

Elijah

*The Tishbite, a Gileadite And A
Prophet Called Elias*

Compiled By Dr. Harold Bollinger

Overview

The story of the life of Elijah is covered in several chapters in 1st and 2nd Kings. Elijah is often remembered for his bold dealings with rulers and false prophets.

He is also known for the fact that he often dealt with problems much like the rest of us. At times he failed to see God's hand as the one in control.

However, unlike many of us, he still chose to trust God even though he did not always understand God.

Elijah was the boldest of God's prophets.

God is still searching for those who will preach the Christ of the cross without wavering.

Take a lessons from Elijah's life, and make your life count for God's glory.

ELIJAH

The Tishbite, a Gileadite and prophet, called ELIAS

Elijah is persecuted by Ahab

1 Kings 17:2-7

And the word of the Lord came unto him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Elijah Fed by Ravens

God wonderfully suits men to the work he designs for them. The times were fit for Elijah; an Elijah was fit for them. The Spirit of the Lord knows how to fit men for the occasions.

Elijah let Ahab know that God was displeased with the idolaters, and would chastise them by the want of rain, which it was not in the power of the gods they served to bestow.

Elijah was commanded to hide himself. If Providence calls us to solitude and retirement, it becomes us to go: when we cannot be useful, we must be patient; and when we cannot work for God, we must sit still quietly for him.

The ravens were appointed to bring him meat, and did so. Let those who have but from hand to mouth, learn to live upon Providence, and trust it for the bread of the day, in the day.

God could have sent angels to minister to him; but he chose to show that he can serve his own purposes by the meanest creatures, as effectually as by the mightiest.

Elijah seems to have continued thus above a year. The natural supply of water, which came by common providence, failed; but the miraculous supply of food, made sure to him by promise, failed not.

If the heavens fail, the earth fails of course; such are all our creature-comforts: we lose them when we most need them, like brooks in summer. But there is a river which makes glad the city of God, that never runs dry, a well of water that springs up to eternal life. Lord, give us that living water!

Elijah sends a message to the king.

1 Kings 18:7-10

As Obadiah was walking along, he saw Elijah coming toward him. Obadiah recognized him at once and fell to the ground before him. "Is it really you, my lord Elijah?" he asked.

"Yes, it is," Elijah replied. "Now go and tell your master I am here."

"Oh, sir," Obadiah protested, "what harm have I done to you that you are sending me to my death at the hands of Ahab? For I swear by the Lord your God that the king has searched every nation and kingdom on earth from end to end to find you. And each time when he was told, 'Elijah isn't here,' King Ahab forced the king of that nation to swear to the truth of his claim.

The severest judgments, of themselves, will not humble or change the hearts of sinners; nothing, except the blood of Jesus Christ, can atone for the guilt of sin; nothing, except the sanctifying Spirit of God, can purge away its pollution.

The priests and the Levites were gone to Judah and Jerusalem, 2Ch 11:13, 14, but instead of them God raised up prophets, who read and expounded the word. They probably were from the schools of the prophets, first set up by Samuel.

They had not the spirit of prophecy as Elijah, but taught the people to keep close to the God of Israel.

These prophets, Jezebel sought to destroy. The few that escaped death were forced to hide themselves.

God has his remnant among all sorts, high and low; and that faith, fear, and love of his name, which are the fruits of the Holy Spirit, will be accepted through the Redeemer.

See how wonderfully God raises up friends for his ministers and people, for their shelter in difficult times. Bread and water were now scarce, yet Obadiah will find enough for God's prophets, to keep them alive.

Elijah escapes to the wilderness, where he is miraculously fed by ravens

1 Kings 17:8-16

Then the Lord said to Elijah, "Go and live in the village of Zarephath, near the city of Sidon. There is a widow there who will feed you. I have given her my instructions."

So he went to Zarephath. As he arrived at the gates of the village, he saw a widow gathering sticks, and he asked her, "Would you please bring me a cup of water?" As she was going to get it, he called to her, "Bring me a bite of bread, too."

But she said, "I swear by the Lord your God that I don't have a single piece of bread in the house. And I have only a handful of flour left in the jar and a little cooking oil in the bottom of the jug. I was just gathering a few sticks to cook this last meal, and then my son and I will die."

