



1 KINGS



# I KINGS 17: THE FIRST ADVENT OF OUR GOD AND SAVIOUR

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PREVIEW

SCRIBE

The meaning of Elijah's name is rendered the God of Jehovah which speaks of Yeshua called Jesus. This work is an exposition of Yeshua's Ministry and life in that of the experiences of this Prophet. Collectively, I have rendered this ministry as the Prophet after the order of Elijah it is also known in the scriptures as a prophet in the Spirit and Power of Elijah.

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**By Scribe**

I have found that in the life of the servants of God he reveals to them his plan of salvation. This revelation is at times done through their own experiences as oppose to a dream or a vision. One such servant is Elijah and there are many others. Elijah is the only servant that we have more details of his life that has been translated; that is without dying, to heaven.

I have found his life has recorded in **1 Kings 17 – 19** a typology of the life, death, burial and resurrection of our Lord and Saviour Jesus Christ. His name Eli-Jah is rendered by some translation has 'God of Jehovah'. This accord with Paul's writing in **Hebrew 1: 6-8**: 'Thy throne o God is forever and ever a scepter of righteousness' His name therefore infers that he is a symbol or type of God or Christ. This application brings great understanding to the prophecy and the meaning of Christ First Advent. Please enjoy the readings and may my Lord and my Father and God bless you with understanding as you read prayerfully.

I have decided to sit down and write this because of a suggestion from one of our brothers as another could not grasp the essence of what I was trying to explain and perhaps, then, I did not do a good job of putting forth what have been shown to me. I have actually written the pieces in reverse, starting with **chapter 19, then 18 and now 17**.

In **Isaiah 7: 14** we find: "Behold a virgin shall conceive and shall bring forth a son and he shall be called Immanuel" As this relates to Christ: 'Immanuel' means 'with us is God'

**His Advent**

And Elijah (God of Jehovah), the Tishbite (tish-bee: recourse) who was of the inhabitants of Gilead (region east of Jordan; from gal-ade: heap of testimony: a memorial cairn east of Jordan:-Galeed) said unto Ahab (Achab: brother or friend of his father: Omri which means heaping or gathering of grains for merchandise)

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- As Jehovah lives before who I stand there shall not be dew nor rain these years but at my word. This sanction came because Ahab did evil in the sight of God and lead Israel in apostasy and hence affliction. This 'word of faith' accords with Jesus pronouncement in **Mark 11: 22-24**. Embedded in this verse is also the inference that the God of Jehovah is the only recourse for the nation of Israel to remedy the sickness of sin, the reason for their affliction. This, points to Christ and his work of atonement and ministry in behalf of fallen mankind.

## 'Get thee hence' (min-nay: out of)

'Turn thee' (paw-naw: turn face) eastward (kayd-maw: eastward or eternal part) and hide thyself by the brook (from naw-kawl: cause or be made to possess (ion)) Cherith (ker-eeth: a cut or from kaw-rath: covenant) that is before (al: over or against) Jordan (From ya-rad: to descend; figuratively to fall). To my mind Elijah was sent back to where he lived as an inhabitant, some where in Mount Gilead, which was a region east of Jordan: 'Turn eastward or eternal part and hide yourself by taking possession of the covenant that is over Jordan.'" There is an allusion to Eden here by using 'eastward': 'The Lord planted a garden eastward' **Genesis 2: 8**. This garden was to be the eternal home of our fore-parents this covenant which Elijah is told to take possession of is similar in nature: it's eternal.

This covenant was made sometime ago between Jacob and Laban in **Genesis 31: 20 – 55** after Jacob fled from Laban unawares and Laban pursued him and caught up with him in Mount Gilead. The Covenant is that none of them would Passover Gilead (gal-ade: the heap of stones/witness/testimony) to do the other harm or 'afflict the other' and that God would watch between them that none would do the other harm, especially Jacob would 'not afflict' Laban's daughters or grandchildren **Genesis 31: 50**.

