olson adds Moroni's telling phrasing to Joseph Smith: not *I will ordain you* but “I will **reveal** unto you the priesthood **by the hand of Elijah**” — not Peter, James, and John; not John the Baptist; Elijah.) And Don't Miss This adds the symbol beneath the drought: **rain is revelation**. A land without rain is a people to whom God has stopped speaking — “because no one's listening.”

## 6. Know the Enemy's Theology — the Baal Myth the Drought Was Built to Break

Dr. Camille Fronk Olson (Follow Him) insists the chapters only fully open once you know the Canaanite pantheon — recovered largely from the **Ugaritic library** discovered in 1927 (her old BYU Hebrew teacher John Tvedtnes wrote the classic *Ensign* primer, July 1990). The cast: **El**, the bull-symbolized head god; his consort **Asherah**, whose name means *grove* (why the prophets are forever tearing down groves); their son **Baal** (“lord”), also called Hadad (“thunder”) — the storm-and-rain god, the *life-giver*; **Anat**, whose name means the *surface* of the earth (Baal rains on Anat and vegetation springs up); **Yam** the sea; **Mot** death.

The load-bearing myth: Yam once killed Baal; El mourned his dead son by sitting in ashes and **cutting himself with a sharp stone**; Anat struck a deal with Mot, and Baal was released to rule the sky **six months of the year**, returning to the underworld the other six. That is how Canaanites explained the seasons: the dry season *is* Baal's death; the rains *are* his return.

Now every detail of 1 Kings 17–18 snaps into focus:

- A **three-and-a-half-year** drought shatters the six-month cycle. This is not Baal's scheduled death; this is Baal *not coming back* — on Jehovah's word, delivered in Baal's own portfolio (weather).
- “**Neither dew nor rain**” (17:1): Olson, from her Jerusalem Center years, testifies how impossibly heavy the dew is along that coast — Carmel especially, sea on three sides, thick with oaks. No rain is a drought; no *dew*

is a divine fingerprint.

- The priests **cutting themselves** on Carmel (18:28) is not random frenzy — it is El's own mourning rite. They are ritually grieving a god who will not wake.
  - And note whom Ahab and Jezebel hunt for three years: not Baal's priests, but *Elijah*. As Olson observes, "they know — they don't admit it, but they know — **he's the key to bringing rain again. It isn't Baal.**"
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## Story-by-Story Commentary

### 1 Kings 17:1-7 — Cherith: Ravens and Daily Bread

Elijah "the Tishbite" — possibly from Tishbe, possibly a wordplay on *sojourner*: the resident alien who belongs to no one but God. Sent to hide by the brook **Cherith**, fed morning and evening by ravens. The details are all doctrine:

- **Ravens are unclean** (Leviticus 11:15). Elder Holland joked about the carrying capacity of a raven — this is subsistence, not abundance — but Halverson draws the sharper point: *God can use the unclean as instruments if they're willing to be used*. Sometimes we're the ravens. Gospel Talktrine sees the separation-healing begin here: Elijah, unlike fallen man at enmity with nature, lives in Adamic harmony with the creatures — they feed him.
- **A raven's ration is daily bread**. No week's supply arrives; it is manna all over again, morning and evening, faith renewed per meal.
- **Heaven's Code** reads the geography as temple architecture: *Cherith* derives from the root "to cut" — covenant-cutting language — making the brook Elijah's **outer courtyard**: the place of separation from the world, sustained by the basic elements (bread, flesh, water), the preparatory phase that precedes the ascent. Israel in famine, fed by the unclean, also foreshadows scattered Israel nursed by the Gentiles (Isaiah 49:23) — which is exactly where the story goes next.

Olson's cross-reference completes the ravens: **Deuteronomy 8:3** — God fed Israel with manna "that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD." The raven's ration *is* manna theology, and fast Sunday is its monthly rehearsal. Her old seminary student's line: "*You don't have to read the scriptures every day — just on the days that you eat.*"

Then verse 7, the verse we all live in eventually: "the brook dried up."

### 1 Kings 17:8-16 — The Widow of Zarephath: The Miracle Within Her

God sends Elijah a hundred miles north to **Zarephath of Zidon** — Jezebel's home country, "the heart of Ba'alism" (Camille Fronk Olson). Not to a widow in Israel. Jesus weaponized this detail in Nazareth (Luke 4:25-26): sometimes the outsiders have the greater faith — and they tried to throw Him off a cliff for saying so. Olson draws the deliberate contrast: **Jezebel has a name, a palace, and ivory; the widow has no name, two sticks, and a son** — and heaven's attention is on the widow.

