

What You Need to Know About ELIJAH:

“Someone Who Watched God at Work”

Study Number Two – 1 Kings 17:8-24

Elijah comes into the scene of the land of Israel after the kingdom has been divided. Saul, David and Solomon were the kings of Israel when the kingdom was united.

David brought the kingdom to its zenith. Solomon let it fall apart. And at the end of his reign, there was a civil war that did not unite Israel but in fact divided it.

We have what is called ISRAEL in the north and JUDAH in the south. So when we read the books of 1st and 2nd Kings and 1st and 2nd Chronicles, we have to realize there are two kings now. There's one king living in Samaria and he is the king of the north. And there's another king living in Jerusalem and he's the king of the south.

When we read the records of these kings there's a little phrase that occurs several times: “He did evil again in the sight of the Lord” or “He did that which was right in the eyes of the Lord.”

Now the southern kingdom had a few good guys. But the north had none. They all “did evil in the sight of the Lord.”

There have been six of those kings and we are now at king #7,

fifty-six years deep in this thing, and there's been a lot of intense competition. There's been strife, there's been disloyalty, there's been hatred, and people within their own families not caring for each other at all.

And Ahab happens to be king #7 and he is no better than anybody else. In fact, we read "he did more to provoke the Lord God to anger than any other king before him." So he's the worst.

And he married a woman, because of a political move, who was the daughter of Ethbaal, the king of the Phoenicians. And that was strictly political so he could get that rich kingdom on his side.

When Jezebel became a part of the land of Israel she brought her worship with her. It's the worship of the god Baal—the god of the now. Talk about somebody who they thought was able to stop inflation. Could put two cars in every garage and a chicken in every pot, and be able to solve the economic crisis they're going through. It's the god Baal. "Jehovah's the God of yesterday—forget Him, follow my god."

And to top it all off, she got governmental assistance because all the prophets of Baal ate at her table. And so she took care of a lot of their fringe benefits from the land of Israel itself.

It's a repulsive thing because the worship of the god Baal is also very, very immoral. Their worship involved human sacrifice. It involved a lot of other horrible things. And it said

that God was very angry with the country.

It is into this arena that Elijah comes. Elijah was having his devotions one morning and he happened to read Moses' farewell address in the book of Deuteronomy talking about there wasn't gonna be any rain if they followed idols and the worship of men. And he says, "Lord, You know that's the condition here. You better send somebody up there to talk to Ahab. I'm gonna pray about that."

Well we don't ever want to pray about something but what we volunteer for. The Lord says, "Elijah you're the man."

Elijah said, "Lord, send somebody else." The Lord said, "No, you're going."

And Elijah the Tishbite storms out of nowhere. He comes from east of the Jordan River in the land of Gilead. He comes in and he says it isn't going to rain for three and a half years. And then they just kind of laugh at him. They thought that was the funniest thing they'd ever heard in their whole lives.

But after six months it got their attention and Elijah became the most wanted criminal on the FBI's most wanted list. Everybody's looking for him. And the Lord already knew that because as soon as he came out of the palace the Lord said, "Go east of Jordan by the brook Cherith and I'm going to send the ravens there to meet your needs in the morning and the evening and then you'll drink from the brook."

Now he's been there for 18 months. And when the scene of our story ended, in the first episode, the brook had dried up. And as the brook starts to dry up, Elijah becomes aware of one thing and that is he prayed that it wouldn't rain. And now he is suffering some of the consequences.

Now it's tough staying by something that we'd just as soon leave. When the brook is drying up we would be looking for other brooks. And Elijah will not move in any direction until he gets a definite word from the Lord.

It is hard, real hard, to stay in a situation until the Lord says "Go!" even when we want too very badly. To stay is the highest form of obedience.

Ecclesiastes says:

Ecclesiastes 3:11

He makes all things beautiful in his time (not yours).

Now maybe we're sitting by a dry brook physically. Maybe we're sitting by a drying brook emotionally. Maybe it's spiritually. Maybe we feel like things are just drying up and we're living in the desert and it's tough. And we're out of fellowship with the Lord for a while and it's turning to puddles instead of being a brook that we can drink from. Don't move until we get a word from the Lord.

One commentator said:

It is one of the highest forms of obedience to stay at your post even though you are unable to see why we are kept there and may have to endure considerable hardship to remain. God had spoken to Elijah the prophet. Until He spoke again, he would abide where he was.

