



“If the Lord Be God, Follow Him”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

Do the Israelites respond to prophetic and scriptural calls for reform? Dr. Camille Fronk Olson returns to explore the ministry of Elijah, the pantheon of foreign gods, and the purpose of miracles.

Part 2:

Dr. Camille Fronk Olson returns and explores evil Queen Jezebel's reign, Elijah's struggle with discouragement and loneliness, and the still, small voice in times of trial.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Camille Fronk Olson
- 01:11 Introduction of Dr. Camille Fronk Olson
- 05:47 Big Picture Review
- 08:27 The Northern Kingdom had no good kings
- 10:32 Asa is a good king in the Southern Kingdom
- 11:37 Ahab raises an altar to Baal
- 14:52 Canaanite pantheon
- 21:30 God sends Elijah to Ahab and Jezebel
- 25:51 Elijah seals up heaven
- 28:04 Ravens feed Elijah
- 30:39 The Widow of Zarephath
- 37:56 Blessings come after trials of faith
- 39:28 The Inexhaustible Messiah
- 41:39 The son of the Widow of Zarapheth dies
- 48:54 Obadiah is faithful yet Jezebel kills the prophets
- 53:01 Obadiah hides prophets but Elijah tells him to bear his testimony to Ahab
- 59:45 End of Part I–Dr. Camille Fronk Olson
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Part 2

- 00:00 Part II– Dr. Camille Fronk Olson
- 00:07 The faithfulness of Obadiah
- 03:08 Elijah challenges the Canaanite pantheon
- 5:41 Elijah is alone on Mt. Carmel
- 8:46 Elijah’s turn on Mt. Carmel
- 12:21 The priests of Baal are executed
- 18:09 Elijah as type of Christ
- 19:39 Elijah is discouraged but is told to go to Mt. Sinai
- 25:07 The still, small voice
- 28:01 Elisha joins Elijah
- 31:24 Jezebel and Ahab’s demise
- 36:38 Athaliah’s evil deeds
- 39:17 The Lord provides during times of trial
- 43:45 There are times where we must decide
- 46:52 The Lord doesn’t solve our problems, He promises to be with us

- 51:51 End of Part II—Dr. Camille Fronk Olson

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Biographical Information:



Camille Fronk Olson is a professor emeritus of ancient scripture and former department chair at Brigham Young University, Provo, Utah. She holds an MA in Ancient Near Eastern Studies and a PhD in the sociology of the Middle East from BYU. She has served on the Young Women General Board and on the Church's Teacher Development Curriculum Committee. She is a popular speaker and writer whose published books include *Women of the Old Testament*; *In the Hands of the Potter*; *Mary, Martha and Me*; and *Too Much to Carry Alone*. She loves to travel, garden, and research stories about her ancestors. She is married to Paul Olson, which includes the blessing of two children and four grandchildren.

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Old Testament

EPISODE 27 • Part I



Dr. Camille F. Olson

1 Kings 17-19



Hank Smith:	00:01	Welcome to followHIM. A weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:10	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we followHIM.
Hank Smith:	00:19	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my still, small co-host John Bytheway. John, now that doesn't sound like a compliment, but it is. It is.
John Bytheway:	00:37	Well in the Resurrection, I'll be bigger, hopefully.
Hank Smith:	00:43	I'm going to have those arms in the Resurrection.
John Bytheway:	00:47	I'm not in any Arnold Friberg paintings.
Hank Smith:	00:50	Yeah. That's true. I wouldn't have made the cut.
Hank Smith:	00:54	John, there's a great part of our lesson today that talks about a still, small voice. And so I thought I'd call you my still, small co-host. Now, we are in the book of 1 Kings today and we have a Bible scholar returning. And I think everyone's excited.
John Bytheway:	01:11	Yes, so we're all excited. Camille Fronk Olson is back. Thank you so much for coming back. If you didn't hear her first episode, and even if you did, I want to remind you she's a retired (now)

professor and former Chair of Brigham Young University's Department of Ancient Scripture. She's written multiple books on the role of women in the scriptures. In fact, I'm holding my *Women of the Old Testament* right here that's not only a great text, but it's beautiful, gorgeous, full color art in it and everything. She's spoken widely in various forums on Latter-Day Saint beliefs, especially as they relate to women. She was born and raised in the area of Tremonton, Utah. And I love this part, she served a mission in the France Toulouse mission because my daughter and my son-in-law went to France. She has a bachelor's degree in Education from Utah State, a master's in West Asian Studies and a PhD in Sociology of the Middle East from BYU.

John Bytheway: 02:06 She began her educational career as a full-time seminary teacher. And she was on the faculty of LDS Business College, where she served as Dean of Students. And as I mentioned before, she's the first woman who was the Chair of BYU's Department of Ancient Scripture. She's also served on the Young Women General Board and is a professor at the BYU Jerusalem Center. She's married to Paul F. Olson, who is an ophthalmologist, which is someone who really sees well and knows how to help others see well, and Camille's going to help us see well today.

John Bytheway: 02:36 Thank you for coming back.

Dr. Camille Olson: 02:38 It's great to be back.

Hank Smith: 02:40 We love having you. For those of you who have not heard Camille's first episode with us, pause whatever you're doing right now. Go back. You want to hear Camille talk about Rebecca. Oh, it was a life-changing day for me. Really changed that story for me.

Hank Smith: 02:56 This is just a personal note. There's a gas station right by Coalville, Utah where I put my hand over my heart, because that is where I took a phone call from Camille, and she told me I was joining the faculty at BYU. So I don't know if I said that last time, John, but Camille's got a special place in my heart.

John Bytheway: 03:12 I have a similar story. I would not be teaching the Cornerstone courses at the BYU Salt Lake Center if it weren't for Camille, and I know that she'll be held accountable. I mean, I'm grateful to her.

Dr. Camille Olson: 03:27 I know how to choose good ones. That's it. That's one of my gifts is finding quality.

Hank Smith: 03:33 Well, we are both very grateful, as are our children because they get to eat.

Hank Smith: 03:39 Camille, we're in 1 Kings today. But as we approach this, let's give our audience kind of some background here. What do they need to know leading up to these chapters?

Dr. Camille Olson: 03:51 I've got to just do one little shout out for you two before I start into this. I just want to thank you for what you're doing with this podcast. From my limited perspective, I can just tell you I think there are more people in the Church studying the Old Testament this year than has ever happened in the past. And really engaged in it. And it isn't solely because of your podcast, but I believe your podcast has made a major contribution in that way. And several other podcasts. It seems like people find it much more accessible to hear a podcast than even to read books.

Dr. Camille Olson: 04:28 You have made it very... not only accessible to them, but we're no longer afraid of the Old Testament, and we find connections with us and it has brought some tremendous insight and peace and love for God. We see the merciful God in the Old Testament. Like I think a lot of people have not in the past. So I just want to thank you. You've helped me a lot. I listen to it very frequently. Thank you very much. So I appreciate your contributions to my study of the Old Testament this year.

Hank Smith: 05:01 Wow. Thank you.

John Bytheway: 05:03 And I'm always just... I agree, I'm taking notes the whole time.

Dr. Camille Olson: 05:07 You can always find new insights because there's so many different angles you can take. And just because one person, as much as they've studied it sees it one way, you can find other things, but it helps you to think about some other possibilities. And that's what I'm hoping for, because the stories and the chapters... We only have three chapters for this week. These three chapters are better known than a lot of them in the Old Testament. But I really hope that we will think about some different angles and help us to think more deeply because of that in some ways than we might have done otherwise because we can always learn more. There's always more.

Hank Smith: 05:45 Awesome. Well, tell us where you want to start.

- Dr. Camille Olson: 05:47 Big picture, we've just come in our last lesson finishing up with Solomon, but just think what's happened. There's Moses that takes the children of Israel out of Egypt. They come. Joshua leads them into the Promised Land. You have a time of the Judges and all kinds of disunity going on. Then we have Samuel who anoints Saul as the first king. And then David is the second king. And under David, you really unite the tribes of Israel in an incredible empire, and it starts this Davidic line of Kings that follows after what Jacob had promised Judah that this line would be through his tribe.
- Dr. Camille Olson: 06:32 And then, we get Solomon, David's son. And it's under Solomon that Israel is the most remarkable, powerful empire in the ancient Near East. It got to its largest dimensions. And then, as we saw at the end of last lesson, Solomon goes downhill. He dies and his son Rehoboam takes over, but Rehoboam picks up where his father left off in taxing the people, but then even adds more taxes, and it makes so many of the people upset, especially in the North.
- Dr. Camille Olson: 07:08 And I do kind of like some numbers once in a while, just to help me get some framework. But let's say about 950 BC, the Kingdom of Israel splits in half and that's going to be a major theme through a lot of what we'll be studying in the near future.
- Dr. Camille Olson: 07:24 The Northern Kingdom is with Ten Tribes and Jeroboam is the one that starts that. And Ephraim is the main tribe within those Ten Tribes. And so sometimes Isaiah will call that Northern Kingdom Ephraim, but it is most frequently called Israel because that's where most of Israel is, Ten Tribes are up there, and it's the biggest geographical area.
- Dr. Camille Olson: 07:54 And the Southern Kingdom is named after its head tribe, which is Judah. Jerusalem is the capital of Judah, the Kingdom of Judah, or the Southern Kingdom it's sometimes called. And you see this split and kings in either one; it's in the Southern Kingdom that we have the Davidic line of Kings. Most of them are wicked. It's not a happy time. Power corrupts, and it seems like so many of those kings are. But they do have a few that are remarkable. Just really great ones.
- Dr. Camille Olson: 08:27 The Northern Kingdom never has one good king. That's easy to remember. They are all problematic and we're going to see one of them today, tremendously. But you watch that division happen, and the kings up in the Northern kingdom are changing much more frequently. It's very unstable. We get down to the seventh king that we'll be focused on today, named Ahab. And

in the Southern Kingdom, they're only on the third king when Ahab comes to the throne. So you can see it's much more stable in the Southern Kingdom. It's Ahab's father that makes the capital for the Northern Kingdom Samaria. So we'll later see the Samaritans and that comes from that name of Samaria. Clear back to this time period where Jerusalem is the capital of the Southern Kingdom.

- Hank Smith: 09:18 That hatred is going to still be around when Jesus is born.
- Dr. Camille Olson: 09:22 Yeah. When the people of Judah, or Jews as the Greeks will call them, come back after the Persians take over. They come back into the land. They don't want anything to do with anyone that's still around from the Northern Kingdom. There's conflict, and that will be still down to the time of Christ.
- Hank Smith: 09:42 When ten of the twelve tribes revolt, that's a pretty low approval rating. The only one who stuck around is Benjamin. And I just don't think they could leave. Judah said, "You're staying put."
- Dr. Camille Olson: 09:53 Benjamin's pretty intertwined with Judah there and that's what you get. So you'll see through the pattern of 1 and 2 Kings, this idea of telling you who the king in the Southern Kingdom is, and who's the king of the Northern Kingdom about the same time or Israel or Judah. So I want to go to Chapter 16. Our reading assignment starts on 17, but we got to introduce this new dynasty of kings of the Northern Kingdom. Omri is the first one in Chapter 16, verse 24. "He bought the hill Samaria of Shemer of two talents." So that's where he establishes the capital of Samaria.
- Dr. Camille Olson: 10:32 And verse 25," Omri wrought evil in the eyes of the Lord and did worse than all that were before him," which you got to say, that's pretty bad, because there've been some pretty bad ones before him. And then he dies and let's pick up with verse 29. Now, you get the 38th year of Asa, king of Judah. We're talking about the Southern Kingdom king, but look, he's been king for 38 years. It's much more secure leadership down there. And Asa was one of the good guys. He seems to have been a good king.
- Dr. Camille Olson: 11:05 "But the son of Omri begins to rule in the Northern Kingdom in Israel, and his name is Ahab." And look how long he rules with his capital in Samaria, 22 years. And even more, verse 30, "Ahab, the son of Omri did evil in the sight of the Lord, above all that were before him." So if Omri was bad, Ahab is even worse, and he's going to be worse for 22 years, so it makes a huge difference.

