

## Elijah. Part 3: 1 Kings 17. 17- 24.

### INTRODUCTION

This is the third of our series of studies in the life of Elijah as recorded in 1 Kings 17 and 18, where we sit in as spectators to observe how the Lord set about discrediting the claims made for Ba'al by his followers by demonstrating that He ('Jehovah') – and only He – was the true and 'living' God.

We noted in our first study that Elijah's announcement in verse 1 of chapter 17 was, in effect, 'a declaration of war', not by Elijah on Ahab, nor on Jezebel nor on Jezebel's father (IttoBaal I) but 'a declaration of war' by Elijah's God, Jehovah, on Jezebel's god ... on Ba'al.

At the end of our second study, we noted that, 'if the dry brook at Cherith in verse 7 declared, 'Round 1 to Jehovah!' then the well-fed family at Zarephath in verse 16 proclaimed, 'Round 2 to Jehovah!'

And I closed that study by claiming that Round 3 'occupies verses 17-24 of chapter 17', where 'we see how the Lord puts a further dent in the reputation of 'high and mighty Ba'al', giving additional proof that He, Jehovah, and He alone, is the true and living God'.

So, with no more ado, 'Seconds out, round three'.

### SCRIPTURE

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

1 Kings 17. 17-24 (King James Version)

### THE WIDOW'S SON RAISED FROM DEATH

Previously, we have seen Elijah standing before Ahab, hiding at the brook Cherith and feeding a widow woman and her household at Zarephath. In this section, we see his raising the widow's son back to life.

But let's not race ahead too quickly. First ...

#### DEATH ENTERS

**Verse 17.** 'It came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him'.

The young boy's sickness proves terminal; it 'is so severe, 'that there was no breath left in him'. Illness has succeeded where famine had failed.<sup>1</sup> The widow's son is *dead*.<sup>2</sup>

Imagine his poor, distraught mother, possessing the means *to sustain life* (her small jar and the cruse) standing on her shelf, while the victim *of death* (her only son<sup>3</sup>) lies in her bosom.

Her son (as she) had been fed miraculously but to be fed miraculously did not in itself give any guarantee against sickness and death—as witness the experience of the miraculously-fed Israel in the wilderness, of which the Lord Jesus said, 'Your fathers did eat manna, and are dead'.<sup>4</sup>

And the child's sudden death<sup>5</sup> was a particularly severe and painful blow to *this* mother, previously reduced to *widowhood* and now bereft of anyone to preserve the name of her late husband.<sup>6</sup> Which of us has not felt the pathos of the description given by Luke of the young man from Nain, soon to be raised to life by our Lord, 'the *only son* of his mother; and she was a *widow*'?<sup>7</sup> Can we not feel the same sympathy for this widow of Zarephath?

But what does all this mean? Has Jehovah *supplied the means to sustain life* only now to *cut off the very life He has sustained*? The widow's very first recorded words to Elijah are, 'As the Lord your God lives'.<sup>8</sup> Doesn't the lad's sudden *death* call in question Jehovah's reputation as the *living* God?

What, then, is God doing? Is He mocking the widow? Is Jehovah then, as the pagan gods the widow had doubtless once worshipped, also changeable, capricious and untrustworthy? And, indeed, what part has His prophet played in this?

### THE VOICE OF REPROACH AND OF CONSCIENCE

**Verse 18.** 'She said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?'

'What have I to do with you',<sup>9</sup> the broken-hearted widow<sup>10</sup> cries out, with the likely meaning here, 'Is this the result of my association with you?',<sup>11</sup> 'What do you have against me?',<sup>12</sup> or, just possibly, 'Please depart from me'.<sup>13</sup>

'To call my sin to remembrance'. Haunted perhaps by memories of her pagan past,<sup>14</sup> she may fear that, as God had shut up heaven upon an *idolatrous* land through the prayer and word of His prophet, so too she, a former Ba'al-worshipper, is now suffering *at a personal level* on his account.

### THE UPPER ROOM AND THE WIDOW'S FAITH

**Verse 19.** 'He said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed'.

We know that Elijah could certainly speak sharply when occasion demanded it.<sup>15</sup> But this is no such occasion and harsh words are the last thing which the bereaved mother needs. Nor, for that matter, is this the time for some theological discussion about the reason for sickness and death in the world. This is the time, rather, to bring God into the heart-breaking situation.

