

The Book Of James (Part 19) – God's Love for Humanity June 27, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/57tsj6z/part-19-god-s-love-for-humanity>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Divine Care and the Triad of Concern

This transcript from **Corner Fringe Ministries** features a message by **Pastor Daniel Joseph** regarding **God's profound love for humanity** through the lens of the Epistle of James and historical biblical narratives. It emphasizes that **true worship** requires active compassion for the "triad of concern," which includes the **widow, the orphan, and the poor**. By examining the early church's infrastructure and the prophet Elijah's interaction with the widow of Zarephath, Daniel illustrates that God values those the world often overlooks. His message highlights how the **God of Israel** intervenes in **desperate situations** to provide supernatural sustenance and restoration to **both Jews and Gentiles**. Ultimately, Daniel encourages believers to recognize their **inherent value and purpose** within God's kingdom. He concludes by affirming that **divine mercy** transcends cultural boundaries and offers eternal salvation to all who obey God's word.

[Daniel Joseph]

Well, Shabbat shalom, everyone. We're currently looking at the last verse in chapter one of our study on the Epistle of James, and this is where James says this: James 1:27—**Pure and undefiled *thrēskeia*** (θρησκεία), this **religion**, meaning true worship—true faith—**before God and the Father is this: to visit orphans and widows in their trouble...**

Now, one of the things that we saw very clearly in our last message was, in fact, all the times that the LORD, this intentionality of even beginning with the Torah over and over and over again, brought this to the forefront, time after time, of His concern about the widow and the orphan. There's no possible way you could go through the Torah and not come to the conclusion, "Man, this is a significant issue for the LORD." One of his primary concerns is this protected class of people, which we called in the last message the "triad of concern."

And so, you know, this is something that God does intentionally so that we can have this moment as we come through His Word to bear the heart of the LORD, to get that inspiration we're called to have. And so, this is absolutely critical. And one of the things that I want to point out today is I just want to build

upon that premise by showing you that when we see the birth of the church, or what is commonly known as the birth of the church in Acts, Chapter 2, with the feast of Pentecost or Shavuot, there's an outpouring of the Spirit, and the church begins to grow. One of the first things that takes place is the apostles' establishing care for the widow. It's incredible.

We read this in Acts 6:1—**Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists...** I want to stop here because I want you to understand this is not saying the Hebrews against the Hellenists as though there is a debate or dispute between Jews and Gentiles. That's not what's being conveyed. This is an in-house discrepancy within the Jewish faith. We are talking about believing Jews and believing Jews.

These believing Jews, the Hebrews, what we would call today Sabras, are Jews born in the land, and they speak the language. Okay, in the first century, they would be fluent in speaking Aramaic, but formally in the synagogues, they'd be speaking Hebrew. The Hellenists are Jews, but they're in the Diaspora. They're not in the land, and they don't speak the language. And so, you see that there is this dichotomy, if you will, within the faith.

There's this issue, and what is the issue? Well, it's this: Acts 6:1—**... because their widows were neglected in the daily distribution** (emphasis added). So, these Greek-speaking Jews were being discriminated against; the widows were being neglected. You can kind of see this mentality, even in the first century, in the way Hellenists were treated as second-class citizens. The apostles will not tolerate this. One of the first things we read in the church that was established is "This isn't going to happen; the widows are not going to be neglected." So, we read in Acts 6:2-3—**Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. ³ Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;"** (emphasis added).

So, they don't sweep this under the rug. They don't pretend this isn't happening. It literally comes to the forefront of something that the apostles need to deal with, and they don't mess around. They immediately take care of it. They put in place the mechanisms needed to ensure that widows are not forgotten or abandoned.

To further build upon this, when you go to the Pastoral Epistles, keep in mind that 1 Timothy, 2 Timothy, and Titus are called the Pastoral Epistles because, within them, Paul conveys information needed as they're planting churches throughout the world. If you're going to plant a church, there's infrastructure that has to be laid. There's a good foundation. There are certain things these churches need to thrive and cultivate an environment that's conducive to building the faith. One thing mentioned is that Paul spends the better part of the chapter on widows, and I want to take you here because this is quite incredible.