- Dr. Camille Olson: 11:37 And now, this is one of the explanations that we're going to live with in these next three chapters of what makes him so evil. Verse 31, "It came to pass as if it had been a light thing for him to walk in the sins of Jeroboam." He's the one that split off, remember, and started the Northern Kingdom. "That he took to wife, Jezebel, the daughter of Ethbaal, king of the Sidonians, and went and served Baal and worshiped him." This is what really introduces the worship of Baal in Israel, and it spreads and it takes root. It is because Ahab marries the daughter of the king.
- Dr. Camille Olson: 12:20 Sidon is up there. They call it Phoenicia. We would call it the border of Lebanon today. They had that same Canaanite worship, same language related to Hebrew, so they're Canaanites, but Canaanite Phoenicians, I guess. The capital is Sidon up there, north of Tyre. That's where she's from. No doubt Ahab is marrying her because that cements the connection treaty, so to speak, with the two kingdoms.
- Hank Smith: 12:52 The alliance. Yeah.
- Dr. Camille Olson: 12:52 An alliance, that's a better word. Look what he does immediately here in Israel, "Ahab reared up an altar for Baal and the house of Baal." So he makes a house for Baal ..." and has an altar there, "Which he had built in Samaria. And Ahab made a grove and he did more to provoke the Lord God of Israel to anger than all the Kings of Israel that had been before him." I think there are some little things in there that make a lot more sense when we better understand this pantheon of deities that the Canaanites had. And I think this is a good place to do it because they're little hints all the way through these chapters, and then more as we go through the Old Testament.
- Dr. Camille Olson: 13:33 One of my Hebrew teachers at BYU was John Tvedtnes, and he wrote an article in the *Ensign*. It is... I brought a copy of it... July, 1990. I would recommend this is a great background for the Canaanite pantheon of deities.
- Hank Smith: 13:52 July, 1990, *Ensign*.
- Dr. Camille Olson: 13:55 John Tvedtnes. Hebrew professor at BYU at the time. What he explains in it is that we didn't know a little bit from the Bible about the religious practices and beliefs of the Canaanites, but there was a lot we didn't. And about a hundred years ago, I think it was 1927, they found a 13th to 14th century BC library in modern day Syria, which is the Ugaritic texts. So these texts talk about beliefs in that area before the Israelites arrive there, 13th, 14th century BC. It's a whole library. And so it's from that

we get much more of an idea. Can I just go run through this? And if you have anything you want to add in here of any of these gods. I think it is really helpful.

- Hank Smith: 14:53 Well, John was telling me just the other day he was thinking about pre-Israelite, Canaanite pantheons. Weren't you John?
- John Bytheway: 15:00 I was saying if only we could discover a library full of stuff about it, I was saying. I mean that's kind of amazing. Finding a book or a text, but finding a library. How much are we talking about?
- Dr. Camille Olson: 15:13 I mean, it's big. It is big. Paul Hoskisson, who was on our faculty in Ancient Scripture, was a great Ugaritic scholar. Get him on and he'll tell you even more about that Ugaritic language.
- Hank Smith: 15:24 Paul's my cousin.
- Dr. Camille Olson: 15:25 And that library. Is that right?
- Hank Smith: 15:27 Yeah.
- Dr. Camille Olson: 15:28 There's a fast track to the Celestial Kingdom for you right there, being related to Paul Hoskisson.
- Dr. Camille Olson: 15:35 Okay. El is the head God. And you think that is the same word for God that the Hebrews have.
- Hank Smith: 15:42 That we have.
- Dr. Camille Olson: 15:43 You can see that relationship. He is likened as a bull, king of the gods, and his consort is a goddess named Asherah. She's a fertility goddess. Her name Asherah actually means grove. So when you see them building groves and worshipping in groves. Fertility rituals that are done in groves because that's evidence of so much vegetation and fertility that God looks kindly upon that part of the world, because with all these trees, usually oak and terebinth trees, is evidence that God is pleased with what is going on there. And he blesses it. But you also see how much prophets for Jehovah condemns. They are tearing down groves all the time.
- Hank Smith: 16:34 This used to confuse me when I was a teenager. Just reading the Old Testament in seminary for the first time, because everything up until then I'd heard about groves was the Sacred Grove and Aspen Grove and Pleasant Grove. And to have God coming down on the groves or condemning the groves. I had to learn, "Oh, there was some pretty bad worship stuff that went

on.” And these groves because they had a different meaning for him. So yeah. Keep going.

- Dr. Camille Olson: 17:05 Yeah. He wrote of four of their children that we can see evidence of in these chapters we're looking at today. Ba'al is one of them, and kind of, it seems, like the favorite son. His name means "lord" or "husband", but he's also called Hadad, which means "thunder" because he is the sky god, he's the weather god, he's the one that sends lightning and thunder and wind, but also rain. So he's life-giving. He's the life giving God. His consort, and maybe his sister. Kind of sister/consort is Anat. She's sometimes called the Virgin.
- Dr. Camille Olson: 17:47 I mean you start thinking about how some of these, especially the goddesses, it seems like get intertwined with the true heroines of God that God's daughters that make a difference. She's called the "mother of nations," but she is represented in... Her name means "surface," like surface of the earth, so the dirt, the soil, the rocks. So can you see when Ba'al rains upon Anat, that's where we get vegetation. So this is his fertility ritual that will bring life. So she's a fertility goddess like her mother is. And oftentimes I think by the time you get down to the time of Jezebel and Ahab, Anat and Asherah kind of get blended together as fertility goddesses, and almost the consort of Ba'al vary. You see groves and Ba'al the lightning god very often.
- Dr. Camille Olson: 18:47 Then there's another brother called Yam which means "sea." He's the god of the waters on the earth and under the earth. And you see him in conflict with Ba'al very often. So the storms come from the sky and the sea revolts and fights against him with these waves that crash upon the sea.
- Hank Smith: 19:09 Sounds like the Canaanite pantheon has a little dysfunctional family going on there.
- Dr. Camille Olson: 19:14 Oh, it's highly dysfunctional. And because they hate each other, these brothers hate each other. They're fighting each other all the time. And Mot, another brother means "death." He's the god of the underworld. And he doesn't like Ba'al either because he gets power from those that die and Ba'al was life-giving. Once there was a duel between Yam and Baal. So the sea god and the life-giving sky god. Yam killed Ba'al. El the head god mourns over his dead son Ba'al. He sat in ashes, but also he made incisions in his body to bring blood with a sharp stone. That was part of the way of capturing the attention of showing mourning. You'll remember in the law of Moses, it spoke against that almost a mockery or an echo perhaps might be better with Christ bleeding from every pore that his blood is sacred and all

the blood in sacrifice that is sacred, but they do it by cutting themselves. That'll come up again. So I bring that up.

- Dr. Camille Olson: 20:24 The head god mourns. The consequences for all of this is that there's more drought and famine because Ba'al is dead. So Anat, Ba'al's sister, comes to the rescue. She slays Yam and then goes to make a deal with Mot in the underworld. She says, "We'll both lose if Ba'al stays here forever, because without him, there is no life. And if without any life, you are not going to have any death, so you're not going to have any added power down here." So it's with this deal that Mot allows Ba'al to come and rule in the sky six months of the year, and then he has to return to the underground six months of the year. And that's the way the Canaanites explained the seasons and the rain cycle when Ba'al has been released out of the underworld and can give life again.
- Dr. Camille Olson: 21:20 So, there's a little background.
- Hank Smith: 21:22 During the dry season, he's back in the underworld.
- Dr. Camille Olson: 21:26 He's dead.
- Hank Smith: 21:29 So does Jezebel bring all of this with her?
- Dr. Camille Olson: 21:30 So Jezebel brings all of this with her. Now you go back there again at the end of Chapter 16, and you see that Ahab, in verse 32, "Reared up an altar for Baal in the house of Baal." And verse 33, he makes a grove and this provokes very much Jehovah as can be expected. That's our background that leads us up now to what we're seeing here in Chapter 17.
- Hank Smith: 21:58 I have a feeling the Lord's going to send a prophet. That's usually what he does when things are going off the rails.
- Dr. Camille Olson: 22:05 And it's in the very first line, the very first verse. This is our introduction to one of the greatest prophets that Israel ever knew, Elijah. Elijah, whose name means, "My god is Jehovah." It's wonderful. He's from Gilead, which is transJordan, just on the east side of the Jordan River and part of the Tribes of the Northern tribes. It was all part of the land given to Israel initially. And he comes to Ahab the king and says, "As the Lord, God of Israel liveth, before whom I stand there shall not be dew nor rain these years, but according to my word."
- Hank Smith: 22:57 Oh, okay, so he can control the rain. Not Ba'al.

Dr. Camille Olson: 23:00 He's saying, look, yeah, this is going to be Jehovah. This is Jehovah who's going to do this. We're sealing up the heavens. It's not going to rain.

John Bytheway: 23:11 I was looking in the manual, it says on page 118," Baal was known as the God of storms and rain." And I wanted to mention that in the Bible dictionary, it says he was the sun god, but I think the later scholarship is printed here in the new manual. And I love that direct confrontation. It's kind of like the plagues of Egypt too, where the Nile's not god, I am God, I'm going to turn the Nile to blood. Camille, because you lived in the Holy Land there at the Jerusalem Center. Can you talk about the dew? Because I think that's fascinating the Mediterranean and that it would not only not rain, but no dew?

Dr. Camille Olson: 23:49 Yes, because the dew is so heavy. It is just, it's remarkable. What a gift. And the dews of Carmel particularly right. Mount Carmel is a fascinating topographical entity. If you look at the map of Israel along the Mediterranean, there's one little place at the Northern part of it that it just juts out. There's a little loop right there. I'm drawing it. But you think that is the farthest west side of Mount Carmel and the water comes on three sides of it. So you just think Mount Carmel is going to be a favorite place for the Canaanites to worship. The dew is thick there.

Hank Smith: 24:36 A lot of fertility.

Dr. Camille Olson: 24:37 The trees just grow up. Still, if you go there today, it is just thick with trees. Oak and terebinth trees. And the water, the sea, you can see their Yam covers all around that. It is a very fertile area. It is much heavier due than typically I've seen around here.

Hank Smith: 24:57 It's life giving, right?

Dr. Camille Olson: 24:59 Yes. Yes.

John Bytheway: 25:00 Yeah, so I love that the verse mentions not only not rained, not even dew, which would be really unusual there because right off the Mediterranean there's so much dew every day.

Dr. Camille Olson: 25:11 Yeah. And it's just wet. You can be just sopping wet after, but what is interesting too, we find out that this famine is going to last more than three years. So you cannot see this six month cycle of rain and drought.

Hank Smith: 25:29 Well, how important to know then, Camille, what you taught us about Ba'al. The six months, six months, six months.