(source unknown)

So what if the brook dries up! Is God limited to a brook to provide water? How ridiculous of us. And yet we do that same thing.

There are young people who say, “You know one of these days I’d love to go away to a Christian college but I don’t have enough money.”

Go on to the Christian college if God is leading you there and He will provide. Trust Him. Believe in Him. Watch Him work.

And so many times we put all these restraints on God. And Elijah is going to stay right where he is until the Lord makes it clear.

If we will look at the consequences of some of the great biographical characters in scripture who didn’t wait, we can learn an important lesson.

Moses went down into the land as an act of his own will. He slew one Egyptian, buried him in the sand and had to run into the wilderness for a 40-year post-graduate course before he

learned how to do it God's way.

And then with the staff of the Lord learning that any old bush will do as long as God is in it, when he stood there and that bush was being burnt up. The Lord said, "Okay now Moses, it's time to go."

That was God's timing. Remember when Saul was king and Samuel was the prophet? And Samuel said, "Now you wait for me at Gilgal. I'm going to come down. We're gonna offer sacrifices then you go to battle."

And on the seventh day, Saul couldn't wait. He went right in—in direct disobedience to the Lord because he couldn't wait—and offered the sacrifices. And immediately Samuel comes walking in when he gets through and he says, "Obedience is better than sacrifice."

"I don't want your big sacrifices! I want your obedient heart to know what I have to say." And old Saul had to learn a tough lesson.

And we find the same thing true in Abraham. He and Sarah couldn't wait and they're still living with the Arab state because of that mess, when Ishmael was born 15 years early.

And over and over again in the lives of some of the great men of scripture, their biggest mistakes were that they couldn't wait because things were falling apart. They felt like they had to help God out in those circumstances. He's not going to run

ahead of the Lord. He's not had any new instructions. And when we don't have any new instructions, even though the circumstances say move—stay and wait until the Lord makes the way clear.

Because the drying brook just might be used by the Lord to develop some character traits in our life that we need, and that's why the Lord has us sitting there right now—Hung up.

Delay is never His denial. It is simply, "Look, everything is on hold until I get you ready for what I'm about to give you. And so just trust Me that I know what's best."

v. 8 Then the word of the Lord came to him, saying,

"Then the word of the Lord came to him, saying,"

Now isn't that right on schedule? We said all that about sitting at the drying brook so that right on schedule the Lord can give His word.

That tells us that there is a principle in scripture that He'll always be on time.

Galatians 4 says:

Galatians 4:4, 5

But when the fullness of time was come, God sent forth His Son.

And we see the very same thing true in Mark 4. The disciples think they're going to drown. They're in a big storm. And in the midst of the storm, Peter says, "Don't you care that we're perishing while You're lying there asleep?" The Lord says, "Peace be still." Right on cue and they come out on the glassy sea.

John 11 is probably one of the greatest illustrations, from a human point of view, of thinking that God is really late. In John 11 Mary and Martha have begged the Lord to come and He hadn't come and Lazarus died. He's been dead for four days.

Now all the news cameras are waiting in Bethany. And they're telling the Lord, when He walks into town, "Lord, You're late. You are four days late." And Martha and Mary join in the chorus.

Martha says, "If you had been here my brother would not have died." Now Martha's one of those kinds of people who just let it all hang out. We never have to guess what she's thinking. And so the Lord just confronts her with some real, direct statements about it—that He's the resurrection and the life.

But when Mary comes out and says that, He starts to cry because she is so convinced that He has forsaken her because He's four days late.

Now is He in fact four days late? No. All this is to be for the

glory of God. It might look like He's late from our perspective, but He's always right on time. And when we read the rest of the story and He says, "Lazarus come forth man," there's power in those words. And that man comes walking out of that grave and we can be very thankful he said "Lazarus," because if He hadn't, He would have already accomplished the resurrection because everybody would have come out. He'd have emptied the whole graveyard.

He's never late.

"the word of the Lord" is always on time.

v. 9 "Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you."

"Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you."

If we were plotting our journey from a drying brook to where God was going to make His provision, the last place on the earth that we'd have thought of going would be Zarephath. Know why? Zarephath means "the place of refining—the place of fire."

Zarephath is the home town for Ethbaal, Jezebel's momma and daddy, and the citadel for the worship of the god Baal. Think about Salt Lake City being the center of Mormonism,

think of Rome being the center and citadel of Catholicism. We have these places, well Zarephath is the place.