The story's mechanics reward close reading (Halverson's verse-by-verse):

- She was *warned* — “I have commanded a widow woman there to sustain thee” (17:9). Somewhere in her dread lived the knowledge that someone was coming whom she could not afford to feed.
- The first request is a relief — *a little water* — the one thing she can spare. The second stops her heart: *a morsel of bread*. Her answer is the barest last meal in scripture: a handful of meal, a little oil, **two sticks** — a two-stick fire, a marshmallow-on-a-match flame, for a final cake she probably meant to give entirely to her son.
- Elijah's response contains two impossible commands — “**Fear not**” and “**make me thereof a little cake first**” — and the second is the whole gospel of consecration in one word: *first*. Halverson: “the miracle that he was after was the miracle within her.” Seek ye *first* the kingdom (Matthew 6:33; Jacob 2:18–19). Don't Miss This sees Christ in her two ingredients: bread (the Bread of Life) and oil (the Anointed One) — “the barrel of meal shall not waste, neither shall the cruse of oil fail” is a promise that *Jesus Christ will not fail you*.
- **Why verse 14 “spoils” the miracle.** Halverson once wished the promise had been withheld for drama — and felt the Spirit whisper: “*A widow woman and her son about to partake of their last meal — is this not dramatic enough for you? The least God could do is reassure her in advance.*” Then the application lands: God has *already promised us everything* — forgiveness, windows of heaven, eternal families — and tithing is still a gut check, the Atonement still a leap. Our test is precisely hers: we know the promise in advance; will we act on it?
- Verse 15: “**And she went and did** according to the saying of Elijah” — the *exact* Hebrew phrasing of Elijah's own obedience in verse 5. Same test, same faith, same words. Don't Miss This crowns her the week's first hero for those four words. And note Halverson's observation that Elijah asked nothing he hadn't already done to himself — he sealed the heavens knowing it would starve *him* too, then trusted ravens.
- Olson supplies the definitive apostolic commentary — **Elder Lynn G. Robbins** (April 2005): “*Doesn't that sound selfish — asking not just for the first piece, but possibly the only piece?... Elijah understood the doctrine that blessings come after the trial of our faith. He wasn't being selfish. As the Lord's servant, Elijah was there to give, not to take. One reason the Lord illustrates doctrines with the most extreme circumstances is to eliminate excuses. If the Lord expects even the poorest widow to pay her mite, where does that leave all others who find that it is not convenient or easy to sacrifice?*” She pairs it with Elder Maxwell's title for the daily refilling: “**the Inexhaustible Messiah**” — the barrel that wastes not is the five thousand fed with twelve baskets left over. There's always more.
- One more of Olson's observations worth keeping: Elijah — arguably the most spiritually endowed man on earth, holding the sealing power — is sent to be *helped* by a foreign widow of another faith. “There's a humbling on his part. The way the Lord often answers our prayers is by someone we might never expect.”

## 1 Kings 17:17-24 — The Son Raised: Preventative and Restorative Power

Then, “after these things,” the boy she saved dies anyway. Her cry — “art thou come unto me to call my sin to remembrance, and to slay my son?” — carries the era's theology (all suffering must be someone's sin) and a mother's shattered logic: *why the first miracle, if this was coming?* Butler hears one more layer in

her question about her sins and her dying son: the Father could answer, “*No — my Son will die because of your sins.*”

**Heaven’s Code** maps the two miracles onto the temple floor plan: the meal-and-oil phase was **courtyard grace** — daily sustaining, sins forgiven, manna-level maintenance. The death of the son is the crossing into the **holy place**, where the trial is no longer repenting of sin but **consecration** — “the willingness to follow God and his servants even if it means temporarily losing what you love most.” Zarephath itself means *refinery*. The widow passes through the crucible, and the raising of her son in the upper room becomes a localized preview of Ezekiel 37 — dry bones, graves opened, “then shall ye know that I am the LORD.” Her final confession — “**Now by this I know** that thou art a man of God” (17:24) — is the sure witness that only the higher trial produces.

Halverson adds the Christological frame from John 11 (Mary and Martha’s identical “if thou hadst been here”): we tend to believe in either Christ’s **preventative** power (the daily meal that keeps death away) or His **restorative** power (the raising after it’s “too late”) — and He has both. “I am the resurrection *and* the life.” The widow now knows both; so should we.

