

KHW33—August 8-14

August 8 Su (Optional) — Godly Leadership

Jeroboam, the first king of the northern kingdom of Israel, was a poor example and was imitated by both his son, Nadab, and the third king of Israel, Baasha (1 Kings 15:26, 34). Let's look today at a more positive example of godly leadership from the New Testament.

Paul wrote to Timothy that *"from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus"* (2 Tim. 3:15). How did Timothy learn about the sacred writings when he was a child? Paul gives us the answer to that question in the same letter when he said to Timothy,

³*"I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. ⁴ As I remember your tears, I long to see you, that I may be filled with joy. ⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. ⁶ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, ⁷ for God gave us a spirit not of fear but of power and love and self-control"* (2 Tim. 1:3-7).

Timothy was apparently not only instructed in the Old Testament Scriptures by his mother, Eunice, but the *"sincere faith"* that Paul wrote about in v. 5 referred to belief in and commitment to Jesus as the Messiah. She had come to faith and was apparently instrumental in Timothy's conversion.

Paul took Timothy along with him on his second and third missionary journeys in order not only to provide an example of godly leadership but also to train him how to be a godly leader to others. He was told to *"set the believers an example in speech, in conduct, in love, in faith, in purity"* (1 Tim. 4:12) and to *"present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth"* (2 Tim. 2:15).

Then, as Timothy matured, Paul taught him how to train other leaders in the church to be examples to those they influenced: *"Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach"* (1 Tim. 3:2).

All of us are leaders, influencing others by how we live our Christian lives. Be a Timothy! No matter how young or old we are, we should continue to be learners, learning how to be godly and striving to influence others to do the same.

Part of the Divided Kingdom chart is shown below for your reference as you read this week.

The Divided Kingdom							
Judah				Israel			
Years B.C.	King	Prophet	Scripture	Years B.C.	King	Prophet	Scripture
911-870	Asa	Shemaiah	1 K 12-15	910-909	Nadab		1 K 15
		Azariah	2 C 10-16	909-886	Baasha	Jehu	1 K 16-17 2 C 18
				886-885	Elah		
		Hanani		885	Zimri	Micaiah	
				885-874	Omri		
870-848	Jehoshaphat		1 K 22	874-853	Ahab	Elijah	
		Jehu	2 C 17-20	853-852	Ahaziah		

1 Kings 15

¹⁶ *And there was war between Asa and Baasha king of Israel all their days.*

¹⁷ *Baasha king of Israel went up against Judah and built Ramah, that he might permit no one to go out or come in to Asa king of Judah.*

¹⁸ *Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD and the treasures of the king's house and gave them into the hands of his servants. And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Syria, who lived in Damascus, saying,*

¹⁹ *"Let there be a covenant^[fn] between me and you, as there was between my father and your father. Behold, I am sending to you a present of silver and gold. Go, break your covenant with Baasha king of Israel, that he may withdraw from me."*

²⁰ *And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel and conquered Ijon, Dan, Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali.*

²¹ *And when Baasha heard of it, he stopped building Ramah, and he lived in Tirzah.*

²² *Then King Asa made a proclamation to all Judah, none was exempt, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them King Asa built Geba of Benjamin and Mizpah.*

ESV Footnote

(15:19) Or *treaty*; twice in this verse

2 Chronicles 16

¹ *In the thirty-sixth year of the reign of Asa, Baasha king of Israel went up against Judah and built Ramah, that he might permit no one to go out or come in to Asa king of Judah.*

² *Then Asa took silver and gold from the treasures of the house of the LORD and the king's house*

and sent them to Ben-hadad king of Syria,

who lived in Damascus, saying,

³ *"There is a covenant^[fn] between me and you, as there was between my father and your father. Behold, I am sending to you silver and gold. Go, break your covenant with Baasha king of Israel, that he may withdraw from me."*

⁴ *And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and they conquered Ijon, Dan, Abel-maim, and all the store cities of Naphtali.*

⁵ *And when Baasha heard of it, he stopped building Ramah and let his work cease.*

⁶ *Then King Asa took all Judah,*

and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built Geba and Mizpah.

