

leaves Himself without a witness. He knows those who belong to Himself (2 Tim. 2:19).

b. About Israel Elijah brought a scathing report about Israel. Hearken to it:

- 1) The nation had forsaken His covenant. It must always be remembered that covenant people were such by faith and not by birth. God always moves in the orbit of faith for a relationship!
- 2) The nation had thrown down altars. The true worship of God was substituted with Baal.
- 3) The nation had slain the prophets. Many had come under their rebellious swords. The Lord stated the same concerning them (Luke 13:34). Elijah was also their object of concern (v. 2).

#### 4. ELIJAH'S COMMISSION

Note: Some, like Peter, may sin against God and be reinstated in their positions or given enlarged opportunities through grace. Others, like Elijah, become restricted: Moses was forbidden to enter the promised land for his disobedience (Num. 27:12-14). Saul was rejected from his kingdom (1 Sam. 13:11-14). Elijah was replaced (v. 16). Hence, Elijah is called upon to:

- a. Appoint Hazael v. 15. He became a scourge to Israel.
- b. Appoint Jehu v. 16. He became a scourge to the house of Ahab.
- c. Appoint Elisha. v. 16. He became Elijah's successor.

Conclusion Elijah's commission shows that God has not forsaken His vineyard. God is always concerned about what we are doing and how we are doing it! God help us to walk in ways which please Him. Not to be saved, but because we are saved. May we give Him the glory always! What are you doing where you are?

## BIOGRAPHICAL STUDIES ON ELIJAH

"Jealous For God"

1 Kings 19:9-18

### Introduction

1. The Bible does not excuse the departures from faith of its leaders. Throughout the Word instances are given which point to the utter truthfulness of the record of Holy Scriptures.

2. Dejected and depressed by the threats of Jezebel Elijah fled from Jezreel (18:46) and moved south to the Negev region of Horeb (19:8). Although from Beersheba to Horeb is probably only 9 days, the journey apparently took him 40 days (19:8). This is a number of testing.

3. When Elijah came to Horeb, he had not escaped the purusing eye of the Lord! One just can not get away from Him (Psa. 139). Hence, God deals with Elijah there to bring him to himself and back to the Lord. The manner in which God accomplishes this is provided. Take the following:

#### 1. ELIJAH'S CONDITION vv. 8,9.

- a. A mountain. The mountain Horeb stands out notably in the history of Israel. It was here the law was given, the rock was smitten by Moses, Amalek was defeated, Moses spent 40 days and nights with God, and all of this influenced Elijah to go there. It was in a peculiar sense the "mount of God" (v. 8).
- b. A cave. From the light of God's victories on the mountain, Elijah sought out a cave in the Horeb area. It was a place of hiding and not testimony. How curiously Elijah had moved from the heights of Carmel to the depths of Horeb!
- c. A lodging. The Hebrew verb here means to lodge the night and might well be rendered "remain, abide, or dwell." In any case, there is a strong account here of progress: he arose he went, he came, he lodged (vv. 8,9). This

same sort of progression is hinted elsewhere (Psa. 1:1).

2. ELIJAH'S CONVICTION vv. 9, 11-13.

a. By a word. v. 9. Elijah knew what this meant for God had previously talked with him. He had heard His Word at Tishbe, Samaria, Cherith, Zerepath, and now here. Unfortunately, he could not point to any instructions from the Lord to direct him from Jezreel to Horeb, but God's Word is not bound. He seeks men out! Never think that you are capable of running from HIM!

b. By a question. There was a series of questions which God raised with Adam (Gen. 3) and here He raises a pertinent one with Elijah! Twice the question is posed (vv. 9, 13). If there is any verse in the Bible which teaches human responsibility, this is it! We are creatures who are accountable to God! Wherever you are, God has the right to ask why you are there. This ought to strike a holy fear into our hearts.

c. By a voice. It is indicated that God desired Elijah to experience the full flush of His mighty presence, but there is no evidence that he obeyed (cf. vv. 11, 13). The measures which God used to get to Elijah were fabulous. It might be well for those who emphasize the phenomenological today to take a hard and fast look at this passage.

Note what God did to talk with Elijah! He used:-

- 1) Wind. This wind rent the mountains and broke the rocks in pieces. The valleys were littered with the fragments of His mighty forces in wind. But it was not the wind which God used to talk with Elijah!
- 2) Earthquake. The mountains swayed under the gigantic movement of God's terrestrial shakeup. There was a yawning and a cracking in the earth and the ground heaved to and fro, but it was not in this which God did talk with Elijah!
- 3) Fire. God lightened the sky with a blaze of light. Every pinnacle of the horizon blazed in a kindling flame. The valleys were a

smelting furnace, but God did not communicate with Elijah in the fire.

- 4) Voice. The silent voice was God's *modus operandi* for speaking to Elijah. It was like the soft notes of a flute on the hillsides. God does at times speak in reproofs (wind), or judgments (earthquakes) or flames of fire (like at Carmel), but in the midst of Elijah's dejection, God moved without great visible movements to talk with his servant. What grace He manifested! The restoration of a fallen saint is a delicate operation (Gal. 6:1, 2).

NOTE: Elijah was really moved by the voice of God. The Scriptures state: he heard, he wrapped, he went out, he stood (v. 13). The mantle speaks of brokenness of heart. Humility before God moved in! Note that 5 times the term "LORD" is employed in the context, (v. 11). When faced with Him, the heart is humbled! But the issue is still the same: what is Elijah doing in Horeb?! It was the same with Jonah (cf. chaps 1 and 3).

3. ELIJAH'S CONFESSION vv. 10, 14.

a. About self.

- 1) Attitude. The repetition of the root for "jealous." He was jealous with jealousy for the Lord. What had befallen him was an enigma to Elijah. Too frequently it is utterly impossible to understand why it is that the saints of the Lord find it in their hearts: "prone to wander, Lord, I feel it. Prone to leave the God I love." But this strong feeling for the Lord had lost its fervency in the face of Jezebel's pronouncements! He cowered. One must not take refuge in a feeling which does not have a balanced conduct to match it!
- 2) Evaluation. From where Elijah sat, he was persuaded that none else in Israel was of the same feeling for God as he. How far from the truth this was (v. 18). God never