But Elijah said to her, "Don't be afraid! Go ahead and cook that 'last meal,' but bake me a little loaf of bread first. Afterward there will still be enough food for you and your son. For this is what the Lord, the God of Israel, says: There will always be plenty of flour and oil left in your containers until the time when the Lord sends rain and the crops grow again!"

So she did as Elijah said, and she and Elijah and her son continued to eat from her supply of flour and oil for many days. For no matter how much they used, there was always enough left in the containers, just as the Lord had promised through Elijah.

Elijah Sent to Zarephath

Many widows were in Israel in the days of Elias, and some, it is likely, would have bidden him welcome to their houses; yet he is sent to honour and bless with his presence a city of Sidon, a Gentile city, and so becomes the first prophet of the Gentiles.

Jezebel was Elijah's greatest enemy; yet, to show her how powerless was her malice, God will find a hiding-place for him even in her own country.

The person appointed to care for Elijah is not one of the rich or great men of Sidon; but a poor widow woman, in want, and desolate, is made both able and willing to sustain him.

It is God's way, and it is his glory, to make use of, and put honour upon, the weak and foolish things of the world.

O woman, great was thy faith; one has not found the like, no not in Israel. She took the prophet's word that she should not lose by it.

Those who can venture upon the promise of God, will make no difficulty to expose and empty themselves in his service, by giving him his part first.

Surely the increase of this widow's faith, so as to enable her thus readily to deny herself, and to depend upon the Divine promise, was as great a miracle in the kingdom of grace, as the increase of her meal and oil in the kingdom of providence. Happy are all who can thus, against hope, believe and obey in hope.

One poor meal's meat this poor widow gave the prophet; in recompense of it, she and her son did eat more than two years, in a time of famine.

To have food from God's special favour, and in such good company as Elijah, made it more than doubly sweet. It is promised to those who trust in God, that they shall not be ashamed in evil time; in days of famine they shall be satisfied.

Elijah sends a message to Ahab.

1 Kings 18:1-16

After many months passed, in the third year of the drought, the Lord said to Elijah, "Go and present yourself to King Ahab. Tell him that I will soon send rain!" So Elijah went to appear before Ahab.

Meanwhile, the famine had become very severe in Samaria. So Ahab summoned Obadiah, who was in charge of the palace. (Now Obadiah was a devoted follower of the Lord.

Once when Jezebel had tried to kill all the Lord's prophets, Obadiah had hidden one hundred of them in two caves. He had put fifty prophets in each cave and had supplied them with food and water.)

Ahab said to Obadiah, "We must check every spring and valley to see if we can find enough grass to save at least some of my horses and mules." So they divided the land between them. Ahab went one way by himself, and Obadiah went another way by himself.

As Obadiah was walking along, he saw Elijah coming toward him. Obadiah recognized him at once and fell to the ground before him. "Is it really you, my lord Elijah?" he asked.

"Yes, it is," Elijah replied. "Now go and tell your master I am here."

'Go and tell your master that Elijah is here'! But as soon as I leave you, the Spirit of the Lord will carry you away to who knows where. When Ahab comes and cannot find you, he will kill me. Yet I have been a true servant of the Lord all my life.

Has no one told you, my lord, about the time when Jezebel was trying to kill the Lord's prophets? I hid a hundred of them in two caves and supplied them with food and water. And now you say, 'Go and tell your master that Elijah is here'! Sir, if I do that, I'm as good as dead!"

But Elijah said, "I swear by the Lord Almighty, in whose presence I stand, that I will present myself to Ahab today."

So Obadiah went to tell Ahab that Elijah had come, and Ahab went out to meet him.

Elijah Sends Ahab Notice of His Coming

The severest judgments, of themselves, will not humble or change the hearts of sinners; nothing, except the blood of Jesus Christ, can atone for the guilt of sin; nothing, except the sanctifying Spirit of God, can purge away its pollution.

The priests and the Levites were gone to Judah and Jerusalem, 2Ch 11:13, 14, but instead of them God raised up prophets, who read and expound the word.

They probably were from the schools of the prophets, first set up by Samuel. They had not the spirit of prophecy as Elijah, but taught the people to keep close to the God of Israel.

These Jezebel sought to destroy. The few that escaped death were forced to hide themselves.

God has his remnant among all sorts, high and low; and that faith, fear, and love of his name, which are the fruits of the Holy Spirit, will be accepted through the Redeemer.

See how wonderfully God raises up friends for his ministers and people, for their shelter in difficult times.

