

## Introduction

1. After the united kingdom, due to Solomon's wickedness, the kingdom became divided between the northern kingdom of Israel, and the southern kingdom of Judah ([1 Kgs. 11:1-12:24](#))
  - a. Jeroboam was the first king over the northern kingdom of Israel, and he perverted worship ([1 Kgs. 12:25-33](#))
    - i. He was a wicked king ([1 Kgs. 13:1-14:20](#))
  - b. Nadab, Jeroboam's son, reigned next ([1 Kgs. 14:20](#))
    - i. He was a wicked king ([1 Kgs. 15:25-26](#))
  - c. Baasha reigned next ([1 Kgs. 15:27-30](#))
    - i. He was a wicked king ([1 Kgs. 15:33-34](#))
  - d. Elah, Baasha's son, reigned next ([1 Kgs. 16:6](#))
    - i. He was a wicked king ([1 Kgs. 16:8-13](#))
  - e. Zimri, Elah's servant, reigned next ([1 Kgs. 16:10](#))
    - i. He was a wicked king ([1 Kgs. 16:15-19](#))
  - f. Omri reigned next ([1 Kgs. 16:21-24](#))
    - i. He was a wicked king ([1 Kgs. 16:25-26](#))
  - g. Ahab, Omri's son, reigned next ([1 Kgs. 16:28-29](#))
    - i. He was a really wicked king ([1 Kgs. 16:30-33](#))
2. It is during the reign of Ahab, that we find the prophet Elijah doing his prophetic work ([1 Kgs. 17](#))
  - a. Some prophets were writing and speaking prophets (e.g., Jeremiah, Isaiah, Ezekiel) and some were just speaking prophets (e.g., Elijah, Elisha, Micaiah)
  - b. Elijah was a holy man of God ([2 Pt. 1:20-21](#))

## I. The Widow and Her Son

1. The power of prayer
  - a. [1 Kgs. 17:1](#); [Jm. 5:17](#)
    - i. Famine was one of the four ways in which God judged nations ([Eze. 14:21](#))
  - b. [1 Kgs. 17:17-24](#); [Jm. 5:13-16](#)
2. The power of providence ([1 Kgs. 17:2-16](#))

- a. God provides for the reverent ([Ps. 111:5](#), [34:9-10](#))

## II. Showdown on Mount Carmel

1. The troubler of Israel ([1 Kgs. 18:1-19](#))
  - a. Note the contrast between Obadiah and Ahab/Jezebel ([1 Kgs. 18:3-4](#))
2. Baal versus the LORD ([1 Kgs. 18:20-40](#))
  - a. Only two options: the LORD or not the LORD ([1 Kgs. 18:21](#))
    - i. Jesus said as much ([Mt. 6:24](#), [12:30](#))
    - b. If we are on the LORD's side we are in the majority ([1 Kgs. 18:22](#))
      - i. Paul understood that ([Rm. 8:31](#))
      - ii. As did the Hebrews writer ([Heb. 13:6](#))
      - iii. As did John ([1 Jn. 4:4](#))
  - c. Reverence was achieved ([1 Kgs. 18:38-39](#))

## III. The Mount of Transfiguration

1. Three accounts ([Mt. 17:1-13](#); [Mk. 9:2-13](#); [Lk. 9:28-36](#))
  - a. The reverent speak often to one another ([Mt. 17:3](#); [Mk. 9:4](#); [Lk. 9:30-31](#); [Mal. 3:16](#))
2. Elijah typified the prophets
  - a. A prophet was an inspired spokesman for God ([2 Pt. 1:20-21](#); [1 Sam. 9:9](#); [Ex. 4:14-16](#), [7:1-2](#))
  - b. Note Elijah's connection with John and Jesus ([Mt. 11:11-14](#); [Lk. 1:17](#); [Mt. 16:13-14](#))

## Conclusion

1. Elijah was a great man of God
  - a. He illustrated the power of prayer and providence
  - b. He stood up for God on Mount Carmel
  - c. He was present on the Mount of Transfiguration
2. He was one of only two individuals thus far that never physically died ([2 Kgs. 2:1-11](#))
  - a. Enoch being the only other one ([Gen. 5:24](#); [Heb. 11:5-6](#))
  - b. These two men are the type of what will happen when the Lord returns for the faithful ([1 Th. 4:16-17](#))