Can you imagine the one guy who's fighting the worship is being told to go right into the eye of the storm? Know what that trip was? That involved over a hundred miles.

It's been about 18 months now since he made this deal so there is famine in the land. We're going to see it in just a minute, how bad it is when we get over to Zarephath. Can you imagine him trying to make a journey from Cherith all the way across to the Mediterranean, right through the heart of the land? Being the world's most wanted criminal? He has to make a trip and lands up in Zarephath at a widow's house?

And then on top of that, having a widow lady take care of you! None of it looks very inviting and exciting, does it? When we think of it strictly from human terms it doesn't.

Now a lot of times that's the way it is with God's will. He covers all the blessings up with a kind of this cloak on the outside that doesn't look very attractive. But boy when we get into it, we are so fulfilled and so happy we just can't stand what's involved in the situation.

And here he's going to go from the place of hiding to the city of Zarephath.

1 Peter 4:12

Beloved, think it not strange concerning the fiery trial which is to try you. As though some strange thing should happen unto you.

“Jonah, I want you to rise and go to Nineveh.”

“Nineveh’s the last place I want to go. I hate those creeps.”

So is it any wonder that he bought a ticket and got on the ship and headed off to Tarshish in the opposite direction? He had to go through a whale of an experience before he ended up in Nineveh, the place where the Lord wanted him.

Ananias is so cool in the New Testament. He’s having these devotions one morning and the Lord says, “I have an assignment for you today Ananias.”

“Roger.”

“I want you to go down the street called straight.”

“Roger.”

“I want you to meet one Saul of Tarsus.”

He says, “Haha. Lord I was convinced You said Saul of Tarsus.”

“Saul of Tarsus.”

“Roger.”

“Lord, I’m looking forward to being with You in just a few hours. I’ve heard what he’s about to do. Evidently You’re getting ready to call me to the house. It’s all over.”

The last place that Ananias wanted to be was in the company of the guy who was killing all the Christians. And that’s where God wanted him to be so he could see what God’s grace can do in changing a man’s life.

And here in this situation, the last place in the world would be to leave a drying brook and go to a dangerous battle. He’s going right into the middle of it all.

He’s going out of private hiding almost into the public arena here. For the last 18 months of what’s going to take place—or approximately two years because it’s three and a half years that this goes on.

“behold, I have commanded a widow there to provide for you.”

In our last study he said, “the ravens are flying to Cherith and they will provide for you there”?

“Remember I said, you can stay here if you want to but the ravens are flying there?”

Isn’t it interesting we have the word “there” again?

“You can stay at Cherith but I’ve told My ravens to quit flying there because your provision’s over in Zarephath now.”

The key to an abundant life is always finding out where God’s ravens are flying and get there—wherever His provision is. And “there” now is over in Zarephath and it’s no longer at Cherith. The Lord has given a very definite direction. And probably Elijah’s first observation was, “Lord, are You sure You know what You’re doing? I mean, is this really from You?”

“Yes, I know my thoughts are not Your thoughts, Lord. Your ways are higher than my ways and Your thoughts are higher than my thoughts. But this is really testing my faith—what You’re getting ready to ask me to do here in this situation.”

“I’m going to have a widow lady provide for you there.”

There’s an incredible thing that we need to understand. There are a lot of critics today who believe these stories in the Bible didn’t happen. They’ve got this wide-eyed idea that the widow at Zarephath is just a legendary figure. And Elijah was just some character that they wrote about like those characters that are written in Greek legends.

But the interesting thing is, when Jesus starts talking about widow ladies in the New Testament, He says, “There weren’t any widow ladies in all of the land of Israel to take care of my prophet so I had to find a widow lady in Zarephath to take care of Elijah.”

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The Lord Jesus saw her as a historical character. Just in case some people have a problem with this, hung up on some of this higher criticism in the fact that all of these things in the Bible really have truth, go have a little talk with Jesus about it because He looks at all of these people.

He says, “This Jonah was three days and three nights in the belly of the fish, so I am gonna be in the heart of the earth.” He spoke about Adam. Spoke about Moses. Speaks about Elijah. Speaks about this widow in Zarephath.

He talks about another widow. She was a lady that only had two mites but she threw in all that she had. And that’s exactly what this lady’s going to do. This is the Old Testament counterpart of that.

v. 10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, “Please get me a little water in a jar, that I may drink.”

