

OUR GOD PROVIDES

1 Kings 19:1-18 (p. 559)

April 29, 2018

*All at once an angel touched him and said,
"Get up and eat."
1 Kings 19:3*

1. Meeting Jezebel

*Elijah was afraid and ran for his life. When he came to Beersheba
. . . he went a days journey into the desert.
1 Kings 19:5b*

Key application: God provides when I stop running

2. Getting ready for the Word

*Strengthened by that food, he traveled forty days and forty nights
until he reached Horeb, the mountain of God
And the word of God came to him
1 Kings 19:9*

Key question: How is God preparing me to receive his Word?

3. Wind, earthquake and fire

*After the fire came a gentle whisper
1 Kings 19:12*

1) God is in control

2) Elijah is not alone

Fo further study of 1 Kings 19

*Concerning this salvation, the prophets who spoke of the grace
that was to come to you, searched intently*

1 Peter 1:10

J.R. MacDuff's sermons on Elijah at https://www.monergism.com/thethreshold/articles/onsite/1kings_macduff.html

Robert Bradshaw's introduction to Elijah at https://biblicalstudies.org.uk/article_elijah.html. Bradshaw's analysis of Elijah and the Canaanite gods is especially helpful.

C. H. Spurgeons' sermons on 1 Kings 19 at <http://www.biblebb.com/files/spurgeon/0134.TXT>

Patterson, R. D., & Austel, H. J. 1, 2 Kings, p. 137-139. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary, Volume 4* (Zondervan, 1988).

Alfred Edersheim, *Bible History: Old Testament* (Eerdmans, 1975). Eldersheim was a 19th century Jewish convert to Christianity.

Alexander Maclaren's study of Elijah at http://www.monergism.com/thethreshold/articles/onsite/1Kings_am.html#esbt1

Elijah as a Type of Moses

Elijah	Moses
Went without food for forty days and forty nights (1 Kings 19:8)	Went without food for forty days and forty nights (Exod. 34:38; Deut. 9:9)
Elijah (re)commissioned at Horeb (=Sinai) (1 Kings 19)	Moses commissioned at Sinai (Exod. 3)
Elijah was in "the cave" on Horeb (=Sinai) when the Lord "passed by" (1 Kings 19: 9-11)	Moses was hidden "in the cleft of the rock" when the Lord passed by Sinai. (Exod. 33:21-23)
Elijah saw storm, wind, an earthquake and fire upon Horeb (=Sinai). (1 Kings 19:11-12)	Moses saw storm, wind, an earthquake and fire upon Sinai. (Exod. 19:16-20; 20:18; Deut. 4:11; 5:22-27).
Prayed that he might die. (1 Kings 19:1-4)	Prayed that he might die. (Num. 11:10-15).
The Lord brought down fire from heaven upon his enemies. (2 Kings 1:9-12)	The Lord brought down fire from heaven upon those who rebelled against him. (Num. 16; cf. Lev. 10:1-3)
Elijah parted the waters of the Jordan by striking the waters with his cloak and passed over on dry ground. (2 Kings 2:8)	Moses parted the waters of the Red Sea by stretching out his staff and passed over on dry ground. (Exod. 14:16, 21-22)
His successor was one who had served him and came to resemble him in many ways, parting the waters of the Jordan as he had. (2 Kings 2)	His successor was one who had served him and came to resemble him in many ways, parting the waters of the Jordan as he had the Red Sea. (Josh. 3)
Was taken to be with the Lord in the Transjordan. (2 Kings 2:9-11)	Died in the Transjordan. (Deut. 34:5)
Mysteriously translated to heaven. (2 Kings 9-18)	Died mysteriously and buried in a valley, but his burial place was unknown. (Deut. 34:6)

1) Elijah's call (17:1–6)

1 In those dark times God raised up a light, the prophet Elijah. Reared in rugged Gilead, Elijah was a rugged individualist, a man of stern character and countenance zealous for the Lord. Elijah sought Ahab and delivered the Lord's pronouncement. In contrast to those who were not gods, whose idols Ahab ignorantly worshiped, the living Lord, who was truly Israel's God, would withhold both dew and rain for the next several years.

Already the drought had lain on the land some six months (cf. Luke 4:25; James 5:17 with 1 Kings 18:1); now the reason for it all was to be revealed to Israel's apostate leadership. The message was clear: Israel had broken the pledge of its covenantal relationship with God (Deut 11:16–17; 28:23–24; cf. Lev 26:19; 1 Kings 8:35). Therefore God was demonstrating his concern for both his people's infidelity and their folly in trusting in false fertility gods like Baal. No rain! There would not even be dew until God's authentic messenger would give the word! Unknown to Ahab, Elijah had agonized over the sin of his people and had prayed to the Lord for corrective measures to be levied on his people. Accordingly Elijah was God's logical choice.

2–6 To impress the message and its deep spiritual implications further on Ahab and all Israel, God sent Elijah into seclusion. Not only would Ahab's frantic search for the prophet be thwarted, but Elijah's very absence would be living testimony of a divine displeasure (cf. Ps 74:1, 9). Moreover Elijah himself had much to learn, and the time of solitude would furnish needed moments of divine instruction.

Obedying God's directions implicitly, Elijah walked the fifteen miles from Jezreel eastward to the Jordan River (v.5). There in Kerith, one of the Jordan's many narrow gorges, Elijah took up his residence. Alone and relying solely on divine provision, Elijah was nourished by the available water of Kerith and by ravens sent from God (v.6).

Notes

1 The name Elijah means "Yah is my God." The designation "the Tishbite" is uncertain. The NIV, following the RSV (cf. LXX), interprets it as a place name in Gilead. Since Byzantine times Listib, eight miles north of the Jabbok River, in the area of the shore of Mar Ilyas, has been suggested as Elijah's town. A Thisbe/Tisbeh in Naphtali is known from the apocryphal story of Tobit. This latter identification seems more likely since the MT (followed by the Vul.) literally reads that Elijah was merely one of the "settlers" in Gilead. Thus Elijah had probably come from Tisbeh in Naphtali and had taken up residence among the settlers in Gilead. Dennison (pp. 124–26) suggests plausibly that Elijah's family had been displaced to Gilead during the Aramean Wars of Baasha's time.

The phrase "neither dew nor rain" is reminiscent of David's lament over Saul and Jonathan (2 Sam 1:21). The importance of these words to the reputation of Baal can be seen in Danel's lament over Aqhat in the Ugaritic literature (see ANET, p. 153).

By "rain" was meant the regular early and latter rain of October/November and March/ April. Their loss would be a mark of God's disfavor (see EBC, 2:253–54). The dew (often falling as heavy as drizzle in some regions of Palestine) was also a sign of God's favor to his covenant people (Deut 33:28; Prov 19:12). However it could be withdrawn from a thankless and apostate people (Hos 14:5; Hag 1:10). How good and pleasant it is when a grateful and obedient people willingly serve God in oneness of heart. Such service becomes as refreshing to God as the dew (Pss 110:3; 133:1, 3).