Two Olson details on the raising itself: “**stretched himself upon the child**” (17:21) translates a Hebrew expression found *nowhere else in the Bible* — Don Parry suggested to her it may describe a posture of extremity in **prayer**, Elijah extending himself as far as prayer can reach, three times. And her framing of what the miracle was ultimately *for*: the Lord had taken this woman “to a place where **no one else can help her but Him**” — the soul-stretching place. Hank Smith’s caution belongs with it, for every reader whose child was not restored: the story’s deepest point may not be that she got her son back, but that in her extremity she found out who the only Helper is — a witness that would have stood either way, and did: “she’s a rock there in Zarephath,” which is why the Savior could still hold her up as the example centuries later.

## **1 Kings 18:1-16 — Obadiah: The Raven to a Hundred Prophets**

Ahab’s palace governor “feared the Lord greatly” — and proved it by hiding a **hundred prophets** in caves, fifty by fifty, feeding them bread and water under Jezebel’s nose while she exterminated their colleagues. Halverson: Obadiah is *the raven* to those hundred — providing and protecting at mortal personal risk. Olson unpacks the layers:

- His **name** is his secret: *Obad-Yah*, “servant of Jehovah” — a clandestine covenant-keeper running the household of the man destroying the covenant. (She passes on the scholars’ tender conjecture that the widow of 2 Kings 4 — whose late husband “did fear the LORD” and whose oil Elisha multiplies — may be *Obadiah’s* widow. We never see him again after this chapter.)
- The **hundred prophets** open the big-P/little-p distinction (Numbers 12): Miriam is a prophetess and Aaron receives revelation, but with Moses God speaks “mouth to mouth.” Hundreds carry the testimony of Jesus, “the spirit of prophecy” (Revelation 19:10); one holds the keys. Elijah is the Moses of his day — and the hundred (plus 7,000 more) are the rest of us.

- Her finest catch is in the **italics**. Elijah's message for Ahab reads "Behold, *Elijah is here*" — but *is here* is the translators' insertion. The manuscript says simply: "Behold, **Elijah**" — which, translated, means *go tell Ahab: "My God is Jehovah."* Obadiah is being asked to walk into the palace of the Baal-king and deliver a testimony disguised as a name. His answer is the theme-word of every reluctant disciple: "he shall slay me... **but nevertheless**" — I'll go (18:14–15). Hank Smith's confession fits most of us: the widow and Elijah feel out of reach, "but I can identify with Obadiah: faithful — *and* 'that's a lot to ask.'"

Keep those hundred in mind; they matter enormously in chapter 19.

## 1 Kings 18:17-40 — Carmel: One Against Eight Hundred Fifty

"Art thou he that troubleth Israel?" — Ahab's greeting, and Elijah's reversal: *I have not troubled Israel, but thou*. (The teacher doesn't give the grade; the student earns it.)

Halverson's ancient-Near-East framing turns the famous story into something even better: Elijah deliberately **stacks every card against himself**. Mount Carmel is Baal's home court — the rainiest spot in Israel, the "vineyard of El," sacred ground of the Canaanite pantheon. The contest's props conscript the whole pantheon: the **bullock** is El's own symbol; the **wood** is Asherah's groves; the requested fire-from-heaven is **Baal's** signature lightning; the mountain is **Anat's** earth; the water (twelve barrels — four, poured three times, one per tribe) is **Yam's** sea; and a fight to the death invokes **Mot**, god of the underworld. When "the fire of the LORD fell" and consumed sacrifice, wood, stones, dust, and water, it wasn't just a miracle — it was a systematic public execution of the entire Canaanite pantheon, the Exodus plagues compressed into one afternoon.

- **"How long halt ye between two opinions?"** (18:21) — Elijah's Joshua-echo ("choose you this day"), delivered to a people so caught between masters that "the people answered him not a word." Halverson connects it to D&C 1's last-days polarization: no more spiritual Switzerland.
- **The mockery** (18:27) is scripture's finest smack talk — "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth" — and Halverson (whose dissertation touched Enlightenment ridicule of religion) notes that "pursuing" is the KJV's polite veil over a Hebrew euphemism: *maybe your god is in the restroom*. Elijah, patron saint of spiritual smack-talkers.
- **The repaired altar** (18:30–32): before calling down fire, Elijah *repairs the broken altar of the Lord* with twelve stones "according to the number of the tribes" — restoring true worship, and refusing, even mid-schism, to count Israel as anything but twelve. The timing — "at the time of the offering of the evening sacrifice" — quietly re-anchors the whole spectacle to the temple and its Lamb (Don't Miss This).
- **The people's cry** (18:39): "The LORD, he is the God" — in Hebrew, *Yah* is *El* — **they are shouting Elijah's own name** (*Eli-yah*, "my God is Jehovah"). God sent a man whose name was the testimony he came to extract.
- **The race to Jezreel** (18:41–46): the man's-hand cloud (Elijah is at peace with handful-sized miracles — that's what fed him for years); Elijah's face between his knees in humility the moment the showdown ends; and the seventeen-mile footrace in which the rain that blessed Israel bogs Ahab's chariot while the Lord's hand carries His prophet past it. Halverson cites Ugaritic lore in which gods proved supremacy by accurate lightning and by winning footraces — Jehovah just did both.

