

graceWORKS ! GOING DEEPER¹ The Papou Study Bible is a daily study provided by me to



help folks explore the depth and joy of the “conneXion” life of God. It’s my personal study, and is not intended as a doctrinal statement or statement of any church or denomination or congregation. It’s also my belief that “grace” works, and the servant of God should always want to go deeper. Multi-tasking as usual, I’m also calling this the “Papou Study Bible.” I’m writing it as if I were speaking to my girls who love me and any descendant they have that love their Papou too. And to anyone who wants to consider me a spiritual Dad or “Papou.” I want them to be able to study the Bible with Papou (grandpa in Greek) after I’m gone---and if they don’t, I’ll haunt them. The Scriptures say it’s noble to “search the Scriptures daily” to verify truth like the ancient Bereans did (Acts 17:11). My folks came from Berea. My incredible Dad (and your grandfather and great grandfather, guys), Vasil Charles Valekis taught me to do this like he did---every day until I die. He taught me and everyone I know to go to church no matter what and to put God first. While Mama (Maria Pagona Stratakis Valekis) never really did this, she made sure we listened to Daddy on this one. She would have hit us with a spatula or frying pan or worse if we didn’t.

This is a simple sharing my “daily search.” And I’d like to think it is a continuation of God’s life through my Dad through me. Both my “Dads” by the way. And a way to honor him, mama and our loving “Dad”---God. And for all of us to be together, in Spirit, even when we I join them in heaven. I like to use

the Blue Letter literal, very “visual,” Greek translation a lot to help “visualize” these truths

the beautiful way Greek enables you to view. And I like to share this with folks serving in an elder capacity, or any capacity, to grow them, challenge them, and stretch them. But especially share it with anyone I’ve ever brought to Christ and family members who truly love me. And when you study these, I’ll make sure to connect with you from heaven. *Ever an orthodox Greek, Jim Valekis*

Christ IN You Series

Colossians 1:27 (King James Version)

²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory

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Jonah Introduction Part 6

Nineveh. Many have questioned whether the book of Jonah is historical. The supposed legendary character of some of the events (like the great fish) has caused them to suggest alternatives to the traditional view, that it is historical.

The options suggested include:

- A fictional short story
- A parable

Jesus Himself acknowledged his sometimes use of parables in Matthew 13. But the NIV stresses:

(1) Similarities between Jonah and other parts of the OT.

(2) The pervasive concerns of the OT writers, especially the prophets, for history.

¹ NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.

Last time, we left off with this comment:

God historically sets up “examples” in the past, perhaps even “types” of prophets, whose ministries get fulfilled in other ways in the future through other people. It shows God’s abilities to even direct history in such a way that future prophets fulfilling even greater roles are typed by earlier prophets.

It spoke of how the Ministries of Moses and Joshua illumine the ministries of Elijah and Elisha. I found this article I’d like to take a look at today. It’s entitled “Elijah and Moses.”²

Several months ago, my brief article entitled “Elijah’s Exodus” was published in *Biblical Horizons* . Since that time, further study has made it evident that Elijah’s exodus in 1 Kings 17 is part of a larger pattern in which Elijah’s ministry closely parallels Moses’. The following parallels are evident:

1. Elijah first appeared bearing a message of covenant curse for Ahab: a drought would afflict the land (1 Ki 17:1). This message apparently met with opposition, for the Lord told him to “hide” east of the Jordan (17:3). In my earlier article, I saw Elijah’s flight as parallel to the wilderness wanderings of Israel, and there are certainly analogies between the events (miraculous provision of bread and water, e.g.). In context, however, it seems to have more direct reference to Moses’ flight from Egypt to Midian (Ex 2:11-15).