'Give me your son', Elijah asks, and he 'carried him up into a loft (literally, 'into the upper chamber')—in all likelihood, a separate structure on the flat roof, as seems evident from the statement that, subsequently, he came 'down out of the chamber *into the house*'. This arrangement of Elijah's having his own separate accommodation not only safeguarded both his and the widow's *privacy* but also safeguarded both his and her *reputation*.<sup>16</sup>

But, when Elijah disappears with the body of her son, does the widow believe that Elijah's God could raise him back to life? The boy is unquestionably dead<sup>17</sup> and, as far as we know from scripture, nobody (young or old, male or female) had ever been raised from the dead before.

True, many centuries before, Abraham had believed that, *if it came to it*, God 'was able to raise' his son, Isaac, 'from the dead'.<sup>18</sup> But *it had not come to it*—although the outcome did rather spoil the day for one hapless ram caught in the thicket by its horns.<sup>19</sup> There was, therefore, no precedent.

And yet I think it likely that the answer was 'yes' ... that 'yes', the widow *did* believe that Elijah's God could restore her son back to life.

The writer to the Hebrews undoubtedly had this *poor widow of Zarephath* in mind (together with the *wealthy woman of Shunem*, whose son Elisha later raised<sup>20</sup>) when he wrote, 'Through faith ... women received their dead raised to life again'.<sup>21</sup>

It seems clear that the Shunammite has faith in God's power (exercised through His authorised representative, Elisha) to raise her young son back to life<sup>22</sup> and I see no reason to doubt that the widow of Zarephath had similar faith in His power (exercised through His authorised representative, Elijah) to raise her son similarly. As I see it, the two bereaved mothers shared the faith of God's two prophets.

If this is so, what remarkable faith is shown by the widow. I suspect that our Lord would have said to this mother, as He did some 900 years later to another desperate mother from the same area of Tyre and Sidon, 'O woman, great is your faith! Let it be to you as you desire'.<sup>23</sup>

But at this point, the narrative focuses, not on the widow, but on Elijah—who, we are told twice, ‘cried’ to the Lord.<sup>24</sup>

### ELIJAH’S TWO PRAYERS AND THREE STRETCHES

**Verse 20.** ‘He cried unto the Lord, and said, O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?’

First, Elijah pleads the widow’s cause. I imagine the following expanded paraphrase of his prayer:

‘O Lord, have you brought this calamity *upon a “widow”, of all people*. Pardon my surprise, Lord, but I know from your word that you have a particular concern for widows.<sup>25</sup>

‘And what is more, Lord, have you brought this calamity, not on *any* widow, but on *this* particular widow—on the widow with whom, as instructed by you,<sup>26</sup> I have been staying and who has shown great kindness to me, your servant?<sup>27</sup> And this is no small calamity which you have visited on her; you have taken her most treasured possession—you have slain her son’.

I note that Elijah’s words, ‘slaying her son’, echo the earlier words of the widow to him, ‘to slay my son’.<sup>28</sup>

What a great start—for Elijah to so feel the distress of the widow as to put himself, as it were, in her position and to plead her anguish and sorrow before God.

You and I do well to remember that which Paul wrote concerning the human body and, by way of Paul’s application, the body of Christ: ‘if one member suffers, all the members suffer with it’.<sup>29</sup> Such insight would bring greater sympathy and sensitivity into our prayers for one another.

Elijah asks, ‘Hast Thou also brought evil?’, and not, ‘*Why* hast Thou brought evil?’, even though, clearly, Elijah has no idea yet why this tragedy has been allowed to strike the widow.<sup>30</sup> As far as the prophet is concerned, his part is to *pray* and not to *pry*.

Even to the question, ‘Hast Thou brought ...?’, Elijah looks for, and waits for, no answer. He simply stretches (measures) himself on the lad three times, thoroughly identifying himself with the dead child and acting out also, I suspect, his recognition that, in the presence of death, he has no more strength in himself than the dead child has.<sup>31</sup>

According to the prevailing pagan mythology, during the dry seasons *and periods of prolonged drought*, Ba’al lay defeated and slain by Môt, the god of the Underworld, the King of Death. When confronted by Môt, must Jehovah, like Ba’al, bow the knee?<sup>32</sup>

He, Jehovah, had proved that He was able to work in power across the border from His land (outside, that is, the land of Israel) but was there *one ‘boundary’* (namely, that of death) which even He could not cross? Was death the one domain over which even He had no power?