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If you will remember very well Jacob's name was changed to Israel (he will rule as God) and that the question that Ahab ask Elijah when he met with him was: 'Are you he who afflict Israel?' Elijah's answer was: 'No,

You and your father's house have afflicted Israel?' See **chapter 18 of 1 Kings**. This affliction was brought about by Ahab because he married another woman outside of Israel, (Laban's daughters) Jezebel, a Zidonian, who caused great affliction upon the nation by killing the prophets and leading them into apostasy. The covenant made by Jacob as head of the family is that he will not afflict Laban's daughters and take other wives. Ahab, as King and ceremonial head of the family did just that and in breaking this covenant, he led the nation in a further downward path away from God. **1 Kings 16: 31-33**.

Now Elijah, the inhabitant of Gilead and or Mizpah (tsaw-faw: watch), or God's Watchman or Witness, is told: 'to take possession' of this covenant that was made by his forefather Jacob or Israel because God is: 'the Eternal witness'. And He will see to it that judgement will be meted out upon all those who among the nation, as a family, that afflicted Israel. The covenant is eternal because as long as Israel lives, the family Israel, none among it can afflict any other member according to the covenant made by Jacob and Laban and escape judgement. This covenant is equally applicable to spiritual Israel today. This was the basis of the naming of that place called Gilead or Mizpah (tsaw-faw: watch) that the Lord watch between me and thee when we are absent one from another if you afflict my daughters and will take other wives and no man is with us see God is a witness between me and thee. **Genesis 31: 50**.

**Let us look at the similarities between the re-NEW-al at MOUNT CARMEL (fruitful or plentiful gathering of Israel, the families of the 12 tribes of the sons of Jacob or Israel) AND MOUNT GILEAD (heap of testimony or witnesses being the 11 sons of Jacob and himself):**

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MOUNT GILEAD	MOUNT CARMEL
GENESIS 31	1 KINGS 18
*v 20-1. Jacob and his family left Laban secretly	*v3, chp17. Elijah hide himself
*v 32. The one who has the false gods will die	*v40. false prophets slain
*v 33-5. searching out the matter to establish truth	*v22-4. test of the True God
*v 45-6. Covenant Witness: Jacobs Pillar of Stone	*v30-5. Broken altar repaired
Jacob's Sons heap of Stones on which they ate.	altar of 12 stones and Wood and bullock which The Lord ate up.
*v54. A sacrifice offered to consecrate the parties	*v34-5. Washings to consecrate.
	*v39. Confession by People.

Elijah took hold or possession of this covenant. It is obvious from the above that he was informed with the content of this covenant. He also was preserved by The Witness of The Covenant, Jehovah, himself that Ahab could not pass over the heap of stones unto Mount Gilead to do him any harm though Ahab searched of all nations to find him he could not because Jehovah hid him, fed him and preserved him. This covenant is also of equal weighting today. Now consider it, Jesus, an Israelite of the nation and family of Israel did not take hold or possess this Covenant and saved himself, but gave up his right to its protection to save the nation of Israel and all the world from eternal death by becoming the Passover lamb. The Passover Judge became the Lamb. How profound that God would die for the sins of his creation!

In that Jacob and Laban agreed not to pass-over the 'heap of stones/witnesses (this representing Jacobs' sons as they were the witnesses present to the covenant) this agreement spoke to that they agreed to allow Jehovah to be their judge in their affairs. As he says vengeance is mine I will repay says the Lord. **Romans 12: 19**. Thus, God's prerogative was preserved in this Covenant. God choose to save or redeem us; not to condemn us. This is why Jesus became the PASSOVER

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LAMB. The PASSOVER JUDGEMENT will follow for all who spurn the opportunity to be reconciled to their CREATOR.