1 Kings 17:1-3	Exodus 2:11-15
17 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	¹¹ One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. ¹² Looking this way and

² [Elijah and Moses – Theopolis Institute](#)

<p>except at my word.”</p> <p>² Then the word of the LORD came to Elijah: ³ “Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan. ⁴ You will drink from the brook, and I have directed the ravens to supply you with food there.” ⁵ So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there. ⁶ The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.</p>	<p>that and seeing no one, he killed the Egyptian and hid him in the sand. ¹³ The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you hitting your fellow Hebrew?”</p> <p>¹⁴ The man said, “Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?” Then Moses was afraid and thought, “What I did must have become known.”</p> <p>¹⁵ When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well.</p>
<p>Elijah was miraculously fed in the wilderness, just as Israel was during the Exodus. He was being fed, while Israel in the promised land was going hungry.</p>	<p>Let me quote the author of this article again:</p> <p>In my earlier article, I saw Elijah’s flight as parallel to the wilderness wanderings of Israel, and there are certainly analogies between the events (miraculous provision of bread and water, e.g.). In context, however, it seems to have more direct reference to Moses’ flight from Egypt to Midian (Ex 2:11-15).</p>

2. In the course of flight, both Elijah and Moses encountered women (1 Ki 17:8-16; Ex 2:16-22). Significantly, in both cases, the women are associated with water. Moses met the daughters of Reuel at a well, and Elijah asked the widow of Zarephath for water.

1 Kings 17:8-16

⁸ Then the word of the LORD came to him: ⁹ "Go at once to Zarephath in the region of Sidon and stay there. I have directed a widow there to supply you with food." ¹⁰ So he went to Zarephath. When he came to the town gate, a widow was there gathering sticks. He called to her and asked, "Would you bring me a little water in a jar so I may have a drink?" ¹¹ As she was going to get it, he called, "And bring me, please, a piece of bread."

¹² "As surely as the LORD your God lives," she replied, "I don't have any bread—only a handful of flour in a jar and a little olive oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it—and die."

¹³ Elijah said to her, "Don't be afraid. Go home and do as you have said. But first make a small loaf of bread for me from what you have and bring it to me, and then make something for yourself and your son. ¹⁴ For this is what the LORD, the God of Israel, says: 'The jar of flour will not be used up and the jug of oil will not run dry until the day the LORD sends rain on the land.'"

¹⁵ She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family. ¹⁶ For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the LORD spoken by Elijah.

Exodus 2:16-22

¹⁶ Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. ¹⁷ Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

¹⁸ When the girls returned to Reuel their father, he asked them, "Why have you returned so early today?"

¹⁹ They answered, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock."

²⁰ "And where is he?" Reuel asked his daughters. "Why did you leave him? Invite him to have something to eat."

²¹ Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. ²² Zipporah gave birth to a son, and Moses named him Gershom, saying, "I have become a foreigner in a foreign land."

3. Moses married Zipporah, who bore his son in a strange land (Ex 2:23). Elijah restored the widow's son to life (1 Ki 17:17-24).

Exodus 2:23	1 Kings 17:17-24
<p>²² Zipporah gave birth to a son, and Moses named him Gershom, saying, "I have become a foreigner in a foreign land."</p> <div data-bbox="212 898 704 1356" style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>I like the way Elijah gets to pray to God here. He talks to Him like a wife talks to her husband, or a kid to his father. He's basically "chiding" God---I just love the raw emotional honesty, and God's relational response. Elijah "expected" certain things from God. God let him, and responded to those demands!</p> <p>Fascinating!</p> </div>	<p>¹⁷ Some time later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing. ¹⁸ She said to Elijah, "What do you have against me, man of God? Did you come to remind me of my sin and kill my son?"</p> <p>¹⁹ "Give me your son," Elijah replied. He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed. ²⁰ Then he cried out to the LORD, "LORD my God, have you brought tragedy even on this widow I am staying with, by causing her son to die?" ²¹ Then he stretched himself out on the boy three times and cried out to the LORD, "LORD my God, let this boy's life return to him!"</p> <p>²² The LORD heard Elijah's cry, and the boy's life returned to him, and he lived. ²³ Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, "Look, your son is alive!"</p> <p>²⁴ Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the LORD from your mouth is the truth."</p>

4. After 40 years in Midian, Moses was called to return to Egypt to confront Pharaoh and lead Israel out of bondage (Ex 3:1-4:17). Similarly, “after many days” the Lord sent Elijah to confront the Pharaoh-like king of Israel (1 Ki 18:1).

