

# **DIGGING DEEPER 2013**

**GETTING DEEPER INTO THE BIBLE**

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# PART 1

# 1. WHAT DOES JAMES 5:16-18 TELL US ABOUT ELIJAH?

James 5:16-18 The effectual **fervent prayer** of a **righteous man** availeth much.

17 Elias was **a man subject to like passions as we are**, and he **prayed earnestly** that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. – KJV

James 5:16-18 The prayer of a **righteous man** is powerful and effective.

17 Elijah was a **man just like us**. He **prayed earnestly** that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops. - NIV

## 2. WHEN IT SAYS IN JAMES 5:17 HE WAS SUBJECT TO “LIKE PASSIONS” WHAT DOES IT MEAN?

Look up “passion” (C - *homoioopathes*) in Vines (you might also like to look up A2 “*pathos*” and from there “*Affection*” (*pathos*))

*homoioopathes* - NT:3663, "of like feelings or affections"

*pathos* - NT:3806 see AFFECTION, A, No. 1.

AFFECTION - *pathos*, from *pascho*, "to suffer," primarily denotes whatever one suffers or experiences in any way; hence, "an affection of the mind, a passionate desire."

### 3 WHAT DOES HIS NAME “ELIJAH” MEAN?

Look this up in Young’s concordance and Strong’s concordance.

Young’s – “God is Jah” or “God Himself”

Strong’s – H452 – “God of Jehovah”

Name is a combination of two Hebrew words – “God” (El) and “Jah” (Jah) (Jah is sometimes written as Jehovah or the Lord)

Hence best translation is “[whose] God [is] Jah “ (ie the Lord) (see S&G)

*His name draws our attention to the central element of his ministry – to declare to Israel that Jehovah is God.*

*For his ministry to be effective, this principle needed to be true in his life.*

## 4. HOW DOES HE REFER TO THE LORD?

1 Kings 17:1 Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As the Lord, **the God of Israel, lives**, whom I serve, there will be neither dew nor rain in the next few years except at my word." - (NIV)

**The God of Israel**

**Who lives**

*Israel had reached a place where they did not know the Lord, they needed to understand that He is the "God of Israel" and that "He lives", (The contest with the prophets of Baal showed that the Lord lives where as Baal does not – 1 Kings 18:27)*

*For Elijah personally he had to know not only in principle but also in practice that the Lord lives and hears and answers prayer*

## 5. WHAT IS THE SIGNIFICANCE OF “DEW AND RAIN”?

Look up “dew” and “rain” in a bible dictionary

IVP Bible Dictionary

F.F.B.

**RAIN.** The importance and character of rainfall is emphasized in the OT by the use of several words. The general term is *māṭār*, combined sometimes with *gešēm*, a violent downpour (1 Ki. 18:41; Ezr. 10:9, 13), to suggest torrential rains (Zc. 10:1; Jb. 37:6); *zerem*, a rainstorm (Is. 25:4; 28:2; 32:2; Hab. 3:10; Jb. 24:8), is sometimes accompanied by hail (Is. 28:2, 30:30). In contrast are the *r<sup>e</sup>bîḥîm*, ‘showers’ (Dt. 32:2; Ps. 65:10; Je. 3:3; 14:22; Mi. 5:7), and *r<sup>e</sup>sîsîm*, a ‘rain-mist’ (Ct. 5:2). Seasonal rainfall, *yôreh* and *môreh*, ‘former rains’, and *malqôš*, ‘the latter rains’, are a reference to the onset and termination of the rainy season (Dt. 11:14; Jb. 29:23; Ho. 6:3; Joel 2:23; Zc. 10:1f.; Jas. 5:7).