- Dr. Camille Olson: 25:35 I really think that knowing that pantheon is really helpful. And I would really recommend your readers go back and find the brother Tvedtnes article. You'll love it. It's very, very helpful.
- Hank Smith: 25:47 Yeah. We'll link that in our show notes, followhim.co.
- Dr. Camille Olson: 25:51 What is interesting, the first act that we see Elijah the prophet do is seal up the heavens. And we will later see him as the one who will restore sealing power in the latter days to Joseph Smith, right? And Oliver Cowdery in the Kirtland Temple in 1836. "That he will turn the hearts of the fathers to the children and the hearts of the children to the fathers". And to remember when Moroni appeared to Joseph Smith that night where he first told him and taught him for three times, one of the scriptures he quoted was from Malachi, but a little differently. And he doesn't say, I will ordain you or set you apart or teach you. I will reveal unto you the priesthood by the hand of Elijah; not Peter, James, and John; not John the Baptist; by Elijah, the prophet. And you see what an incredible role Elijah has played in our dispensation.
- Dr. Camille Olson: 26:55 But remember also at the Mount of Transfiguration where Jesus went with Peter, James, and John; and Moses and Elijah were transfigured with physical bodies there and given them keys on the mount. Gave Peter keys on the Mount of Transfiguration. And Elijah is an important one to the Jews who always set a place for him at Passover because they know he will come again, highly regarded. But his first act is in sealing the heavens and giving Jehovah the credit for that. Notice, as soon as he does this, what does the Lord tell Elijah? Verse 3, "Get thee hence, and turn thee eastward. ..." Get out of here because Ahab and Jezebel are mad. And they're going to be searching for him all this time. I think it's interesting. I think they know they don't admit it right out, but they know he's the key to bringing rain again. It isn't Ba'al. It doesn't say it, but why are they searching for Elijah all this time?
- Hank Smith: 28:02 If they don't think he can do something about it. Yeah.
- Dr. Camille Olson: 28:04 And so here he goes and he's affected by the famine as well because he goes to the brook Cherith, which we're not really sure exactly where that is. Some have thought it's Wadi Qelt, not far from Jericho. But that's on the west side of Jordan and that's the traditional place of the brook Cherith. But it says before Jordan, which means the east side. So we really don't know. But it's ways away. It gets away from Jezebel and Ahab. And the Lord sends ravens to feed him there. And he has the

brook to give him water. And verse six, "The ravens brought him bread and flesh in the morning and the bread and flesh in the evening; and he drank of the brook."

- Dr. Camille Olson: 28:50 I put a cross reference in my scriptures this time as I did it because of my study this time of the Old Testament. I put Deuteronomy 8:3. Can we go back to that? Moses teaches that "Man shall not eat by bread alone," but it gives the explanation of why. When Christ quotes that on the Mount of Temptation to Satan, we don't usually put it with the rest of the story here. Look at verse 3, Deuteronomy 8, God humbled thee Israel and, "Suffered thee to hunger and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man does not live by bread only, but every word that proceeded out of the mouth of the Lord, does man live."
- Dr. Camille Olson: 29:35 I think in some ways, isn't Elijah being taught the same thing that, yeah, he's can be fed by a raven. This cannot be huge feast. This is more like manna food, right? His survival depends on him relying on the Lord. Do we have that with Fast Sunday? I mean, I've been just thinking of that more. And reminders that it is not bread alone that we need to sustain us. I remember one of my seminary students used to quote, "You don't have to read the scriptures every day, just on the days that you eat." And there's something about a reminder in that, our souls, our spirits need nourishment.
- Hank Smith: 30:17 That's straight out of the Book of Mormon, right? "My soul hungered."
- John Bytheway: 30:20 And I think of that Beatitude, "Hunger and thirst after righteousness." When I attempt to teach the Beatitudes, I always like to ask them, how often do you hunger and thirst? Are you pretty much done with that? Or is it every single day? Are you ever done eating? In the same way, spiritual food, are you ever just done?
- Dr. Camille Olson: 30:39 This is a strengthening for Elijah as well, because he has some very important work that will be part of his ministry. So when the brook dries up, he can't stay there any longer. And this now opens up this fabulous story. He says, verse 9, "Arise, get thee to Zarephath which belongeth to Zidon." Remember who else lived in Zidon? That's our Jezebel. That's where she came from. This is the heart of Ba'alism. And there's a widow woman, he says, and she will sustain thee.

- Dr. Camille Olson: 31:16 So he's going far south. We don't know how far south in Israel. Zarephath is about 50 miles north of Mount Carmel. He's traveling close to a hundred miles to find her.
- Dr. Camille Olson: 31:30 Remember it's in Luke 4, that Jesus is teaching in the synagogue where he grew up in Nazareth. And he's taught, and the people, his neighbors, are saying, "Wait a minute, isn't this Joseph son? Ah, this doesn't seem right." When he has just born a witness. Spirit of the Lord is upon me, and he has anointed me to preach the gospel to the poor, to heal the broken hearted. I mean, it is fabulous, and they go, "But wait a minute, no." And Jesus says to them, "No man is a prophet in his own country." Remember? Then they start turning away from him and he brings up two Old Testament stories.
- Hank Smith: 32:13 About widows.
- Dr. Camille Olson: 32:15 Yes, weren't there many widows in Israel, but the Lord sent Elijah the prophet, not to a widow in Israel. He sent him to a widow in Zarephath. What is he saying? Sometimes the people in gentile territory, non-Israelite territory, can have greater faith than even those in Israel. The reaction of the Jews in Nazareth, they try to take Jesus' life afterwards, "Don't tell us that gentiles are more righteous than we are." He's referring to this story.
- Dr. Camille Olson: 32:54 The Lord sends Elijah clear up to Phoenicia, gentile territory, that Ba'al territory to find a widow, and she will take care of you. She is about as opposite of Jezebel as you can possibly find. We don't even know her name. We have Jezebel's name. Jezebel lives in luxury, her palace in Samaria, we found some pieces. I mean, some might be part of the foundation of that. Even parts of ivory. I just think, how did they get ivory in Samaria? But it was a luxurious palace that she lives in.
- Dr. Camille Olson: 33:35 And here is this widow woman. We don't have her name. She's as low down it seems like as you can get. The only thing we know, she has a little son. It's the fact she has a little son. How old is she? Usually we think of widows as older women, right? But she's got a young son. It's a tragic story. So verse 10, Elijah rises up, goes to Zarephath, and when he came to the gate of the city, which is the busiest part of the city, "Behold, the widow woman was there gathering sticks." You wonder, I keep asking, how did he recognize her? Has she been told something before? But she is gathering sticks. She's ready to make her last meal. And he just stops her.
- Dr. Camille Olson: 34:22 And just very matter of factly, what does he say? "Fetch me, I pray thee, a little water in a vessel, that I may drink." The

famine has hit up there as well. The drought has hit up there as well. You just think this is some minor little request. And she was going to fetch it. I mean, look at her. She didn't say, "Sir, do you realize we're in a drought? I don't have extra water." She was on her way to fetch it, and he called to her as if that wasn't enough, he's got to give her a bigger test. "Bring me, I pray thee a morsel of bread in thine hand. Hey, as you're coming back, why don't you bring me something to eat as well?"

- Hank Smith: 35:00 "Make me a sandwich on your way back."
- Dr. Camille Olson: 35:03 Yeah. And she said, "As the Lord, thy God liveth". She lives among the pantheon of the Canaanites, and she knows who Elijah's God is. "As the Lord thy God liveth, I promise you I don't have any cake, but I have a handful of meal [or flour] in the barrel and a little oil in a cruse, and behold I'm gathering two sticks that she can start a little fire. And I may go in and dress it for me and my son that we may eat and die". This is it. We have nothing more. And Elijah, whose name means my God is Jehovah, says, "Fear not and do as thou hast said, but make me a little cake first and bring it unto me. And after make thee for thee and thy son."
- Dr. Camille Olson: 35:56 Oh, fear not? I mean, it would be one thing if this woman was alone and it was just for her, but the fact she has a son. Now you think about that. You fathers think about your wives if they had enough food for one meal, do you give it to this stranger? Or do you give it to your son?
- John Bytheway: 36:16 To your own kids. We think of those, the handcart pioneers that no, I'm not going to eat, but I'm going to, I'm going to feed my ration to my wife or my children. And *17 Miracles*, I'm thinking of that man who didn't eat. Can I just go back because I think that for those who are just listening, remember that when you see LORD in all caps that is Jehovah. So in verse 12, and she said as the LORD, okay, so he's saying as Jehovah, thy God liveth. It's important because Lord can be a title for a lot of us in English, but this is Jehovah thy God liveth. And so I love that you pointed that out, thy God. She is a worshiper of Jehovah and somehow Elijah knows that.
- Dr. Camille Olson: 37:00 And she knows that. And I think recognizing that, yes, that Lord, I think, thank you for bringing that. That is so true.
- Hank Smith: 37:09 1 Kings 17:10 reminds me of Jesus and the woman at the well, right? "Give me a little water to drink." Give me a little water to drink. He's almost replaying the story.

- Dr. Camille Olson: 37:19 That is true. That is true. And then he says, ah, but I will give you water so that you won't have to come back to the well. That you'll never thirst again. It sets that up. I think I did see this in the *Come, Follow Me* manual. They refer you to a talk given by Elder Lynn G. Robbins. And I used a quote in my chapter on the widow of Zarephath. I just think this quote is a really good one. He gave it at General Conference in April, 2005. Here's what he taught. And speaking of that, right there, what we just read of Elijah saying, "Oh no, you give me first."
- Dr. Camille Olson: 37:56 He said, "Now doesn't that sound selfish, asking not just for the first piece, but possibly the only piece. Didn't our parents teach us to let other people go first and especially for a gentleman to let a lady go first? Let alone a starving widow. Her choice, does she eat or does she sacrifice her last meal and hasten death. Perhaps she will sacrifice her own food, but could she sacrifice the food meant for her starving son? Elijah understood the doctrine that blessings come after the trial of our faith. He wasn't being selfish. As the Lord 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 might, where does that leave all others who find that it is not convenient or easy to sacrifice."
- Dr. Camille Olson: 39:01 Elder Robbins has always been very thoughtful and very poignant to me. And it's going to be a sacrifice for her, but I'm thinking too, what is it going to teach Elijah from this example? Will it strengthen him because of her willingness? And we don't have her name. Isn't that so interesting?
- John Bytheway: 39:23 Yeah. Just the widow of Zarephath we always refer to her as, right?
- Dr. Camille Olson: 39:28 Yes. In Greek it's Sarepta, as it shows up in Luke chapter four. So verse 14, "Thus saith the LORD God of Israel, Jehovah God of Israel. ..." Here's Elijah quoting Jehovah to her. "The barrel of meals shall not waste. Neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth. And so she went and did according to the saying of Elijah: and she, and her house did eat many days." I mean, how often every day she goes back and whoops, "Yep, there's more." Remember that talk that Elder Maxwell gave called, "The inexhaustible Messiah?" There's always more. You feed a multitude of 5,000...
- John Bytheway: 40:14 And you take up 12 baskets of fragments.