Bread and water were now scarce, yet Obadiah will find enough for God's prophets, to keep them alive. Ahab's care was not to lose all the beasts; but he took no care about his soul, not to lose that.

He took pains to seek grass, but none to seek the favour of God; fencing against the effect, but not inquiring how to remove the cause. But it bodes well with a people, when God calls his ministers to stand forth, and show themselves.

Elijah meets Ahab and directs him to assemble the prophets of Baal

1 Kings 18:17-20

"So it's you, is it—Israel's troublemaker?" Ahab asked when he saw him.

"I have made no trouble for Israel," Elijah replied. "You and your family are the troublemakers, for you have refused to obey the commands of the Lord and have worshiped the images of Baal instead.

Now bring all the people of Israel to Mount Carmel, with all 450 prophets of Baal and the 400 prophets of Asherah, who are supported by Jezebel."

So Ahab summoned all the people and the prophets to Mount Carmel.

Elijah Meets Ahab summary

One may guess how people stand affected to God, by observing how they stand affected to his people and ministers.

It has been the lot of the best and most useful men, like Elijah, to be called and counted the troublers of the land. But those who cause God's judgments do the mischief, not he that foretells them, and warns the nation to repent.

Elijah derisively challenges the priests of Baal to offer sacrifices.

1 Kings 18:25-29

Then Elijah said to the prophets of Baal, "You go first, for there are many of you. Choose one of the bulls and prepare it and call on the name of your god. But do not set fire to the wood."

So they prepared one of the bulls and placed it on the altar. Then they called on the name of Baal all morning, shouting, "O Baal, answer us!" But there was no reply of any kind. Then they danced wildly around the altar they had made.

About noontime Elijah began mocking them. "You'll have to shout louder," he scoffed, "for surely he is a god! Perhaps he is deep in thought, or he is relieving himself. Or maybe he is away on a trip, or he is asleep and needs to be wakened!"

So they shouted louder, and following their normal custom, they cut themselves with knives and swords until the blood gushed out.

They raved all afternoon until the time of the evening sacrifice, but still there was no reply, no voice, and no answer.

Elijah's Trial of the False Prophets

Many of the people wavered in their judgment, and varied in their practice. Elijah called upon them to determine whether Jehovah or Baal was the self-existent, supreme God, the Creator, Governor, and Judge of the world, and to follow him alone.

It is dangerous to halt between the service of God and the service of sin, the dominion of Christ and the dominion of our lusts.

If Jesus be the only Saviour, let us cleave to him alone for every thing; if the Bible be the word of God, let us reverence and receive the whole of it, and submit our understanding to the Divine teaching it contains

Elijah kills the prophets.

1 Kings 18:40

Then Elijah commanded, "Seize all the prophets of Baal. Don't let a single one escape!" So the people seized them all, and Elijah took them down to the Kishon Valley and killed them there.

Elijah's Trial of the False Prophets

Many of the people wavered in their judgment, and varied in their practice. Elijah called upon them to determine whether Jehovah or Baal was the self-existent, supreme God, the Creator, Governor, and Judge of the world, and to follow him alone.

It is dangerous to halt between the service of God and the service of sin, the dominion of Christ and the dominion of our lusts.

If Jesus be the only Saviour, let us cleave to him alone for every thing; if the Bible be the word of God, let us reverence and receive the whole of it, and submit our understanding to the Divine teaching it contains.

Elijah proposed to bring the matter to a trial. Baal had all the outward advantages, but the event encourages all God's witnesses and advocates never to fear the face of man.

The God that answers by fire, let him be God: the atonement was to be made by sacrifice, before the judgment could be removed in mercy.

The God therefore that has power to pardon sin, and to signify it by consuming the sin-offering, must needs be the God that can relieve from the calamity.

God never required his worshippers to honour him in the manner of the worshippers of Baal

God requires that we mortify our lusts and corruptions; but bodily penances and severities are no pleasure to him. Who has required these things at your hands?

A few words uttered in assured faith, and with fervent affection for the glory of God, and love to the souls of men, or thirsting after the Lord's image and his favour, form the effectual, fervent prayer of the righteous man, which availeth much.

Elijah sought not his own glory, but that of God, for the good of the people. The people are all agreed, convinced, and satisfied; Jehovah, he is the God.

Some, we hope, had their hearts turned, but most of them were convinced only, not converted. Blessed are they that have not seen what these saw, yet have believed, and have been wrought upon by it, more than they that saw it.