After all, it was one thing for the Lord to rescue a child from *the jaws of death*, as He had done,<sup>33</sup> but it would be another thing altogether for Him to rescue that child now that death had *clamped its jaws tight, and swallowed up its young victim*.<sup>34</sup>

But, though *the child* is *dead* and though *he himself* is *powerless*, Elijah is confident that *His God* is *neither dead nor powerless*. He is convinced that the living God, who has proved, over a long time, that He is able to *sustain* life miraculously, is able also to *restore* life miraculously.<sup>35</sup>

**Verse 21.** ‘He stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again’.

Why Elijah stretches over the child three times is not stated.<sup>36</sup> As we noted above, as far as we know from scripture, no-one had been raised from the dead before. But, with no precedent to plead, Elijah prays a second time: ‘O Lord my God, let this child’s soul come into him again’.

Elijah knew that he himself could not give life but he believed that his God could. He was confident that the One who had proven Himself to be victor over *dearth*<sup>37</sup> could equally well prove Himself to be victor over *death*.

### ‘THE LORD HEARD’

**Verse 22.** ‘And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived’.

Previously, Elijah had responded to the Lord's word:

(i) when God said, 'go ...hide yourself by the brook Cherith that is before Jordan ... he went and dwelt by the brook Cherith, that is before Jordan';<sup>38</sup> and

(ii) when God said, 'Arise, go to Zarephath ... he arose and went to Zarephath'.<sup>39</sup>

But this time it is the Lord who responds to Elijah's word: 'Let this child's soul come into him again ... and the child's soul came into him again'.<sup>40</sup>

That is, Elijah's word prevails with Jehovah, just as Jehovah's word had prevailed with Elijah. Indeed, perhaps, Elijah's word prevails with Jehovah because Jehovah's word had first prevailed with Elijah.

For this principle is taught both

(i) in the Old Testament, by Solomon, in Proverbs 28: 'If one turns away his ear from hearing the law, even his prayer is an abomination'<sup>41</sup>, and

(ii) in the New Testament, by the apostle John, in chapter 3 of his first letter: 'whatever we ask we receive from Him, *because* we keep His commandments and do those things which are pleasing in His sight'.<sup>42</sup>

Well did Thomas Watson, the English Puritan, write, 'When people do not mind ('consider', that is) what God speaks to them in His word, God as little minds ('considers') what they say to Him in prayer'.<sup>43</sup>

And the sequel?

### ELIJAH ACCREDITED AND BA'AL DISCREDITED

**Verse 23.** 'Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth'.

The prophet, who had earlier said, 'Give me your son' and had carried a lifeless form to his lodging, now returns from his lodging with a living child, to say, with equal brevity, 'See, your son lives'. It seems that Elijah was not the man to waste words before the widow, any more than before the king or God!

'Elijah ... delivered him unto his mother', just as many years later, 'Jesus restored Lazarus to his sisters, the young man at Nain to his mother,<sup>44</sup> and the ruler's daughter to her parents'.<sup>45</sup>

**Verse 24.** 'The woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth'.

We have it on the very highest authority that Elijah was '*a man of like passions to us*',<sup>46</sup> but here (confronted with this indisputable evidence of God's power) the widow is convinced beyond all doubt that Elijah is also '*a man of God*'.<sup>47</sup> And not only so, but also that (not his word, but) '*the word of the Lord*' in his mouth is '*truth*'—is faithful, reliable, dependable, that is. She recognises that the power which raised her son carried the very fingerprint of Jehovah!<sup>48</sup>

The widow had earlier addressed Elijah as a 'man of God'<sup>49</sup> but now she confesses him to be that with full assurance.<sup>50</sup>

It has been rightly said that 'the widow's exclamation in verse 24 contains exquisite irony: a Phoenician woman realized that Elijah spoke the word of Yahweh, while the Israelite king,<sup>51</sup> worshipping his Phoenician gods, had refused to see it'.<sup>52</sup>

And so, in marked contrast to the last verse of chapter 16, which draws attention to how '*the word of the Lord*' was belittled and disregarded *by an Israelite*, in open defiance of God and His word as spoken through Joshua many centuries before,<sup>53</sup> the last verse of chapter 17 draws attention to how '*the word of the Lord*' spoken through Elijah was acknowledged and recognised *by a Gentile*.

And so a chapter which opens with the God of Israel who lives closes with the son of a widow who lives.