Exodus 3:1-4:17 (select)	I Kings 18:1
<p>⁷The LORD said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering.</p> <p>God heard his people crying! How wonderful. Just like a parent hears their babies.</p> <p>⁸So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁹And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”</p>	<p>18 After a long time, in the third year, the word of the LORD came to Elijah: “Go and present yourself to Ahab, and I will send rain on the land.”</p>

5. Before his first meeting with Pharaoh, Moses spoke to Aaron and the assembled elders of Israel (Ex 4:27-31). So also, Elijah did not immediately meet with Ahab, but with Obadiah, an ally of Elijah's (1 Ki 18:7-16).

Exodus 4:27-31	1 Kings 18:7-16
<p>²⁷ The LORD said to Aaron, "Go into the wilderness to meet Moses." So he met Moses at the mountain of God and kissed him. ²⁸ Then Moses told Aaron everything the LORD had sent him to say, and also about all the signs he had commanded him to perform. ²⁹ Moses and Aaron brought together all the elders of the Israelites, ³⁰ and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people, ³¹ and they believed. And when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshiped.</p>	<p>⁷ As Obadiah was walking along, Elijah met him. Obadiah recognized him, bowed down to the ground, and said, "Is it really you, my lord Elijah?"</p> <p>⁸ "Yes," he replied. "Go tell your master, 'Elijah is here.'"</p> <p>⁹ "What have I done wrong," asked Obadiah, "that you are handing your servant over to Ahab to be put to death?" ¹⁰ As surely as the LORD your God lives, there is not a nation or kingdom where my master has not sent someone to look for you. And whenever a nation or kingdom claimed you were not there, he made them swear they could not find you. ¹¹ But now you tell me to go to my master and say, 'Elijah is here.' ¹² I don't know where the Spirit of the LORD may carry you when I leave you. If I go and tell Ahab and he doesn't find you, he will kill me. Yet I your servant have worshiped the LORD since my youth. ¹³ Haven't you heard, my lord, what I did while Jezebel was killing the prophets of the LORD? I hid a hundred of the LORD's prophets in two caves, fifty in each, and supplied them with food and water. ¹⁴ And now you tell me to go to my master and say, 'Elijah is here.' He will kill me!"</p> <p>¹⁵ Elijah said, "As the LORD Almighty lives, whom I serve, I will surely present myself</p>

	to Ahab today.” ¹⁶ So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah.
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6. Elijah’s confrontation with the prophets of Baal at Mount Carmel conflates a number of events from the life of Moses, and the chronologically parallel sequence evident in the earlier events breaks down somewhat.

On the one hand, the events at Carmel reflect the plagues and Passover of Exodus. At Carmel, the gods of Ahab were mocked and humiliated, which recalls the Lord’s defeat of the gods of Egypt (1 Ki 18:27; cf. Ex 12:12).

1 Kings 18:27	Exodus 12:12
²⁷ At noon Elijah began to taunt them. “Shout louder!” he said. “Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.”	¹² “On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the LORD.

As James Jordan suggested in *Through New Eyes*, the destruction of the 12-stone altar of Elijah substituted for the destruction of the 12 tribes of Israel (p. 236). This parallels the substitution of the Passover lamb for the firstborn of Israel.

On the other hand, Carmel is a mountain like Sinai. The whole event at Carmel takes the form of a renewal of the covenant. After the Lord’s display of power, the people acknowledged Him as the sole God, renewing their pledge of exclusive allegiance to the Lord that had been sealed at Sinai. The slaughter of the prophets of Baal may have a twofold referent. It may recall the destruction of the firstborn of Egypt, and it certainly parallels the destruction of the worshipers of the golden calf (1 Ki 18:40; Ex 32:27).

1 Kings 18:40	Exodus 32:27
⁴⁰ Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.	²⁷ Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'"

7. After Israel's fall into idolatry, Moses asked the Lord to remove his name from the book of life (Ex 32:31-32). After Carmel, Elijah fled again into the wilderness, and asked that the Lord take his life (1 Ki 19:4).