Elijah, by Prayer, Obtains Rain

Israel, being so far reformed as to acknowledge the Lord to be God, and to consent to the execution of Baal's prophets, was so far accepted, that God poured out blessing upon the land.

Elijah long continued praying. Though the answer of our fervent and believing supplications does not come quickly, we must continue earnest in prayer, and not faint or give over.

A little cloud at length appeared, which soon overspread the heavens, and watered the earth.

Great blessings often arise from small beginnings, showers of plenty from a cloud of span long. Let us never despise the day of small things, but hope and wait for great things from it.

From what small beginnings have great matters arisen! It is thus in all the gracious proceedings of God with the soul. Scarcely to be perceived are the first workings of his Spirit in the heart, which grow up at last to the wonder of men, and applause of angels.

Elijah hastened Ahab home, and attended him. God will strengthen his people for every service to which his commandments and providence call them.

The displays of Divine justice and holiness dismay the sinner, extort confessions, and dispose to outward obedience while the impression lasts; but the view of these, with mercy, love, and truth in Christ Jesus, is needful to draw the soul to self-abasement, trust, and love.

The Holy Spirit employs both in the conversion of sinners; when sinners are impressed with Divine truths, they should be exhorted to set about the duties to which the Saviour calls his disciples.

Elijah Flees to the Wilderness

Jezebel sent Elijah a threatening message. Carnal hearts are hardened and enraged against God, by that which should convince and conquer them.

Great faith is not always strong. He might be serviceable to Israel at this time, and had all reason to depend upon God's protection, while doing God's work; yet he flees.

His was not the deliberate desire of grace, as Paul's, to depart and be with Christ. God thus left Elijah to himself, to show that when he was bold and strong, it was in the Lord, and the power of his might; but of himself he was no better than his fathers.

God knows what he designs us for, though we do not, what services, what trials, and he will take care that we are furnished with grace sufficient.

Despondency and complaints of Elijah

The question God put, what doest thou here, Elijah? is a reproof. It concerns us often to ask whether we are in our place, and in the way of our duty.

Am I where I should be? Whither God calls me, where my business lies, and where I may be useful? He complained of the people, and their obstinacy in sin; I only am left.

Despair of success hinders many a good enterprise. Did Elijah come hither to meet with God? He shall find that God will meet him. The wind, and earthquake, and fire, did not make him cover his face, but the still voice did.

Gracious souls are more affected by the tender mercies of the Lord, than by his terrors.

The mild voice of Him who speaks from the cross, or the mercy-seat, is accompanied with peculiar power in taking possession of the heart.

God's Answer to Elijah

God repeated the question, what doest thou here? Then he complained of his discouragement; and whither should God's prophets go with their complaints of that kind, but to their Master?

The Lord gave him an answer. He declares that the wicked house of Ahab shall be rooted out, that the people of Israel shall be punished for their sins; and he shows that Elijah was not left alone as he had supposed, and also that a helper should at once be raised up for him.

Thus all his complaints are answered and provided for. God's faithful ones are often his hidden ones, Ps 83:3, and the visible church is scarcely to be seen: the wheat is lost in chaff, and the gold in dross, till the sifting, refining, separating day comes.

The Lord knows them that are his, though we do not; he sees in secret. God's love often proves larger than man's charity, and far more extended.

Personal aspect of Elijah

2 Kings 1:8

They replied, "He was a hairy man, and he wore a leather belt around his waist."

"It was Elijah from Tishbe!" the king exclaimed.

The Revolt of Moab-Sickness of Ahaziah, King of Israel

When Ahaziah rebelled against the Lord, Moab revolted from him. Sin weakens and impoverishes us.

Man's revolt from God is often punished by the rebellion of those who owe subjection to him.

Ahaziah fell through a lattice, or railing. Wherever we go, there is but a step between us and death.

A man's house is his castle, but not to secure him against God's judgments. The whole creation, which groans under the burden of man's sin, will, at length, sink and break under the weight like this lattice. He is never safe that has God for his enemy. Those that will not inquire of the word of God for their comfort, shall hear it to their terror, whether they will or will not.

Fire Called From Heaven by Elijah-Death of Ahaziah

Elijah called for fire from heaven, to consume the haughty, daring sinners; not to secure himself, but to prove his mission, and to reveal the wrath of God from heaven, against the ungodliness and unrighteousness of men.

