ELIJAH

A Man of Like Passions

5 - Carmel and Judgment

SERIES OUTLINE







1 - Ahab's Israel

2 - Elijah's Drought

3 - The Ravens

4 - The Widow

5 - Carmel and Judgment

6 - The Voice







Goal: to see how God was working with Elijah.

Core Message:	God:
1 - Ahab's Israel	is in control.
2 - Elijah's Drought	hears prayers.
3 - The Ravens	gives lessons that push us beyond our comfort zones.
4 - The Widow	gives lessons with fantastic blessings.
5 - Carmel and Judgment	decides when it is time for judgment.
6 - The Voice	doesn't relent.

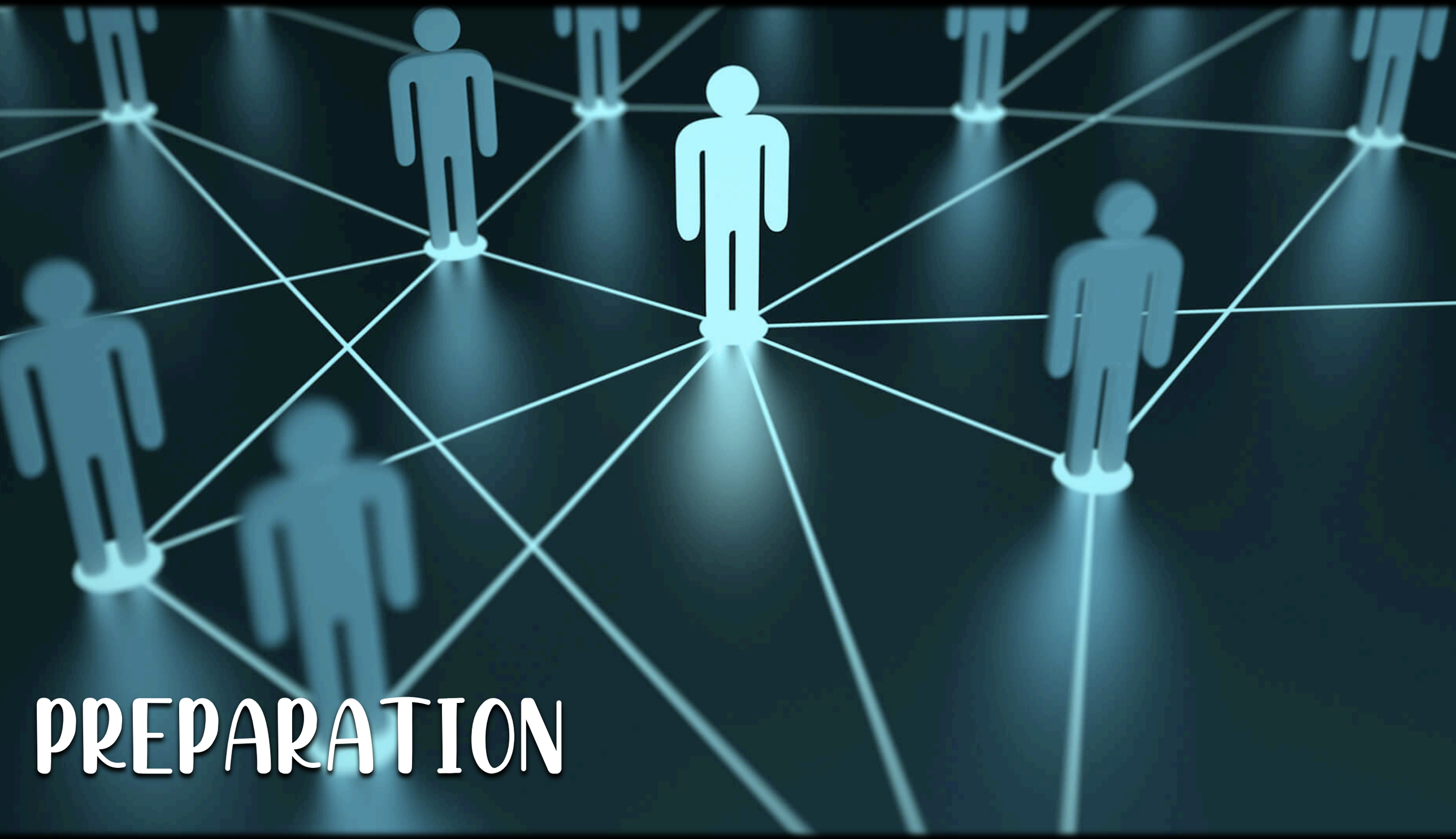
5 - Carmel and Judgment

- Preparation
- The Story
- Problems

Core: God decides when it is time for judgment.