“So he arose and went to Zarephath,”—instantaneous and immediate obedience.

Now he probably had to travel a lot at night because he had quite a trip.

“and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said,

‘Please get me a little water in a jar, that I may drink.’”

He’s so thirsty.

Remember Jesus talking to another woman as He was on his way north in the land of Samaria? He asked her for a drink of water. Elijah now asks this lady if he can have a drink.

When he came to the city, he was kind of concerned about where he would find this lady.

What’s she doing? She was gathering sticks for her last fire, for her last meal for she and her son and they were going to die. The economic collapse had been so great in the last 18 months and a lot of people have already starved. It had been a tragic time of judgement because of the worship of the god Baal.

And so in these circumstances, as Elijah comes, he is exhausted, he needs water, he needs food and he comes into a situation where it looks like man’s extremities are going to be God’s opportunity because God’s going to have to do something pretty miraculous here.

v. 11 And as she was going to get it, he called to her and said, “Please bring me a piece of bread in your hand.”

“And as she was going to get it, he called to her and said, ‘Please bring me a piece of bread in your hand.’”

“I need something to drink and I need something to eat.”

Ever had an experience where there are demands put on you, where you just spray the last six months of resentment and bitterness and explode?

Remember we saw that in Jacob? He was getting ready to leave Laban and he told Laban how the cow eats the cabbage. And he says, “I’ve been working in the heat and in the cold and I’m not taking anybody or anything from your flock. And you’ve changed my wages ten times.”

Well, this lady has had just about all she can take. Getting a stranger a drink of water is one thing, but getting a stranger a drink of water and some bread to go with it.

v. 12 But she said, “As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.”

“But she said, ‘As the Lord your’—notice that’s not her God yet. That’s part of the reason all this is happening.

“As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.”

Invariably we find that God a lot of times in our life will delay until the very last minute before He makes provision to test with regard to obedience. So when it happens, we'll recognize it's from Him.

God is never in a hurry. We are the ones who are the problem.

It's from a drying brook that God's Word comes. It's a lady cooking her last meal when the Lord's provision comes. It's when it's hopeless in our eyes that God takes that and right on schedule, makes the provision and meets the need.

v. 13 Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son.

“Then Elijah said to her,”—calm down honey.

“Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son.”

He is asking her to turn loose of what she has to receive what He promises.

She's got to turn loose of what she can put her hands on and believe in what God is going to provide in response to her giving.

She's got to turn loose of her security so she can have the unknown. And in this situation he says, "Don't fear; but go" do this. Give up the certain for the uncertain.

What is God going to do in these circumstances? Well in John 6 the Lord Jesus took five loaves and a couple of fish and fed over 5,000 people. In this situation, as she honors the Lord, He's going to take her limited resources and meet some very definite needs.

Now maybe there are some people not doing anything for the Lord because they think they're not gifted. That they don't have any abilities.

And they're waiting until God zaps them with one of these big deals where they can really do something significant for the Lord when their ship comes in.

Now when we say ship, it might give something or might be used in some way because they've had some kind of an experience or something.

God's question is not what are we going to do when everything is alright, but what are we doing with what we have?

Invariably in the scripture God takes what we have, multiplies it, blesses it beyond our fondest dreams to meet some very particular needs. So our ministry is taking what we have and using it.

When the Lord asks us to do something He always gives us a promise too. That's kind of neat with the Lord, isn't it? He never makes a request without hitting us with a promise.

v. 14 For thus says the Lord God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.’”

“For thus says the Lord God of Israel, “The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.””

“I just want to tell you, that when you go make this cake for me and you do this last thing, I’m going to tell you something. That oil and that meal is not gonna fail until after it rains on the face of the earth.”

What a glorious promise here along with the command because the Lord will supply all of his needs. We are reminded of the psalmist David when he says, “I am poor and needy, and yet the Lord thinks upon me.” (ref. Psalm 40:17)

v. 15 So she went and did according to the word of Elijah, and she and he and her household ate for many days.

“So she went and did according to the word of Elijah, and she and he and her household ate for many days.”

She stirs up the little fire, she makes the cake and it smells so good. She is hungry. Tears must have stood in her eyes as she walked through the screen door and went out and gave this cake to Elijah along with a drink of water.