Exodus 32:31-32	1 Kings 19:4
³¹ So Moses went back to the LORD and said, "Oh, what a great sin these people have committed! They have made themselves gods of gold. ³² But now, please forgive their sin—but if not, then blot me out of the book you have written."	⁴ while he himself went a day's journey into the wilderness. He came to a broom bush, sat down under it and prayed that he might die. "I have had enough, LORD," he said. "Take my life; I am no better than my ancestors."

8. Refreshed with food from an angel, Elijah travelled for 40 days and nights to Horeb, where he stayed in "*the cave*" (1 Ki 19:8-9). There, the Lord's glory appeared to Him (vv. 11-14). This was precisely the place where Moses was allowed to see the passing glory of the Lord (Ex 33:17-34:9). The number "40" provides further confirmation of the similarity of the two theophanies.

1 Kings 19:8-9, 11-14	Exodus 33:17-34:9
⁸ So he got up and ate and drank.	¹⁷ And the LORD said to Moses, "I will do

Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God. ⁹ There he went into a cave and spent the night. And the word of the LORD came to him: "What are you doing here, Elijah?"

the very thing you have asked, because I am pleased with you and I know you by name." ¹⁸ Then Moses said, "Now show me your glory." ¹⁹ And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." ²⁰ But," he said, "you cannot see my face, for no one may see me and live."

Except Jesus!

²¹ Then the LORD said, "There is a place near me where you may stand on a rock. ²² When my glory passes by, I will put you **in a cleft in the rock** and cover you with my hand until I have passed by. ²³ Then I will remove my hand and you will see my back; but my face must not be seen."

The New Stone Tablets

34 The LORD said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. ² Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. ³ No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain."

⁴ So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the LORD had

	<p>commanded him; and he carried the two stone tablets in his hands. ⁵ Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. ⁶ And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes (literally, "he visits") the children and their children for the sin of the parents to the third and fourth generation."</p> <p>⁸ Moses bowed to the ground at once and worshiped. ⁹ "Lord," he said, "if I have found favor in your eyes, then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance."</p>
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9. Skipping past a good deal of material, the ascension of Elijah resembled the death of Moses. Both Elijah and Moses were outside the land to the east when their lives ended. No one knew where Moses was buried (Dt 34:6), and a party looking for Elijah searched unsuccessfully for three days (2 Ki 2:15-18).

Deuteronomy 34:6	2 Kings 2:15-18
⁶ He buried him ^a in Moab, in the valley opposite Beth Peor, but to this day no one	¹⁵ The company of the prophets from Jericho, who were watching, said, "The spirit of Elijah is resting on Elisha." And they went to meet him and bowed to the

<p>knows where his grave is.</p>	<p>ground before him. ¹⁶ “Look,” they said, “we your servants have fifty able men. Let them go and look for your master. Perhaps the Spirit of the LORD has picked him up and set him down on some mountain or in some valley.”</p> <p>“No,” Elisha replied, “do not send them.”</p> <p>¹⁷ But they persisted until he was too embarrassed to refuse. So he said, “Send them.” And they sent fifty men, who searched for three days but did not find him. ¹⁸ When they returned to Elisha, who was staying in Jericho, he said to them, “Didn’t I tell you not to go?”</p>
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In both cases, moreover, continuity of leadership was an important consideration. Before Moses died, Joshua was designated as his successor (Nu 27:15-23). By laying hands on Joshua, Moses conferred some of his “glory” (v. 20; Heb., *hod*). In Deuteronomy 34:9, Joshua is said to have received the “spirit of wisdom” through the laying on of Moses’ hands. Joshua was thereby equipped to continue and complete the ministry of Moses. Similarly, Elisha was anointed as Elijah’s successor, receiving a double portion of Elijah’s spirit, performing the same miracles that Elijah performed, and literally following the path of Elijah back to Samaria (2 Ki 2:9-14, 23-25; cf. vv. 1-6).