In 1 Timothy 5:3-4, Paul says, **"Honor widows who are really widows."** Now, I love this. Paul doesn't leave us hanging like, "What do you mean by that, really widows?" He goes on and tells you. **⁴ But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.**

In other words, the church is not responsible; it is not to step into a situation for the care and provision of a widow when, in fact, that widow actually has a support group to fall back on if that widow has children or grandchildren. Paul further adds this, dropping down to 1 Timothy 5:16—**If any believing**

man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

When Paul talks about real widows, he's referring to those who don't have a support group. They don't have the children to fall back upon. They don't have that family support. That's when the church is called to step in. And Paul is going to add this, and this is now going to be directed to those who have the children, the grandchildren, to those whose mother or grandmother is now widowed. He's going to add this warning, going back to 1 Timothy 5:8—**But if anyone does not provide for his own, and especially for those of his household, listen to this: he has denied the faith and is worse than an unbeliever** (emphasis added).

This is the strongest language Paul could employ in this situation. You want to talk about a mindset of caring for and being concerned for the widow and of it being central to the faith; take this in. If you have someone, you have a mom who is a widow; it is your obligation. You step up. If you don't step up, you're worse than an unbeliever. And let's talk about this. What is the future of an unbeliever? It's hell. And Paul says it's worse. Because the aspect of it is if you're a believing man or woman and you know what the heart of the LORD is, but you don't do it, *Kabbed et avicha ve'et immecha* (כָּבֵד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ), you're to honor your mother and father. This comes into play. This is the heartbeat of the LORD.

And so, in the context of understanding the qualifications, we must have these facts straight. If we're going to talk about widows and such, we have to understand the qualifications that were established by the apostolic authority.

Then he goes on further, adding more qualifications—1 Timothy 5:9—**Do not let a widow under sixty years old be taken into the number...** Now, Paul's not just thinking to himself, "This is a good round number. This is a nice number, so I'll just randomly pick this number out of a hat." This actually, when you go to the Torah, to the Book of Leviticus, Chapter 27, what you find is that there's this age group specifically mentioned as they're going to come into being dedicated to the LORD, to the service of the LORD; they're working, and the number is from 20 to 60. Biblically speaking, according to the Torah, that is the retirement age; it's 60, and so Paul is drawing from that.

Now, obviously, there could be extenuating circumstances if a widow were disabled. If something was preventing her from being able to support herself and to work, then you would understand; okay, so in a disability situation, the church would step up if she really were a widow. But if she's not, it's understood she's to provide for herself. This is the idea that is being conveyed. And if you're typically under 60, why wouldn't you take them in? Because a lot of these women might get remarried. And so, you really have two factors. Number one, for the most part, if she's not disabled, she can provide. Otherwise, she would get married and have that support.

But moving on in 1 Timothy 5:9-10—**... and not unless she has been the wife of one man.** He's getting into the aspect of her character—that she was faithful. ¹⁰ **well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.** In other words, this woman needs to be faithful to the LORD. She needs to be part of the elect, and her faith and character must be absolutely authentic.

The simple point I'm making here is that in the early church, the whole concept of being mindful of this "triad of concern" was at the forefront. It was at the forefront. Nothing should change over these almost

2,000 years; nothing should change these concerns of the LORD. Things that were a concern to the apostles are to be a concern to us today. Amen?

That said, I want to take this discussion to a slightly different level. You know, in our last message, a lot of what we're talking about and a lot of what we look at in Scripture is bringing an awareness and an awakening, inspiring us as the body of Christ to step up and to care for the widow, even giving warnings like, "Man, you want to mistreat a widow or orphan? You're going to be killed by God himself. He's going to take you out." And so, we see this frame of mind, but we can't bring this discussion of widow or orphan to the table and not tap into a much deeper perspective that you need to know and, more importantly, that widows and orphans need to know. And that is the perspective of God's love and value they have. They are valuable in the eyes of God. They are precious in His sight, and God wants to use them.

You know, we're told in 2 Chronicles 16:9—**For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him ...** Those who call upon His name; that doesn't exclude the downcast, the less fortunate, and the widow and orphan. God wants to use the widow and the orphan. God wants to call them. There is a purpose for their life. And what you often find is the devil whispering in the ear is that they have no identity anymore. They have no purpose, and it's an absolute lie. It's an abomination. The things God has in store, the things that He's actually done, are beyond things that you could ask for or think of with the widow and orphan. To put this into perspective, I want to give you a couple of examples.