Now consider also that after his twenty years with Laban and this covenant and his wrestling with God before his reunion with his brother, Jacob had reached the pivotal position of getting the privilege of being

blessed with 'the dominion' which was once that of Adam and Eve. Do you know why this was so? Remember, Jacob, was a deceiver, who cheated his brother two times so far, and for twenty years he worked for a father in law, who was more skillful than him in deception, who changed his wages ten times during his tenure; yet he was able to amass wealth and riches in spite of that; and without cheating too as he was accustomed to do.

**Let us look at the similarities between the renewal at MOUNT CARMEL (fruitful or plentiful gathering of Israel, the families of the 12 tribes of the sons of Jacob or Israel) AND MOUNT GILEAD (heap of testimony or witnesses being the 11 sons of Jacob and himself) cont-d:**

The answer is that he humbled himself in 'his affliction' and he turned to prayer; he did not requite evil for evil and he sought to be at peace. He sought the intervention of God in every thing he did and as a result the Lord directed him. Jacob had repented: humble yourself in the sight of the Lord and he will lift you up. James 4: 10. And so, because he was peaceful, which is the epitome of all of God's children, his name was changed to Israel, 'he will rule as God.' This, points to Christ himself who would make peace by his new Covenant, not only with Israel but with the World.

As Jacob and his family departed secretly; likewise Elijah hid himself; even so Jesus did not disclose the place where he would eat the Passover with his disciples lest he be taken before time. As the one (Rachel) with the images (false gods) died first; likewise Elijah took the false gods' prophets and slew them at Kishon; even so Judas hanged himself. This points to the ultimate fate of the devil and his angels.

As Jacob allowed Laban to search his things to establish the truth: 'who had taken his images (false gods)?' And though he did not find them;

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likewise Elijah offered a test to prove or identify the True God; even so Jesus invites all to: 'search the scriptures for they are they which testify of me and in them you think you have eternal life.' As Jacob set up a pillar of stone; and invited his eleven (one was not yet born) sons: 'to heap up stones together' according to the New Covenant. Likewise, Elijah repaired or set up again the broken down altar; took twelve stones according to number of tribes of the sons of Jacob; and made a new altar for its re-

New-al. Even so Jesus ate the pass-over with his twelve disciples and instituted the New Covenant with 'the bread' and 'the wine.' As Jacob consecrated the parties to the covenant by offering up sacrifice; likewise Elijah consecrated the sacrifice by the three washings and the people by their confession: 'The Lord is The God' and by taking away the false prophets. Even so, Jesus consecrated his disciples by the ordinance of foot washing and offered up himself as the pass-over lamb of God. This is the same theme that runs through the deliverance of the Israelites from Egyptian slavery. Thus the same message is consistent from Genesis through to Revelation.

The blessing (**Genesis 27: 28-29**) by which is father, Isaac had blessed him was now realized. Though he thought to steal it, he could not have received it but by repenting. And the extent of his repentance was seen by how much he was willing to sacrifice to be at peace with his brother.

The promise in **2 Chronicles 7: 14**: If my people that are called by my name will humble themselves and pray and seek my face and turn from their wicked ways then will I hear from heaven and will forgive their sins and will heal their land was fulfilled in Jacob's experience. For Israel was holiness unto the Lord and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them says the Lord. **Jeremiah 2: 3**. Thus Laban was rebuke by the Lord in a dream; he had the night before he caught up with Jacob. He that 'will rule as God' is not only peaceful but now speaks and it is done. (**Genesis 1**)

'Thou shall drink' (shaw-thaw: drink literally or figuratively) 'of the brook' (from naw-kawl: cause or be made to possess (ion)) 'and I have commanded' (tsaw-vaw: send a messenger) 'the ravens' (o-rabe: raven-



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from aw-rab: dusky hue or to grow dusky at sundown) 'to feed' (kool: to keep in, to measure; figuratively to maintain: guide, feed, nourish, sustain, comprehend) 'thee there.'