Frequently the term *māṭār* indicates that this source of blessing to man comes from God himself, from the heavens. The Baalim were early associated with the springs, wells and streams, but Yahweh was the rain-giver (Je. 14:22), for can ‘any among the false gods of the nations . . . bring rain?’ This challenge was vindicated by Elijah before the priests of Baal (1 Ki. 18:17–40). Heaven is thus invoked for rainfall (Ps. 72:6), and its blessings are compared with the dew (Ps. 134:3).

joys described by the psalmist (Ps. 65:12–13). Between April and early May, the ‘latter rains’ describe the last showers at the close of the rainy season (Am. 4:7).

Modern scholars agree that no climatic change has occurred within historic times. See J. W. Gregory, ‘The Habitable Globe: Palestine and the Stability of Climate in Modern Times’, *Geog. Journ.* 76, 1947, pp. 487ff.; W. C. Lowdermilk, *Palestine, Land of Promise*, 1944, pp. 82ff.; A. Reifenberg, *The Struggle between the Desert and the Sown*, 1956, pp. 20–24; N. Shalem, ‘La Stabilité du Climat en Palestine’, *Proc. Desert Research, UNESCO*, 1953, pp. 153–175. This does not mean that there have not been minor fluctuations in climate, but they have not been great enough to influence civilizations materially. Prolonged droughts such as those recorded in 1 Ki. 17:7; Je. 17:8; Joel 1:10–12, 17–20, indicate their disastrous effects, especially when there is no dew to compensate the lack of rainfall (2 Sa. 1:21; 1 Ki. 17:1; Hag. 1:10). (\*CLOUD; \*DEW; \*PALESTINE.)

J.M.H.

**RAINBOW.** There is no special word for rainbow in Heb. The ordinary word for war-bow (Heb.



# PART 2

# Part 2 – Significance of standing before the Lord

1 Kings 17:1 And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the Lord God of Israel lives, **before whom I stand**, there shall not be dew nor rain these years, except at my word." – NKJV

1 Kings 17:1 Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As the Lord, the God of Israel, lives, **whom I serve**, there will be neither dew nor rain in the next few years except at my word." - NIV

# Roman Numerals (Used in Wilsons)

Romans used letters to represent numbers:-

i=1, v=5, x=10, l=50 c=100,

These are combined to produce other numbers:-

1	= i	20	= xx	90	= xc
2	= ii	21	= xxi	....	
3	= iii	..		100	= c
4	= iv	24	= xxiv		
5	= v	...			
6	= vi	40	= xl		
7	= vii	...			
8	= viii	50	= l		
9	= ix	51	= li		
10	= x	...			
11	= xi	60	= lx		
etc					

## 7. Look up “stand” in Wilson’s “Old Testament Word Studies”

13 קים to rise up; to set oneself, to stand; trop. to stand firm, to be established, to stand out, to endure; to stand out before, to resist any one; to remain, seq. ה to any one; seq. ה of person, to stand up for any one, in his behalf, to stand by him. KAL <sup>a</sup>pret. <sup>b</sup>inf. <sup>c</sup>imp. <sup>d</sup>fut. HIFIL <sup>e</sup>pret. קים Ch. P'AL <sup>f</sup>fut. <sup>g</sup>part. HOPHAL <sup>h</sup>pret.