And the raising of this boy was a further slap in the face for Ba'al, speaking volumes (as it did) about Jehovah's superiority to Ba'al.

Jezebel and all other worshippers of Ba'al believed that their god regularly returned to life from the clutches of Môt, the King of Death.<sup>54</sup> But where, pray, was Ba'al when this widow's child needed restoration to life,<sup>55</sup> and that only a stone's throw from the seat and centre of Ba'al's worship?

The raising of the widow's son is proof positive that it is Jehovah and not Ba'al who exerts the power of life over death. It could, therefore, be said that, as in the case of the 'sickness' of Lazarus some 900 years later, the sickness of the widow's son proves to be, in the words of the Lord Jesus, '*not unto death, but for the glory of God*'.<sup>56</sup>

And so, the events recorded in chapter 17 serve to expose Ba'al for the fake and fraud he was, demonstrating that '*mighty Ba'al had no existence at all*'. For, in reality, there was no Ba'al.

We need to be clear that Ba'al wasn't some inferior god, some lesser god, some second-rate god. Certainly not. Ba'al wasn't any kind of god! Ba'al was only a myth, a fake, a mere figment of the imagination of a vile and degraded pagan world—no more real than Sherlock Holmes, than Hercule Poirot ... or than Winnie the Pooh!

### ROUND 3 TO JEHOVAH!

And the events of chapter 17 demonstrates that Jehovah *alone* is God—that He alone is the only true and living God. For, if the dry brook at Cherith in verse 7 declares, 'Round 1 to Jehovah!' and if the well-fed family at Zarephath in verse 16 proclaims 'Round 2 to Jehovah!', then the raising to life of the widow's son in verse 22 positively thunders 'And Round 3 to Jehovah!'

And so, to the spectacular 'knockout' in 'Round 4'. But that comes in chapter 18 and to do justice to that chapter will require more than one study and Part 4 will largely be occupied with *setting the scene* for 'Round 4'.

To be continued.

#### Notes

<sup>1</sup> '... that I may go in and dress it for me and *my son*, that we may eat it, and *die*', 1 Kings 17. 12.

<sup>2</sup> It is claimed that the phrase, 'no breath left in him' 'could refer to actual death, or that the child lies at the point of death', L. M. Wray Beal, '*1 & 2 Kings; Apollos Old Testament Commentary*', page 233; so C. G. Martin, '*1 and 2 Kings: IVP Bible Commentary*', comment on 1 Kings 17. 17, and J. J. Bimson, '*New Bible Commentary: 21st Century Edition*', IVP, page 358. Indeed, it is denied by some that the widow's son was dead; see, for example, the words of Josephus, 'her son was fallen into a distemper ... and appeared to be dead', Flavius Josephus, '*The Antiquities of the Jews*', Book VIII, Chapter 13, Paragraph 3, and J. Hammond, '*1 Kings: The Pulpit Commentary*', pages 386-387.

But scripture makes it clear that the widow's son actually was 'dead'. Note especially:

(i) the words, '*slay/slaying*' on the lips of both the widow and of Elijah, 1 Kings 17. 18, 20;

(ii) the expression, 'the *soul* of the child came into him again, and he *lived*', 1 Kings 17. 22; cf. 'the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*', Gen. 2. 7; and

(iii) the later statements, 'he had restored a *dead* body to life', 2 Kings 8. 5, and 'women received their *dead* raised to life again', Heb. 11. 35 (with clear reference to this incident and to that of Elisha's raising of the son of the Shunammite, 2 Kings 4. 32-36).

<sup>3</sup> Clearly, the widow had only one son; see the expressions in the singular, 'my son', 'thy son', the son', 'her son', 'whose son', 1 Kings 17. 12-13, 17-20, 23; 2 Kings 8. 1, 5.

<sup>4</sup> John 6. 49. In the case of the wilderness generation, death came as a result of persistent unbelief and rebellion; here, in the case of the widow's son, there is no such explanation.

<sup>5</sup> I say 'sudden death' because I think we can assume that, had the lad become progressively sick, his mother would have sought the prophet's intervention for his healing at an earlier stage.

<sup>6</sup> We see the importance of perpetuating the name of a dead person in the closing chapter of the Book of Ruth; Ruth 4. 5, 10; cf. Deut. 25. 7. In his second speech, Bildad's description of the 'wicked' includes the words, '*His remembrance shall perish from the earth, and he shall have no name in the street*', Job 18. 17.