# 1 Kings 19 — The Juniper Tree, the Cave, and the Still Small Voice

One death threat from Jezebel and the prophet who faced 850 alone runs for his life, sits under a juniper tree, and asks to die: “It is enough... I am not better than my fathers” (19:4). Don’t Miss This lingers here longer than anywhere, and rightly:

**The angel with the cake.** God’s response to a suicidal prophet is not a rebuke but a nap, a baked cake, and — Freeman’s favorite detail — **seconds**: “the angel of the Lord came again the second time... and said, Arise and eat; **because the journey is too great for thee**” (19:7). The angel does not say *your life is not that bad* or *up, little camper*. He says: you’re right, this part *is* too hard — eat something. Freeman: “Who should I drop cake off to today?” Sometimes the hero of the story is the person who brings you strength when the journey is too great — and everybody, bishop or mother of six or CEO, has a juniper-tree day.

**Horeb.** Forty days on the strength of that meat to Sinai itself — Elijah as Moses 2.0, the new prophet in the old mountain. God’s question, twice: “**What doest thou here, Elijah?**” And Elijah’s answer, twice, the refrain he’s been rehearsing since Carmel: “I, even I only, am left.” (He has said it so often he believes it — though Obadiah’s hundred are out there, and God is about to name 7,000 more.)

**Wind, earthquake, fire — and the still small voice** (19:11–12). Halverson’s reading is the theological centerpiece of the week: chapter 18 was the shock-and-awe epistemology — *we got fire, yes we do* — and chapter 19 is God saying **don’t get used to that**. Baal was a nature god: weather, fire, spectacle, but *he never speaks*. Jehovah re-introduces Himself as the God who *communicates* — and His native register is stillness and smallness: a handful of meal, a hand-sized cloud, a voice that pierces rather than shatters. “It’s not the fire outside that you see; it’s the fire within that you feel... not the wind that rends the rocks, but the rushing mighty wind in the soul... not the earthquake, but the change of heart.”

Halverson then names the adversary’s modern tactic with unusual precision: having failed at the *propositional* level (pinprick questions about history, doctrine, policy — deflected by the shield of faith), Satan attacks the **epistemological** level — *how do you know anything?* — insisting the only admissible evidence is chapter-18 evidence: big, empirical, measurable. “He needs to force people to stay in the epistemological model of 1 Kings 18, because if they shift to 19, they’ve got their shield of faith back.” His pastoral question for the doubting: *Has it been a long time since you’ve really felt the Holy Ghost?* — and his test for “it’s just self-induced emotion”: haven’t you ever been **surprised** by the Spirit — confirmation without bias, an answer to a question you weren’t asking?

**The mantle as covering.** When the voice comes, Elijah “wrapped his face in his mantle” (19:13). Olson lingers on that mantle — “hairy,” animal skin (1 Kings 1:8’s idiom; John the Baptist’s camel hair deliberately echoes it) — and hears Eden in it: as the Lord covered Adam and Eve in skins, Elijah reverences his God by wrapping himself in the covering. Hebrew *kōṣer* — **covering, atonement** — the same doctrine traced in **Genesis 3–4**’s coats of skins. The still small voice is met veiled, covered, at the mouth of a cave that has become a personal holy of holies. And it is *this same mantle* that falls on Elisha — Olson connects it to April 2018, the Solemn Assembly, when a congregation could feel a mantle settle on a new prophet.



“Yet I have left me seven thousand in Israel” (19:18). The cure for *I only am left*: you were never alone. Every knee that hasn’t bowed to Baal, every mouth that hasn’t kissed him — unknown to Elijah, known to God. For anyone watching their friend group or family drift from faith: there are always seven thousand. Elder Christofferson (Oct. 2018) modernized the Carmel question into its either/ors — *either God exists, or He does not; but if He exists, worship Him. Either the Book of Mormon is the word of God, or it is not; but if it is...* — and told of a man bombarded by disaffected siblings’ essays and podcasts who steadied himself with one honest sentence: “If I’m honest with myself, I must admit that the Spirit has touched me more than once, and the testimony of the Spirit is real.” That is chapter 19 epistemology holding against chapter 18 demands. John Bytheway’s summary of the whole Old Testament pattern belongs here too: God never says *I will solve all your problems*; He says “I will be with thee” — and then, per President Kimball, He usually keeps that promise *through another person*: a raven, a widow, an angel with a cake, an Alex Baugh at the door with a treat from Costco saying “I was just on my way home.”