Elijah did this by a Divine impulse, yet our Saviour would not allow the disciples to do the like, Luke 9:54.

The dispensation of the Spirit and of grace by no means allowed it. Elijah was concerned for God's glory, those for their own reputation.

The Lord judges men's practices by their principles, and his judgment is according to truth. The third captain humbled himself, and cast himself upon the mercy of God and Elijah.

There is nothing to be got by contending with God; and those are wise for themselves, who learn submission from the fatal end of obstinacy in others.

The courage of faith has often struck terror into the heart of the proudest sinner. So thunderstruck is Ahaziah with the prophet's words, that neither he, nor any about him, offer him violence. Who can harm those whom God shelters?

Many who think to prosper in sin, are called hence like Ahaziah, when they do not expect it. All warns us to seek the Lord while he may be found.

Elijah Divides Jordan

2 Samuel 2:1-8

The Lord had let Elijah know that his time was at hand. He therefore went to the different schools of the prophets to give them his last exhortations and blessing.

The removal of Elijah was a type and figure of the ascension of Christ, and the opening of the kingdom of heaven to all believers.

Elisha had long followed Elijah, and he would not leave him now when he hoped for the parting blessing.

Let not those who follow Christ come short by tiring at last. The waters of Jordan, of old, yielded to the ark; now, to the prophet's mantle, as a token of God's presence.

When God will take up his faithful ones to heaven, death is the Jordan which they must pass through, and they find a way through it.

The death of Christ has divided those waters that the ransomed of the Lord may pass over. O death, where is thy sting, thy hurt, thy terror!

Elijah Is Taken Up Into Heaven

2 Samuel 2:9 review

That fulness, from whence prophets and apostles had all their supply, still exists as of old, and we are told to ask large supplies from it.

Diligent attendance upon Elijah, particularly in his last hours, would be proper means for Elisha to obtain much of his spirit.

The comforts of departing saints, and their experiences, help both to gild our comforts and to strengthen our resolutions.

Elijah is carried to heaven in a fiery chariot. Many questions might be asked about this, which could not be answered. Let it suffice that we are told, what his Lord, when he came, found him doing.

He was engaged in serious discourse, encouraging and directing Elisha about the kingdom of God among men.

We mistake, if we think preparation for heaven is carried on only by contemplation and acts of devotion. The chariot and horses appeared like fire, something very glorious, not for burning, but brightness.

By the manner in which Elijah and Enoch were taken from this world, God gave a glimpse of the eternal life brought to light by the gospel, of the glory reserved for the bodies of the saints, and of the opening of the kingdom of heaven to all believers.

It was also a figure of Christ's ascension. Though Elijah was gone triumphantly to heaven, yet this world could ill spare him.

Surely their hearts are hard, who feel not, when God, by taking away faithful, useful men, calls for weeping and mourning. Elijah was to Israel, by his counsels, reproofs, and prayers, better than the strongest force of chariot and horse, and kept off the judgments of God.

Christ bequeathed to his disciples his precious gospel, like Elijah's mantle; the token of the Divine power being exerted to overturn the empire of Satan, and to set up the kingdom of God in the world.

The same gospel remains with us, though the miraculous powers are withdrawn, and it has Divine strength for the conversion and salvation of sinners.

Elisha Is Manifested to Be Elijah's Successor

2 Samuel 2:13-18 review

Elijah left his mantle to Elisha; as a token of the descent of the Spirit upon him; it was more than if he had left him thousands of gold and silver.

Elisha took it up, not as a sacred relic to be worshipped, but as a significant garment to be worn.

Now that Elijah was taken to heaven, Elisha inquired, 1. After God; when our creature-comforts are removed, we have a God to go to, who lives forever. 2. After the God that Elijah served, and honoured, and pleaded for.

The Lord God of the holy prophets is the same yesterday, to-day, and forever; but what will it avail us to have the mantles of those that are gone, their places, their books, if we have not their spirit, their God?

See Elisha's dividing the river; God's people need not fear at last passing through the Jordan of death as on dry ground.

The sons of the prophets made a needless search for Elijah. Wise men may yield to that, for the sake of peace, and the good opinion of others, which yet their judgment is against, as needless and fruitless.

Traversing hills and valleys will never bring us to Elijah, but following the example of his holy faith and zeal will, in due time.