<sup>7</sup> Luke 7. 12.

<sup>8</sup> 1 Kings 17. 12.

<sup>9</sup> Literally, 'What to you and me?' It is an ambiguous expression and can be used to express either a hostile or a peaceful attitude.

- <sup>10</sup> The widow's passionate outburst contrasts with the calm composure she had shown when Elijah had first met her and when she had expected that she and her son were soon to die from starvation, 1 Kings 17. 12.
- <sup>11</sup> J. Hammond, *ibid.*, page 387.
- <sup>12</sup> D. J. Wiseman, '*1 and 2 Kings: Tyndale Old Testament Commentary*', comment on 1 Kings 17. 18. Professor Wiseman also suggests the interpretation, 'Why did you interfere?'
- <sup>13</sup> J. R. Lumby, '*The First Book of Kings*', Cambridge Bible, page 184.
- <sup>14</sup> This may not necessarily be a reference to any particular sin in her past life; cf. 'her idea evidently is that the prophet by residing with her had become acquainted with her sinfulness, and had called it to the remembrance of the Almighty', J. Hammond, *ibid.*, page 387.
- <sup>15</sup> See, for example, his words to Ahab, 1 Kings 17. 1; 18. 18.
- <sup>16</sup> Such often served as guest chambers; 2 Kings 4. 10. Probably a roof-structure 'with' walls; see John Gray, '*I and II Kings*', page 381. That is, it was a permanent structure not a temporary.
- <sup>17</sup> See note 2 above.
- <sup>18</sup> 'Accounting that God was able to raise him up, even from the dead', Heb. 11. 19.
- <sup>19</sup> Gen. 22. 11-13.
- <sup>20</sup> 2 Kings 4. 32-36.
- <sup>21</sup> Heb. 11. 35.
- <sup>22</sup> 'There is faith oozing out of [2 Kings 4] verses 28 and 30. After all, clinging to the man of God ... is in some measure clinging to Yahweh. Not that Elisha is divine, but he is Yahweh's authorized representative, and so when she has recourse to him it is as if she has recourse to Yahweh. So where does she turn? Where can she go? Only to the same God who has perplexed her—there is no one else to whom she can go' Dale Ralph Davis, '*2 Kings: The Power and the Fury*', page 65.
- <sup>23</sup> Matt. 15. 28; cf. Mark 7. 24-27.
- <sup>24</sup> 1 Kings 17. 20 and 21. Indeed, the whole section from verse 18 to verse 24 can be set out in a very simple chiasmic structure, which focuses attention on these two prayers of Elijah:
1. 'What have I to do with thee, O thou man of God?', v. 18.
  2. 'Give me thy son', v. 19.
  3. 'And he took him ... and carried him up into the upper room', v. 19.
  4. 'And he cried to the Lord, and said, 'O Lord my God' ... and he stretched himself upon the child', vv. 20-21a.
  4. 'And he cried to the Lord, and said, 'O Lord my God' ... and the Lord heard the voice of Elijah', vv. 21b-22.
  3. 'And Elijah took the child, and brought him down from the upper room', v. 23a.
  2. 'See thy son liveth', v. 23c.
  1. 'Now by this I know that thou art a man of God', v. 24.
- <sup>25</sup> Deut. 10. 18; Psa. 68. 5; 146. 9.
- <sup>26</sup> 1 Kings 17. 9.
- <sup>27</sup> 1 Kings 17. 15.
- <sup>28</sup> 1 Kings 17. 18.
- <sup>29</sup> 1 Cor. 12. 26.
- <sup>30</sup> 'Elijah himself clearly had no idea why this tragedy had struck', J. J. Bimson, *ibid.*, page 358.
- <sup>31</sup> Compare 2 Kings 4. 34 and Acts 20. 10.
- <sup>32</sup> See Iain Provan, '*1 and 2 Kings: Understanding the Bible Commentary Series*', comment on 1 Kings 17. 20.
- <sup>33</sup> 1 Kings 17. 8-16.



<sup>34</sup> See Iain Provan, *loc.cit.*.

<sup>35</sup> 'God would reveal Himself not only as the *Sustainer* of life, but as the *Giver* of life', Hamilton Smith, *'Elijah: A Prophet of the Lord'*, page 24.

<sup>36</sup> One commentary contains the suggestion that 'in an "action prayer", the prophet stretched himself upon the child in order to warm the body of the lad in expectation of the return of life into that corpse', *'College Press Bible Study Textbook Series'*, comment on 1 Kings 17. 17-24. Maybe.