**Elisha’s call** (19:19–21). Three assignments (Hazeal, Jehu, Elisha) — and Don’t Miss This hears the tenderness in the third: since you keep telling me you’re alone, *let me give you a friend*. Elijah casts his mantle — a still small invitation, no speech — and Elisha responds by slaughtering his twelve yoke of oxen and boiling them **over the wood of his own plow**: Cortés burning the ships. No hand-to-the-plow-looking-back; the plow is firewood now. Then he “ministered unto” Elijah — next week’s hero, apprenticed to this week’s.

## 1 Kings 20-21 — Wars, a Vineyard, and Calibrated Mercy

**The Syrian wars** (ch. 20): Ben-hadad’s servants diagnose their defeat with perfect provincial theology — “their gods are **gods of the hills**; but let us fight against them in the plain” (20:23) — and Jehovah answers by routing them in the valley too, “and ye shall know that I am the LORD” (20:28). Halverson’s application: do we believe in a home-court-only God — one who meets us just on mountaintops of worthiness, or just in valleys of crisis? “I need thee every hour, in joy or pain.” There is no away game for the God of the whole earth. But Ahab then spares Ben-hadad against command — and Halverson handles the hard doctrine of **misplaced mercy** carefully: err on the side of mercy, *and* know that sometimes erring on the side of mercy is an error — mercy to a perpetrator can be injustice to his future victims; codependent “mercy” is anything but merciful.

**Naboth’s vineyard** (ch. 21): Naboth refuses to sell his family inheritance; Ahab sulks; **Jezebel** — “since you’re not man enough to do it, I’ll be woman enough” — arranges false witnesses, a blasphemy trial, and a stoning. Elijah’s indictment fuses the two crimes into Cain’s ancient formula: “**Thou hast killed, and also taken possession**” (21:19) — murder to get gain, the original secret combination. The sentence is enforced empathy: dogs will lick Ahab’s blood where they licked Naboth’s; dogs will *eat* Jezebel by the wall of Jezreel. And then the chapter’s shock: **Ahab repents** — sackcloth, fasting, going softly — and God *honors it*: “Seest thou how Ahab humbleth himself before me?... I will not bring the evil in his days” (21:29). Even the worst king in Israel’s history gets calibrated mercy for real humility. No one is past the reach of “seest thou.”

# 1 Kings 22 (with 2 Chronicles 17-20) — Micaiah, the Arrow, and Jehoshaphat

**Micaiah vs. the 400.** Ahab wants Jehoshaphat's help retaking Ramoth-gilead; Jehoshaphat insists, "Inquire, I pray thee, at the word of the LORD to day" (22:5). Four hundred court prophets bring unanimous good news; Jehoshaphat smells yes-men and asks, "Is there not here a prophet of the LORD *besides?*" Ahab's answer indicts himself: "There is yet one man... but **I hate him; for he doth not prophesy good concerning me, but evil**" (22:8). Halverson's application cuts to the present: *we want prophets, but we don't want them to act like prophets*. Paul's itching ears; hard sayings, who can hear them? "If they're just rubber-stamping something, I'm worried they're not prophets of the living God." When Micaiah first parrots the yes-men — sarcasm Ahab instantly detects — the king's protest ("tell me nothing but that which is true") reveals he knew the truth all along: "your conscience is only one voice, but man, it's a loud one — that's why we gather four hundred voices to drown it."

On the strange **lying-spirit vision** (22:19–23): the JST of the Chronicles parallel adjusts the theology — the Lord did not *put* a lying spirit into the prophets; He *found* one there. God doesn't send lies; He exposes them.

**The arrow.** Ahab disguises himself and dresses Jehoshaphat in royal robes (painting the target on his ally); the Syrians surround Jehoshaphat, he cries out, "and the LORD helped him; and God moved them to depart from him" (2 Chronicles 18:31). Then "a certain man drew a bow **at a venture**, and smote the king of Israel **between the joints of the harness**" (22:34). A random archer, a random draw, the one seam in the armor — no accident in it anywhere. The blood is washed from the chariot in the pool of Samaria, "and the dogs licked up his blood... according unto the word of the LORD." Both prophecies — Micaiah's scattering and Elijah's dogs — land precisely.