In this verse is aptly portrayed Jesus' temptation in the wilderness by 'the unclean and hateful bird' (**Revelation 18: 2**) called raven, which is satan. Remember a raven is an unclean bird: see **Leviticus 11** particularly **verse 15**. Then, how can the prophet be fed of such a bird? The Israelites were

expressly forbidden to touch or eat anything that these unclean birds, animals or insect touched or walked on etc. It clearly was 'a type' and that Elijah was not fed by the ravens. The question is then what does this symbol means? For one, it spoke to Jesus' temptation in the wilderness see **Mathew 4: 1-11** and **St Luke 4: 1-13**. Jesus was fed by the raven, satan, to the extent that he did not comply to his tempters wish but ate the word of God and drank of His Covenant, by exercising faith in the things that pertain to his Father.

For Elijah the expression by David in **Psalms 19** is quite appropriate: 'Day after day utters speech; night after night shows knowledge' Those who eat of the word of God can relate to this expression very well and will confess that His revelations are as meals served in the early mornings and in the evenings. Let's now look at the above translation of the passage: 'drink (literally or figuratively) of the possession and I send a messenger the 'dusky hue' to make you comprehend.' The 'dusky hue' is the time of evenings or mornings that is also called twilight: when there is partial light after the sundown goes down or before sunrise. Twilight also figuratively speaks to 'a state of imperfect enlightenment.' You may see the dictionary that conveys this thought.

Therefore, **'the ravens brought him bread (lekh-em: food, shew-bread, from law-kahm; to feed on) and flesh (baw-sawr: flesh; from baw-sar: shew forth tidings or good news) in the morning and bread and flesh in the evening and he also drank of the brook'**

This, means: 'the twilight brought him shewbread or food to feed on and shew forth glad tidings or news in the morning and in the evening'. And

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that is how Elijah was informed with the contents of the Covenant of Gilead and what he would need to do at Carmel, but the twilight as stated earlier figuratively is 'a state of imperfect enlightenment' he had to go on to perfection or 'refinement.' Therefore, Elijah can relate to Jesus' statement: 'he that comes unto me shall never hunger and he that believes on me shall not thirst' **John 6: 35**.

**'Arise' (koom: standup), 'get' (haw-lak: to walk in a literal or figurative way) 'thee to Zarephath' (tsaw-ref-ath: refinement; from tsaw-raf: to fuse or refine metal) which belongs to Zidon (tsee-done: in the sense of catching fish, fishery; from stood: to lie alongside in wait, by implication to catch an animal (figuratively man) and dwell there, behold I have commanded (tsaw-vaw: send a messenger) 'a widow' (al-maw-naw: widow also a desolate place woman to feed thee; Feminine of al-mawn: in sense of bereavement; divorced (discarded)-forsaken) 'woman' (ish-shaw naw-sheem: adulteress, woman, wife) there to sustain (kool: to measure, to comprehend) thee.**

This, means: Stand up or upright! Walk in a literal or figurative way to refinement (He that wins souls is wise) which belongs to the one who is a 'fisher of man' and dwell there, behold I have send a messenger, a forsaken 'adulteress' woman there to help you comprehend. The application of this to Jesus is found in **Matthew 4; 12-16, Luke 4: 14-27** (pay keen attention to Jesus reference to the Widow of Zarephath in **verses: 25-26**; also that he went to a fishery or fishing village at Capernaum by the sea of Galilee)

Pure religion and undefiled before God and the Father is visiting the fatherless and widows in their afflictions and keeping yourself unspotted from the world. (**James 1: 27**). The 'fatherless and widows' is a type for God's Church, those who are forsaken by all yet they have not forsaken complete trust and confidence in God.

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Now Elijah is being perfected for the work he will do at Mount Carmel and Horeb and Jesus for Calvary.