Why: did God answer Elijah's prayer?

Elijah's time with the widow had made a big difference.



And it was preparing him for what was coming next with Israel.

Widow	Israel
A widow	Became a widow Lamentations 1:1
Baal-worshiper 17:17	Baal-worshipers 1 Kings 18:18
Sidonian Baal-worship 17:9	Sidonian Baal-worship 16:31
Knowledge of Yahweh 17:12	Knowledge of Yahweh 18:21
"As the LORD…lives" 17:12	"As the LORD…lives" 17:1
"the God of Israel" 17:14	"the God of Israel" 17:1
Elijah responsible 17:12, 18	Elijah responsible 17:1

Widow	Israel
Blamed Elijah 17:18	Blamed Elijah 18:17
Trial was "severe" 17:17	Trial was "severe" 18:2
Needed to choose 17:24	Needed to choose 18:21

Miracle connected to:

Gathering wood (H6086) 17:10	Gathering wood (H6086) 18:23
Preparing resources (H6213) 17:13	Preparing resources (H6213) 18:23
A "jar" (כַּד; H3537) 17:12, 14, 16	A "jar" (כַּד; H3537) 18:33

What's the point?

His time with the widow wasn't just for the widow!

Would he go back to his old attitude?

1 Kings 18:1

Elijah stayed day after day.

Then it was time to go back.

THE STORY

Rain was going to come.

So Israel was going to turn. ????

1 Kings 18:2-6 - "So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared the LORD greatly, and when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.) And Ahab said to Obadiah, 'Go through the land to all the springs of water and to all the valleys. Perhaps we may find grass and save the horses and mules alive, and not lose some of the animals.' So they divided the land between them to pass through it. Ahab went in one direction by himself, and Obadiah went in another direction by himself."

Why does Scripture include Obadiah's story?

Widow		Obadiah	
During the famine		During the famine	
Searching for sticks	17:12	Searching for grass	18:5
Death imminent	17:12	Death imminent	18:14
Hesitant: "As Yahweh…lives"	17:12	Hesitant: "As Yahweh…lives"	18:10
Follows Elijah's directions	17:15	Follows Elijah's directions	18:16
Provides bread for prophet	17:11	Provides bread for prophets	18:13

This was the time to generalize the lessons learned from the widow!

Obadiah's greeting was a further push in this direction:

1 Kings 18:7 - "And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, 'Is it you, my lord Elijah?'"

1 Kings 18:7 - "And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, 'Is it you, my lord Elijah?'"

Only one other person has this relationship with him: 2 Kings 2:3, 5, 15

But…

1 Kings 18:8 - "And he answered him, 'It is I. Go, tell your lord, "Behold, Elijah is here."'"

This was true: v. 10

But Elijah couldn't see past it!

So the record makes the parallel with the widow stronger:

1 Kings 18:9-14 - "And he said, 'How have I sinned, that you would give your servant into the hand of Ahab, to kill me? As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you. And when they would say, "He is not here," he would take an oath of the kingdom or nation, that they had not found you. And now you say, "Go, tell your lord, 'Behold, Elijah is here.'" And as soon as I have gone from you, the Spirit of the LORD will carry you I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth. Has it not been told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifties in a cave and fed them with bread and water? And now you say, "Go, tell your lord, 'Behold, Elijah is here'"; and he will kill me.'"

But Elijah won't acknowledge any similarities.

After Obadiah explains his faithfulness, Elijah completely ignores it. 1 Kings 18:15

And repeatedly ignores it: 1 Kings 18:22 19:10, 14

(never mind that he had eaten from ravens, and lived in Sidon with a gentile!)

But consider how Scripture describes Obadiah:

1 Kings 18:3-4 - "And Ahab called Obadiah, who was over the household. (Now Obadiah feared the LORD greatly, and when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.)"

He bowed down to Elijah!

Obadiah = עֹבַדְיָה H5662 "servant of Yahweh" !!!!!!!

This is what law does to us. We start to judge.

And then we can't see at all. Matthew 7:1-5

At this point, so much of Elijah's faith was wrapped up in judgment.

The drought was judgment.