⁷ *At that time Hanani the seer came to Asa king of Judah and said to him, "Because you relied on the king of Syria, and did not rely on*

the LORD your God, the army of the king of Syria has escaped you. ⁸ Were not the Ethiopians and the Libyans a huge army with very many chariots and horsemen? Yet because you relied on the LORD, he gave them into your hand. ⁹ For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless^[fn] toward him. You have done foolishly in this, for from now on you will have wars." ¹⁰ *Then Asa was angry with the seer and put him in the stocks in prison, for he was in a rage with him because of this. And Asa inflicted cruelties upon some of the people at the same time.*

ESV Footnotes

(16:3) Or *treaty*; twice in this verse

(16:9) Or *whole*

1 Kings 15 (cont.)

²³ *Now the rest of all the acts of Asa, all his might, and all that he did, and the cities that he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in his old age he was diseased in his feet.*

²⁴ *And Asa slept with his fathers and was buried with his fathers in the city of David his father,*

and Jehoshaphat his son reigned in his place.

2 Chronicles 16 (cont.)

¹¹ *The acts of Asa, from first to last,*

are written in the Book of the Kings of Judah and Israel.

¹² *In the thirty-ninth year of his reign Asa was diseased in his feet, and his disease became severe. Yet even in his disease he did not seek the LORD, but sought help from physicians.*

¹³ *And Asa slept with his fathers, dying in the forty-first year of his reign. ¹⁴ They buried him in the tomb that he had cut for himself in the city of David. They laid him on a bier that had been filled with various kinds of spices prepared by the perfumer's art, and they made a very great fire in his honor.*

Reliance Decisions — No wonder King Asa was angry with Hanani! The king's plan to bribe Syria to distract King Baasha from fortifying nearby Ramah had worked! From Asa's perspective, he had done no wrong. "Whatever works" is good, right? But Hanani said that, from God's perspective, Asa had "*done foolishly*" (2 Chron. 16:9). In his later years, King Asa shifted from relying on God to relying on man. Although God had saved Judah in the past from the huge Ethiopian army (2 Chron. 14:12), Asa did not seek God's help when he encountered a similar problem with Baasha. Also, how Asa handled the problem of his diseased feet was based on the same human-oriented solution and it, too, was condemned because he did not seek God first. We struggle with similar decisions about reliance: Will we trust God first? Trust is faith and "*without faith it is impossible to please him*" (Heb. 11:6). God shows us His viewpoint: "*...the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless [or "whole"] toward him*" (2 Chron. 16:9). That is a picture of God's desire to help us if we will only trust Him. "Whatever works" is not good enough unless it is also God's way. Just think about what we may be missing because we fail to go to God first and trust Him to help us! When you are faced with a decision today, go to God first to ask for His help! Rely on Him first! Don't be satisfied with "whatever works."

August 10 Tu Reading 158 — 1 Kings 16:1-28 — Four evil kings and a prophet

¹ *And the word of the LORD came to Jehu the son of Hanani against Baasha, saying, ² "Since I exalted you out of the dust and made you leader over my people Israel, and you have walked in the way of Jeroboam and have made my people Israel to sin, provoking me to anger with their sins, ³ behold, I will utterly sweep away Baasha and his house, and I will make your house like the house of Jeroboam the son of Nebat. ⁴ Anyone belonging to Baasha who dies in the city the dogs shall eat, and anyone of his who dies in the field the birds of the heavens shall eat."*

⁵ *Now the rest of the acts of Baasha and what he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? ⁶ And Baasha slept with his fathers and was buried at Tirzah, and Elah his son reigned in his place. ⁷ Moreover, the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, both because of all the evil that he did in the sight of the LORD, provoking him to anger with the work of his hands, in being like the house of Jeroboam, and also because he destroyed it.*

⁸ *In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah, and he reigned two years. ⁹ But his servant Zimri, commander of half his chariots, conspired against him. When he was at Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah, ¹⁰ Zimri came in and struck him down and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.*

¹¹ *When he began to reign, as soon as he had seated himself on his throne, he struck down all the house of Baasha. He did not leave him a single male of his relatives or his friends. ¹² Thus Zimri destroyed all the house of Baasha, according to the word of the LORD, which he spoke against Baasha by Jehu the prophet, ¹³ for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel to sin, provoking the LORD God of Israel to anger with their idols. ¹⁴ Now the rest of the acts of Elah and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?*