- Dr. Camille Olson: 40:17 And you take 12 baskets more afterwards. He is inexhaustible. There's always more. It is wonderful. And the barrel wasted not neither the cruse of oil, according to the word of the Lord. And Elijah stays with her. He remains there. I just think it's very interesting right there in the heart of Ba'al worship.
- Hank Smith: 40:39 Camille, here's a quote from Elder Jeffrey R. Holland. This is from October 2014 General Conference. He's talking about being generous and giving and sacrificing. And he says, "I bear witness of the miracles, both spiritual and temporal, that come to those who live the law of the fast. I bear witness of the miracles that have come to me. Truly as Isaiah recorded, I have cried out in the fast more than once. And truly God has responded, 'Here I am.' Cherish that sacred privilege, at least monthly, and be as generous as circumstances permit in your fast offering and other humanitarian educational and missionary contributions. I promise that God will be generous to you. And those who find relief at your hand will call your name blessed forever." What a story of faith here. Oh, to hand that little meal over to Elijah is an earth shattering moment in my mind, like wow.
- Dr. Camille Olson: 41:39 And whatever background she had with Jehovah, you just think it couldn't be tremendous. I mean, not like the Israelites have had. And you can see why the savior would bring this up as an example there in Nazareth later. There were many widows in Israel, but the Lord sent Elijah to a widow in Zarephath. It is strong, but you know, challenges come. And just because she has food in the barrel and the cruse. Verse 17, that the son, her sole son, fell sick and he dies. I just think this is reality. We can be so filled and so committed, and so rock solid in our covenant with the Lord and feel so good. And then something happens completely. I mean, it's terrible. And it's so unexpected and it's so undeserved and it's so... And you go, "Wait a minute. I thought God liked me. I thought he was on *my* side."
- Dr. Camille Olson: 42:39 And she says in verse 18, "What have I to do with thee?" I mean, what's going on here? What have you done? "O, thou man of God? art thou come into me to call my sin to remembrance, and to slay my son. And he said to her, Give me thy son. And he took him up." This is so much like the houses back then. They usually had just the four rooms on the main floor with the courtyard, and then you go upstairs and that was a sleeping chamber sometimes. Cooler up there on the roof. And that's where he took him and where he would have slept, it says his abode. "And he laid him on his own bed. And he cried to the LORD, and said, O LORD my God, has that also brought

evil upon the widow with whom I sojourn....” “Why did you do it to her? Look what she has done. She's been so good to me.”

- Dr. Camille Olson: 43:34 “And then he stretched himself upon the child three times.” This is the only time in the whole Hebrew Bible that the Hebrew words translated stretched himself. It appears. So we're not really sure what it means. Don Perry, who's a Hebrew professor at BYU told me he thinks it could mean more like he's in prayer. So in some ways, stretching his arms out over the body or above his head in ways that the Hebrews did pray sometimes. It seems to be just extending himself as far as he could go in prayer upon the child three times as he cried, "O, LORD my God. Jehovah my God, I pray thee, let this child's soul come into him again." And it does. And the child revives, he takes the child down and gives him to his mother. And the widow now says in verse 24, “Now by this I know that thou *art* a man of God and that the word of the Lord in thy mouth *is* truth.”
- Dr. Camille Olson: 44:46 I just think it is interesting. We think we have a testimony, but sometimes it takes even greater challenges and the way the Lord rescues us in those challenges to say, “Okay, I think I got it now. I got it.”
- Hank Smith: 44:59 “I thought I knew before, but now that I've been through this.”
- Dr. Camille Olson: 45:04 It's a wonderful example of here. Elijah, you could argue is the greatest person. He is filled with more of God's gifts at that time on the earth. And probably anyone else. He is endowed with his power, with sealing power that he has given. It's Melchizedek Priesthood, isn't it? And he is filled with that. And yet, he goes to a woman who is of another lineage in an environment of another faith and asks her for help. There's a humbling on his part. And the way the Lord often answers our prayers is by someone that we might not ever expect. And then he turns around and blesses her in return. It's the way the gospel works, isn't it?
- Hank Smith: 45:54 Camille, I know you've taught this earlier. And I love this thought that this woman, because of her faith, the Lord has taken her to a place in her life where no one else can help her, but him. And the Lord will do that for us. Those are soul-stretching moments. We're using the word stretched here. But if you follow the Lord, he can take you places in life where you'll come to a relationship with him, because he'll be the only one who can help you. Do you remember teaching that?
- Dr. Camille Olson: 46:26 I've thought of that so often, because it's stories like this that teach me that. And how we change, how we become more like

him and that we trust and lean on him more than we would ever have before, because in our extremities, he is there. Yeah. If we let him, he'll take us to where no one else can help us, and then we turn completely with him.

- John Bytheway: 46:53 I think I've heard Sheri Dew use the phrase, "He's not just our last hope. He's our only hope. And we go to those places where he's our only hope."
- Dr. Camille Olson: 47:03 And I say, if we let him, because I think we can play it safe a lot of times and just go in an opposite direction and say that's too much, I can't handle that. But boy, if we will allow ourselves to go to those places, we find power.
- Hank Smith: 47:20 And I would say, Camille, that there's going to be someone who reads this and says she got her son back, and I never got my family member back. But remember, she's a widow. She's already lost family members. I don't know if this is so much about her getting the blessing she was after, but finding out that God was the only person who could help her in this moment, whether the son comes back or not.
- Dr. Camille Olson: 47:43 That's a really good point. I think that is very important. And that's what she bears witness. You see her being solid there afterwards, don't you?
- Hank Smith: 47:51 Yeah.
- Dr. Camille Olson: 47:51 She's a rock there in Zarephath. And I think the Lord knows that's why he uses her as an example, hundreds and hundreds of years later. Chapter 17, it sets us up though for Chapter 18, because remember the drought is still going on and verse one of Chapter 18, we think Elijah what's different from the last time he saw Ahab and Jezebel, he had not met the widow. We never know if the widow and Jezebel ever met, but Elijah knew them both. And verse 1, "And it came to pass *after* many days that the word of the LORD came to Elijah in the third year." This is the third year of the famine. Luke 4 says that famine lasted three years and six months, and now the Lord is saying to him, "Go show thyself unto Ahab. And I will send rain upon the earth." He's ready to stop the famine, but he's got to go face Ahab. And remember, before he did not want to see Ahab, he ran away.
- Dr. Camille Olson: 48:54 But verse 2, he goes to show himself and there's this sore famine in Samaria. It hit there too, of course. But he ran into Obadiah who is like the chief steward or servant of Ahab. And

we learn in parenthesis in verse 3, something about Obadiah. "Obadiah feared the LORD greatly."

- John Bytheway: 49:19 And it's Jehovah. It's the LORD Jehovah.
- Dr. Camille Olson: 49:21 Yes. Yes. So it seems like Ahab has no idea that his chief servant is a worshiper of Jehovah. So, Obadiah has kind of kept this down. You notice his last of his name is even Jehovah.
- John Bytheway: 49:37 I was going to say, what does Obadiah mean? Because that -ah in there means, "Servant of the Lord."
- Dr. Camille Olson: 49:43 Servant of Jehovah. He is kind of a clandestine worshiper and believer. This is kind of frightening to be overt in this in Ahab's palace.
- Hank Smith: 49:52 You keep it quiet.
- John Bytheway: 49:54 Not in this neighborhood.
- Dr. Camille Olson: 49:56 But look at verse four that you learn that he is the one. When Jezebel cut off the prophets of the Lord. Just cross reference that over to verse 13, he explains it in another way when Jezebel slew the prophets of Jehovah. Here, Jezebel killed prophets of Jehovah, and so Obadiah took a hundred of the living. The remaining prophets of Jehovah and hid them by 50 in a cave and fed them with bread and water. You think about it, that's pretty remarkable that he'd have to, in a time of famine, feed that many, find enough bread and water to keep them hidden, so Jezebel wouldn't kill them. But this again is a context where we see big P Prophet and little P prophets. Do your listeners... Have we done enough with this? Do they know the distinction between prophets and prophetesses. That Moses said that all of you would be prophets?
- Hank Smith: 50:57 I don't think so. Go ahead.
- Dr. Camille Olson: 50:59 Because see, there's hundreds of prophets for Jehovah that are on the earth at the time, and we've seen other places there are prophetesses. And these are ones who have a testimony of Jesus as Revelation 19:10 says. I think they know that Jehovah and they bear witness of him, but it's not the same as the head Prophet that the Lord works through. I'll tell you a good cross reference for understanding that would be Numbers Chapter 12. See how fun it is when we've got more of the Old Testament in the background that can help us to go back to stories.

- Dr. Camille Olson: 51:37 Remember, this is Miriam. The prophet is Miriam called a prophetess and her brother Aaron is the high priest. Their younger brother Moses is the big P Prophet. But in verse 2, Miriam and Aaron are complaining against Moses. And they're saying have the Lord indeed spoken only by Moses? Have thee not spoken also by us. Haven't we received revelation? Haven't we borne witness of Jehovah? Are you the only one that's a prophet? And the Lord heard it and look at his response in verse 6, "If there be a prophet among you," little P, "I, the Lord will make myself known unto him in a vision and will speak unto him in a dream." That's the way we as prophets and prophetesses learn so much and receive through the Spirit, a testimony. But verse seven, my servant, Moses... Who they don't do capital Ps, but that's how I distinguish it in my mind.
- Dr. Camille Olson: 52:42 Moses, it's not the same thing. With him, verse 8, will I speak mouth-to-mouth even apparently, and not in dark speeches. It is face-to-face, mouth-to-mouth, much more direct. We get Elijah who's going to be like the Moses and the Lord is speaking directly in very clear terms. We hear President Nelson today talk to us about being awakened in the night and saying, write this down. Very direct, very precise. I don't get revelation like that, but I must say like Miriam, I have received revelation. And like these prophets they have, and they have been bearing witness of Jehovah. So Obadiah hides them away before Jezebel can kill them.
- Hank Smith: 53:28 Really living up to his name as a servant because of feeding these prophets. What does that mean by 50? But then it's a 100 by 50. This is cave one and this is cave two and each there's 50? Or what do you think? Is that it?
- Dr. Camille Olson: 53:42 That seems like that's what it is. He's divided in two. Maybe the cave wasn't big enough to hold all of them or you hedge your bets and hope that if one gets discovered, the other ones are still safe. That's a servant. That's loyalty of love and faith. All the while working under the nose of Ahab. And so, now Ahab gives Obadiah a mission. He said, this famine is so bad. We don't even have anything to feed our horses. Let's divide up, we'll go in two different directions. You go find anything you can find to feed our livestock. Any fountains or brooks and find grass to save our beasts. So they divide up, Ahab goes one way, Obadiah another.
- Dr. Camille Olson: 54:23 And verse 7, Obadiah on his way comes face-to-face with Elijah. And as soon as he meets Elijah, he said, "Oh, wait a minute. Are thou my lord?" Notice it's little L this is not capital Ls. And in other words, I could say, "Are you the prophet big P Elijah too? It's not Jehovah, but are you my Lord, Elijah?" And Elijah says,

“Yep, I am. And you go tell thy lord.” And so thy Lord it's all in little letters, so that is... Who's his lord?

- Hank Smith: 54:59 Ahab?
- Dr. Camille Olson: 54:59 Ahab. That's king Ahab. You go tell king Ahab. Now get this, behold, Elijah, and then we get italics. Do your listeners know italics in the King James translation?
- Hank Smith: 55:15 We may have mentioned that before, but go ahead.
- John Bytheway: 55:18 Never bad to review.
- Dr. Camille Olson: 55:19 Review. Okay. It's wonderful. Because the King James translators, when they added words that were not in the manuscript they were translating from, it's just not there. But they think they need more words to make the sentence make sense. They will put him in italics. So they've added the words, “Behold, Elijah is *here*.” You go tell Ahab, Elijah is here. I found him. And that makes sense.
- Dr. Camille Olson: 55:47 But I think there's something really cool. If you say, what does the manuscript say all by itself? If it's just behold, Elijah, but you translate Elijah. What is the message? You go back and tell Ahab what? Ah, you go tell Ahab, my God is Jehovah. Look at Obadiah's answer. What have I sinned? Thou should deliver thy servant into the hands of Ahab?
- Hank Smith: 56:17 “I'd rather not say that.”
- Dr. Camille Olson: 56:21 You're sending me to my death.
- Hank Smith: 56:23 Go bear your testimony.
- Dr. Camille Olson: 56:25 You go tell him, my God is Jehovah. And he says, “Oh, anyone, there's no nation or kingdom, whether my Lord Ahab had sent. Not sent to seek thee.” There's not a place where he hasn't been sending people out to find you Elijah. And when they say he's not here and they take an oath, they promise they haven't found him. But now you're telling me to go and tell him, my God is Jehovah. And verse 12. He goes, “Yeah. I just know it. As soon as I go, leave and tell him that, the Spirit will whisk you away somewhere else.” And so when he comes to find you won't be here. And so, there I am saying, but he was here. I promise he was here.
- Hank Smith: 57:08 I promise. And by the way, my God is Jehovah.