Mount Carmel was going to be judgment. "Yahweh of Hosts" 18:15

1 Kings 18:16-19 → "gather all Israel to me at Mount Carmel"

MOUNT CARMEL

Why Carmel? כַּרְמֶל H3760 connected to fruitfulness

Leviticus 2:14 - “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain.”

Isaiah 32:15 - “Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.”

Micah 7:14 - “Shepherd your people with your staff, the flock of your inheritance, who dwell alone in a forest in the midst of a garden land; let them graze in Bashan and Gilead as in the days of old.”



Amos 1:2 - "And he said: 'The LORD roars from Zion and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers.'"

This context was a time of *judgment.*

So Elijah approached the situation in a black and white manner:

1 Kings 18:20-21 - "So Ahab sent to all the people of Israel and gathered the prophets together at Mount Carmel. And Elijah came near to all the people and said, 'How long will you go limping between two different opinions? If the LORD is God, follow him: but if Baal, then follow him.' And the people did not answer him a word."

Have you noticed a trend?

Everyone stops responding. Obadiah: v. 15

Ahab: v. 18-19

The people: v. 21 v. 24?

1 Kings 18:22-24 - "Then Elijah said to the people, 'I, even I only, am left a prophet of the LORD, but Baal's prophets are 450 men. Let two bulls be given to us, and let them choose one bull for themselves and cut it in pieces and lay it on the wood, but put no fire to it. And I will prepare the other bull and lay it on the wood and put no fire to it. And you call upon the name of your god, and I will call upon the name of the LORD, and the God who answers by fire, he is God.' And all the people answered, 'It is well spoken.'"

This negated everything all the other prophets had done for 3.5 years.

And it shows where Elijah's mind was. 1 Kings 19:10, 14

Do you remember how Paul characterizes this thinking? Romans 11:2

And how many of the people needed to learn this? 1 Kings 18:17

1 Kings 18:25-29 → "And at noon Elijah mocked them"

This is why we need to understand this story.

1 Kings 18:30 → "he repaired the altar of the LORD"

apparently there had been an altar on Mount Carmel

1 Kings 18:31-35 - "Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, 'Israel shall be your name,' and with the stones he built an altar in the name of the LORD. And he made a trench about the altar, as great as would contain two seahs of seed. And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, 'Fill four jars with water and pour it on the burnt offering and on the wood.' And he said, 'Do it a second time.' And they did it a second time. And he said, 'Do it a third time.' And they did it a third time. And the water ran around the altar and filled the trench also with water."

twelve stones: Exodus 24:4-8 this was the covenant at Sinai all *twelve* tribes!

Israel…name: Genesis 32:27-28 or Genesis 35:10

Genesis 35:10 - יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ

1 Kings 18:31 - יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ

Genesis 35:11-12 this was the covenant with Abraham

1 Kings 18:36 - "And at the time of the offering of the oblation, Elijah the prophet came near and said, 'O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word.'"

Exodus 32:13 - "'Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, "I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever."'"

This is the only prior time these names were used together.

Elijah's mind was all over the covenants!

Elijah's motivation was *Biblical*.

But his *attitude* was wrong.

1 Kings 18:37-39 - "'Answer me, O LORD, answer me, that this people may know that you, O LORD, are God, and that you have turned their hearts back.' Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, 'The LORD, he is God; the LORD, he is God.'"

So if Elijah's attitude was wrong, why did God fulfill Elijah's request?

1. He didn't.

2. God sometimes gives us what we ask… …but it isn't what we think

   Elijah thought the people were convinced.

   But they weren't.

   Instead, *he needed to learn that Yahweh wasn't in the fire.*

1 Kings 18:40 - "And Elijah said to them, 'Seize the prophets of Baal; let not one of them escape.' And they seized them. And Elijah brought them down to the brook Kishon and slaughtered them there."