**Jehoshaphat — the forgotten great king** (2 Chronicles 17–20). Halverson calls him his favorite forgotten king and begs us to read the Chronicles chapters:

- "His heart **was lifted up in the ways of the LORD**" (17:6) — the pride-cycle's vocabulary, redeemed: riches and honor that lift the heart *toward* God. He took away the high places, and — the teacher's favorite verse — sent Levites who "taught in Judah, and had the book of the law of the LORD with them" (17:9): a king who fights apostasy with *teachers*.
- Rebuked for allying with Ahab ("shouldest thou help the ungodly, and love them that hate the LORD?" — 19:2, another misplaced-mercy text), he takes the correction and doubles down on reform, charging his judges with the JST's actual standard: not *judge not*, but **judge righteous judgment** (19:6–7). Fitting — his name means "Jehovah has judged."
- Faced with an invading coalition (2 Chronicles 20): "Jehoshaphat **feared, and set himself to seek the LORD**, and proclaimed a fast" — fear prompting faith. His temple prayer stands on Solomon's dedicatory promise and ends with the model sentence for every overwhelmed disciple: "**We have no might against this great company... neither know we what to do: but our eyes are upon thee**" (20:12). The answer comes through a Levite whose name, Jahaziel, means *God sees*: "the battle is not yours, but God's... **stand ye still, and see the salvation of the LORD**" (20:15, 17). Jehoshaphat appoints **singers before the army** — worship over war

— and the enemy coalition destroys itself before Judah arrives. They spend three days gathering spoil and name the place the **Valley of Berachah** — Blessing. (Halverson’s modern echo: Secretary of Agriculture Ezra Taft Benson answering a Texas drought not with subsidies but with a statewide day of fasting — and the rain came. “Secretary Benson has connections that are out of this world.”)

- His summary sentence is the one thing most people know from 2 Chronicles, and it is this week’s thesis: **“Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper”** (20:20) — the two things people always doubt, and therefore the two things we must always remember.

**The Valley of Decision.** Halverson’s closing meditation: Joel 3 names the gathering-place of final judgment “the valley of **Jehoshaphat**” (“Jehovah judges”) and, two verses later, “the valley of **decision**” — the same valley Jehoshaphat named *Blessing*. Centuries of tradition then attached the valley of Jehoshaphat to the **Kidron** — whose most famous garden is **Gethsemane**. Blessing, judgment, decision — one valley: “Can you imagine if you made your every decision as if you were in the garden of Gethsemane, seeing Christ beside you, suffering for the poor decisions that you’ve made or are about to make?... Kneel in your valley of decision, and decide wisely.”

## The Two Kingdoms at a Glance

|                      | Israel (North)                                                       | Judah (South)                                                    |
|----------------------|----------------------------------------------------------------------|------------------------------------------------------------------|
| First king           | Jeroboam                                                             | Rehoboam                                                         |
| Tribes               | Ten                                                                  | Judah + Benjamin                                                 |
| Capital              | Shechem → Samaria                                                    | Jerusalem                                                        |
| Temple               | Golden calves at Bethel & Dan                                        | Solomon’s temple                                                 |
| Dynasty              | Serial dynasties, each wiped out                                     | Unbroken Davidic line                                            |
| This week’s kings    | Nadab → Baasha → Elah → Zimri → Omri<br>→ <b>Ahab</b> (worst of all) | Rehoboam → Abijam → Asa →<br><b>Jehoshaphat</b> (among the best) |
| This week’s prophets | <b>Elijah</b> , Micaiah, the hidden 100, the 7,000                   | Shemaiah; Jehu the seer; Jahaziel                                |

Gospel Talktrine’s sobering frame: four righteous kings in ~350 years — and every one of them in Judah.