When we think of going to the orphan side of the coin, I want to share this with you. —Esther 2:7a—**And Mordecai had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother** (emphasis added). Now, let me tell you, this is one of the most epic stories of any orphan ever. Here you have this little girl who was orphaned. No mom, no dad. Her cousin has to come in and raise her. And this orphan rises to be queen of the then-known world. One of the greatest empires in the history of the world, she became queen, and that's only a small part of the glorious thing that God did with her. He used her as an instrument of deliverance for His entire nation. An orphan. This little girl was raised to do unbelievable, mind-blowing exploits, carrying out the great exploits of the LORD.

I love what Paul says in his first letter to the Corinthians, and you know, I still wanted to be there when they read these words. —1 Corinthians 1:26-27—**For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.** Basically, you're a bunch of nobodies; in the eyes of the world, you're nobodies. But here's what I know: this is the beautiful thing about the God of Israel. The LORD loves to take the foolish and to confound the wise. He loves to take the weak and confound the strong. I love this. He loves to take the downcast, the broken, and the less fortunate and surpass those who are noble, and this is the life of Esther. ²⁷ **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty.**

When we talk about this, it's important to clarify what the message is for the orphan. We can talk about all the times the LORD warns us, "Be mindful of the orphan and the widow." But what is the message directly to the orphan? This is it: It's the message that you have value. The LORD values you, and you have no idea of the beautiful purpose that God has for your life and how God can use you. Do not limit Him and His greatness.

Going to the widow's side of the coin. Some of my favorite stories in Scripture are centered around widows. Some of the most powerful, profound stories that we read. One of those is the widow of Zarephath. I want to go through this with you, and you're going to see the beauty of the LORD and how the LORD cares and how He Himself loves the widow. —1 Kings 17:8-9—**Then the word of the LORD came to him, Elijah, or *Eliyahu*, saying, ⁹ "Arise, go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you."** (Emphasis added).

Now, I have to tell you: there are some things you need to deeply appreciate. Number one, God is asking his prophet, one of the greatest prophets that has ever walked the face of the planet, "Yeah, you go to Zarephath." And I want to tell you why that's a big deal. Zarephath is in Phoenician territory. Phoenician territory is enemy territory. This is Baal territory. In fact, who's governing Sidon? Who's the king of Sidon? Jezebel's father. Jezebel, one of the most wicked women ever mentioned in the history of the world, has her father ruling and reigning, and this is Baal territory. And Baalism, the worship of Baal, is spreading throughout the land. In fact, we know that Ahab, who married Jezebel, has now built an altar and a temple to Baal in Samaria, Israel. So, you have the spread of Baal worship, which will be very significant in our story.

Think about this: Elijah the prophet is not a popular guy right now. In the scope of things, he's not on good terms with Ahab; Jezebel hates the prophets of the LORD. She's going to be slaughtering the prophets of the LORD. Things are brutal. The message of Yahweh is not gaining ground, as we see in Acts 2 and going forward, where the gospel is spreading all over the world. No, Baalism is spreading, and now God wants Elijah to go into the belly of the beast.

The second thing worth noting here is the following: This person, who is identified as what we would call today a widow of Zarephath, is a Gentile. Try to wrap your head around that. God is commanding a prophet of Israel to go not to a widow of Israel but to a Gentile sitting in the backyard of paganism, of Baal worship. Now, how do you wrap your head around this situation?

In fact, this was so... this was so intense a thing that Yeshua, the first thing we're told in His ministry, He does, and this is relevant. He goes into the synagogue of His hometown. They hand Him the scroll of Isaiah. And it says that Yeshua flips through to get to the specific portion that He wants to quote, towards the end of the book, Isaiah 61:1-2, and it talks about the Spirit of the LORD being upon Him. Yeshua is reading these words, and I mean, quite literally, in the first person. **"The Spirit of the Lord God is upon Me... To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, ... To proclaim the acceptable year of the LORD..."**

When He finishes reading this passage, He closes the book, He hands the scroll of Isaiah back to the attendant, and He goes and sits down, and every eye in the synagogue is fixed on Him. They're astounded. He has drawn every eye to Himself. And as He's sitting, He talks about... and this is a beautiful part, and I actually want to read this to you. This part is where it gets really interesting.

He sits down, and this is for those of you who are following along: —Luke 4:21-22—**And He began to say to them, "Today this Scripture is fulfilled in your hearing." ²² So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"** They're like, "None of this makes sense. We're in awe of His speech, but this makes no sense. We know who this guy is." This is where everything changes with what comes next.