The adulteress widow woman and her fatherless son is the type for 'the church' who had received forgiveness of sins and who though forsaken by all had put her all (trust) in God. Thus this woman of Zarephath was as the widow who Jesus saw in the treasury that cast in her two mites (all that she had) and he had recommended her as the one that cast in more than all who cast in of their abundance. (**Mark 12: 42-3.**)

**1 Kings 17: 10-16** speaks to the experience that Elijah had with the widow (or Christ with his Church). Because she had given all (complete trust) to God, even her son, it was a small thing for her to feed the prophet **first** out of the 'handful of meal' and 'cruse of oil' and then herself and house. Thus the promise found in **Proverbs 3: 9-10**: 'Honor the Lord with the **first**-fruits of your increase so shall your barns be filled with plenty and your presses burst forth with new wine.' The barns and presses do not have to be bigger than a 'handful' or 'cruse.' They will never run dry as the Lord is able to multiply by dividing or add by subtracting; with faith there is no odds! Mornings and Evenings, for one year the Prophet Elijah was fed by the widow, this was the sole message: God will honour the faith of his people. All who come to him in faith will not leave empty. Thus when Jesus came only those who came to him in faith received their healing. Thus was the widow's faith perfected with the passing of each day: 'see how faith worked with his works and by works was faith made perfect' **James 2: 22.**

The forgoing was not hard for the widow and her house. She was forsaken by all around and she and her house were given to prayer like the widow Anna who departed not the Temple but gave herself day and night to prayer (**Luke 2: 37-38**) or even like the importunate widow in Jesus' parable in **Luke 18: 1-5**. So she served the Lord faithfully believing in His word: 'it shall not waste until Jehovah sends rain.' So will Jesus' Church trust him and serve him faithfully, as did the widow and the fatherless (her son)

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## 'The Ultimate Glory'

**1 Kings 17: 17-24** speaks to the ultimate of every mortal soul, death. Like the widow of Nain in **Luke 7: 11-17** the widow of Zarephath son (fatherless) had died: a member of Christ Church had died. Notice the question the widow asked; she did not make any railing accusations, she simply asked: 'have you come to remind me of my sins o man of God?' 'If any man offend not in words he is a perfect man' **James 3: 2**. And she brought her son in her arms to Elijah. She regularly consulted God in her affairs through prayer and thus she communed with the prophet (Christ) on this issue also.

The prophet (Christ) was constrained to put the matter before the Lord (Jehovah) through prayer; watching (stretching himself on the child 3 times) and praying. God breathed the breath of life into the child by the mouth of the prophet. Three times the prophet breathed the 'breath of life' into the child. To illustrate what Christ does for his church: 'I have come that you may have life and that you might have it more abundantly.' He **justifies** by forgiving sins; he **sanctifies** by cleansing us by his death, his words and the renewal of 'The Holy Spirit' thus freeing us from the power of sins and he being the resurrection and life, **glorifies!** Hallelujah! That glory is the answer to all our prayers. Here was demonstrated too the ultimate fate of God's Church, the first resurrection of the just and how the Messiah could be identified when He came.

All that Jesus said to his disciples (his church) in **John 14 and 15** is captured in this one verse; an acknowledgement, confession and profession of faith in the Prophet by the widow. 'Now I know that you are a man of God, and the word of God in your mouth is Truth,' **1 Kings 17: 24**. Thus the scripture in **Hebrews 11: 3** is realized: 'through faith we understand that the worlds were framed by the Word of God'. This is 'the truth' for the widow, God's church. Thus was the Prophet 'perfected and refined': ready for the work on Mount Carmel and Mount Horeb and Jesus for Mount Calvary and THE MOUNT.

I am sorry I will not continue to tell you what it means that the Lord fed the prophet by the mouth of the unclean and hateful birds, the ravens,

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with bread and flesh, and he drank of the waters of the brook cherith. Neither will I tell what it means that the prophet went and dwell with a woman, a widow of zephath, and how she fed him first, then her house for many days out of a handful of meal and cruse of oil and when her only son died, how the Prophet raised him by prayer from the dead. I WILL NOT.

Instead I will tell you this: I walked with my brother last night, his name is Michael, and in my company he was attacked I was able to withdraw, and the attacker became many dogs that gnawed at him until he fell and they thug at him until he was mangled and his life slowly left his mangled flesh and I was shocked and was shaking.