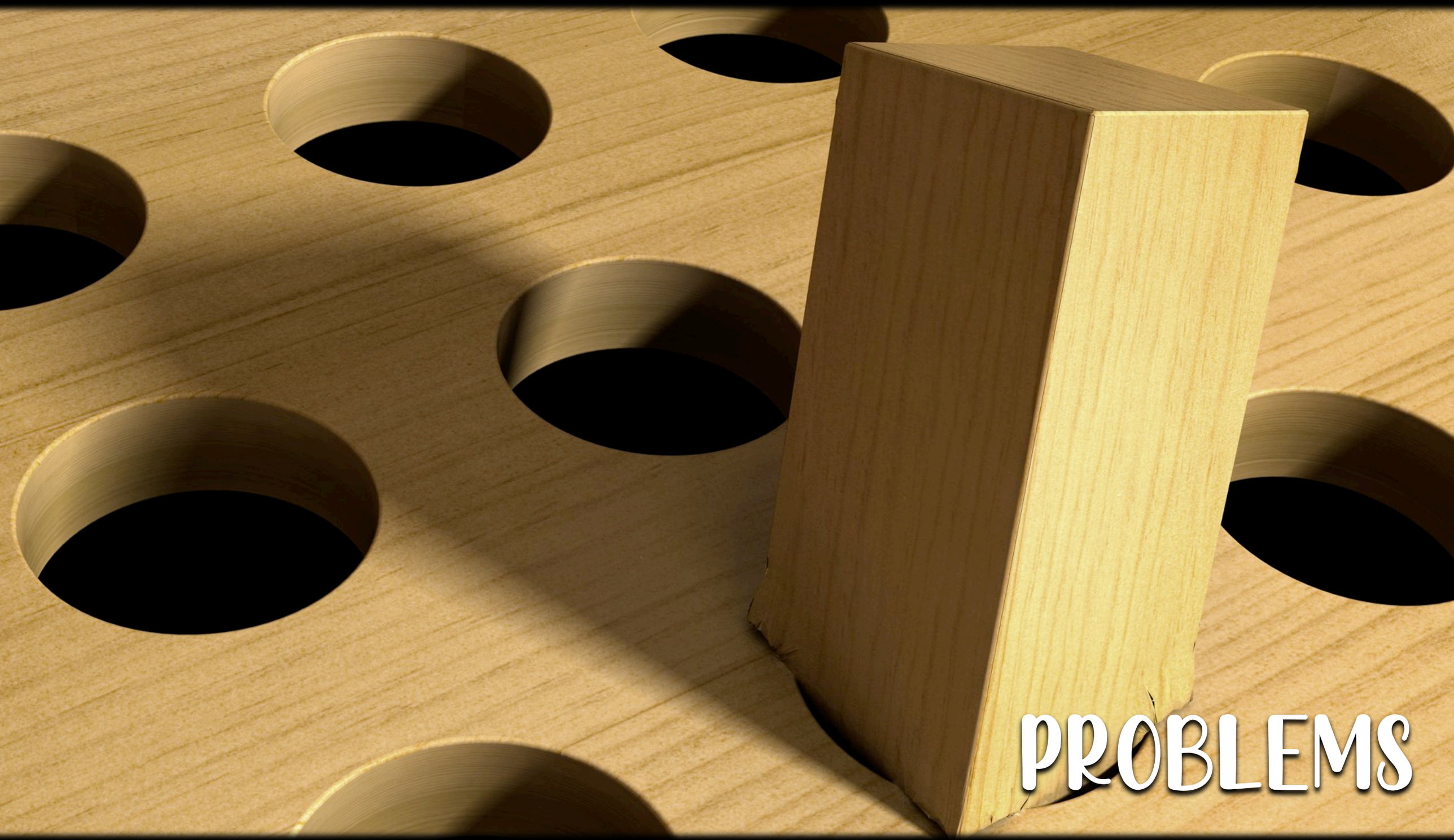
"brought" = וַיּוֹרִדֵם *masculine singular*

"slaughtered" = וַיִּשְׁחָטֵם *masculine singular*

Full conversion?

But was this really the God of Israel anyway?

There have been hints that there are problems here with Elijah's attitude.



But there's more than that.

1 Kings 18:29 → "the time of the offering of the oblation"

1 Kings 18:36 → "the time of the offering of the oblation"

Why?

Perhaps this offering is to be seen as an evening offering.

Numbers 28:3-8 - “And you shall say to them, This is the food offering that you shall offer to the LORD: two male lambs a year old without blemish, day by day, as a regular offering. The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight; also a tenth of an ephah of fine flour for a grain offering, mixed with a quarter of a hin of beaten oil. It is a regular burnt offering, which was ordained at Mount Sinai for a pleasing aroma, a food offering to the LORD. Its drink offering shall be a quarter of a hin for each lamb. In the Holy Place you shall pour out a drink offering of strong drink to the LORD. The other lamb you shall offer at twilight. Like the grain offering of the morning, and like its drink offering, you shall offer it as a food offering, with a pleasing aroma to the LORD.”