¹⁵ *In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the troops were encamped against Gibbethon, which belonged to the Philistines, ¹⁶ and the troops who were encamped heard it said, “Zimri has conspired, and he has killed the king.” Therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp. ¹⁷ So Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. ¹⁸ And when Zimri saw that the city was taken, he went into the citadel of the king’s house and burned the king’s house over him with fire and died, ¹⁹ because of his sins that he committed, doing evil in the sight of the LORD, walking in the way of Jeroboam, and for his sin which he committed, making Israel to sin. ²⁰ Now the rest of the acts of Zimri, and the conspiracy that he made, are they not written in the Book of the Chronicles of the Kings of Israel?*

²¹ *Then the people of Israel were divided into two parts. Half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. ²² But the people who followed Omri overcame the people who followed Tibni the son of Ginath. So Tibni died, and Omri became king. ²³ In the thirty-first year of Asa king of Judah, Omri began to reign over Israel, and he reigned for twelve years; six years he reigned in Tirzah. ²⁴ He bought the hill of Samaria from Shemer for two talents^[fn] of silver, and he fortified the hill and called the name of the city that he built Samaria, after the name of Shemer, the owner of the hill.*

²⁵ *Omri did what was evil in the sight of the LORD, and did more evil than all who were before him. ²⁶ For he walked in all the way of Jeroboam the son of Nebat, and in the sins that he made Israel to sin, provoking the LORD, the God of Israel, to anger by their idols. ²⁷ Now the rest of the acts of Omri that he did, and the might that he showed, are they not written in the Book of the Chronicles of the Kings of Israel? ²⁸ And Omri slept with his fathers and was buried in Samaria, and Ahab his son reigned in his place.*

ESV Footnotes

(16:24) A *talent* was about 75 pounds or 34 kilograms

Like Father, Like Son — Four evil kings of Israel are summarized in this chapter. Baasha reigned 24 years and “walked in the way of Jeroboam and ... made ... Israel to sin” (v. 2). Baasha’s son, apparently a drunkard, reigned only two years (v. 9). Commander Zimri was a murderer and died by suicide after a brief 7-day reign (vv. 15, 18). General Omri reigned 12 years (v. 23) and “did more evil than all who were before him” (v. 25). One of them was a son of a king but all of them copied the sins of the first king of Israel, Jeroboam.

There is another father-son combination here: “*Jehu the son of Hanani*” (v. 1). Remember the prophet Hanani who rebuked Judah’s King Asa for seeking the help of Syria instead of Yahweh? (2 Chron. 16:7). His son, Jehu, was also a prophet, the one who rebuked Israel’s King Baasha because he “*walked in the way of Jeroboam*” (1 Kings 16:2). Jehu’s “reign” as God’s prophet was a long one, lasting 40-50 years, so he was a young man when he was sent north to King Baasha. We will encounter Jehu again later as he confronts his own King Jehoshaphat regarding his actions (2 Chron. 19:2). Jehu even served as the chronicler of King Jehoshaphat’s entire reign (20:34).

Who is your human idol? Whom do you follow? Are they godly examples? Remember, also, that you are someone else’s model and they are emulating you. Prove to be a person of righteousness, worthy to be followed!

August 11 W Reading 159 — 1 Kings 16:29–34 — Ahab becomes Israel’s king

²⁹ In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. ³⁰ And Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. ³¹ And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took for his wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshiped him. ³² He erected an altar for Baal in the house of Baal, which he built in Samaria. ³³ And Ahab made an Asherah. Ahab did more to provoke the LORD, the God of Israel, to anger than all the kings of Israel who were before him. ³⁴ In his days Hiel of Bethel built Jericho. He laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun.