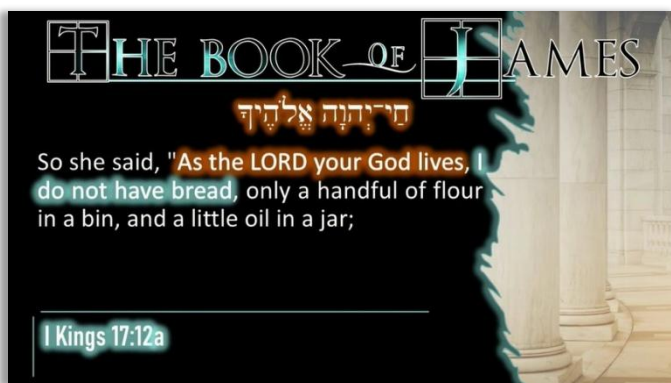
Luke 4:23—He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! ... Oh boy, and this is when the wheels of the bus begin to come off because He further proceeds to give two examples. To make two statements, two different stories. The first is the widow of Zarephath. It's amazing because He goes forth and He says in Luke 4:25-26—**But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; ²⁶ but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow.**

And then He builds on it—grabs another Gentile. —Luke 4:27-29—**And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”** A Gentile. ²⁸ So all those in the synagogue, when they heard these things, were filled with wrath, ²⁹ and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. How dare You say that?

And yet in these words, what do we see? The unmistakable and unbelievable love that God has for His creation. Not just those who are physical descendants of Abraham, but to the Gentiles as well. That's beautiful; this is the whole backdrop of this story. God's love for this pagan Gentile. To me, wrapping my head around that is so awesome. —1 John 4:19—**We love Him because He first loved us.** You're going to see the beauty of this story unfold.

Continuing, 1 Kings 17:10—**So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he called to her and said, “Please bring me a little water in a cup, that I may drink.”** (Emphasis added). You don't want to blow past those words because the dominoes of blessing all begin to fall right here. The prophet of the LORD simply asked, "Give me a little cup of cold water." The reason this is significant is that look at what Yeshua says in Mark 9:41: **"For whoever gives you a cup of water to drink in My name, because you belong to Christ, which Elijah does, assuredly, I say to you, he or she will by no means lose his or her reward."** (Emphasis added).

The dominoes of blessing are now about to start falling because the next thing after Elijah says, "Get me a cup of water," this is what we read: 1 Kings 17:11-12—**And as she was going to get it,** I already knew



that there was a blessing in her future based upon Yeshua's words. I know this. And as she was going to get it, **he called to her and said, “Please bring me a morsel of bread in your hand.” ¹² So she said,** and this is where it begins to get real. She said, **"Chai YHWH Eloheikha" (חַיִּי הוֹה אֱלֹהֵיךָ). “As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar...”** (Emphasis added).

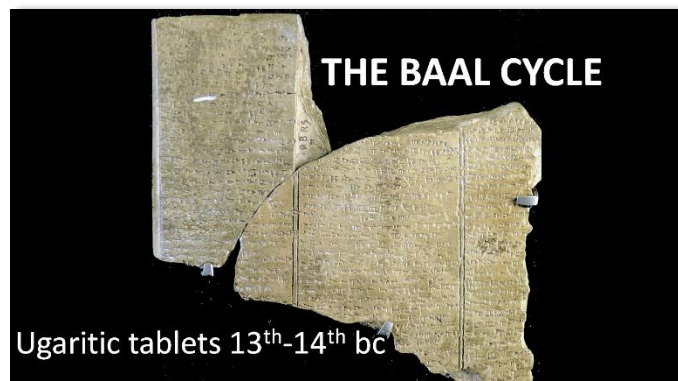
Now, I'm going to tell you right now, this is not a minute detail. The first words that she spoke. The first words that are recorded that this widow Zarephath had spoken were "As the LORD lives." In other words, to prove how serious she is and that the word that she's speaking to Elijah is the truth, she swears by the name of the LORD, **"As the LORD your God lives."**

Let me tell you why these words are important. This is what we read in Jeremiah 12:16—**And it shall be, if they**, they being the Gentiles, **will learn carefully the ways of My people**, Israel, **to swear by My name, 'As the LORD lives,' as they taught My people to swear by Baal**, then they shall be established in the midst of My people (emphasis added). So, here's the deal: when we see her saying, "As the LORD your God lives," according to Scripture, we know, oh my goodness, this woman's going to be established amongst God's people. Absolutely breathtaking.

