

Faithful and True in the midst of Rebellion and Rejection

1 Kings 18-19

1. God is Faithful and True

Romans 5:8 (ESV)

⁸ but God shows his love for us in that while we were still sinners, Christ died for us.

2. Being faithful to God comes with great victories and great rejection

3. A faithful God always keeps a faithful remnant.

4. You cannot continue living between two opinions

Luke 9:23–27 (ESV)

“If anyone would come after me, let him deny himself and take up his cross daily and follow me. ²⁴ For whoever would save his life will lose it, but whoever loses his life for my sake will save it. ²⁵ For what does it profit a man if he gains the whole world and loses or forfeits himself? ²⁶ For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. ²⁷ But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.”

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Like the prophets of Baal, there many who are so committed to the world and the pursuit of flesh that would suffer and endure pain for it.

When the rains come, the Lord's victory is complete. God sustains and protects his prophets, while Baal lets his die. Yahweh feeds the orphans and widows and raises the dead, while Baal lets the needy suffer and requires Anat to raise him from death. Yahweh can send fire or rain from heaven, but Baal cannot respond to his most valiant worshipers. A god like Baal is no God at all. A God like Yahweh must be God of all. Rain is not just rain here but evidence of the Lord's absolute sovereignty over nature and human affairs.

Paul R. House, [*1, 2 Kings*](#), vol. 8, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 221.

Chapter 19 reveals that God's display of power did not lead to nationwide repentance...

So much of chapter 19 is reminiscent of God's interaction with Moses when the Lord passed by him on the mountain.

The preceding chapter was one of the best examples of a power encounter in the Bible, but chap. 19 demonstrates that God's miraculous works did not bring about repentance, at least not on a scale broad enough to mention. Understandably, Elijah collapsed into an almost hysterical pessimism about what he took to be the failure of God's purposes. The clear lesson is that while power witness is both biblical and effective, sinful people can still reject the greatest of God's signs (Lk 16:31). So too, faithful disciples are wrong to suppose that they are all alone or that God's purposes have truly failed.

chap. chapter

Andrew C. Bowling, [*"1 Kings,"*](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 542.

Elijah explained his presence at Sinai by referring to his discouragement. Israel's immediate future, as hindsight shows, gave good reason for despair. Judah was to have one more period of God-given prosperity under the four good kings from Joash to Jotham, but during that time, Israel was to be deported to Assyria.

19:11–13 God first reveals his presence to Elijah in his greatness and power, but he did not speak from that position. The Lord instead spoke to Elijah in a **soft whisper**, showing himself to be a God who communicates via a still, small voice as well as powerful displays. His power is especially present in his word.

19:14 Elijah is given a second audience with God to make his case against Israel.

19:15–16 God's commands first pointed to judgment. Elijah was to anoint **Hazael** as king over Aram, **Jehu** as king of Israel, and **Elisha** as his own successor. God was still controlling events.

19:17 This command indicated the extent of God's judgment—death at the hands of **Hazael**, at the hands of **Jehu**, and even at the hands of **Elisha** through his pronouncements of judgment.

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19:18 The second part of God's response gave hope. God still had **seven thousand** people through whom he could work in the future.

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