She probably didn't stand there very long before she broke the 100-yard dash back to see if there was anything in the barrel. And we can almost hear the shout come from the house, "Hey! It's true!" Loaded for another day!

And notice the little phrase there, "her household ate for many days."

That's the Lord's provision. He didn't dump the whole two years of flour and oil on her all at once, because the chamber of commerce of Zarephath would have found out about a widow lady down the street that was rich and everybody would have gotten killed in the rush. That's what would have happened.

Independent of that, God never dumps the whole load on us all at once. God's provision is always on a daily basis.

"Give us this day our daily bread." (ref. Matthew 6:11)

"Take up your cross daily." (ref. Luke 9:23)

It's the Lord's mercies that are new every morning. Great is thy faithfulness. (see Lamentations 3:22-23)

The manna came to them on a daily basis. The evil one, once we get to thinking about the past and worrying about the future and we're going to let today go down the drain. A lot of us are living like that. We're hung up on what's going to happen in the future when we finally get it all together. Or what we've done in the past is what makes today so miserable

Want to get blinders on with regard to the past and the future and just hang in there and live today to the fullest and celebrate the fact that we're worshipping a God who is alive and who has an abundant life for us.

And live today and let the Lord handle the future. He's already handled the past, if we'll just believe Him, believe in the cross, because He cleansed us from all of that.

And now it's today, the first day of the rest of our lives. And here they're gonna eat "for many days."

Each day she'd get up and go look in that thing and sure enough there it'd be.

v. 16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the Lord which He spoke through Elijah.

"The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the Lord which He spoke through Elijah."

And for the rest of the two years they lived happily ever after. And things just went great! Is that what our text said?

Isn't that the way it is though? It just looks like we've got it all together and God's making provision and things are going wonderful.

v. 17 Now it came about after these things, that the son of the woman, the mistress of the house, became sick; and his sickness was so severe, that there was no breath left in him.

“Now it came about after these things, that the son of the woman, the mistress of the house, became sick; and his sickness was so severe, that there was no breath left in him.”

We've had a drying brook and a dangerous battle, now we've got a dead boy.

The first thing that invariably happens in the mind of a believer who gets his first big trial of his life is, “Gee God, thanks a lot. If this is what You do to Your friends I'd hate to be Your enemy. I'm gonna quit!”

Ecclesiastes says, “he folds his hands and ruins himself.” (see Eccl. 4:5)

And a lack of biblical perseverance is because we misunderstand that God has a right to bring into our life

whatever He needs to bring into it to develop our character and to make us into what we ought to become. And nothing we have really belongs to us anyway. He's got a right to do whatever He needs to do with us.

Our children are a gift from the Lord. It was Job who said, "the Lord's given and the Lord's taken away. Blessed be the name of the Lord." (see Job 1:21)

And that hurts just to think that here this lady is entertaining the prophet, God's making all the provisions, and all of a sudden God reaches down and takes her son. And it's a real test for Elijah too. But God has some reason for that.

Notice what happens. Now that the son is gone she's alone.

"Lord, I don't understand it. It all seems so inconsistent with Your character and with the plan that You're working out in our lives."

v. 18 So she said to Elijah, "What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance, and to put my son to death!"

"So she said to Elijah, 'What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance, and to put my son to death!'"

Isn't that always the way it is? The prophet gets the shot.

Blame the prophet.

The Lord says, “Blessed are you when you’re persecuted for righteousness’ sake.” (see Matthew 5:10)

Elijah didn’t have anything to do with this. She gets him.

God is allowing this for some reason. And whenever God allows something in our life that we don’t understand we always say “what” not “why.”

What is it we should learn out of this horrible, unpredictable trial? It just doesn’t fit here, does it?

Nor does a trauma and a trial in our lives like the loss of a child or the loss of a job or the change of a bunch of circumstances that just devastate us. It just doesn’t seem consistent and it takes the heart out of us. We want to quit instead of persevere and go on through it and see the Lord use it.

“What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance, and to put my son to death!”

Now why is she saying, “You have come ... to bring my iniquity to remembrance”?

She is a widow. Perhaps this child was born out of wedlock. We don’t know. And she’s being reminded of how this child

was born. Or perhaps she is a very normal woman who is a widow and the child has been born naturally.

But she is like us. As soon as the trial hits we're saying, "Boy God, what did I do to deserve that?"