John Bytheway:	57:09	Yeah.
Dr. Camille Olson:	57:12	And look at the end there. See that "but" or nevertheless. Isn't that the same thing? "But nevertheless, I know he'll take my life, but nevertheless, I thy servant fear the LORD." Fear Jehovah. I have feared him from my youth. And he tells again, remember, I was the one that hid those prophets in the cave and fed them. So verse 14, But now thy sayeth, go tell by Lord, behold, Jehovah is my God. And he shall slay me, but okay, I'm going to go, even though it's going to happen.
Dr. Camille Olson:	57:50	And Elijah answers, "As the LORD of hosts liveth" I know I keep doing inserts, but I think it's so cool. Do you know who the first one who said Lord of hosts in the Hebrew Bible who called Jehovah the Lord of hosts? It's Hannah in her prayer in 1 Samuel Chapter One. She's the first one to call him Lord of hosts. "As the LORD [Jehovah] of hosts liveth, before whom I stand, I will surely show myself unto him today." He makes an oath. I promise by the name, the sacred name of Jehovah, I'm not going away. So Obadiah goes and meets Ahab, tells him and Ahab goes to meet Elijah. And there they get together here after three and a half years.
Hank Smith:	58:45	Please join us for Part II of this podcast.



John Bythway:	00:02	Welcome to Part II of this week's podcast.
Hank Smith:	00:07	Before we move on, let's just talk a little bit more about Obadiah. Don't you just love him? He's so real. Like, "Hey, I'm doing my best here and you're asking me to put myself out there in a way I..."
John Bythway:	00:22	You're going to blow my cover. I've been feeding these guys. And what if he kills me? Who's going to feed my 100 small P prophets here?
Hank Smith:	00:31	The widow of Zarephath is so faithful. Elijah is so faithful. I feel like an Obadiah. Faithful, but like, "I know what's going to happen. I'm going to be hung out to dry here."
Dr. Camille Olson:	00:42	But nevertheless, I'll do it. I'll do it.
Hank Smith:	00:47	I just wanted to mention that, that I think I can identify with Obadiah going, "Hey, I am faithful. That's a lot to ask."
Dr. Camille Olson:	00:53	You can't prove it but there's a lot of connections that many scholars have said the widow whose oil is multiplied in 2 Kings Chapter 4, she talks about her husband and what a great faithful man he was. Some have wondered if that isn't Obadiah. So it's a fun thing. I always like to consider it as a possibility when you see that Obadiah may have died. He may have been killed. We don't see him again after this, but we see a widow and it might be his widow. And how Elijah, the prophet, is going to help her out in her tremendous need. We don't know what happens to Obadiah.
Hank Smith:	01:33	I like him. And I just like the way you told the story. "You want me to what?"
John Bythway:	01:39	Okay. He'll kill me, but okay.

Dr. Camille Olson: 01:44 Yes. But I'll do it. Look at this. Isn't this another one of our habits as well? When things go wrong and we know we haven't followed the Lord, we'd love to find someone else to blame it on. Verse 17, It came to pass, when Ahab saw Elijah, that Ahab said, "Aren't thou he, the trouble of Israel? You are the one that has brought this famine upon us."

John Bythway: 02:06 And this is one of those places where I feel like there's so many different ways to define Israel. He's talking about political or the land of Israel right here.

Dr. Camille Olson: 02:17 Yes.

John Bythway: 02:17 Because when we say "Hurrah for Israel," we're talking about the House of Israel.

Dr. Camille Olson: 02:22 And covenant Israel, under the covenant.

John Bythway: 02:25 A group of people there. But he's talking about my land, my country that I'm king over.

Dr. Camille Olson: 02:30 My kingdom. I'm king. Good point.

John Bythway: 02:32 You're the one troubling my Israel. And there's so many different ways to look at Israel. You have to look at context, because it can be confusing who he's talking about. But it's funny that, "Oh no, you're the trouble, Ahab. It's not me."

Dr. Camille Olson: 02:46 Yeah. Let's see. Who was it that forsook the commandments of the LORD—of Jehovah? "And thou hast followed Baalim." *Baalim* is the actual Hebrew. The I am is masculine plural. So that's the whole Pantheon. You see Asherah and Yam and Mot and Anot all in there as well.

Dr. Camille Olson: 03:08 Here, Elijah sets up a contest. And he's saying, put down the gauntlet. Let's put a contest between our gods. You have your whole pantheon and, "Oh, let's throw in all your prophets that are around that you haven't killed. And neither have we killed them. Thank you. They're still around here. Almost a thousand of them. We get 450 prophets of Ba'al and 400 prophets of the groves." So what are we talking about? These are Asherah's. Jezebel would be very intertwined here with the prophets of the groves, which eat at Jezebel's table.

Dr. Camille Olson: 03:44 And let's go to Mount Carmel. Do you see the -el on there? That doesn't surprise us that that would have the name of God in it. It literally means, "vineyard of God". And we've already

described Mount Carmel. It is just verdant, green, lush with vegetation. So Elijah chooses a spot that would be ideal for the worship of Ba'al. And he says, "ring all your prophets, those false prophets that you claim are prophets." And then he makes this famous question in verse 21.

- John Bythway: 04:20 Such a great question.
- Dr. Camille Olson: 04:22 Isn't it?
- John Bythway: 04:23 "How long halt ye between two opinions?" You're right on the fence. "How long halt ye between two opinions?"
- Dr. Camille Olson: 04:31 The Hebrew word is in the idea. You're not paralyzed there between those. You're actually waffling back and forth. It's kind of the word limp. You're limping. You kind of go over there and then you go, oh, maybe this is better over here. Then back and forth, back and forth, back and forth. Vacillating. How long limp you between being fascinated and entranced by the world and all the world says is important and what that God says? How long halt ye, limp ye between two opinions? If Jehovah be God, then follow him. But if Baal, then follow him. Make up your mind. Don't try to hedge your bets on everything and think you can appease them all and get the blessings from all of them. "And the people answered him, not a word. "Then Elijah says unto the people, ah, these are Israelites. These are people who have the heritage of the covenant. Even I only remain a prophet of the LORD.
- John Bythway: 05:34 Of Jehovah, just the yeah, small caps. It really helps to see it here when it's this contest like this.
- Dr. Camille Olson: 05:41 I agree. But Ba'al's prophets are 450 men. And then we can add 400 of Asherah's. I think Elijah feels alone. Later, the Lord is going to tell him that there are some faithful ones still in Israel, but you don't know them. They're frightened of Ahab and Jezebel. Elijah feels alone. I just think anytime that we have ever felt alone as a lone believer in an environment where people are saying, you have no idea what you're talking about. This is not true. There's Elijah. And then he says, "Okay, here's let's get two bullocks." Now go back to the pantheon. Who's represented? You get the chief God, El, there is. You go get two of those and you choose one for yourself. You can have the first choice. You could choose the one that you think is the very best. And then cut it in pieces and lay it on wood.

Dr. Camille Olson: 06:39 Who's the wood? There's the groves, Asherah, and put no fire under it. I will dress the other bullock and lay it on wood and put no fire under. So it's Even Steven. This is, we're doing the very same thing. And then we're going to each call upon our gods and I will call him the name of Jehovah. You call on all your gods. You've got a bunch of them. Go ahead, grab any of them. And the God that answereth by fire, let him be the true God. And they all, all the people, oh, this is a good, oh great. Yes. That's great.

Hank Smith: 07:17 Sounds like the first reality television show. Right? Live audience. Let's see what happens.

Dr. Camille Olson: 07:25 That is great. The tension is going to be building here.

Hank Smith: 07:29 Yeah.

Dr. Camille Olson: 07:30 And so here come all the profits of Ba'al. They dress the bullock, put it on the wood, and then they start in verse 26 "From the morning until noon, they are crying out to Baal. O, ye sky, God, send down fire, your lightning bolt. Please consume this, a sacrifice. But there was no voice nor any that answered. So they leap on the altar. They're trying to get his attention, dancing, leaping. And at noon, Elijah just starts mocking them. "O, cry louder for he's a God. Get his attention. He's either talking or he's off hunting or on a journey or talking to somebody else. Maybe he's sleeping. Talk louder. Or maybe got to wake him up."

Hank Smith: 08:17 My word. This is fantastic.

John Bythway: 08:20 Did their legends talk about their god's doing stuff like this?

Dr. Camille Olson: 08:25 Oh yeah. Yes. That would be a rationale for what? Them not answering.

John Bythway: 08:28 It's .. he's not just making that up. In their legends, that's what they're god, he does stuff. I mean, you were talking about that pantheon, how they hated each other and more of a human sounding, dysfunctional pantheon.

Hank Smith: 08:40 "Cry louder. He must be asleep."

Dr. Camille Olson: 08:46 And so in verse 28, what do they start doing? Cutting themselves. See, that's another way that they could get his attention. And now it is midday has passed. And now it's the time of the evening sacrifice and to verse 29, "There was

neither voice nor any to answer nor any that regarded." And so Elijah said to all the people, "Okay, thank you. That's been an all day experience. Thank you very much. I'll try on my side." And he brings the people come near and to me. Now get this. And all the people came near into him and he repaired the altar of the LORD. The altar of Jehovah that was broken down. What does that tell you there on Mount Carmel? There must have been a place there to worship. Yeah. There used to be, but see Jezebel and Ahab tore down all those places to worship Jehovah. How does he build up the altar now for this one? He does it specifically with 12 stones and the 12 stones to remember 12 tribes of Israel. This is bringing the Israelites back to their very roots.

- Hank Smith: 09:59 Yeah. This is like getting out your colonial hat and your Star Spangled Banner to remember your history.
- Dr. Camille Olson: 10:05 He built this altar in the name of the Lord, but he now is going to add something. He's going to put a trench all around the altar. He puts the wood in order. So you got Asherah there, you got El there. And then he puts four barrels of water. There's Yam, right? The sea God. And he pours it on, soaks the bowl and also the wood. And then he does it a second time and a third time. So how many times? He does it around four times each of those three times. So 12 times, he's drenching it with water and now it comes verse 36. The time of the evening sacrifice.
- Hank Smith: 10:46 You just, I didn't catch that. The 12. 'Cause it's four barrels of water three times.
- Dr. Camille Olson: 10:52 Yeah. So you get 12 again there. So things are saturated and verse 36. He then prays to Jehovah. Now notice how he, the words here, Jehovah, God of Abraham, Isaac, and of Israel. So again, reminding him this, Jacob. It's Israel, this is the God of Israel. Let it be known this day that thou art God in Israel. And that I am thy servant, that I have done all these things at thy word. Notice how he gives credit, and notice how he's sending the focus on Jehovah. And then this is kind of like the Shema in Deuteronomy six, isn't it? "Hear O Israel. The Lord, our God is one God. And thou shalt love the Lord, thy God, with all thy heart, might, mind, and strength." Here he says, "Hear me, O [Jehovah], hear me that this people may know that thou art the LORD God, [Jehovah God], and that thou hast turned their heart back again."
- Dr. Camille Olson: 11:55 And suddenly just like that, the fire of the LORD fell and consumes this wet bullock and the wet wood and the stones. Oh, I forgot to mention that the stones, the 12 stones, that

could be a nod to the other fertility goddess and the dust. There's a nod as well. And licked up the water that was in the trench. Yam is no more.

