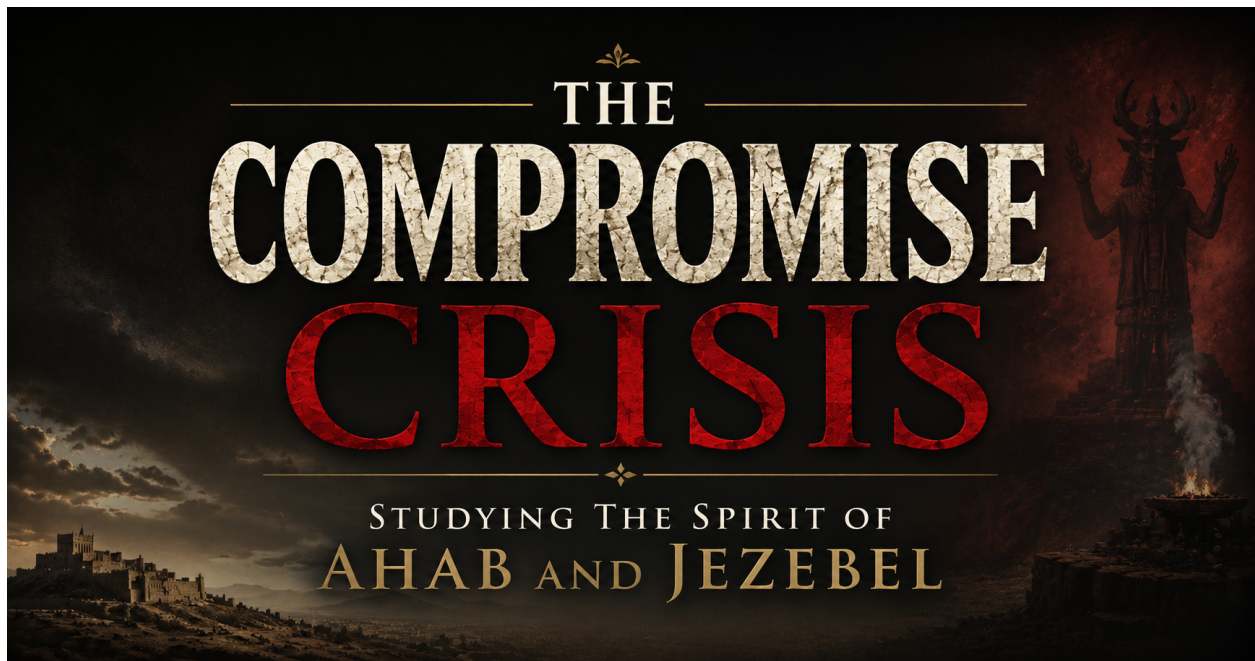




Week 4 — Kingdom Resistance

Confronting What Compromise Tolerated

1 Kings 18:21, 30, 36–39 KJV

“And Elijah came unto all the people, and said, How long halt ye between two opinions?”

“And he repaired the altar of the LORD that was broken down.”

“LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel...”

“Then the fire of the LORD fell...”

“And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.”

The Kingdom of God does not merely identify Ahab and Jezebel patterns. It confronts them.

But it confronts them with the right spirit and the right goal.

The goal is not suspicion.

The goal is freedom.

The goal is not labeling people.

The goal is deliverance.

The goal is not to create fear in the church.

The goal is to restore truth, worship, repentance, and surrendered authority.

Ahab and Jezebel create bondage in different ways. Ahab creates bondage by refusing to confront compromise.

Jezebel creates bondage by manipulating and intimidating truth.

Together, they form an atmosphere where people are afraid to speak, afraid to repent, afraid to confront, and eventually afraid to obey God.

So how does the Kingdom resist?

First, the Kingdom restores decision.

Elijah stands on Mount Carmel and asks, “How long halt ye between two opinions?”

That word picture is powerful. Israel is limping between altars. They have not fully rejected the Lord, but they have not abandoned Baal either.

