

Lesson 28 - “After the Fire a Still Small Voice”

1 Kings 17 -19

Purpose: To encourage us to put God first in our lives and to find guidance and comfort in the words of the living prophet and the whisperings of the Holy Ghost.



My lessons take a different path than the Gospel Doctrine lesson manual. The lesson outline looks closer at the doctrinal topics included in the lesson purpose and scripture block. The lessons are designed to challenge mature, active Latter-Day Saints who have a solid Gospel foundation and are looking for insights into the scriptures that will broaden their faith and understanding.

If you are interested in downloading the Powerpoint file, links to source material or reading posts about improving Gospel Doctrine class preparation, delivery and engagement, you can join my Facebook Group and have full access to the content posted there. The link is <https://www.facebook.com/groups/188904648521022/>

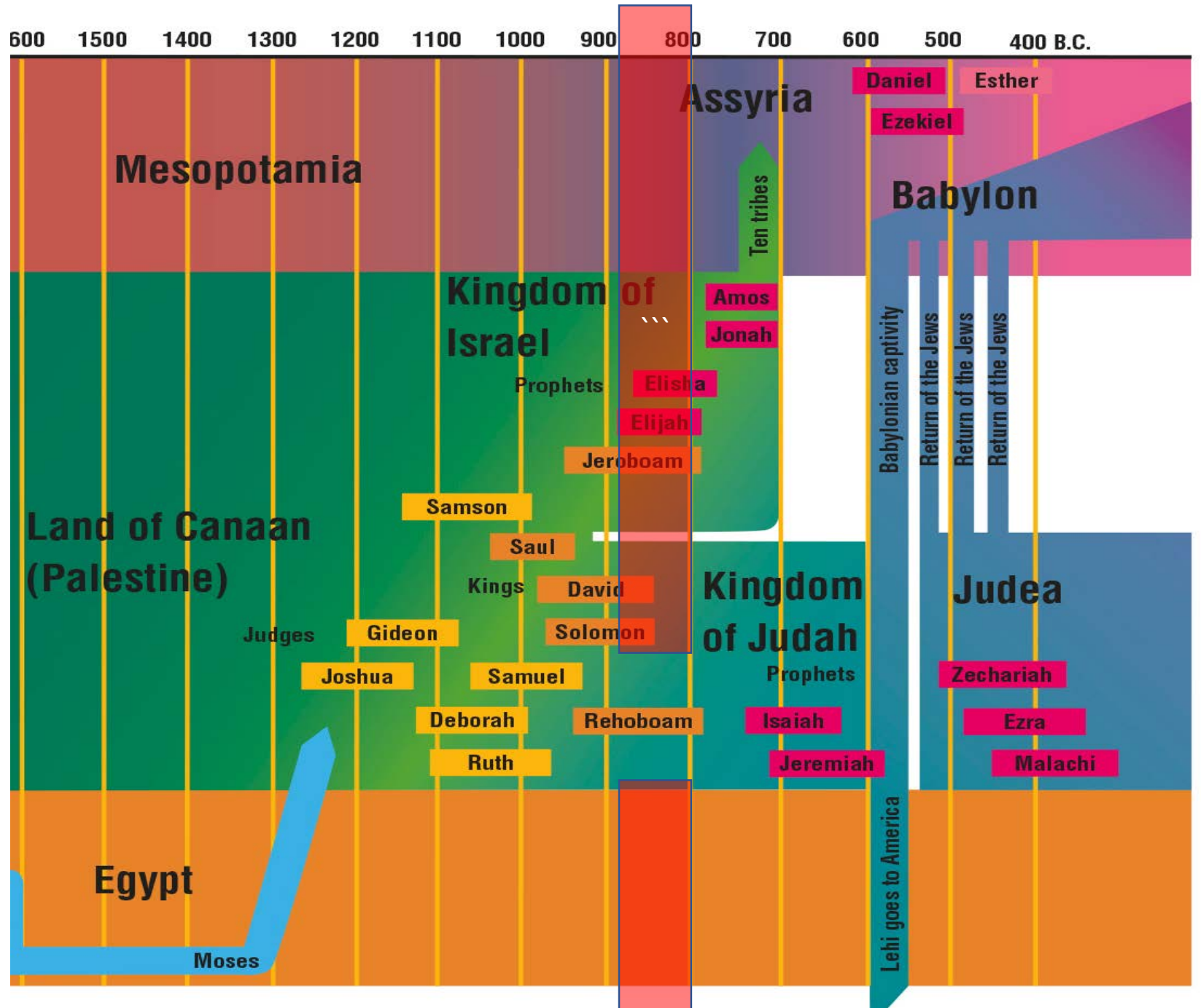
Last Week's Lesson Challenge

Last week's challenge was to trust in Jesus Christ, His Gospel and His Church as we live our daily lives, understanding that we can't fully depend upon earthly leaders to lead in righteousness.