- Dr. Camille Olson: 12:21 And the people saw it and they fell on their faces. And they said, "O Jehovah. He *is* the God." Yes, Jehovah. He is the God with that. Then Elijah follows the law of Moses. I've got a cross reference on verse 40 to Deuteronomy 17 verses 1-7, where the law of Moses says, if you have Israelites that truly go out after and worship other gods, you put them to death. Deuteronomy 17 one through seven, because he now says, "Okay, you people take the prophets of Ba'al and let not one of them escape. And they took them down to the brook Kishon, which is there at the base of Mount Carmel, and he slew them there. In essence, there's Mot the death, the god of the underworld. And Elijah said into Ahab, "Okay, get thee up. Eat and drink." That's usually what you do when you're victorious in a battle, right?
- Dr. Camille Olson: 13:22 It's saying Elijah is victorious and he's making Ahab eat and drink. Yeah. This is part of his irony and sarcasm to him. Yeah.
- Hank Smith: 13:31 Here comes the rain.
- Dr. Camille Olson: 13:32 And then he goes up, they eat and drink. And Elijah went up top of Mount Carmel and he cast himself down upon the earth and he put his face between his knees. Here he is. This is a prayer again. And he said to his servant, "Go up now. Look toward the sea." And he went up and looked and said, "There's nothing, because where would you see?" That would be the way the storms would come. So you'd go out there on that point that goes out over the sea on three sides. There's nothing. He goes, "Go back." And they go back seven times. There's symbolic seven too. Isn't it? And on the seventh time, there arose this little cloud.
- Dr. Camille Olson: 14:10 And then he said, okay, go up and say to Ahab, "Prepare thy chariot and get thee down so that the rain stopped thee not." Remember in the story of Barak and Deborah, the prophetess with the Canaanites that the chariots got stuck in the mud because of the water. Well, it hasn't started raining, but this seems to be very similar that this is him saying, "Ahab, you get on your chariot and you ride back to your capital. Get down before the rain starts. There's not a drop of water anyway.. There's a little cloud out there."
- Dr. Camille Olson: 14:42 It came to pass in the meanwhile that the heaven was black with clouds, just like that, and Ahab road and went to Jezreel. But verse 46, "The hand of Jehovah was on Elijah." And he goes

on foot. Supposedly, this is about 20 miles. You got to say Elijah knew how to travel and who gets to Jezreel first? It is Elijah that makes it before Ahab does. Probably he got stuck in the mud there because of all the rain. So there is another way that it seems like that this story is saying Jehovah is more powerful. Elijah can go on foot faster than Ahab can make it. Cool chapter.

- John Bythway: 15:25 I thought I knew about this chapter. This is so great.
- Dr. Camille Olson: 15:28 We've got the prophets, but he's called. Elijah has called. He's doing this to help the heart of the Israelites as a whole. So there would've been probably a multitude of just your everyday Israelites around. That's who he's saying, "Choose." "How long halt ye between two opinions?" How long are you going to limp between these? He's not trying to convert Ahab. Ahab is ... he's gone and these priests, but he's saying there's some people and you keep going back and forth. Ahab's not going back and forth, but the people are. Truly, if it had been the other way around, which we know it never would have, but had prophets of Baal been victorious, they would have certainly taken Elijah's life.
- Hank Smith: 16:11 I was going to say, yeah, there's so much in 18. You could learn from Ahab, right? "Art thou the trouble with Israel?" This idea that we love to blame other people. We look everywhere else. We blame the Church. We blame our parents. We blame even the weather for my problems, except for myself. And then how long halt ye between of two opinions. That could be the title of my autobiography. How long halt ye between two opinions? When are you going to put both feet in?
- John Bythway: 16:39 I've heard you use the phrase, Hank, don't confuse who are your friends and who are your enemies. There's a time when the Nephites think that King Noah is their friend and Abinadi is their enemy, when it's exactly the opposite. "Art thou he that trouble with Israel?" Well, actually Ahab. You're the one who's troubling Israel, Kingdom of Israel, maybe as well as House of Israel, right?
- Hank Smith: 17:00 Take responsibility for your own decisions. And then I noticed, Camille, as you were talking about, they're calling upon this other God, and there's no answer.
- John Bythway: 17:10 There's nothing. There's crickets.
- Dr. Camille Olson: 17:13 Was that Deuteronomy or Numbers where it says you will have gods that have eyes, but do not see and ears, but do not hear. And...

John Bythway:	17:21	Yeah, and there's a Psalm that says that too. It's like 119 or something.
Hank Smith:	17:26	It reminds me of the hymn, "Where Can I Turn for Peace?" Isn't it? Where can I turn for peace?/Where is my solace when other sources cease to make me whole?/That there was no voice;/I call, I ask, I beg.
John Bythway:	17:40	They start cutting themselves.
Dr. Camille Olson:	17:41	And what is interesting is in Chapter 19 through our last chapter, there is a time that Elijah will experience where it seems like God is silent. The Lord sometimes answers us with silence. We need to be prepared for that as well.
John Bythway:	17:58	Yeah. Elijah has a moment of, "Just take my life."
Hank Smith:	18:02	Sometimes you get the fire of the Lord immediately. And then other times ...
John Bythway:	18:06	What are you going to do when the fire doesn't come type of thing?
Dr. Camille Olson:	18:09	Chapter 18 is very dramatic. It was dramatic for a people who really couldn't make up their minds, who really weren't ready to commit. They were ready to blame somebody else for when things went bad. "Oh, then that must be that God. Oh, this works." So, I'll give credit to this God, and the Lord is much more overt with them. He wants to make sure there is no question in their relatively immature unsophisticated faith to get them back on board, but he will bring Elijah to greater tests, not just tests, but ways that strengthen and make Elijah much more like the one he serves. He really is a type of Christ through much of this.
Dr. Camille Olson:	19:01	You think about the Savior on Golgotha, on the cross. "My God, my God. Why hast thou forsaken me?" Definitely the Savior knew about feeling alone. Elijah knows about feeling alone and he will, we'll see that again in Chapter 19, but he knows the Father and he is not swayed at all. He remains steadfast and immovable and goes through with whatever the Father asks of him. You see faith at every level in these chapters too. Don't you?
Hank Smith:	19:39	All right. To take us through 19.

Dr. Camille Olson: 19:42 Okay. All right. I know. You think we just build up Jezebel and where is she? First one, Ahab told Jezebel all that Elijah had done. Oh, would you love to be a fly on the wall to see Jezebel's reaction? How he had slain all the prophets with the sword, and Jezebel sent a messenger into Elijah saying, "So let the gods do to me and more also if I make not by life as the life of one of them by tomorrow about this time."

Hank Smith: 20:11 Oh, my word.

Dr. Camille Olson: 20:12 She's threatened. And when he saw that, Elijah, he arose and went for his life. I mean, he doesn't stick around. I think you just say he is petrified of Jezebel. And I think as much as you've seen the people the day before, perhaps say, oh yeah, Jehovah. He is God. Oh yeah. That's the one. I think Elijah knows they're fickle.

Dr. Camille Olson: 20:40 They really still can start waffling again if something bad happens. And so he takes off and he goes down to Beersheba, which is another hundred miles away. These distances that he is going are remarkable.

Hank Smith: 20:54 Right. He's a traveler.

Dr. Camille Olson: 20:57 He went a day's journey into the wilderness from Beersheba. And he came and sat down under a juniper tree. And there he has requested for himself that he might die. I think he's saying I've done a good work. I think it's it. I can't handle it anymore.

Hank Smith: 21:13 Too much stress.

Dr. Camille Olson: 21:14 So he's so discouraged. I don't think he's seeing the people really coming to the fore as he would hope. And he said, it's enough now. "O, Lord Jehovah, take away my life for I am not better than my fathers." It's a discouragement. And an angel touches him. He eats. You've been going, you've been traveling a lot. You've got to get strong again. And so he eats and then a second time, verse 7. He does it.

Dr. Camille Olson: 21:49 And he, the angel awakens him and verse 8, where does he go? All the way down to Mount Sinai. Remember Horeb is another word for Sinai, the mount of God. So he's gone. Remember that in Deuteronomy, we saw that the distance between Sinai and Kadesh Barnea, which is not far from where Beersheba is, was 11 days, but they took 38 years to travel it. Well here, he's just done it probably in about 11 days and he's lodging there. And now it's the word of the Lord comes to him in verse 9. "What doest thou here?" You think of how many days it's been pretty

quiet. He just says, "I've had it. I just don't think I can do anything more". I mean, do we have days? Do we have weeks? Do we have months like this?

- Dr. Camille Olson: 22:43 And he said, "I have been very jealous for the Lord God of hosts for the children of Israel have forsaken thy covenant, thrown down thine altars and slain the prophets with the sword. I, even I alone, am left and they seek my life to take it away." You say, it's not just Jezebel seeking his life. The people will get it to please Jezebel. You feel for this man, this wonderful man. And he said, "Go forth and stand upon the mount before the Lord." That's the Lord's answer. Go there on Mount Sinai, just like Moses did. The Lord passed by and here we go. The Lord is going to teach him something else. I taught the people up there at Mount Carmel, with drama, with the fire coming down out of heaven and licking up water. They saw it.
- Hank Smith: 23:36 And nothing really changed.
- John Bythway: 23:37 Visual display.
- Dr. Camille Olson: 23:39 The Lord is going to teach Elijah a more refined and perhaps more long living, a testimony, a witness that has more longevity than anything they saw on Mount Carmel. Remember president Joseph Fielding Smith taught, "The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact, even with heavenly beings. Through the holy ghost, the truth is woven into the very fiber and sinews of the body so that it cannot be forgotten." That's Elder Joseph Fielding Smith from *The Instructor*, October, 1935, but I believe you find it in the manual, *Presidents of the Church for Joseph Fielding Smith*. It's in there. And that would be a great reference for this.
- John Bythway: 24:39 Hmm, absolutely.
- Dr. Camille Olson: 24:41 Just keeping that in mind, look at chapter 19, verse 11, the Lord says, "Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the LORD." Matthew can see the Canaanite saying, "Yep, there's Baal." Baal is here, but the Lord was not in the wind.
- Dr. Camille Olson: 25:07 "And after the wind an earthquake," can you see, and not the earth, the soil, but the Lord was not in the earthquake. "And after the earthquake, a fire;: that lightning or fire coming from, but the Lord was not in the fire, "And after the fire, a still, small

voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice came to him and said, What doest thou here, Elijah?" Now it's coming through that still, small voice that he's going to learn this. As he says for the third time, "I have been very jealous for the LORD, God of hosts: because the children of the Lord have forsaken thy covenant, thrown down thine altars and slain the prophets. And I, *even* I alone am left, and they seek my life to take it away."

Dr. Camille Olson: 26:02

But he will now teach him through this still, small voice. I think there's a lot to unpack in those few verses and the manner in which the Lord speaks with him and what Elijah does in covering himself, encircling himself with this mantle. When I think of this mantle and we see in 1 Kings 1:8, it's called "hairy." It's like animal skin. John the Baptist is kind of likened to him because of the camel hair that he wears. Whenever I see this, I think back to Adam and Eve in the Garden, and that they were given a covering of an animal skin by the Lord Jehovah and the way this mantle as it's called here, Elijah reverences it. And that we see it in the rest of this chapter.