xv. 8.	3 a	vi. 14.	12 d	xxxv. 10.
xvii. 9.	12 e	vi. 20.	12 b	Ezra ii. 63.
xviii. 13.	7 b	ix. 27. $\beta$	12 c	iii. 2.
xviii. 14.	12 d	x. 23.	4 d	iii. 9.
xix. 17.	7 b	xii. 7, 16.	4 d	ix. 15.
xx. 18, 21.	4 d	xiv. 9.	12 a	x. 10.
xxii. 6.	12 d	xvi. 21, 22.	12 d	x. 13.
xxii. 15.	13 i	xvii. 3, 3, 26.	12 e	x. 14.
xxiii. 26.	12 e	xvii. 8, 51.	12 d	Neh. vii. 3.
xxiii. 8, 21.	12 d	xix. 3.	12 a	viii. 65.
xxiii. 9.	7 a	xix. 20.	12 e	viii. 4, 4.
xxiii. 10.	12 a	xxii. 6, 7, 17.	7 b	viii. 5.
xxiv. 5.	12 e	xxvi. 13.	12 c	ix. 2.
xxvi. 20.	4 d	2 Sam. i. 9.	12 c	ix. 3, 4.
Lev. ix. 5.	12 d	i. 10.	12 d	ix. 5.
xviii. 23.	12 d	ii. 23, 25, 28.	12 d	xii. 39.
xix. 16.	12 d	xiii. 31.	7 b	xii. 40.
xxvi. 1.	7 e	xv. 2.	12 a	Esth. iii. 4.
xxvi. 37.	13 k	xviii. 4.	12 d	v. 1.
xxvii. 14, 17.	13 d	xx. 30, 30.	4 c, 12 d	v. 2.
Num. i. 5.	12 d	xx. 12, 12, 12.	12 d	v. 9.
ix. 8.	12 c	xx. 15.	12 d	vi. 5.
xi. 16.	4 d	xxii. 12.	4 d	vii. 7.
xi. 32.	12 a	1 Kings i. 2.	12 a	vii. 9.
xii. 5.	12 d	i. 28.	12 d	viii. 4.
xiv. 14.	12 e	iii. 15, 16.	12 d	viii. 11.
xvi. 9.	12 b	vii. 25.	12 e	ix. 16.
xvii. 18, 48.	12 d	viii. 11.	12 b	Job iv. 15.
xvii. 27.	7 b	viii. 14.	12 e	iv. 16.
xxii. 22.	4 d	x. 22, 55.	12 e	vii. 15.
xxii. 23, 31, 34.	7 b	x. 8, 19, 20.	12 e	xix. 25.
xxii. 24, 26.	12 d	xii. 6, 8.	12 e	xx. 8.
xxiii. 3, 15.	4 c	xiii. 1, 24, 24, 25,	12 e	xx. 20.
xxiii. 6, 17.	7 b	28.	12 a	xx. 28.
xxvii. 2, 21.	12 d	xvii. 1.	12 a	xxii. 16.
xxx. 4, 4.	13 a d	xviii. 15.	12 d	xxiii. 5.
xxx. 5, 9.	13 d	xix. 11.	12 a	xxvii. 14.
xxx. 7, 7.	13 a d	xix. 13.	12 d	xxviii. 14.
xxx. 11, 11.	13 a d	xxii. 19.	12 e	xli. 10 a
xxx. 12.	13 d	xxii. 21.	12 d	Ps. i. 5.
xxxv. 12.	12 b	2 Kings ii. 7, 7.	12 d	i. 5.
Deut. i. 38.	12 e	ix. 13.	12 d	v. 5.
iv. 10.	12 a	iii. 14.	12 a	x. 1.
iv. 11.	12 d	iii. 21.	12 d	xx. 8.
v. 5.	12 e	iv. 12, 15.	12 d	xxiv. 3.
v. 31.	12 c	v. 9, 15, 25.	12 a	xxvi. 12.
vii. 24 a.	4 d	v. 11, 16.	12 a	xxx. 7.
ix. 2.	4 d	vi. 31.	12 d	xxxiii. 9, 11.
x. 8.	12 b	vii. 9.	12 d	xxxv. 2.
xi. 25 a.	4 d	ix. 17.	12 e	xxxviii. 11, 11.
xvii. 12.	12 e	x. 4, 4.	12 a d	xlv. 9.
xviii. 5.	12 b	x. 9.	12 d	lxix. 2.
xviii. 7.	12 e	xi. 11.	12 d	lxxiii. 7.
xix. 17.	12 a	xi. 14.	12 e	lxxvi. 7.
xxiii. 25, 25.	13 i	xiii. 21.	13 d	lxxviii. 13.
xxiv. 11.	12 d	xviii. 17, 28.	12 d	lxxxii. 1.
xxv. 8.	12 a	xxiii. 3, 3.	12 d	lxxxix. 28.
xxvii. 12, 13.	12 a	1 Chron. vi. 39.	12 e	lxxxix. 43.
xxix. 10.	7 b	xi. 1.	12 d	xciv. 16.
xxix. 15.	12 e	xxi. 15, 16.	12 e	civ. 6.
xxxi. 15.	12 d	xxiii. 30.	12 b	cvi. 23.
Josh. i. 5 a	4 d	xxviii. 2.	13 d	cvi. 30.
		2 Chron. iii. 13.	12 e	cvi. 35 y.