Elijah appears to Jesus at his transfiguration

Matthew 17:3-4

Suddenly, Moses and Elijah appeared and began talking with Jesus. [4] Peter blurted out, "Lord, this is wonderful! If you want me to, I'll make three shrines, one for you, one for Moses, and one for Elijah."

The Transfiguration of Christ

Matthew 17:1-13 review.

Now the disciples beheld somewhat of Christ's glory, as of the only begotten of the Father. It was intended to support their faith, when they would have to witness his crucifixion; and would give them an idea of the glory prepared for them, when changed by his power and made like him.

The apostles were overcome by the glorious sight. Peter thought that it was most desirable to continue there, and to go no more down to meet the sufferings of which he was so unwilling to hear.

In this he knew not what he said. We are wrong, if we look for a heaven here upon earth. Whatever tabernacles we propose to make for ourselves in this world, we must always remember to ask Christ's leave.

That sacrifice was not yet offered, without which the souls of sinful men could not have been saved; and important services were to be done by Peter and his brethren. While Peter spoke, a bright cloud overshadowed them, an emblem of the Divine presence and glory.

MIRACLES OF ELIJAH

Increases the oil of the widow of Zarephath

The person appointed to entertain Elijah is not one of the rich or great men of Sidon; but a poor widow woman, in want, and desolate, is made both able and willing to sustain him.

It is God's way, and it is his glory, to make use of, and put honour upon, the weak and foolish things of the world. O woman, great was thy faith; one has not found the like, no not in Israel.

She took the prophet's word that she should not lose by it. Those who can venture upon the promise of God, will make no difficulty to expose and empty themselves in his service, by giving him his part first.

Surely the increase of this widow's faith, so as to enable her thus readily to deny herself, and to depend upon the Divine promise, was as great a miracle in the kingdom of grace, as the increase of her meal and oil in the kingdom of providence.

Happy are all who can thus, against hope, believe and obey in hope. One poor meal's meat this poor widow gave the prophet; in recompense of it, she and her son did eat above two years, in a time of famine.

To have food from God's special favour, and in such good company as Elijah, made it more than doubly sweet. It is promised to those who trust in God, that they shall not be ashamed in evil time; in days of famine they shall be satisfied. 1Ki 17:14-16

Elijah Raises the Widow's Son to Life

1 Samuel 17:17-24 review

Neither faith nor obedience shut out afflictions and death. The child being dead, the mother spake to the prophet, rather to give vent to her sorrow, than in hope of relief.

When God removes our comforts from us, he remembers our sins against us, perhaps the sins of our youth, though long since past.

When God remembers our sins against us, he designs to teach us to remember them against ourselves, and to repent of them. Elijah's prayer was doubtless directed by the Holy Spirit.

The child revived. See the power of prayer, and the power of Him who hears prayer.

PROPHECIES OF Elijah

The death of Ahaziah

Jehu was a man of eager spirit. The wisdom of God is seen in the choice of those employed in his work. But it is not for any man's reputation to be known by his fury.

He that has rule over his own spirit, is better than the mighty. Joram met Jehu in the portion of Naboth.

The circumstances of events are sometimes ordered by Divine Providence to make the punishment answer to the sin, as face answers to face in a glass. The way of sin can never be the way of peace, Isa 57:21.

What peace can sinners have with God? There is no peace as long as sin is persisted in; but when it is repented of and forsaken, there is peace. Joram died as a criminal, under the sentence of the law.

Ahaziah was joined with the house of Ahab. He was one of them; he had made himself so by sin. It is dangerous to join evil-doers; we shall be entangled in guilt and misery by it.

God will take care of you.

The study of Elijah brings an understanding of God's provisions, protection and care for believers.

God will take care of you. This earth is a proving ground. It is not for ourselves alone, but also for all those that we may influence to know and accept Jesus, the Christ of the cross.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Ezekiel 3:18

The Lord told the prophet he had appointed him a watchman to the house of Israel. If we warn the wicked, we are not chargeable with their ruin.

Though such passages refer to the national covenant made with Israel, they are equally to be applied to the final state of all men under every dispensation.

We are not only to encourage and comfort those who appear to be righteous, but they are to be warned, for many have grown high-minded and secure, have fallen, and even died in their sins. Surely then the hearers of the gospel should desire warnings, and even reproofs.

To ask Jesus to come into your heart please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Verse Concept: Matthew Henry's Concept Bible Commentary.