There's a whole other layer here that I want to peel back. And it's the historical context that will really help you appreciate the magnitude of this statement. The historical context is this: There's a situation right now: there is a brutal famine. And why is there a famine? There's a famine because the drought has plagued the land. There has been no rain on the land. And when there's no rain, well, then there's going to be, at some point, no food. You're going to have food security issues. This is where things get ironic.

The god of Zarephath, the god of the people of Zarephath and Siden, and the god of the region, even the god that's now coming into Samaria, is Baal. Baal is the rain god. Baal is the god that the people knew, or this is what they believed, that he brought the rain. He was the god of fertility, the fertility of the land. It's because of what he would do; he would send the rain, and then our crops would grow. So, when they looked at the Baal myth, they understood that Baal is the one who's increasing, who's the god of their sustenance, blessing, and provision. He's the one who sends rain, but there's no rain. Well, this is where I want to take you deeper into the reality of what they believed.

You know, history, specifically artifacts, are invaluable today, giving us a backdrop to biblical stories. And one such artifact is the Baal cycle. These are Ugaritic tablets. There are six of them in all. And it's actually in a Ugaritic language, but in cuneiform script. And it dates back; look at this: to the 13th and 14th centuries. Now I want you to take that in. That's just after the time Israel comes into the land of Israel. In other words, what is recorded on these tablets tells you exactly what these people believed regarding Baal. And I want to take you through this because it is relevant to appreciating the magnitude of everything we're going to cover.



Ugaritic tablets 13th-14th bc

In these tablets, it shares this story of Baal and his interactions with other false gods, okay? What we would call false gods, but to the people of the land, they were legitimate. Remember, this is polytheism. The people of the land had many gods. It wasn't just Baal. Baal has this cosmic interaction of war between him and the god of the sea; he defeats the god of the sea, and I'm just giving you a summary version.

Then it goes on to say that he gets entangled with the god of death, whose name is Mot. And Mot starts threatening Baal. According to the Baal cycle, Baal gets nervous. He gets freaked out, so he receives counsel. Here's the deal: you need to have a twin. You need to have a copy of yourself to go forth. Let the god of death kill that copy so you can preserve your life. Do you know how he did this? He mated with a heifer. This is the story: he mates with a heifer to produce a clone of himself to preserve his life.

Now I want you to think about this because this is where biblical text becomes invaluable for understanding the scope of why God would say certain things. You go to Leviticus 18, and again, even in this series, I've talked about all the times in scripture where God just floored me. There was shock. There was awe. There was conviction. The first time, as I'm combing through the Torah, I'm reading things I never read before. I'm seeing things that I have read before in the New Testament. The LORD just blows your mind. You turn the page, your mind's blown, and you turn the page. You're just like, "Where was this in my upbringing?"

One of the things I can remember coming across was Leviticus, Chapter 18, and the LORD's saying, "He's going through all this list of sexual immorality, and you're not supposed to do these things because all the people of the land practice these things. They're doing these things, and I'm going to cast them out before you." One of those things was bestiality. Now, come on, I mean, how many of you come to that point where the LORD puts in a commandment, "You're not to mate with an animal as you would your wife"? I don't need that commandment. That doesn't even compute; that doesn't make sense. Why would that even exist? Why would you put something like that in there? That made no sense to me. Until you understand the history of Baalism. And you understand that they worshiped Baal, and what did Baal do? Bestiality.

See the concept of worshiping God. Like for us Christians, we worship the one true God, the God of Israel; we're called to emulate Him. The things that He does, we're supposed to do, too. As God has forgiven you, so you are to forgive. Do you understand the relationship between God and His worshippers? Well, if you're a worshipper of Baal and Baal, for preservation, commits bestiality, your worshippers are going to do this. This is an incredible backdrop, and so he does this in the story, thinking he's going to preserve his life, and then basically goes off and hides himself, actually at the entrance of what we're told is this god of death, Mot.

And here's the interesting part: ultimately, Mot finds Baal and kills him, and it actually says he eats him, so we're dealing with cannibalism. Well, the head of the pantheon of these pagan deities is El. When El hears that Baal has died, he starts lacerating himself to bleed out. Baal's sister, Anat, a false goddess, begins to lacerate herself, bleeding all over the place and mourning for the death of him.