And it brings her iniquity, her past—whether it relates to the child or not—to her present. And she's saying, "I must have done something terrible to deserve this." And she thinks of all of the things she's done—the anger, the hatred, the jealousy, and the fact that she hasn't related to God, and her past life. She's going over it with a fine-tooth comb, being reminded of her iniquity. And that's the way humans often respond to traumatic circumstances that come into our life.

She doesn't hide and she doesn't excuse and she doesn't try to justify herself in the situation. At least she's honest in that.

That's the strain in the storm and the tension of the trial, isn't it? That really makes her have an outburst and say what she does. She probably is a little embarrassed by what she says here.

v. 19 And he said to her, "Give me your son." Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed.

"And he said to her, 'Give me your son.' Then he took him from her bosom and carried him up to the upper room where he was

living, and laid him on his own bed.”

Notice Elijah does not indulge in self-defense. He doesn’t say, “Lady, just let me tell you about this God that I know and I love. You’re wrong! I’m just gonna straighten you out.”

Where a man goes when he’s misunderstood, when he has a trial and we’ll know the kind of man he really is.

He immediately goes into the presence of God. He doesn’t have the answers either. He doesn’t know how to comfort her. And so he just says, “Give me your son.” And he takes this little corpse and he goes up to the prophet’s chamber where he’s staying in the house.

v. 20 And he called to the Lord and said, “O Lord my God, hast Thou also brought calamity to the widow with whom I am staying, by causing her son to die?”

“And he called to the Lord and said, ‘O Lord my God, hast Thou also brought calamity to the widow with whom I am staying, by causing her son to die?’”

Jeremiah 32:27

Behold I’m the Lord God of all flesh. Is anything too hard for me?

Jeremiah 33:3

Call upon me and I'll answer thee and show ye great and mighty things which though knowest not.

“Lord, if You stopped the rain and You have provided through the ravens and food for the table, can't You give life to a little boy if You really want to?”

What he's trying to discover here is not the “whys” but the “whats.” He wants to have wisdom to relate to these circumstances so he can minister effectively to this woman. So he asks a question:

“And Lord, what is You're trying to do so we can fully cooperate with Your plan and receive the greatest benefit from these circumstances that have come in the death of this boy?”

v. 21 Then he stretched himself upon the child three times, and called to the Lord, and said, “O Lord my God, I pray Thee, let this child's life return to him.”

“Then he stretched himself upon the child three times, and called to the Lord, and said, ‘O Lord my God, I pray Thee, let this child's life return to him.’”

v. 22 And the Lord heard the voice of Elijah, and the life of the child returned to him and he revived.

“And the Lord heard the voice of Elijah, and the life of the child returned to him and he revived.”

When Mary and Martha got Lazarus back the Lord said, “This was done and happened that God might be glorified.” (see John 11:4)

Two things are happening for Elijah. In our next study he will have to face the prophets of Baal. And he’s going to be on the spot with God. The God who did this and the God who made provision is going to be able to do that when the critical time comes.

And God does that in our lives. He gives us grace in this situation so when the next one comes, we can experience greater grace. And then the next one comes so we can experience greater grace. The God who did in the PAST is the God who can do it in the PRESENT and in the FUTURE so we learn to really trust and depend upon Him.

And here he experiences this marvelous manifestation of God’s power in giving this little boy life.

v. 23 And Elijah took the child, and brought him down from the upper room into the house and gave him to his mother; and Elijah said, “See, your son is alive.”

“And Elijah took the child, and brought him down from the upper room into the house and gave him to his mother; and Elijah said, ‘See, your son is alive.’”

There’s going to be a lot of this in heaven. When the Father is

going to say to us about loved ones that have gone on before,
“See, your son is alive.”

Imagine the joy in the house when she sees this boy, cared for and normal and back to life again.

The neatest verse, 2 Chronicles 10:15, fits here:

2 Chronicles 10:15

So the king did not listen to the people, for it was a turn of events from God, that the Lord might establish His word.

For Samson the honey was in the carcass of the lion.

For the apostle Paul he stands on the boat after they’ve thrown everything into the water in the midst of the storm and he says, “Be of good cheer for I believe God. It shall be even as it was told me and that is that we’re all going to arrive on land safe.” (see Acts 27:25)

Everybody on that boat was convinced that the boat was going to land on the shore safe. What happened? That boat was totally destroyed. But every person was safe on the shore. Many of them floating in on planks.