# Source Guide — What Each Voice Uniquely Adds

- **Unshaken (Jared Halverson, Parts 1–2)** — the backbone: Rehoboam’s leadership autopsy; the sealing power and Helaman 11; the Canaanite pantheon systematically defeated on Carmel; verse 14 and the pre-promised miracle; preventative vs. restorative power; the ch. 18 vs. ch. 19 epistemology and the adversary’s shift from propositional to epistemological attack; misplaced mercy; Micaiah and yes-men; Jehoshaphat and the Valley of Decision → Gethsemane. → Part 1 · Part 2
  - **Follow Him / Dr. Camille Fronk Olson** — the scholarly spine for chapters 17–19: the Ugaritic/Canaanite pantheon and the six-month Baal cycle the drought was built to break; “neither dew nor rain”; ravens as Deuteronomy 8:3 manna; the Robbins “eliminate excuses” doctrine; the *hapax* “stretched himself” as prayer; Obadiah’s name, the big-P/little-p prophets, and the “Behold, Elijah” italics; the mantle as Eden’s covering (*kōpēr*); Zarephath as Jezebel’s Baal heartland; the named queen vs. the unnamed widow; Luke 4 and gentile faith; Athaliah as the bad seed’s third generation. → Episode 27 · PDF
  - **Don’t Miss This (Freeman & Butler)** — divided heart / divided kingdom; the ten-piece *if*; “is the Lord worth the journey?”; rain as revelation; bread and oil as Christ-symbols; “she went and did”; the angel’s cake, seconds, and “the journey is too great for thee”; the Spirit as the final hero, “within whispering distance.” → episode note
  - **Gospel Talktrine (Mark Holt, S01E27–28)** — Kings as one book judging every reign against the Davidic covenant; four righteous kings in 350 years; the first/second-commandment distinction between Jeroboam and Ahab; Ferrell’s four great separations and why *Elijah* restores the sealing; ravens and the healing of enmity with nature. → S01E27 · S01E28
  - **Heaven’s Code (Ep. 1)** — the two-phase prophetic initiation mapped onto temple geography: Cherith (“to cut”) as outer courtyard; Zarephath (“refinery”) as the crucible; the widow’s two sticks, courtyard grace, and the holy-place trial of consecration; the raised son as a localized Ezekiel 37. → episode note
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## Personal Application & Discussion Questions

1. **Two opinions.** “How long halt ye between two opinions?” Where are you living in spiritual Switzerland — attending one altar while hedging at another — and what would choosing look like this week?
2. **Worth the journey.** Jeroboam’s whole religion was “it is too much for you to go up.” Where have you accepted a more convenient substitute for the real thing — and is the Lord worth the journey?
3. **Which counselors?** Rehoboam had wise counsel and chose his echo chamber. Whose voices do you consult — and do any of them ever tell you what you don’t want to hear?
4. **The order matters.** “Make me thereof a little cake *first*.” What is God asking you to put first right now, before you can see how the barrel refills?
5. **The pre-promised miracle.** God tells the widow the ending in advance — and it still took all her faith. Which of God’s *already-given* promises (tithing’s windows, forgiveness, eternal family) still feels like a leap to you, and why?

6. **Preventative and restorative.** Do you believe more readily in the Christ who keeps the meal from running out, or the Christ who raises what has already died? What would it take to trust the other half?
  7. **The juniper tree.** Whose journey is too great for them right now? What is your version of the angel's cake — and who needs it dropped off today?
  8. **Chapter 18 or chapter 19.** Have you been demanding fire-from-heaven evidence for things God answers in stillness? Honestly: has it been a long time since you've really felt the Holy Ghost — and have you ever been *surprised* by the Spirit?
  9. **Seven thousand.** When you feel like "I, even I only, am left" — in your family, your friend group, your ward — what does God's arithmetic (a hidden hundred, an unbowed seven thousand) do to that feeling?
  10. **Prophets, not echoes.** "I hate him; for he doth not prophesy good concerning me." Is there counsel from living prophets you've resented for exactly Ahab's reason? What would Micaiah's integrity look like in your life?
  11. **Eyes upon thee.** Memorize Jehoshaphat's prayer: "We have no might... neither know we what to do: but our eyes are upon thee." What battle are you fighting that was never yours, but God's?
  12. **The valley of decision.** If you made your next hard decision as though standing in Gethsemane, beside the One who pays for it — what would you decide?
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## Key Quotes

"How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him."  
— **Elijah** (1 Kings 18:21)

"And she went and did according to the saying of Elijah." — **1 Kings 17:15** — the same words used of Elijah's own obedience (17:5)

"A widow woman and her son about to partake of their last meal — is this not dramatic enough for you? The least God could do is reassure her in advance that all will be well." — **Jared Halverson** (Unshaken), on why 1 Kings 17:14 belongs in the story

"Arise and eat; because the journey is too great for thee." — **the angel to Elijah** (1 Kings 19:7)

"The Lord didn't say, 'Your life is not that bad.' He said: let me just make you a cake." — **Don't Miss This** (paraphrasing the juniper tree)

"After the fire a still small voice." — **1 Kings 19:12**

"The adversary needs to force people to stay in the epistemological model of 1 Kings 18 — because if they shift to chapter 19, they've got their shield of faith back." — **Jared Halverson** (Unshaken)