Evening Offering		Elijah's Offering	
Male lamb	Numbers 28:3	Bull	1 Kings 18:23
A year old	Exodus 29:38	Not considered	
Without blemish	Numbers 28:3	Animals were dying	1 Kings 18:5
Grain offering	Numbers 28:5	None	
Drink offering	Numbers 28:7	None	
At tent of meeting	Exodus 29:42	On a mountain	
A time of prayer	Acts 3:1	Elijah prays	1 Kings 18:36

Why make this connection?

Perhaps because of all of the things that *weren't according to the law.*

1 Kings 18:33 - "And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, 'Fill four jars with water and pour it on the burnt offering and on the wood.'"

עָרַךְ = H6186

נתח = H5408

Leviticus 1:5-8 - "Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. Then he shall flay the burnt offering and cut it into pieces, and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar."

And what about Elijah's altar?

1 Kings 18:30 - "Then Elijah said to all the people, 'Come near to me.' And all the people came near to him. And he repaired the altar of the LORD that had been thrown down."

???????? this was a *high place!!!!*

These were a strike against Solomon: 1 Kings 3:3

And Asa (for simply letting them *exist*): 1 Kings 15:14

And Jehoshaphat (for simply letting them *exist*): 1 Kings 22:43

Deuteronomy 12:8-14 - "You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, for you have not as yet come to the rest and to the inheritance that the LORD your God is giving you. But when you go over the Jordan and live in the land that the LORD your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, then to the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD. And you shall rejoice before the LORD your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. Take care that you do not offer your burnt offerings at any place that you see, but at the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you."

Even ancient rabbis recognized the violation and tried to justify it:

"It is written: At the approach of the afternoon sacrifice, Elijah the prophet stepped up and said, Eternal, God of Abraham, Isaac, and Israel, today may it be known…And Elijah sacrifices when local altars are forbidden. Since the Temple was already built, all other altars became illegitimate…Rebbi Simlai said, the Word He said to him. One must assume that he acted on direct Divine command: I acted on Your saying. I acted following Your Word."

Jerusalem Talmud Taanit 2:8

"The Gemara suggests: Come and hear another proof. The verse states with regard to a true prophet: "To him you shall listen" (Deuteronomy 18:15). From here it is derived that even if the prophet says to you: Transgress one of the mitzvot of the Torah, for example, as in the case of Elijah at Mount Carmel, who brought an offering to God on that mountain during a period when it was forbidden on pain of karet to sacrifice offerings outside the Temple, with regard to everything that he permits for the requirement of the hour, you must listen to him. This indicates that a Torah mitzva can indeed be uprooted in an active manner."

Yevamot 90b

Yet, Elijah appears to believe in the legitimacy of *all of these* high places:

1 Kings 19:10 - "He said, 'I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.'"

1 Kings 19:14 - "He said, 'I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.'"

When we live by law, we start to judge.

When we start to judge, we get double standards.

Elijah was convinced he was right.



But he couldn't see any of the wrong things about his attitude.

Instead, he thought he was following in Moses's footsteps and the Sinai covenant.

Moses		Elijah	
Power encounter	Ex. 12:12	Power encounter	1 Kgs 18:24
People to Mt. Sinai		People to Mt. Carmel	
Built altar, 12 pillars for tribes	24:4	Built altar, 12 stones for tribes	v. 31-32
Precious liquid on altar	v. 6	Precious liquid on altar	v. 33-35
Elders "went up" + "ate and drank"	v. 9, 11	"Go up, eat and drink"	v. 41
Slaughtered idol worshipers	Ex. 32:27	Slaughtered idol worshipers	v. 40

Leviticus 9:24 - "And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their face."

1 Kings 18:38-39 - "Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, 'The LORD, he is God; the LORD, he is God.'"

Only other time God sent fire and consumed an offering.

Scripture certainly connects the two.

The actions were similar.

But, Elijah's attitude was far from Moses's attitude.

Exodus 32:30-32 - “The next day Moses said to the people, ‘You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.’ So Moses returned to the LORD and said, ‘Alas, this people has sinned a great sin. They have made for themselves gods of gold. But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.’”

CONCLUSION

But hadn't fire come down from heaven?

Hadn't God consumed the offering?

That's the point.

God is flexible.

Judging *disable*s our flexibility. Because we think that *we* are the judge.

James 4:11-12