

ELIJAH WARNS THE HOUSE OF AHAB

Quote:

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Yahweh Elohim of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Yahweh, hear me, that this people may know that thou art Yahweh Elohim, and that thou hast turned their heart back again.”

1 Kings 18:36, 37

Ahab - Israel's Worst King

Means: 'brother (ie. friend) of his father'. He resembled his father in his ways.

Father: Omri - means 'heaping'. Was Israel's worst king (1 Kg 16:25) until Ahab exceeded him in wickedness.

Length of reign: 22 years (BC 874 to 853).

Contemporary with Asa and Jehoshaphat.

Divine assessment: 1 Kg 16:30-33:

1. Evil in the sight of Yahweh (1 Kg 16:30).
2. Walked in the sins of Jeroboam (1 Kg 16:31).
3. Married Jezebel (1 Kg 16:31), joining himself to all that she stood for (Rev 2:20-22), allowing himself to be stirred up to do wickedly (1 Kg 21:25).

Mark at the top / bottom of 1 Kg 16 -17

4. In doing so he became associated with the Zidonians (Jud 18:7-10).
5. "Served Baal" (1 Kg 16:31) - literally he became a servant for Baal.
6. Worshipped Baal (1 Kg 16:31 - cp Deut 6:13).
7. Built a house for Baal, and established an altar there (1 Kg 16:32). A contrast to David - who desired to build a house for Yahweh.
8. Made a grove (Heb "Asherah"). Refers to a female diety of immorality. Therefore promoted immorality in the nation.
9. Provoked Yahweh to anger above all that were before him even his father (1 Kg 16:33, 25).

Verse By Verse Bible Marking

1 Kings 17:1 - "**Elijah**" - means "Yahweh He is Ail". Elijah was sure about this, but Israel halted between two opinions. (1 Kg 18:21).

"**Tishbite**" - means 'sojourner' (Companion Bible).

"**As the LORD God of Israel liveth**" - Calling the drought and removing the drought by Elijah's prayer (18:42) are proof that Yahweh liveth, although Israel's history was proof of this already (Num 14:28). Elijah already believed this (1 Kg 18:15), the widow confessed it (17:12), and Obadiah believed it (18:10). The theme is picked up by Elisha (eg. 2 Kg 5:16).

"**before whom I stand**" - ie. as a slave before his master (cp 1 Kg 10:8).

"**there shall not be dew nor rain**" - Drought was God's decreed punishment for apostasy (Deut. 11:16-17; 1 Kg 8:35-36).

1 Kings 17:3 - "**Cherith**" - means "to cut off" - Elijah had separated himself from a perishing world (2 Cor 6:14-18).

1 Kings 17:4 - "**I have commanded the ravens there to feed thee**" - Ravens are unclean birds, therefore they represent the Gentiles (Lev 11:15; 20:22-26). These ravens represent

Gentiles who against their natural instincts are obedient to the command of Yahweh. Elijah is being shown that by obedience to the word of Yahweh, the unclean Gentiles can be cleansed (1 Cor 6:9-11).

1 Kings 17:9 - Note v4 - the woman is paralleled with the Raven.

“Arise, get thee to Zarephath, which belongeth to Zidon” - the district from which Jezebel came (cp ch 16:31).

“behold, I have commanded a widow woman there to sustain thee.” - This Gentile would survive the famine, while many in Israel perished - her faith is noted in Lk 4:22-32. See also Acts 10:34-35.

1 Kings 18:18 - **“but thou, and thy father’s house”** - Omri (Ahab’s father) had been Israel’s worst king - until Ahab. See Mic 6:16 - the statutes of Omri underpinned the wicked works of Ahab.

“ye have forsaken the commandments of the LORD” - see Deut 5:33; Prov 11:19.

1 Kings 18:21 - **“How long halt ye between two opinions?”** - Roth has “How long are ye limping on the two divided opinions”. ie - like birds hopping from one bough to another.

“And the people answered him not a word” - Guilty silence - they halted between two opinions.

1 Kings 18:22 - **“I, even I only, remain a prophet of Yahweh”** - Elijah was to make this claim again (1 Kg 19:10) - it was not true (see ch 18:4,13; 19:18). It showed how isolated Elijah felt.

1 Kings 18:23 - **“two bullocks”** - Cut in pieces and offered as burnt offerings (Lev. 1:5-9).

1 Kings 18:24 - **“the God that answereth by fire”** - Fire from heaven showed Yahweh’s acceptance of altar offerings (Lev. 9:24; 1 Chron. 21:26; 2 Chron. 7:1). Baal the sun god was said to be the god of light and fire. It was therefore a fair contest.