We were to consider the differences you see between the rule of today's earthly leaders and the Gospel of Jesus Christ and further consider what you can do on a daily basis to promote Gospel principles in your neighborhood, region and country.

Would anyone wish to share their thoughts during the past week on the challenge?

Elijah the Prophet



Lesson 28 is about the great prophet, Elijah.

Elijah was an Old Testament prophet who returned in the latter days to confer the keys of the sealing power on Joseph Smith and Oliver Cowdery. In his day, Elijah ministered in the Northern Kingdom of Israel. He had great faith in the Lord and is noted for many miracles. At his request, God prevented rain for 3½ years. He raised a boy from the dead and called down fire from heaven. The Jewish people still wait for Elijah to return, as Malachi prophesied he would (Mal. 4:5). He remains an invited guest at Jewish Passover Feasts, where an open door and a vacant seat always await him.

The Prophet Joseph Smith said that Elijah held the sealing power of the Melchizedek Priesthood and was the last prophet to do so before the time of Jesus Christ. He appeared on the Mount of Transfiguration with Moses and conferred the keys of the priesthood on Peter, James, and John (Matt. 17:3). He appeared again, with Moses and others, on April 3, 1836, in the Kirtland Ohio Temple and conferred the same keys upon Joseph Smith and Oliver Cowdery (D&C 110:13–16). All of this was in preparation for the Second Coming of the Lord, as spoken of in Malachi 4:5–6.

The power of Elijah is the sealing power of the priesthood by which things that are bound or loosed on earth are bound or loosed in heaven (D&C 128:8–18). Chosen servants of the Lord on earth today have this sealing power and perform the saving ordinances of the gospel for the living and the dead (D&C 128:8).

Lesson 28 includes 1 Kings 17, 18 and 19. Each chapter tells a great story from the life of Elijah. The lesson will look at each chapter's lesson and the gospel principles that are taught therein.

1 Kings 17:1-7

1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, **but according to my word.**

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

President Joseph Fielding Smith wrote the following:

“The first appearance of Elijah we read of is in the 17th chapter of 1st Kings, when he came before the king and said, **‘As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.’**

“There is something very significant in that edict. I want you to get it. Follow me again closely: ‘As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.’ **The reason I put emphasis upon this is to impress you with the sealing power by which Elijah was able to close the heavens, that there should be no rain or dew until he spoke.**” (Doctrines of Salvation, 2:102.)

<https://www.lds.org/manual/old-testament-student-manual-kings-malachi/chapter-5?lang=eng>

1 Kings 17:8-16

8 ¶ And the word of the Lord came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a **widow woman** there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

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.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

1 Kings 17:17-24

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22 And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

What Should We Learn from the Kings 17 story of Elijah and the Widow of Zarephath?

- The story of Elijah and the widow at Zarephath (see 1 Kgs. 17:8–24) is instructive. The Lord recognized the widow’s willingness to serve; she was evidently a doer of the word. (See James 1:22.) Her faith and obedience brought blessings upon her whole household. The restoration of her son to life provided not only a divine witness of Elijah’s heavenly commission but also another symbol of the spiritual reality that God will raise his children to eternal life as they heed the words of his prophets. (<https://www.lds.org/ensign/1993/06/so-much-to-live-for?lang=eng>)
- I have tried to compare her spirit of obedience with our willingness to obey the word of God as spoken by modern prophets. These prophets hold the same fullness of authority given to Elijah. They have told us to keep at least a year’s supply of food on hand for any future emergency. We have only their word of prophecy to rely on, just as the widow relied on that of Elijah. We should obey as she did. By so doing, we will be able to save ourselves and our families from want. (<https://www.lds.org/general-conference/1974/04/the-power-of-elijah?lang=eng>)
- Imagine for a moment the difficulty of what the prophet was asking a starving mother to do. Certainly, God Himself could have provided food for His faithful servant. But, acting in the name of the Lord, Elijah did as directed, which was to ask a beloved daughter of God to sacrifice that which she had in order to sustain the prophet. But Elijah also promised a blessing for obedience: “For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail.” The Lord gave the widow the opportunity to choose to believe and obey the words of the prophet. In a world threatened by a famine of righteousness and spiritual starvation, we have been commanded to sustain the prophet. As we give heed to, uphold, and affirm prophetic word, we witness that we have the faith to humbly submit to the will, the wisdom, and the timing of the Lord. (<https://www.lds.org/liahona/2014/11/sunday-morning-session/live-according-to-the-words-of-the-prophets?lang=eng>)