## Stand

## 7. Look up “stand” in Wilson’s “Old Testament Word Studies”

- 1 Implies not only that one stands in a place but also that he comes to stand there - to take a stand, to place oneself (*i.e. the will and time is involved – DCF added*).
- 2 The place where one stands is in relationship with something or someone, hence – to stand upon, or near, or by, or for i.e. to succour or defend, to stand over, to be set over, to stand upon, i.e. to confide in. (*DCF summary*)
- 3 To stand before, usually to serve, to minister, e.g. to a king, or minister; so to stand before Jehovah is said of priests and Levites, and of prophets.
- 4 To stand i.e. to stand firm, to persist, to endure, to persevere.
- 5 To stand still, to stop, to stay, to remain in a place.

## 8. Who do we read of standing before the Lord in Gen 18:8? (Gen 18:1 indicates it was the Lord)

Gen 18:1-8 The Lord appeared to **Abraham** near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. He said, "If I have found favour in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way — now that you have come to your servant." "Very well," they answered, "do as you say." So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs of fine flour and knead it and bake some bread." Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. 8 He then brought some curds and milk and the calf that had been prepared, and set these before them. **While they ate, he stood near them under a tree.** (NIV)

9. What did Abraham do when he stood before the Lord in Gen 18:8?

Waited in order to serve

## 10. Where do we find Abraham in Gen 18:22?

Gen 18:22 The men turned away and went towards Sodom, but Abraham **remained standing** before the Lord. (NIV)



## 11. What is the outcome of Abraham standing before the Lord Gen 18:22-32?

He could intercede for the people of Sodom & Gomorah

Summary.

Abraham was a man who stood before the Lord.

Standing before the Lord will involve a willingness to wait in order to serve Him.

We need to continue to stand before Him

By continuing to stand before the Lord we make ourselves available for the Lord to use in intercession.

## 12. Are there pre-conditions to standing before the Lord?

Jer 15:19 Therefore this is what the Lord says: "If you repent, I will restore you that you may serve me; if you utter worthy, not worthless, words, you will be my spokesman. Let this people turn to you, but you must not turn to them. (NIV)

Jer 35:18-19 Then Jeremiah said to the family of the Recabites, "This is what the Lord Almighty, the God of Israel, says: 'You have obeyed the command of your forefather Jonadab and have followed all his instructions and have done everything he ordered.'

19 Therefore, this is what the Lord Almighty, the God of Israel, says: 'Jonadab son of Recab shall never fail to have a man to serve me.'“ (NIV)

*Summary - to stand before the Lord we need to be: Right with the Lord, obedient, faithful*

### 13. Who could not stand?

1 Sam 6:19-20 But God struck down some of the men of Beth Shemesh, putting seventy of them to death because they had looked into the ark of the Lord. The people mourned because of the heavy blow the Lord had dealt them,

20 and the men of Beth Shemesh asked, "**Who can stand in the presence of the Lord, this holy God?** To whom will the ark go up from here?"

*Men of Beth Shemesh had looked into the Arc which was forbidden*

Ezra 9:15 O Lord, God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it **not one of us can stand in your presence.** (NIV)

*Summary – sin & disobedience (presumption) mean we cannot stand before the Lord*



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