1 Kings 18:30 - **“And he repaired the altar of the LORD that was broken down”** - “repaired” - Heb ‘rapha’ means ‘to mend’ or ‘to cure’. The altar of Yahweh had been “broken down” deliberately, probably under the direction of Jezebel (ch 19:10).

1 Kings 18:31 - **“And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob”** - Elijah aimed to reunite the 12 tribes on the basis of true worship of Yahweh. This however is Elijah’s work when Christ returns (Ezek 37:22; Mal 4:5-6).

“unto whom the word of the LORD came, saying, Israel shall be thy name:” - He drew their mind to the origin of the name Israel (Gen 32:28-31; Mic 4:7). Jacob halted when his trust was in the flesh, but with the help of Yahweh he became Israel (a Prince with Power).

1 Kings 18:36-37 - This prayer is yet to be answered in it’s fullest. Israel (the seed of Abraham) are yet to become manifestations of Yahweh (see Exod 3:15-16), when they will “know” Yahweh and their hearts will be turned to Him (Mal 4:5-6).

1 Kings 18:39 - **“The LORD, he is the God; the LORD, he is the God.”** - a play on Elijah’s name. The people were transformed by what they saw. Sadly it was shortlived. Like Israel in the wilderness, they had seen the acts of Yahweh, but had not come to understand His ways (Psa 103:7).

Jezebel - the chaste

Mark at the top / bottom of 1 Kg 16-17

Means - chaste. A type of those who are supposed to be chaste virgins to Christ, but commit spiritual fornication (see Rev 2:20).

Father: Ethbaal - means ‘with or near Baal’. His ways were followed by Jezebel who never wavered from serving Baal.

Chosen by Christ to represent the apostacy of the first century that lead to the Roman Catholic harlot system which persecuted the ecclesia of God (Rev 2:20-23; 12:1; 17:1,6; 18:4,24).

1. Stirred up Ahab to serve, worship and promote Baal (1 Kg 16:31-33; 21:25).

2. Ordained 450 prophets of Baal and 400 prophets of the grove (Heb Asherah), who ate at her table (1 Kg 18:19) She thus set up false worship and false prophets, promoting idolatry and immorality.
3. Established witchcraft and whoredoms (2 Kg 9:22).
4. Persecuted the people of God by:
 - a. cutting them off (exterminating them) 1 Kg 18:4,13).
 - b. shed the blood of Yahweh's servants (2 Kg 9:7)
 - c. Mercilessly chased Elijah determining to kill him (1 Kg 17:1; 19:2)
5. Slew Naboth - having him stoned in order to take his inheritance for a herb garden (1 Kg 21:14-15), also killing his sons (2 Kg 9:26).
6. Her evil doctrine was followed by her son (1 Kg 22:52), and her daughter who introduced it into the ecclesia in the south (2 Kg 8:18, 27; 2 Chron 21:5-6; 22:2-4).

Man Doth Not Live By Bread Only... (1 Kings 17)

Key Lesson of 1 Kings 17: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of Yahweh doth man live." (Deuteronomy 8:3). This is demonstrated by the three key themes of 1 Kg 17:

1. Food and Bread (v4 - 'drink', 'feed', v6 - 'bread', 'flesh', 'drank', v9 - 'sustain', v10 - 'water' 'drink', v11 - 'morsel of bread', v12 - 'cake', 'handful of meal', 'little oil', 'eat', v13 - 'little cake', v14 - 'meal', 'oil', v15 - 'eat', v16 - 'meal', 'oil'). (Colour these words in red).
2. Life and death (v17 - 'no breath', v18 - 'slay', v20 - 'slaying', v21 - 'soul', v22 - 'soul', 'revived', v23 - 'liveth'). (colour in green).
3. The Word of God (v1 'according to my word' - Elijah spake Yahweh's word, v2 - 'word of Yahweh', v4 - 'I have commanded', v5 - 'according unto the word of Yahweh', v8 - 'word of Yahweh', v9 - 'I have commanded', v14 - 'thus saith Yahweh', v15 - 'according to the saying of Elijah', v16 - 'according to the word of Yahweh', v24 - 'word of Yahweh'). (Colour in blue).

Israel were in the midst of a famine of hearing the Word of Yahweh. The drought brought by Yahweh was a reflection of their spiritual state. As they felt the effects of the resulting famine, they should have applied the spiritual lesson. Ahab and Israel are contrasted with Elijah, and the Widow of Zarephath (a Gentile) who were obedient to the Word, and did not suffer the full affects of the drought. Consider also - Jer 17:7-8.