1 Kings 18:1-6

1 And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly:

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

Ahab was one of the most wicked and powerful kings of northern Israel. He married Jezebel, a Sidonian princess, through whose influence the worship of Baal and Ashtoreth was established in Israel; and an attempt was made to do away with the prophets and the worship of Jehovah.

A wicked woman in the Old Testament from the land of Phoenicia. She was the wife of Ahab, a king of Israel who reigned while Elijah was prophet. Jezebel's marriage to Ahab, more than any other single event, caused the downfall of the northern kingdom of Israel. Jezebel introduced into Israel the worst forms of idol worship from her land in place of the worship of Jehovah.

Obadiah was the king's chamberlain, or governor of his house. As such it was his responsibility to arrange the king's appointments. That is why Elijah told Obadiah to set up an interview between the prophet and King Ahab. The fact that a king and his chief steward had to look for water and grass by themselves shows that the famine had become acute.

1 Kings 18:7-16

Ahab knew that Elijah had brought the distress caused by the famine, so he searched for him. Apparently Ahab had considerable power and authority among surrounding nations, for he was able to exact promises for them that they were not concealing Elijah or that they knew of his whereabouts. Sometimes, however, someone would see the prophet. But when he reported seeing Elijah, the prophet had disappeared by the time Ahab got there. Ahab then killed the person who said he had seen Elijah. Obadiah's fear that Elijah would disappear again was caused by his awareness that Ahab would not hesitate to have him executed if he failed to deliver Elijah. Elijah promised Obadiah that he would appear before Ahab.

1 Kings 18:17-24

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

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.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

“How Long Halt Ye between Two Opinions?”

Clarke offered the following comment on Israel's indecision: “Literally, [the phrase means] ‘How long hop ye about upon two boughs?’ This is a metaphor taken from birds hopping about from bough to bough, not knowing on which to settle. Perhaps the idea of limping through lameness should not be overlooked. They were halt, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and queen, and therefore thought they must embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter; but in neither were they heartily engaged; and at this juncture their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.” (Commentary, 2:457.)

<https://www.lds.org/manual/old-testament-student-manual-kings-malachi/chapter-5?lang=eng>

1 Kings 18:25-29

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

How Long Did the Priests of Baal Call upon Their God? Why?

Elijah's mocking words recorded in verse 27 furnished cause for a renewed frenzy among Baal's prophets. Elijah was really saying, "Cry louder; if he is a god, he can surely hear you. But then, perhaps, he's away on a trip, or he's out hunting (pursuing game), or maybe he's asleep." Such taunting kept the priests of Baal in action all day long. Clarke commented: "From morning even until noon. It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods: 1. From morning until noon; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer, and at noon Elijah began to mock and ridicule them, and this excited them to commence anew. And, 2. They continued from noon till the time of offering the evening sacrifice, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting the most frantic manner." (Commentary, 2:457.)

<https://www.lds.org/manual/old-testament-student-manual-kings-malachi/chapter-5?lang=eng>

1 Kings 18:30-40

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

President Howard W. Hunter said the following:

Ahab gathered Israel to the place, and Elijah stood alone against the 450 prophets of Baal while the people watched. The contest was to build two altars—one for the Lord and the other for Baal—and to place thereon sacrificial bullocks on unkindled wood. Whichever deity answered by fire would be accepted as God. The 450 prophets commenced first. They called upon Baal from morning until noon but there was no answer. In their frenzy, they leaped about the altar and cut themselves with their knives and lancets till the blood gushed out, but still no answer.

Then came Elijah's turn. He called for barrels of water to be poured on the sacrifice he had prepared, and he said: "... Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." (1 Kgs. 18:36–39.)

The heavens turned black with clouds and wind, and torrential rains came and ended the drouth.