Now, think about this. When you read Elijah going up against the prophets of Baal, and they're lacerating themselves, and they're bleeding all over the place, you think, "What is that? Is this just some 'I'm going to afflict myself to evoke an emotion of Baal'?" What you realize when you go back in history is, "Oh, there's more to the story." Because in the Baal cycle, one of the last things you read about the god of the pantheon, this false god, and his sister, this goddess Anat, doing is lacerating himself, which is one of the last things before Baal; despite dying, he's restored. He is restored.

Now, putting this together and understanding what the people of the land believed when Mot killed Baal, they believed that's what caused the drought. Do you understand? They believe that the drought has happened because Baal is now dead. And when the rains would come back, then that would be the return of Baal to his throne, what some would describe as a resurrected Baal. And so, here's the tidbit of irony. This woman, in the face of drought, where all is dead, comes out and says, "As Yahweh, your God lives." Do you understand the irony here? The beauty of what's going on. The people of the land believe Baal died. Yahweh's not dead. —Psalm 18:46—**The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted.** Amen?

Continuing in 1 Kings 17:12-13—... and see, I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die.” This woman has been brought to the depths of despair on her deathbed. This situation that she's in, and this is important, according to her understanding, is absolutely hopeless. There's no chance of survival. Both she and her son are going to die. And you think about all the context of a widow coming to a situation where there's such fear and despair. We take the moment in. ¹³ And Elijah said to her, “**Do not fear; go and do as you have said, but make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son** (emphasis added).

The ultimate words of the prophets, not just of a prophet. Over and over again throughout all the prophets, when we read Scripture, what is the message over and over again? This prophet of the LORD has brought hope and truth, and that is “Do not fear.” What does the LORD say? I love what David says in Psalm 23:4—**Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me.** He's going through the valley of the shadow of death. That's where this woman's at. And David says, “I will not fear.” Why? Because You are with me. The God of Israel is with him; therefore, he is not going to fear. —Psalm 46:1-2—**God is our refuge and strength, a very present help in trouble.** This woman's in trouble. And what's said next? ² **Therefore we will not fear...**

I love this, the idea of Isaiah 41:10—**Fear not, for I am with you; be not dismayed, don't be discouraged, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand.**’ A messianic term of Yeshua the Messiah. This is such an awesome story. I mean, this is the beauty of the gospel. Fear not; despite what you're looking at in your life circumstances, you have hope.

1 Kings 17:14—**For thus says the Lord God of Israel: ‘The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD, Yahweh, sends rain on the earth.’**” (Emphasis added). Not Baal. He's not the god, the storm god. He's not the god of rain. He's not the god of Heaven. He's not the god of Earth. The one who is going to supply every need, the one who brings sustenance, is Yahweh. The one who will flourish with rain is Yahweh. It is Yahweh that liveth.

1 Kings 17:15—**So she went away and did according to the word of Elijah; and she and he and her household ate for many days** (emphasis added). Why was she blessed? Because she obeyed. Think about this. This widow obeyed the words of the prophets. This entire book, the Bible, is those words. Think about the blessing that we would have been afforded if we would just listen. Do not fear; if we would just obey, it would be powerful.

Moving on to 1 Kings 17:16—**The bin of flour was not used up, nor did the jar of oil run dry, according to the word** not of Baal but according to the word **of the LORD which He spoke by Elijah** (emphasis added). God provided for this widow supernaturally because of His love. He sends a prophet of Israel to a Gentile pagan. That is the ultimate mind-blowing act of love, of compassion, of mercy, of grace.

1 Kings 17:17-18—**Now it happened after these things that the son of the woman who owned the house—the story is just going to get better—became sick. And his sickness was so serious that there was no breath left in him.** ¹⁸ **So she said to Elijah, “What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?”** (Emphasis added). This woman is feeling a tremendous amount of guilt in the grief. If anyone has any experience in this type of context, this is natural. This is something that people struggle with. The wording is very, very important. Have you come to bring my sin to remembrance?

We're not told what that sin is. We're not told what she did or where she failed. But here's what we know: —Ecclesiastes 7:20—**For there is not a just man on earth who does good and does not sin.** — Romans 3:23—**for all have sinned and fall short of the glory of God.** Right? This woman has a past. And she believes her past now is plaguing her, that this sin has power. And this is the beauty of the mercy of God. As we continue, look at what God does in this widow's life.