God tells us what He’s going to do and how He does it is His business. For all of them, they went through a terrible storm, but it was even as the Lord had said. He will always be faithful but He will always do it His way.

v. 24 Then the woman said to Elijah, “Now I know that you are a man of God, and that the word of the Lord in your mouth is truth.”

“Then the woman said to Elijah,”—such a great response.

“Now I know”—there it is.

“Now I know that you are a man of God, and that the word of the Lord in your mouth is truth.”

If we put that in New Testament concepts we have a conversion on our hands. We’ve got a lady who is now convinced.

Now, was it worth it to go through all of that? To leave Cherith and go to a very uninviting place? That seems like the last place someone would want to go? And there in that place, be used by God for one widow lady to be touched and have her life changed?

All of this happened by taking a prophet of God all the way from Cherith over to Zarephath on a mission. Where God has us and what He’s doing through us, sometimes we get a little glimpse of it and it sure is exciting!

Here are the lessons we get out of that passage.

Lesson #1: The Lord is always on time with His direction and

provision.

“The word of the Lord came to him saying”—we’re going to see that several times before this thing is over.

“The word of the Lord came to him saying.”

Lesson #2: Our trust in God and our obedience to His word puts us in a position of blessing.

Lesson #3: Being in the center of His will does not exempt you from trauma and trial.

Just because we’re having a rough time and something terrible has happened that’s unexplainable does not mean that God is getting even or that He’s mad. He has something to get glory from in that situation.

Lesson #4: Many times through circumstances God’s preparing us for something ahead.

Lesson #5: Perhaps your circumstances are to bring you to Christ.

Loving Father, we come to You and we have really sensed that You’ve been here with us. It’s kind of like these characters have come alive; they’re living today rather than way back in the time of King Ahab and Jezebel. And that the things You were teaching them are the things You’re waiting to teach us. We would pray that the Holy Spirit would take some of these

lessons and apply them to our lives and make them meaningful. How we rejoice in Your goodness. In the name of Jesus we pray. Amen.

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What You Need to Know About ELIJAH:

“Someone Who Watched God at Work”

Study Number Two – 1 Kings 17:8-24

Notes

v. 8 Then the word of the Lord came to him, saying,

v. 9 “Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you.”

v. 10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, “Please get me a little water in a jar, that I may drink.”

v. 11 And as she was going to get it, he called to her and said, “Please bring me a piece of bread in your hand.”

v. 12 But she said, “As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.”

v. 13 Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son.

v. 14 For thus says the Lord God of Israel, “The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.”

v. 15 So she went and did according to the word of Elijah, and she and he and her household ate for many days.

v. 16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the Lord which He spoke through Elijah.

v. 17 Now it came about after these things, that the son of the woman, the mistress of the house, became sick; and his sickness was so severe, that there was no breath left in him.

v. 18 So she said to Elijah, “What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance, and to put my son to death!”

Notes

v. 19 And he said to her, "Give me your son." Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed.

v. 20 And he called to the Lord and said, "O Lord my God, hast Thou also brought calamity to the widow with whom I am staying, by causing her son to die?"

v. 21 Then he stretched himself upon the child three times, and called to the Lord, and said, "O Lord my God, I pray Thee, let this child's life return to him."

v. 22 And the Lord heard the voice of Elijah, and the life of the child returned to him and he revived.

v. 23 And Elijah took the child, and brought him down from the upper room into the house and gave him to his mother; and Elijah said, "See, your son is alive."

v. 24 Then the woman said to Elijah, "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth."

QUESTIONS:

1. Read 1 Kings 17:8-24 and in your own words pull out the main thought of this passage.

2. What did the Lord command Elijah to do in verse 9 and how was he to be sustained?

3. What request did Elijah make of the widow in verses 10 & 11?

4. What was the response of the widow in verse 12?

5. What promise from the Lord is given by the prophet in verse 14?

6. What happened in verses 15 & 16?

7. What tragedy took place in verses 17 & 18?

8. How did Elijah handle this emergency in verses 19-23, and what was the widow's ultimate response, according to verse 24?

9. Which verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: The Lord is always on time with His direction and His provision.

LESSON #2: Our trust in God and our obedience to His Word puts us in a place of blessing.

LESSON #3: Being in the center of His will does not exempt you from trauma and trial.

LESSON #4: Many times through circumstances, God is preparing us for something ahead.

LESSON #5: Perhaps your circumstances are to bring you to Christ.