<https://www.lds.org/general-conference/1971/10/elijah-the-prophet?lang=eng>

[1 Kings 19:4-8](#)

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: **and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.**

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Elijah was either fasting or receiving food provided by the Lord during this period. If Elijah truly went without food for forty days, as verse 8 suggests, then he had an experience similar to that of Moses and the Savior. And like Moses at Sinai, Elijah there received revelations.

It must have been very lonely for Elijah during this period. Men were seeking his life, he felt himself to be the only faithful prophet left in Israel, and he was hiding in a cave. President Joseph Fielding Smith wrote: "When he was there, the Lord called upon him and asked him what he was doing there; and in his sorrow, because of the hardness of the hearts of the people, he told the Lord the condition, that he alone remained, that they sought his life to take it away. But the Lord showed him that there were others who had remained true unto him, even 7,000." (Doctrines of Salvation, 2:106.)

<https://www.lds.org/manual/old-testament-student-manual-kings-malachi/chapter-5?lang=eng>

1 Kings 19:9-13

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12 And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Elder Graham Watson Doxey, a former member of the Second Quorum of the Seventy said, In the Bible we read of the account of an earlier prophet who was rejected and discouraged. The word of the Lord came to Elijah when the children of Israel had forsaken their covenant, and thrown down altars and slain prophets. He was told to “go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

“And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.” (1 Kgs. 19:11–12.)

My testimony is that the Lord is speaking to you! But with the deafening decibels of today’s environment, all too often we fail to hear him. I remember as a youth having the experience of being in company with an older man who had lost much of his hearing ability. He had no hearing aid and was continually asking that we speak louder so that he could be part of the conversation. He would say, “Talk louder; speak up; I can’t hear you.”

Time to listen. The ability to listen. The desire to listen. On religious matters, too many of us are saying, “What did you say? Speak up; I can’t hear you.” And when he doesn’t shout back, or cause the bush to burn, or write us a message in stone with his finger, we are inclined to think he doesn’t listen, doesn’t care about us. Some even conclude there is no God.

<https://www.lds.org/general-conference/1991/10/the-voice-is-still-small?lang=eng>

1 Kings 19:14-21

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

What Was the Mantle of the Prophet That Was Placed on Elisha?

A mantle is a coat or similar covering.

“When Elijah walked up to the plow where Elisha was standing the prophet simply removed his rough mantle and placed it across the shoulders of Elisha. The astonished Elisha seemed to have known exactly what this emblematic gesture meant. He was being designated for the prophetic calling and being chosen as the understudy and future successor of Elijah. No lengthy discussion or art of persuasion was employed to induce Elisha to accept the call. It was not needed. He was one of the choice 7,000 referred to by the Lord who had not bowed the knee to Baal but respected the Holy Priesthood of God and accepted with enthusiasm the discipline and obedience required by such a calling.” (Skousen, Fourth Thousand Years, p. 359.)

Out of this simple act, the phrase “mantle of the prophet” has come to mean the calling and office of the prophet.

<https://www.lds.org/manual/old-testament-student-manual-kings-malachi/chapter-5?lang=eng>

[Malachi 4:5-6](#)

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The story of Elijah is in the Old Testament and reference is made to him in the New Testament, but without further revelation we would be left in darkness as to his mission and the meaning of the promise stated by Malachi. The very first written revelation of this dispensation, being the statement of the Angel Moroni to the Prophet Joseph Smith, repeats almost the same words used by Malachi and indicates that Elijah was yet to come. Eight years later, a few days after the dedication of the Kirtland Temple, Joseph Smith and Oliver Cowdery had finished praying together in the temple when a marvelous vision was manifested to them. Let me read just a few lines as recorded in the 110th section of the Doctrine and Covenants: “The veil was taken from our minds, and the eyes of our understanding were opened.”

The Lord appeared upon the breastwork of the pulpit and spoke to them. Moses appeared, then Elias, and the record continues:

“After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

“Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

“To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.” ([D&C 110:1, 13–15.](#))

This Week's Lesson Challenge

Elijah was a great prophet who suffered so much that he asked Jehovah to let him die. Jehovah sent an angel to minister to Elijah and Elijah responded by continuing his journey to the Mountain of Jehovah in Sinai while he fasted for 40 days and nights, like Moses and Jesus Christ.

Elijah knew that the voice of Jehovah was not in the earthquakes, the strong winds or the fire, but in the still small voice that spoke to him, and he got up, went to the mouth of the cave and listened.

This week's challenge is to better understand Elijah's faith and priesthood power and consider what we should do in our lives to emulate Elijah in some small way.