<p>Numbers 27:15-23</p>	<p>2 Kings 2:9-14, 23-25</p>
<p>¹⁵ Moses said to the LORD, ¹⁶ “May the LORD, the God who gives breath to all living things, appoint someone over this</p>	<p>⁹ When they had crossed, Elijah said to Elisha, “Tell me, what can I do for you</p>

community¹⁷ to go out and come in before them, one who will lead them out and bring them in, so the LORD's people will not be like sheep without a shepherd."

¹⁸ So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership,^[a] and lay your hand on him.

The Hebrew is interesting here. Here is a more literal translation.

(CLV) Num 27:18

+ Yahweh | said to Moses: Take to you » Joshua son of Nun, a man in whom there is spirit, and you will support » your hand on him;

Notice the phrase "support your hand on him." Indicates "support."

¹⁹ Have him stand before Eleazar the priest and the entire assembly and commission

Hebrew: constitute, enjoin, in some cases, instruct

him in their presence.

²⁰ Give him some of your authority so the whole Israelite community will obey him.

Hebrew for authority:

H1935 howd hode

from an unused root;

grandeur (i.e. an imposing form and appearance).

²¹ He is to stand before Eleazar the priest, who will obtain decisions for him by

before I am taken from you?"

"Let me inherit a double portion of your spirit," Elisha replied.

¹⁰ "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise, it will not."

¹¹ As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. ¹² Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his garment and tore it in two.

¹³ Elisha then picked up Elijah's cloak that had fallen from him and went back and stood on the bank of the Jordan. ¹⁴ He took the cloak that had fallen from Elijah and struck the water with it. "Where now is the LORD, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over.

Just like Moses!

²³ From there Elisha went up to Bethel. As he was walking along the road, some boys came out of the town and jeered at him. "Get out of here, baldy!" they said. "Get out of here, baldy!" ²⁴ He turned around, looked at them and called down a curse on

<p>inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in.”</p> <p>²² Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. ²³ Then he laid his hands on him and commissioned him, as the LORD instructed through Moses.</p>	<p>them in the name of the LORD. Then two bears came out of the woods and mauled forty-two of the boys. ²⁵ And he went on to Mount Carmel and from there returned to Samaria.</p>
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(It is worth noting the adoption theme in the story of Elijah’s succession. Elisha’s request for a “double portion” of Elijah’s spirit was a request for the inheritance of a firstborn [2 Ki 2:9; cf. Dt 21:15-17]. As Elijah was carried away in the whirlwind, Elisha fittingly cried out to his departing “father” [2 Ki 2:12]. This passage has evident typological connotations: Those who witnessed the ascension of Jesus received the inheritance of the Spirit, were clothed in the mantle of Christ’s authority, and continued His ministry as His sons, co-heirs, and successors. Calvin said that the ascension of Christ and the pouring out of the Spirit were “antithetical,” two sides of one event; likewise, Elijah’s ascension was Elisha’s Pentecost.)

<p>2 Kings 2:9, 12</p>	<p>Dt 21:15-17</p>
<p>⁹When they had crossed, Elijah said to Elisha, “Tell me, what can I do for you before I am taken from you?”</p> <p>“Let me inherit a double portion of your spirit,” Elisha replied. . .</p> <p>¹² Elisha saw this and cried out, “My father! My father! The chariots and horsemen of Israel!” And Elisha saw him no more. Then he took hold of his garment and tore it in</p>	<p>¹⁵ If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love, ¹⁶ when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves in preference to his actual firstborn, the</p>

two.	son of the wife he does not love. ¹⁷ He must acknowledge the son of his unloved wife as the firstborn by giving him a double share of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him.
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The parallels of Elijah and Moses are significant because they reinforce the fact that their ministries were similar. Moses was the prototypical prophet, who established, under the Lord's instructions, the tabernacle and sacrificial system. Elijah was a new Moses, whose mission it was to call Israel to covenant renewal, to purity of worship and life. The ministry of the prophet was to build or rebuild the spiritual, liturgical, and moral foundations of Israel.

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