

# ELIJAH THE PROPHET



**ESV 1 Kings 17:1** Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, "As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word."

<sup>KJV</sup> **1 Kings 17:12** And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering **two sticks**, that I may go in and dress it for me and my son, that we may eat it, and die.

**ESV 1 Kings 17:23-24** And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, "See, your son lives." <sup>24</sup> And 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."

<sup>KJV</sup> **1 Kings 18:21** And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

פֶּסַח

Pasach

**NKJ Malachi 4:5** Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

**ESV Malachi 3:1** "Behold, I send my messenger and he will prepare the way before me. And the Lord (adon) whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD (YHVH) of hosts.

**NKJ Malachi 3:3** He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the LORD An offering in righteousness.

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**tsaraph** ( **צרף** – Strong's 6884)  
*to smelt, refine, test*

**Tsarephath** ( **צרפת** – Strong's 6886)  
*refinery*



**Malachi 4:5-6** <sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: <sup>6</sup> And he shall (re)turn the heart of the fathers to the children, and the heart of the children to their fathers,

<sup>ESV</sup> **Malachi 4:4** "Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.

“(the rabbi says) . . . but if the Messiah has been born and exists anywhere, He is not known, nor is He conscious of His own existence, nor has He any power until Elias comes to anoint Him and to make Him manifest to all. But you [Christians] have believed this foolish rumor, and you have invented for yourselves a Christ for whom you blindly give up your lives.”

The Dialogue with Trypho the Jew – Chapter 8, vs. 4 -  
<http://www.bombaxo.com/trypho.html>

**Luke 1:13-17** But the angel said to him, "Do not be afraid, Zechariah. . . your wife Elizabeth will bear you a son, and you shall call his name John. <sup>15</sup>. . . and he will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> And he will turn many of the children of Israel to the Lord their God, <sup>17</sup> and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children . . . to make ready for the Lord a people prepared."

**ESV Matthew 3:15** But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness."

*dikaiosune*

"in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God"

According to rabbinical teachings, which dominated even during the existence of the Temple (Pes. viii. 8), Baptism, next to circumcision and sacrifice, was an absolutely necessary condition to be fulfilled by a proselyte to Judaism . . . The next ceremony, adopted shortly after the others, was the imposition of hands, which, it is known, was the usage of the Jews at the ordination of a rabbi. Anointing with oil, which at first also accompanied the act of Baptism, and was analogous to the anointment of priests among the Jews, was not a necessary condition

**ESV Matthew 17:1** And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. <sup>2</sup> And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. <sup>3</sup> And behold, there appeared to them Moses and Elijah, talking with Him.

**Matthew 17:10** . . . "Then why do the scribes say that first Elijah must come?"

**John 3:27-30** . . . "A person cannot receive even one thing unless it is given him from heaven. <sup>28</sup>You yourselves bear me witness that I said, 'I am not the Christ, but I have been sent before him.' <sup>29</sup>The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. <sup>30</sup>He must increase, but I must decrease."



THE  
BIRTHDATE  
OF  
JESUS  
IN  
SCRIPTURE  
?



פֶּסַח  
pasach



“Elijah the Prophet occupies a fascinating place in Jewish historical consciousness. Our tradition teaches that as history approaches the climactic era of universal peace and brotherhood, it will be Elijah the Prophet who announces the heralding of the messianic era. Additionally, when the Talmud is unable to definitively resolve certain questions of law or practice, it often states that the question have to wait for Elijah. With the advent of the final era, one of Elijah's roles will be to resolve all those lingering scholarly quandaries.

There is an opinion in the Talmud which states that five cups of wine, not four, are to be drunk at the Seder. In practice we follow the majority opinion and drink only four cups. In deference to the minority opinion, however, we pour the Fifth Cup of wine even though no one drinks from it. This Fifth Cup of wine bears the name of Elijah because it is he who will eventually resolve this question, as well as many others".

<http://www.mt.net/~watcher/elijahpassover.html>

שְׁלוֹם לָכֶם

Shalom Aleichem

*Peace be Unto You*