1 Kings 17:19-23—**And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. ²⁰ Then he, Elijah, cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?" ²¹ And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him." He is dead. ²² Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived. ²³ And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "**See, your son lives!**"** (Emphasis added).

Why? Because Yahweh lives. Because He is the God who kills and resurrects. He is the God who wounds; He is the God who heals; He is the God of the rain. He is the God of the crops; He is the God of blessing; He is the God of prosperity, and you have now experienced the holy power and the mercy and compassion of God—a Gentile pagan. Unbelievable love story.

1 Kings 17:24—**Then the woman said to Elijah, "Now by this I know that you are a man of God..."** This Gentile is fully enlightened to who the one true God is. It's amazing to me because this very statement that she made was actually made much earlier. You can go all the way back to the Torah, back to Exodus 18:11. Moses comes to his father-in-law, a pagan priest. He is a pagan priest of Midian, and Moses shares the exploits and all the power that God unleashed on Egypt and how God delivers His people out of the land of slavery, and Jethro literally says the very same thing that this woman says, "**Now I know that the LORD is greater than all the gods; for in the very thing in which they behaved proudly, He was above them.**"

You go into the New Testament and the power of Yeshua and all the healing that He did; He raised the dead. In fact, when you look at Lazarus, Lazarus caused such a stir among the people because of what happened when Yeshua raised Lazarus from the dead; there were people of his who actually believed in Him because of that power. They were responding exactly like this woman. They responded exactly like Jethro.

But the scribes and Pharisees came in, and they wanted to put Lazarus to death because the people believed in Yeshua because of what He did. It's an amazing thing to me. You can even look at the ministry of Yeshua going out and all the things He did, and you have some people believing Him, and others totally rejecting Him as they see the Kingdom of God brought near to them. And instead of saying, "Wow, He casts out demons by the power of God," they said, "No, He does it by the power of the devil." Absolutely demonic.

So, the woman's testimony is amazing. —1 Kings 17:24—... **"Now by this I know that you are a man of God,** and listen to this: This is the last statement that is made. **And that the word of the LORD in your mouth is the truth."** (Emphasis added). Radical salvation.

Now you have to see the beauty of this situation. This woman was totally steeped in Baalism, in the middle of Baal country, in enemy territory, with not the foggiest clue that the Creator of heaven and earth was moving heaven and earth to get to her. Sending one of the greatest men who has ever walked the earth to a Gentile. That is the love of the LORD. That He would go behind enemy lines to not just provide her physical sustenance so that she wouldn't starve to death, not even just so He could raise her son from the dead. Salvation came to her house. We're talking eternal life. Amen? Again, the whole concept of 1 John 4:19: **"We love Him because He first loved us."**

[Closing prayer]

Abba Father, we give You praise and glory for the beauty of Your word. Just the power, the power that is unleashed as You conquer situations that are beyond our control, situations we have no power over, whether it be famine, whether it be sin, or whether it be death, that You would love us so much that You would send Your only begotten son, Yeshua the Messiah, the faithful one of Israel, to save us.

Yeshua, we glorify Your name on this Shabbat. You are the LORD of the Sabbath. And we thank You for Your mercy, for Your grace, and for how Your entire message was to love one another as You have loved us. And LORD, the love we see You pouring out on Jew and Gentile—there is nothing like it. There is no God like our God. There's no rock like our rock. (Ref: 1 Samuel 2:2 "No one is holy like the LORD, for there is none besides You, nor is there any rock like our God.") And so, LORD, with faith, with joy, with happiness, with thanksgiving, we give You the praise and glory. And we pray this in Yeshua's mighty name, amen.

The Triad of Concern: God's Heart for the Widow and Orphan

The Apostolic Mandate of Care

The Definition of Pure Religion



True worship is defined by James 1:27 as visiting orphans and widows in their trouble.

Establishing Support Mechanisms



The first deacons were appointed in Acts 6 specifically to ensure widows were not neglected.

Identifying "Real" Widows



Biblical care prioritizes those without family support systems, ensuring the church assists those truly alone.

Identity, Value, and Divine Purpose

From Orphan to Deliverer



God raised an orphan, Esther, to become queen and deliver an entire nation from destruction.

The Living God vs. False Idols



During famine, Yahweh provided supernatural sustenance for a widow, proving His life over dead pagan gods.

Purpose Beyond the Pain



God uses the weak and downcast to surpass the noble, restoring their identity and value.