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Lesson III. January 18 1 Kings 17: 1-16.

GOD'S CARE OF ELIJAH.

GOLDEN TEXT.

"They that seek the Lord shall not want any good thing."—Ps. 34: 10.

EXPLANATORY.

(Condensed from Peloubet's Notes.)

I. THE STATE OF THE KINGDOM OF ISRAEL. Every one of the eight kings of Israel up to this time has for his epitaph in the Bible history, "He did that which was evil in the sight of the Lord." Of all that followed the first king it is written, "He walked in all the way of Jeroboam, the son of Nebat, wherewith he made Israel to sin." Ahab's reign brought in fresh impulses of evil, and wickedness flourished with new vigor. All this was hastened by the exodus, in Jeroboam's time, of the best and most pious people in the kingdom. Ahab took for his queen Jezebel, the daughter of Ethbaal, king of the Zidonians, probably with the hope of uniting his kingdom with that of Tyre and Sidon on the north-west, thus giving him a seaport and a commercial population, and the hope of rivalling the ancient splendor of Solomon's time. But this was even worse policy than that which Jeroboam introduced. Jezebel set herself, with her husband's tacit connivance, to extirpate the religion of Jehovah from the land of Israel, and to substitute in its place open and avowed paganism,—the worship of Ashtoreth and of Baal. Splendid shrines were built, especially one of vast size in the capital (1 Kings 16: 32; 2 Kings 10: 21); and the rites and ceremonies of the new cult were exhibited on a grand scale, with sensuous accompaniments of all kinds. Then arose the first persecution on a large scale which the church had witnessed in any shape (1 Kings 18: 4; 19: 10). It was reserved for the heathen Jezebel to exemplify the principle of persecution in the most direct form. To her, and not to Moses or Joshua, the bitter intolerance of modern times must look back.

II. THE SUDDEN APPEARANCE OF ELIJAH WITH A MESSAGE FROM GOD. Ver. 1. "And Elijah the Tishbite." With a sudden abruptness, almost like a flash of lightning from a clear sky, the prophet of God appears upon the scene just described, with a message from Jehovah. So appeared John the Baptist, his successor, in the wilderness of Judea.

ELIJAH THE PROPHET. His name means My God is Jehovah. A fitting name. Tishbite denotes a native of Tishbe. The only Tishbe mentioned in history was in Galilee. If this was Elijah's birthplace, then of "the inhabitants of Gilead" means that he had spent his life in Gilead, and became a citizen of that country, as many a leading citizen of our capitals originated in some unknown country village of this or other countries. But it is more probable that there was a Tishbe in Gilead. John the Baptist's appearance, as described in Matt. 3: 4, is as much like Elijah's as the men were similar in character and mission. Theirs was the ordinary dress of a poor man of the country. It is in the highest degree probable that Elijah lived, up to that moment, in retirement, that his prophetic activity first began with his encounter with Ahab. It was in these wild scenes of nature and among these hardy, brave, simple minded people that Elijah was reared,—far from the corruptions of camps and courts,—a free child of the deserts and the mountains, living on simple fare, trained to physical hardihood, and holding unembarrassed communication with Jehovah in Nature's pure and quiet temples.

HIS MESSAGE. "Said unto Ahab," the king of Israel, in his palace at Samaria. If Luther's words were half battles, Elijah's were whole ones. It must have required great courage, great faith in God, and a soul filled with the power and importance of his mission, to have enabled a poor, lone man, of uncouth speech and wilderness dress, to enter the splendid court of King Ahab, and announce the message God gave Elijah. "As the Lord (JEHOVAH) God of Israel liveth" is the usual form of an oath, which here at the same time places Jehovah, the only living God, in contrast with Baal, the dead idol. "The God of Israel." The true living God is He also who had chosen Israel, and made a covenant with them, which was now shamefully broken by idolatry. With the words "before whom I stand" (chap. 1: 2; 10: 5, 8), Elijah designates himself to the king as the servant and ambassador of Jehovah, and that as such he stands before him, and announces the impending punishment. In the East, servants stood in the presence of their masters; and officials stood in the presence of their king. "There shall not be dew nor rain." The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and during the long intervals between them, upon the heavy dews. Drought in Eastern lands means famine and severe suffering, the loss of cattle, the general impoverishment of the nation, the untimely death of thousands of the inhabitants. "These years." An indefinite period. The drought lasted three and a half years (Luke 4: 25; Jas. 5: 17). "But according to My word." Not at his own caprice, but as directed by the Lord. And His word would depend on the penitence, etc., of the people. It was because of the obduracy of king and people that it lasted so long.

III. ELIJAH'S EXPERIENCE AT CHERITH. 2. "The word of the Lord came unto him." In what manner is unknown, whether by inward impulse, or vision, or angelic messenger. But it was clearly God's word.

3. "Get thee hence, and turn thee eastward," *i. e.*, toward the Jordan and Gilead, his own country. "And hide thyself by (rather "in") the brook (the torrent course, or wady) Cherith." No name like this has been yet discovered in Palestine. "That is before Jordan." *Before* may mean "towards," *i. e.*, on the west side, or "to the east of," in Gilead beyond Jordan. It is probable that Cherith is to be sought in the region east of the Jordan, where, indeed Eusebius and Jerome place it. Elijah would naturally go to his own country, whose wilds and fastnesses would be perfectly familiar to him.