Dr. Camille Olson: 26:53

Again, I wonder if there isn't something in this, as far as a token, as far as a symbol of the Lord's covering, like he gave to Adam and Eve and like in a sense that we can receive today, when we make covenants with the Lord. You remember *kōper* in Hebrew, it means covering. And so I feel a reverence that he uses as he wraps his face in this mantle after hearing the still, small voice that just pierces him as Joseph Fielding Smith said probably going right to his DNA, every fiber and tissue of his being. So it's in that context then, that verse 15, the Lord says, "Now I want you to go to Damascus." That's 500 miles in the other direction and anoint a king there, a king for Syria, Hazael, and Jehu. When you get down to Israel, he's going to be the king after Ahab, because Ahab's days are going to be numbered here. Jehu, the king over Israel.

Dr. Camille Olson: 28:01

And oh, by the way, I've got one to take your place. You're not leaving before there is one to take your place. And who does he choose to take his place? A man by the name of Elisha and anoint him to be a prophet in thy room in thy place. Off he goes right back up to Syria and then to Israel right there in the shadow. I mean anoints a king when Ahab is still alive. I mean, again, this is playing with *fuego*, isn't it? I think one of the best things he tells him is verse 18. "Yet I have left me 7,000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." There are 7,000 faithful worshipers of Jehovah who have kept the covenant. That's

going to be the foundation for a ministry that Elijah and Elisha are going to serve together. We'll say goodbye to Elijah in Chapter 2, I think it is of 2 Kings, and Elisha will serve alone, but for about seven years or so, it seems like Elijah and Elisha are serving together.

- Dr. Camille Olson: 29:17 This is the way Elisha learns about it. Verse 19 of Chapter 19, "He departed thence and found Elisha, son of Shaphat, who was plowing with 12 yoke of oxen before him." He's out working in the field. The fact that he has 12 oxen might be an indicator that he's quite well to do. "And he was with the twelfth [ox], when Elijah passed by him and cast his mantle upon him." This is the very setting where we talk about, I mean, we feel it. That April Conference of 2018 when President Nelson, that Solemn Assembly when he was sustained as the new pProphet, and you could feel it. The mantle came upon him. It is here. Elijah puts his mantle upon Elisha and immediately Elisha left the oxen and ran after Elijah and said, "Let me say goodbye to my mother and father and I'll follow you."
- Dr. Camille Olson: 30:24 And so he goes back, he sacrifices a yoke of oxen as evidence. This is something very sacred. He knows that and then follows up and goes after him. And this partnership is a dynamic duo. They are incredible. Elisha's name means, "my God is salvation, my God is my help." And so his name also makes a reference to Chapter 2 of 2 Kings. And we shouldn't go, but just to kind of tie it in 2 Kings Chapter two is when Elijah now is taken up, the Lord does take him, not with death, but he's translated and his mantle, that same mantle, falls off and falls onto Elisha. And he becomes the capital P Prophet among all these great people in the land of Israel.
- Hank Smith: 31:20 Ahab and Jezebel end up having a demise.
- Dr. Camille Olson: 31:24 I think Chapter 21 of 1 Kings is not in the reading assignment, but if you want to get the real true heart and soul of Jezebel, you got to read Chapter 21. Chapter 21 of 1 Kings, if you want to know Jezebel and why her name still today is a synonym for evil incarnate, right? "It came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab King of Samaria." So Naboth is probably of the tribe of Ephraim. His family has inherited this. It's been handed down all the way since Joshua led the children of Israel here. It is his inheritance. He cannot sell it. He will not sell. It is sacred to his family. Ahab wants it. And he goes, "Oh, please give this to me. I will do greater things with it than you have. And it's worth a lot of money and I'll give you a whole lot of money for it." And Naboth said, "No, I won't do it. I can't do it."

- Dr. Camille Olson: 32:32 Verse 3. "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." So Nahab goes home and he just mopes and sulks and lays himself on his bed and turns away his face and won't eat anything. And it's just not fair. And Jezebel comes home and says, "Why is thy nice spirit so sad that thou eatest no bread?" And he goes, "Because I spake to Naboth the Jezreelite, and he said, I asked him for his vineyard or with money. And he said, 'No, he won't give it.'"
- Dr. Camille Olson: 33:05 Here's Jezebel. Verse 7. "Dost thou now govern the kingdom of Israel? Arise and eat bread and let thine heart be merry. I'll give thee vineyard of Naboth the Jezreelite." Oh, you know, "Act like a king. I know how to get you that." And how does she do it? She gets people to bear false witness against Naboth and charge him with blasphemy. And as a result, they put Naboth to death and Jezebel comes back to Ahab and said, "Well, there you go. Naboth is dead. The vineyard is yours." And as a result of that, Elijah comes down on them. Verse 19, Elijah says to Ahab, "Thus saith the LORD, Hast thou killed, and also taken possession? And thou shall speak unto him, [Ahab] saying, Thus saith the LORD in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine." Spoiler alert: that is going to happen to Ahab. But I love this verse 23, "And of Jezebel also spake the LORD, saying the dog shall eat Jezebel by the wall of Jezreel."
- Dr. Camille Olson: 34:18 How are the prophecies fulfilled? Just because you might not get this in your reading assignment, check it out. 1 Kings 22 verse 34 is the battle that Ahab is involved in. And the king in verse 35 has been shot. And he stayed up in his chariot against the Syrians and died at even. And the blood ran out of the wound. And then verse 38 after they had come to kind of clean up the chariots verse 38 says, "And one washed the chariot in the pool of Samaria and the dogs licked up his blood and they washed his armor according to the word of the LORD, which he spake." Yeah, you don't get her demise until clear over in 2 King 9. She is feeling pretty sassy. It always seems like about life always because she seems invincible.
- Dr. Camille Olson: 35:10 But remember when Elijah was sent up to Israel to anoint the next king, Jehu? Well, verse 30, Jehu comes after Elijah tells him, yep. Ahab is dead. You go take over. Jehu comes into Jezreel and Jezebel heard of it. And she painted her face and "tired her head" and fixed up her hair, put on her makeup, looking just as gorgeous as she can. And she looks out at the window and Jehu appeared at the gate and said, "Had Zimri peace, who slew thy master?"

Dr. Camille Olson:	35:49	Zimri was a former king up in the Northern Kingdom. And he was only king for one day. And so she's kind of like taunting him saying, "Oh, you think you're king? No, this is curtains for you." And then he lifts up his face to the window and asks two or three eunuchs who were there. And he says, "Throw her down." So they threw her down and some of her blood was sprinkled on the wall and on the horses. And he, Jehu, trod her underfoot. And when he was come in, he did eat and drink and said, "Go see now that cursed woman and bury her: for she is the king's daughter." And when they go out, all they find of her is her skull, and the feet, and the palms of her hand.
Hank Smith:	36:38	My goodness.
Dr. Camille Olson:	36:38	Nothing more to bury. So yeah, it's a mighty demise. I just have to add one more. And I know this is way beyond the chapters we were assigned, but you've just got to see. When the Lord says Ahab did more evil than all those before. Guess what? Ahab and Jezebel have a daughter and anyone who says women are innately more spiritual or just lovely and they don't do anything wrong. One, you've got Jezebel, but we have Prime Example #2: they have a daughter named Athaliah and they married her to whom? To get more leverage and control and power and treaty, alliance with the Southern kingdom, with Judah, they marry Athaliah to the son of the king of Judah. And the time will come that her husband, Jehoram, becomes king of Judah and dies.
Dr. Camille Olson:	37:37	And Athaliah will kill all of her sons and all of her grandsons. It's the only time you see a woman ruling on her own as Queen over Judah. She has a demise like her grandmother, but Athaliah, Athaliah the daughter of Ahab in Jezebel rules in the Southern Kingdom, taints the Southern Kingdom with the worship of Ba'al and Asherah and Anat and Yam and Mot as well. Bad seed, this family.
Hank Smith:	38:10	John, you'll have to help me here. Jezebel reminds me of a Amalickiah when she says, "I'm going to kill him." Right? Doesn't Amalickiah say, "I'm going to drink the blood?"
John Bythway:	38:18	"I swore to drink Moroni's blood." Yeah.
Hank Smith:	38:21	And what does Mormon say at that point? "We shall see."
John Bythway:	38:24	"Thus, while Amalickiah had been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful."

Hank Smith:	38:33	He talks about how rash the promise was. It's just Mormon being kind of, we shall see that.
John Bythway:	38:38	Oh, as an editor, he puts Amalickiah and Moroni side-by-side as an editor, which is kind of fun to see.
Dr. Camille Olson:	38:45	Oh, that is fun.
John Bythway:	38:47	He knows what he's doing.
Hank Smith:	38:48	Mormon says, kind of like Jezebel, "But behold, we shall see that his promise, which he made was rash." This was probably not a good promise to make. Just like Jezebel.
Dr. Camille Olson:	39:01	We've got to wind up with something a little more positive. Don't we? Then the demise of Jezebel.
Hank Smith:	39:06	And you had the widow of Zarephath, right? Same city.
Dr. Camille Olson:	39:09	Yeah.
Hank Smith:	39:10	And she is faithful.
Dr. Camille Olson:	39:11	Well, the same area. Zarephath is not Sidon, but it's close. I mean, they're like eight miles away.
Hank Smith:	39:17	We walked through the demise of Ahab and Jezebel, but let's come back here to 1 Kings 19, before we wrap up. I really like this story where this angel comes to Elijah when he is in a really bad spot. And he brings him just a little cake, a little bit to drink, and he says, "The journey is too great for thee." I just thought, "Man, I can, I could probably list a couple dozen angels that have come into my life just at the right time." Brought me a little something. Right? I remember when my dad passed away, there was a knock on the door and there's Alex Baugh who just came over, gave me a hug, and brought me a treat from Costco. He said, "I was just on my way home." He is not on his way home, unless he's going south of BYU to get to Lindon. That was a moment. "The journey is too great for thee," and Alex Baugh was an angel. I could list how many others that have been angels in my life. It's a hard journey.
John Bythway:	40:15	We can take that role. There's lots of different definitions of angels, I think. And one of the statements of President Spencer W. Kimball that I think about so often is God does notice us. And he watches over us, but is usually through another person that he meets our needs. And that goes back to Elijah. It's not in an

earthquake. It's not in thunder. It's not in lightning. How does God meet our needs? Another person shows up like an Alex Baugh, like you mentioned, and a sister showed me her phone. Every morning a reminder came up that said, "Who needs me today?" And it didn't say, "Does anyone need me?" It just said, "Who?" And then she would try to act on that each day and kind of be an angel that way.

Dr. Camille Olson: 40:58

Well, I am just struck by it too, just, it seems like the Lord's awareness and reminder that he is aware that the journey is sometimes too great for us. He stretches us. We see miracles and his grace makes us equal to what is needed, but there are sometimes added pouring out of love and grace and mercy upon us that remind us that he is so aware and he recognizes our hurt and our discouragement. I think it's in those times when it is more quiet and we just feel like, is he there? Sometimes it's these little gentle feelings of his awareness that helped me come through. And I think of the challenges that Elijah went through. His life was being sought everywhere. It seemed like, and he is racing hundreds of miles on foot to do God's bidding. And it makes me think of our leaders today.

Dr. Camille Olson: 42:03

I think my prayers for President Nelson and those who work closely with him, the Quorum of the Twelve and the First Presidency have increased in sincerity more than ever as I just see the mantle that they carry. I was really touched as I read Elder Holland's talk from last conference. There was a part of it that I didn't remember when he gave it. I printed it out to read often enough. This is just April, 2022, General Conference. Elder Holland said, "The leaders of this Church are giving their lives to seeking the Lord's guidance in the resolution of these challenges." As he talked about the hard things that we are suffering today. And I think I don't have a clue just how much they give of themselves, their lives. And then he said, "If some of the challenges are not resolved to the satisfaction of everyone, perhaps they constitute part of the cross Jesus said we would have to take up in order to follow him."