That is the danger of mixture.
Mixture lets people keep religious language while living in divided loyalty.

Elijah does not begin with fire.

He begins with decision. Before the altar is repaired, before the sacrifice is consumed, before rain returns, the people must be confronted with the question: **who is God?**

Every deliverance from Ahab and Jezebel patterns begins with decision. No more mixture. No more private Baal and public Yahweh.

No more calling compromise wisdom.
No more calling fear peace.
No more calling control discernment.

Second, the Kingdom repairs the altar.
In 1 Kings 18, Elijah repairs the altar of the Lord that was broken down. That detail matters.
Revival does not begin with performance.
It begins with restored worship.

The altar represents surrender.
It is the place where self-rule dies.
It is the place where appetite is placed under God.
It is the place where the fire of God falls on what has been properly offered.

Ahab hates the altar because the altar confronts appetite. Jezebel hates the altar because the altar exposes false worship.

But the Kingdom restores the altar because freedom cannot live where worship is broken.

Third, the Kingdom restores prophetic truth.

Ahab surrounded himself with agreeable prophets, but Micaiah spoke the word of the Lord.

Jezebel killed prophets,
but God preserved a remnant.
Elijah felt alone, but God told him there were
seven thousand who had not bowed to Baal.

The Kingdom always preserves a witness.

This is important for people who feel weary.
Jezebel's intimidation tries to make you feel
isolated. Ahab's culture tries to make truth feel
extreme. But God always has a remnant.

You are not as alone as fear says you are.

Fourth, the Kingdom confronts tolerance.

In Revelation 2, Jesus does not only address
Jezebel. He addresses the church that allowed
her. "Thou sufferest that woman Jezebel."

This means spiritual maturity requires holy intolerance. Not intolerance toward people in need of mercy, but intolerance toward spirits, teachings, and patterns that destroy souls.

Some things cannot be counseled forever.

Some things must be confronted.

Some tables must be overturned.

Some doors must be closed.

Some voices must lose access.

This is especially true in the home.

If the house is the first altar, then the house must become the first place of confrontation.

Not cruel confrontation.

Not angry confrontation.

Holy confrontation.

Loving confrontation.

Eternal confrontation.

A father may need to confront compromise in what his home consumes.

A mother may need to confront manipulation in the emotional climate.

A young adult may need to confront secret appetite.

A leader may need to confront fear of man.

A believer may need to confront the fact that they like flattering voices more than faithful wounds.

Fifth, the Kingdom releases freedom through repentance. Even Ahab's limited humility delayed judgment. That shows the mercy of God. If God noticed Ahab's humility, He will notice ours.

This study is not meant to make people feel doomed. It is meant to make people honest.

If Ahab is present, repent.

If Jezebel is present, repent.

If compromise has been tolerated, repent.

If control has been used, repent.

If truth has been resisted, repent.

Repentance breaks agreement.

Repentance removes permission.

Repentance closes doors. Repentance brings the soul back under the government of God.

Sixth, the Kingdom replaces fear with obedience. Jezebel's weapon is intimidation. But intimidation only rules where obedience is negotiable.

When obedience becomes settled,
fear loses its throne.

That does not mean confrontation is easy.
Elijah was tired. Elijah ran. Elijah sat under a
juniper tree and wanted to die.

But God restored him. God fed him.
God spoke to him. God recommissioned him.

The Kingdom does not only confront spirits;
it restores exhausted servants.

So what freedom is released when
these spirits are confronted?

Freedom from tolerated compromise.
Freedom from emotional manipulation.
Freedom from false guilt.
Freedom from appetite-driven living.
Freedom from flattering voices.
Freedom from fear of confrontation.
Freedom for the household.
Freedom for prophetic clarity.
Freedom to worship without mixture.

The final word is this: Ahab and Jezebel are defeated when the people of God stop limping.

Choose the Lord.
Repair the altar.
Receive correction.
Reject manipulation.
Confront compromise.
Restore worship.
Walk in truth.

Because the Kingdom still has
fire for repaired altars.

And the Lord is still God.