4. "And it shall be, that thou shalt drink of the brook." There was clearly nothing miraculous about the supply of *water*. No miracle was wrought, even to continue the supply (ver. 7). "I have commanded the ravens to feed thee there." To command the ravens is to provide in the order of nature for their doing so. The raven is one of the most common birds of Palestine. It is probably the most highly developed of all birds, quick-sighted, sagacious, and bold. . . . It measures twenty-six inches in length, and has an expanse of wing considerably exceeding a yard. The greedy birds were to bring into the valley enough food to suffice for the prophet's wants, as well as for their own. Their nests would be in the caves among which Elijah would find his best hiding-place. This is the most natural, simple, and probable interpretation. But the word translated ravens is by some regarded as meaning *Arabians*, by others as *Orbites*, the inhabitants of a small village named Orbo in the vicinity.

5. "So he went and did according unto the word of the Lord." He obeyed, trusting the God whom he had served.

NOTE THAT ELIJAH SHARES THE COMMON CALAMITY. There he stands, apparantly himself a sacrifice to the wrath he had drawn down, and exposed, with the ungodly, to famine and death, . . . and, over and above, execrated by a whole nation, and devoted to ruin by the infuriated populace. He seemed likely to suffer the fate of Samson, who pulled down upon himself the pillars of Dagon's temple roof, and was buried in the common ruin of his enemies.

6. "And the ravens brought him bread and flesh." Jerome in his life of Paul the hermit relates that a raven thus supplied the hermit's wants. They saw a raven, sitting upon the branch of a tree, who slowly flew down thence, and deposited a whole loaf before their wondering faces. Those who have watched the habits of large birds like the raven can bear witness to the large supply which they bring home under ordinary circumstances, and for Elijah's sustenance their natural energy was quickened.

7. "And it came to pass after a while." Hebrew, *at the end of days*. An indefinite term, which furnishes no idea of the exact time. All we can be sure of is, that he must have been more than two years, out of the three and a half, at Zarephath. How Elijah's faith must have been tried as the waters slowly dried up, leaving him without resource! It is such slow processes that try faith most of all. Many possess the faith for any sudden great and heroic deed, for one who can maintain his faith unshaken in the midst of such slow trials as this.

IV. ELIJAH'S EXPERIENCE AT ZAREPHATH. 9. "Arise, get thee to Zarephath." The name (meaning *smelting-house*) points to furnaces or workshops for the refining of metals. It is now represented by an insignificant village, *Surafend*. It lies still, as no doubt it did then, on the high road between Tyre and Sidon, and on the shore. The prophet would thus be in the lion's den, in the very heart of the dominions of Ethbaal. It was beyond the limits of the kingdom of Israel, and therefore the prophet was here comparatively safe from the vengeance of Ahab.

10. "Behold the widow woman." Not *the*, but *a*, as in Rev. Ver. It was *the* widow whom God had commanded, but Elijah at first saw only *a* widow, not then knowing whether this was the one God had designated. The widow showed by the oath, as Jehovah thy God liveth, that she was a worshipper of the true God.

"Gathering of sticks." For her fire. "Fetch me . . . a little water." His first need after his long walk through the famine-stricken land would be water. The gift of water to the thirsty is always regarded as a sacred duty in the East.

12. "And she said, As the Lord thy God liveth." Showing her recognition of him as an Israelite and a man of God, and therefore having peculiar claims upon her, and also her own religious tendencies. "I have not a cake." Rather *loaf*, the smallest kind of bread. The more common bread used in all the interior, particularly in the rural districts, is a flat cake of unleavened dough, no thicker than a pancake, of a circular or oval form, and ten or twelve inches in diameter. "A handful of meal." Wheat, ground in a hand-mill. "In a barrel." Probably an earthern jar. In the East, the people kept their corn in earthern jars to protect it from insects which swarm in the heat of the sun. "And a little oil." Olive-oil. To eat with the bread, something as we eat butter. Oil and bread may be described as the two necessaries of life in the East, and the ordinary poor are perfectly contented so long as they can obtain a full supply of these. "Two sticks." That is, a few, as we say two or three.

13. "Fear not." Do not be troubled, but take heart, and trust God. "Make me thereof a little cake first." It was a test of her faith in the promises of God, whether she were worthy of the help Elijah offered. And this faith was necessary in order to make the provision for her wants a real blessing to her spirit.

14. "For thus saith the Lord God of Israel. Now comes the promise on which she was to rest. "The barrel of meal shall not waste." This unfailing oil and meal was doubtless due to a miracle. And it was worthy of God to work the miracle here. (1) To uphold his own prophet. (2) To show his kindness and love to the poor. (3) To strengthen the faith of Elijah and the poor widow. (4) To be an unfailing source of instruction and comfort to all God's people, an object lesson for all ages.

15. "And she went and did." She had faith, and her faith produced good works. "Did eat many days." Between two and three years.

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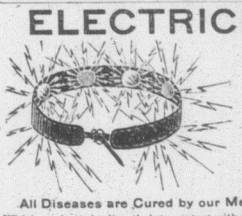

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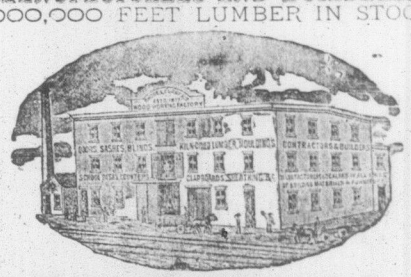

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