<sup>37</sup> 1 Kings 17. 14-16.

<sup>38</sup> 1 Kings 17. 2-5.

<sup>39</sup> 1 Kings 17. 9-10.

<sup>40</sup> 1 Kings 17. 21-22. Interestingly, the two miracles at Zarephath (of supplying the need of a widow and of raising a dead son) have parallels in the life of Elisha, 2 Kings 4. 1-7 and 2 Kings 4. 18-37.

<sup>41</sup> Prov. 28. 9.

<sup>42</sup> 1 John 3. 22.

<sup>43</sup> Thomas Watson, *'The Ten Commandments'*, page 214.

<sup>44</sup> Indeed, the words, 'He gave him to his mother', in the Greek Old Testament (*'και ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ'*) are identical to those used of the son of the widow of Nain, Luke 7. 15. Following that latter incident, the people 'glorified God, saying, That a great prophet is risen up among us', Luke 7. 16. Here, in the former incident, the widow of Zarephath also acknowledges that the power which raised her son came from the true God, 1 Kings 17. 24.

<sup>45</sup> A. Rowland, *'1 Kings: The Pulpit Commentary'*, page 410.

<sup>46</sup> James 5. 17.

<sup>47</sup> The raising of the dead child authenticated Elijah as a 'man of God'. This accords with the general purpose of miracles in the Bible. Miracles occurred to accredit God's messengers and to confirm God's message.

Because of the circumstances, David couldn't bring his child back to life by fasting and prayer, 2 Sam. 12. 23. But Elijah had the God-given power to work miracles, which David had not. The ministries of Elijah and Elisha introduced an outburst of miracles such as had not been seen since the days of Moses and Joshua.

See, further, my two articles entitled, 'Miracles and the Revelation of God', *Precious Seed Magazine*, 2015, Volume 70, Issues 1 and 2. These articles can be accessed at (a) <https://www.preciousseed.org/articles/miracles-and-the-revelation-of-god/> and (b) <https://www.preciousseed.org/articles/miracles-and-the-revelation-of-god-part-2/> respectively.

<sup>48</sup> 'The miracle served the dual purpose (i) of providing Elijah with his credential to be accepted as God's messenger, and (ii) of confirming the truth of God's message through him', *'Miracles and the Revelation of God'*, *Precious Seed Magazine*, 2015, Volume 70, Issue 2.

<sup>49</sup> 1 Kings 17. 18.

<sup>50</sup> "'Now I know" *by experience*', J. Skinner, *'Kings: The Century Bible'*, page 227.

It has been said that, 'We cannot but compare this with what the Shunammite woman said concerning Elisha: "Behold now, I perceive that this is a holy man of God which passeth by us continually" (2 Kings 4. 9) ... But the Shunammite was on higher ground spiritually than the Zidonian in that *she discerned in her visitor a man of God before any miracle was wrought*; the Zidonian needed a miracle to lead her to that conclusion', W. W. Fereday, *'Elijah the Tishbite'*, page 59. Yet the widow had addressed Elijah as a 'man of God' *before* the miracle.

<sup>51</sup> 1 Kings 17. 1 with 1 Kings 18. 17.

<sup>52</sup> J. J. Bimson, *ibid.*, page 358..

<sup>53</sup> 1 Kings 16. 34 with Joshua 6. 26.

<sup>54</sup> 'The consort of Ba'al then slayed his adversary, Môt, and Ba'al lived again ... with his resuscitation, the heavens rain oil ... destroyed his adversary, Môt, and nature responds with abundance once again', L. L. Bronner, *'The Stories of Elijah and Elisha as Polemics against Ba'al Worship'*, page 44.

<sup>55</sup> 'Baal is called with the epithet *rpu* (Rapi'u), "healer" ... *Baal is able to vivify*, which (some scholars) interpret to mean that he *activated the deceased*', Wolfgang Herrmann, '*Dictionary of Deities and Demons in the Bible*', page 135.

'The belief prevailed in Ugarit that *Ba'al* who died and was resurrected *could resuscitate*', L. L. Bronner, *ibid.*, page 119.

Could not Ba'al defeat Môt, the god of death?; 'in Môt's hand (is) the rod of *the bereavement of children*', U. Cassuto, '*The Goddess Anath*', page 62.

<sup>56</sup> John 11. 4.