"Yet I have left me seven thousand in Israel." — **the Lord to Elijah** (1 Kings 19:18)

"There is yet one man... but I hate him; for he doth not prophesy good concerning me, but evil." — **Ahab on Micaiah** (1 Kings 22:8) — *we want prophets, but we don't want them to act like prophets*

"Sometimes the people in gentile territory can have greater faith than even those in Israel." — **Dr. Camille Fronk Olson** (Follow Him), on Luke 4 and the widow

"One reason the Lord illustrates doctrines with the most extreme circumstances is to eliminate excuses. If the Lord expects even the poorest widow to pay her mite, where does that leave all others who find that it is not convenient or easy to sacrifice?" — **Elder Lynn G. Robbins** (April 2005, cited by Olson)

"If I'm honest with myself, I must admit that the Spirit has touched me more than once, and the testimony of the Spirit is real." — **Elder D. Todd Christofferson** (Oct. 2018), quoting a modern Elijah

"The Lord never said, 'I'm going to solve all your problems.' He just said, 'I will be with you.'" — **John Bytheway** (Follow Him)

"The closer you get to a holy object or a holy person, the more visible your impurities become." — **Heaven's Code**, on the widow's "art thou come to call my sin to remembrance?"

"We have no might against this great company... neither know we what to do: but our eyes are upon thee." — **Jehoshaphat** (2 Chronicles 20:12)

"Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." — **Jehoshaphat** (2 Chronicles 20:20)

"Kneel in your valley of decision, and decide wisely." — **Jared Halverson** (Unshaken)

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## Links to Existing Notes in This Vault

- Unshaken Part 1 — 1 Kings 12–16: Jeroboam & Rehoboam
- Unshaken Part 2 — 1 Kings 17–22: Elijah the Prophet
- Follow Him Ep 27 — Dr. Camille Fronk Olson · PDF show notes
- Don't Miss This — 1 Kings 17–19
- Gospel Talktrine S01E27 — The Influence of Wicked and Righteous Rulers
- Gospel Talktrine S01E28 — After the Fire, a Still, Small Voice
- Heaven's Code Ep 1 — Elijah, the Widow, and the Crucible of Doubt
- Genesis 3–4 — Cain's "killed and taken possession" formula, echoed in Naboth's vineyard
- God who sees me — Jahaziel, "God sees"
- Temple — the Carmel altar, the evening sacrifice, and Jehoshaphat's dedicatory-prayer appeal

## People

- Elijah — the prophet of the sealing power; Cherith, Zarephath, Carmel, Horeb
- Jesus Christ — the still small voice; the Bread of Life and the Anointed One in the widow's ingredients; the Lamb of the evening sacrifice; Gethsemane in the valley of decision
- Enoch — Elijah's fellow wilderness prophet and fellow translated being
- Hezekiah · Josiah — Judah's later righteous kings, heirs of Jehoshaphat's pattern

## Locations

- Jerusalem — the temple Jeroboam feared; Jehoshaphat's fast and prayer
- Mount Carmel — Baal's home court, Jehovah's victory (*note to create*)
- Adam-ondi-Ahman (*see Genesis 5 for the gathering-valley pattern that Joel's valley of Jehoshaphat completes*)

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## Source Links & Further Reading

### Podcasts

- Unshaken — 1 Kings 12–22, Parts 1–2 [↗](#) — Jared Halverson
- Follow Him Ep 27 — Dr. Camille Fronk Olson, 1 Kings 17–19 [↗](#)
- Don't Miss This — 1 Kings 17–19 [↗](#) — Emily Belle Freeman & David Butler
- Gospel Talktrine — S01E27, S01E28 [↗](#) — Mark Holt
- Heaven's Code — Elijah, the Widow, and the Crucible of Doubt [↗](#)

### Church Resources

- Come Follow Me 2026 — June 29–July 5: “If the Lord Be God, Follow Him” (1 Kings 12–13; 17–22) [↗](#)
- 1 Kings 17–19 (KJV) [↗](#)
- 2 Chronicles 20 — Jehoshaphat's battle [↗](#)
- D&C 110 — Elijah in the Kirtland Temple [↗](#)

### Scholarly

- Scripture Central — Come Follow Me: 1 Kings 12–13; 17–22 [↗](#)
- John Tvedtnes — on the Canaanite pantheon and the Carmel contest (cited in Unshaken Part 2)
- James Ferrell — *The Hidden Christ* (the four great separations; cited in Gospel Talktrine S01E28)

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## Next Chapter

→ 2 Kings 2–7 — Elisha (*next week — note to create*)