Dr. Camille Olson: 43:11

People like our apostles today and Elijah of old remind me that fallen earth is fraught with challenges, with trials, with stumbling, with hurt and pain and fears. That is where we discover that still, small voice very often that brings us back. Just discover that there are blessings that come on top of Mount Sinai when I have been fed by the angel of the Lord.

Hank Smith: 43:45

October 2018, General Conference, Elder D. Todd Christofferson told the story of Elijah and Ahab. He went through the story, especially he focuses in on what happens on

Carmel. He talks about this if God is God, then serve him. And he said today, Elijah might say either God, our Heavenly Father exists, or he does not. If he exists, worship him. Either Jesus Christ is the Son of God, the resurrected Redeemer of mankind, or he is not. But if he is, follow him. Either the Book of Mormon is the word of God, or it is not. But if it is then get near to God by studying and abiding by its precepts. Either Joseph Smith saw and conversed with the Father and the Son that spring day of 1820, or he did not. But if he did, then follow the prophetic mantle, including the keys of sealing that Elijah bestowed upon him.

Hank Smith: 44:38 He goes on to give several examples of people who kind of what you might say, pick a side, they choose what side they're on. I wanted to share one of the three and I hope everyone will go find this talk. It's called, He ties it back to the still, small voice. He says, this is back to the talk."A man who grew up in the Church served as a full-time missionary and married a lovely woman was surprised when some of his siblings began speaking critically of the Church and the prophet Joseph Smith. After a time they left the Church and tried to persuade him to follow. As often happens in such cases, they bombarded him with essays, podcasts, and videos produced by critics. Most of whom were themselves disaffected former members of the Church. His siblings mocked his faith, telling him he was gullible and misled. He didn't have answers for all their assertions and his faith began to waiver under the relentless opposition."

Hank Smith: 45:30 "He wondered if he should stop attending Church. He talked with his wife. He talked with people he trusted. He prayed. And as he meditated in this troubled state of mind, he recalled occasions when he had felt the Holy Spirit and had received a witness of truth by the Spirit. He concluded." I love what he says. "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." He now has a renewed sense of happiness and peace that is shared by his wife and children. Just kind of a modern day Elijah story.

Dr. Camille Olson: 46:07 I am so glad you shared that. I think that is so timely. The one I keep hearing today is, yeah, I'm a member of the Church. Yeah. I just don't agree with President Nelson or whatever. You know, the idea that we can pick and choose Elijah. And the widow of Zarephath reminds me that even without having all the answers, we can know because of what he has done for us in the past, he will continue to help us in the future. Have that rock solid commitment to follow him. That sounds like the name of a podcast.

Hank Smith:	46:46	Yeah. Yeah. Even throw an Obadiah in there, Camille. You want me to do what?
John Bythway:	46:52	Just one of the things that I just loved about this year studying the Old Testament was the realization that, especially with Moses, when he felt so inadequate and I can't do it and they won't believe me and the Lord never said, "I'm going to solve all your problems." He just said, "I will be with you." And then we look at the way they set up the tabernacle with all the tents around and everything. And it was this symbol that I'm with you, all of these problems are still happening to these people, but there's this assurance, I'm with you. So it's not why doesn't God just solve all of our problems and take them all away? Well, he doesn't, but he'll be with us in the midst of our problems. And that's what I keep seeing over and over again in these stories. So yeah, you've got a long journey, but I'm going to come and I'm going to, I'll actually cook some food for you on this little fire, but just so that you will know you're not alone in this. I'm going to be with you.
Dr. Camille Olson:	47:47	And we will have discouraging times. And we will have times that we say, oh, I felt at once, can you sing the song of redeeming love now? I love scripture for what it teaches me from these individuals who carried on, even when they couldn't see the next step ahead of them. And that is the widow of Zarephath and Obadiah and Elijah.
Hank Smith:	48:10	Camille, I like what we've done today. We've had a dynamic story with powerful characters. On one side, we've had Elijah, Obadiah, and that amazing widow of Zarephath saying, here's what to do. On the other side, we have Ahab and Jezebel saying, here's what not to do. As we come away from these chapters, then what are you hoping our listeners walk away knowing, changing, feeling?
Dr. Camille Olson:	48:32	I just think one of the most powerful messages that comes through here is Jehovah's awareness of all of his children, whether they be of the house of Israel or outside the house of Israel. There is good that comes from the widow of Zarephath that will inspire a prophet. And there is good that comes from servants of a wicked king that inspire that same prophet. I sense in so many ways, God is no respecter of persons through this, but also how easy it is to have more power and fame and authority, and have it corrupt you, as we see in Jezebel and Ahab. Somehow through it all, Elijah remains humble, so humble and so willing to continue to serve. Whatever station we are in, whatever our circumstances, when we have an opportunity to help, when someone asks for help, we would be

willing to step forward, whether it is feeding a hundred prophets in caves or giving the very last out of our cupboard. It's in those extremities that we discover Him and that we are not to be afraid of what He desires to show us.

- Dr. Camille Olson: 49:59 With a still small voice. I think that's a compliment when we can hear and understand a still, small voice versus having lightning coming out of heaven. That is promising, but not to get discouraged. If there are times of quietness, when it seems like what is happening, I guess my mission is over. I guess I should die. There's nothing left. It's sometimes in those quiet times that we learn things that we could never know if we were feeling a more intense relationship with the Lord. Again, it was after that that Elijah discovered the still, small voice that before he might not have felt
- Hank Smith: 50:40 What a fantastic day. Camille, we love having you on followHIM.
- Dr. Camille Olson: 50:44 I love being here. You're quite fun to hang out with.
- John Bythway: 50:49 What a fun conversation we had today.
- Hank Smith: 50:51 Just like everybody listening, we hope this isn't the last time we have you. We want to thank Dr. Camille Fronk Olson for being with us today. We want to thank all of our listeners. Thank you for your support. We want to thank our executive producers, Steve and Shannon Sorensen, and our sponsors, David and Verla Sorensen. And we hope all of you will join us next week. We're coming back with another episode of followHIM.

HOW DO I BUILD MY FAITH?



- Hank Smith: 00:05 Hello, my friends. Welcome to follow HIM Favorites. My name is Hank Smith. If you have been following follow HIM Favorites this year, you know that we are answering a single question from each week's Come Follow Me Lesson. Well, this week we're in the latter half of First Kings, First Kings 17, 18 and 19. I'm here with my cohost, John Bytheway. Welcome, John.
- John Bytheway: 00:26 Thanks.
- Hank Smith: 00:27 And we are going to look at a question. I want to build faith. How do I build my faith? These stories are full of people doing amazing things, because they have such deep faith in God. If a young person came to you, John, a young single adult, a YSA, if someone came to you and said, "How do I build my faith to become Elijah-like? How do I do that?"
- John Bytheway: 00:51 Wow. There so many places you could go with that. I know that one of the things that President Henry B. Eyring said that blessed me a lot was that the reason you write things down in a journal is not for your trips and your trophies, but it's to document the hand of God in your life, because I think it's easy to forget that when the Lord has done something for you. Write it down and you remember it a little bit longer and you can go back and see that. Anyway, that'd be one thing. Just don't forget. Keep a catalog of the things the Lord has done for you, maybe in a journal or write it down.
- John Bytheway: 01:21 But I think another thing is to do the Gospel. I think we focus on knowing the Gospel a lot and years ago, I was trying to write a book on testimony and every general conference talk that I read about testimony included John 7:17. I bet you know what it is. "If any man will do, then he will know of the doctrine." Right? It wasn't just know the doctrine, but do the doctrine in order to

know. And I think when we do the Gospel, our faith in the Gospel increases, because we start to see evidences of it.

- John Bytheway: 01:52 It was Naomi Randall who wrote, "I am a child of God, teach me all that I must know." It was President Spencer W. Kimball who said, "Let's change that out to teach me all that I must do." And then we've talked about President Dallin H. Oaks in October of 2000, The Challenge to Become. And I think they should change it to "Teach me all that I must be," based on his talk because when we do what we know, we begin to become and we start to experience faith. We have experiences in the Gospel, not just, oh, I had a feeling, but I had an experience of the Gospel. And I love, Hank, a quotation that we both love, a man with experience or a woman with experience or a teenager with experience is never at the mercy of a teenager with only an opinion, but when you started to experience the Gospel.
- Hank Smith: 02:40 Yeah, I knew it. I knew that God knew it and I could not deny it. That is one of the major basises of faith. I've had my own experiences with God. When I was a teenager, President Hinckley was basically the First Presidency. All my teenage years. I remember listening over and over and over, every six months it seemed, to President Hinckley give multiple talks in General Conference. And he used to say, quite often, "Faith is like the muscle of my arm. If I don't do anything, it grows weaker. If I work it out, it gets stronger."
- Hank Smith: 03:14 If someone looks here at Elijah, you're looking at the bodybuilder of faith when it comes to Elijah. He's got faith muscles everywhere. And you look at that and say, "I want to be that." Well, the only way you're ever going to get there is by starting small. This isn't a one day thing. No one goes from Hank Smith's status to bodybuilder status in one day. You go there in a repetition at a time.
- Hank Smith: 03:40 What I would say is if you want to have more faith, then do what John just said here and live the Gospel. Every prayer that you kneel down and say and you really mean, that is like a set in the weight room. That's going to build your faith. Every time you attend the temple, that's like going the gym. That's going to build your faith. Going to the gym and working out. Every time you sit down and say, "I'm going to read some scriptures here for the next few minutes." Those are repetitions, like doing curls or presses that are going to build your faith.
- Hank Smith: 04:11 And you know very well, John, you and I both know that if you want to build those kind of muscles, it takes a lot of reps. It takes a lot over time. Now it's going to happen pretty quick.

Right? I notice when I work out. A couple of days, I'm like, "Hey, look at me. I'm looking pretty good." But if I really want to get to Elijah type faith, I've got to be willing to put the time in. Time and effort.

- John Bytheway: 04:33 Yeah. I love the idea of putting yourself in a place where the Lord can touch you. We had a painting in my house as a kid, Behold, I Stand at the Door and Knock. It's like, "I love this." Here, does God want to be in your life? Hello. He's standing at the door knocking, right? But there's no handle on the door. You have to open it up. When you do what you said, Hank, when you open up the Scriptures, when you get on your knees, you are opening up the door and giving the Lord an opportunity to touch your heart, to have some contact with you. And do that. Do that over and over again and I think that will help build your faith.
- Hank Smith: 05:05 And like you said earlier, do it over and over and over again. Then, write it down when you see the hand of the Lord and your faith will grow to the point where you're like Joseph Smith and you say, "I know it. I know that God knows that I know it. I can't deny it." Just this morning, John, my kids and I got up, packed, got in our shirt and tie and dresses and picked up a couple friends and went to the temple. Did we have any earth shattering, faith filling experiences? No, it was really good for us and it built our faith just another centimeter. And by small and simple things, that's how you get that great faith.
- John Bytheway: 05:39 Do the Gospel.
- Hank Smith: 05:40 Yep, absolutely do the Gospel. We hope you'll join us on our full podcast. It's called follow HIM. Go to where you get your podcast. Type in follow him. You'll find us. Come listen to the entire podcast. We're interviewing this week Dr. Camille Fronk Olson. You're going to want to be here for this. She is just one of the most incredible minds in the church. And then join us for follow HIM Favorites. Come back here next week. We're going to do another follow HIM Favorites.