From Bad to Worse — King Jeroboam began Israel’s defection from Yahweh by making two golden calves as substitute objects of worship, saying even that they were “*your gods ... who brought you up out of the land of Egypt*” (1 Kings 12:28). Subsequent kings followed his example until Omri, who surpassed him and “*did more evil*” than his predecessors (16:25). Then, Omri’s son Ahab outdid his father, going from bad to worse. Twice in our reading for today, it says of him that he did evil “*more than all who were before him*” (v. 30, cf. 33). Part of his sin, like that of Solomon, was marrying the daughter of a foreign king. Jezebel was a worshiper of Baal, a title meaning “lord,” and Ahab built a temple and altar in Samaria for its worship. Baal, pronounced as two syllables in Hebrew, was a god associated with providing rain to that semi-desert area, which will be of great significance when we read later about Elijah’s confrontation with the prophets of Baal. Why does it seem so much more likely for people to go from bad to worse than to go from good to better? We need to guard against that tendency in our own lives as well. Our still-present sinful nature continues to try to drag us down, as Paul experienced in his own life: “*I do not do what I want, but I do the very thing I hate*” (Rom. 7:15). It is spiritual warfare and we must be aware of it and defend against it through the help of the Holy Spirit so we won’t end up going from bad to worse.

August 12 Th Reading 160 — 1 Kings 17:1-24 — Elijah miraculously supplied in drought

¹ Now Elijah the Tishbite, of Tishbe^[fn] 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." ² And the word of the LORD came to him: ³ "Depart from here and turn eastward and hide yourself by the brook Cherith, which is east of the Jordan. ⁴ You shall drink from the brook, and I have commanded the ravens to feed you there." ⁵ So he went and did according to the word of the LORD. He went and lived by the brook Cherith that is east of the Jordan. ⁶ And the ravens brought him bread and meat in the

morning, and bread and meat in the evening, and he drank from the brook. ⁷ And after a while the brook dried up, because there was no rain in the land.

⁸ Then the word of the LORD came to him, ⁹ "Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you." ¹⁰ So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, "Bring me a little water in a vessel, that I may drink." ¹¹ And as she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." ¹² And she said, "As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die." ¹³ And Elijah said to her, "Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son." ¹⁴ For thus says the LORD, the God of Israel, 'The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.'" ¹⁵ And she went and did as Elijah said. And she and he and her household ate for many days. ¹⁶ The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

¹⁷ After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him. ¹⁸ And she said to Elijah, "What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!" ¹⁹ And he said to her, "Give me your son." And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. ²⁰ And he cried to the LORD, "O LORD my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?" ²¹ Then he stretched himself upon the child three times and cried to the LORD, "O LORD my God, let this child's life^[fn] come into him again." ²² And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived. ²³ 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." ²⁴ 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."

ESV Footnotes

(17:1) Septuagint; Hebrew of the settlers

(17:21) Or soul; also verse 22

Unlikely Obedience — Psalm 103:19 says, "*The LORD has established his throne in the heavens, and his kingdom rules over all.*" We certainly see a demonstration of that in our reading for today. First, God commanded rain to stop falling, producing a God-designed drought. He can exercise control over the climate and Elijah was told to announce it in advance to the king of Israel. Secondly, God commanded ravens to feed Elijah. Just think about how unlikely that is! Birds with food in the time of scarcity would bring it to their young chicks, not to a human. And where did they get the bread in the midst of a famine? But there it was, bread and meat every morning and every evening. Earlier, when God fed the Israelites in the wilderness, they received bread and meat only once a day (Ex.16:8); Elijah got it delivered twice a day. Thirdly, God commanded a widow to feed Elijah. This was also very unlikely. She was asked to feed the prophet before she fed her son their last meal. Yes, "*his kingdom rules over all*"! The rain obeyed God and was held back for three years. The ravens obeyed God and fed a man. A starving widow gave food to a stranger before feeding her son. Do you ever think that God is asking too much of you? Does He really expect you to continue to give to Him through your church during a pandemic? Does He actually want you to provide for a poor person who seems to be taking advantage of you? Sometimes obedience doesn't seem to make sense. I am sure it didn't seem reasonable to the ravens or the widow. The test of obedience comes when we don't feel like doing what we are commanded to do. "Unlikely obedience" shows faith.

August 13 F Reading 161 — 1 Kings 18:1-16 — Elijah returns to Samaria

¹ After many days the word of the LORD came to Elijah, in the third year, saying, "Go, show yourself to Ahab, and I will send rain upon the earth." ² So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. ³ And Ahab called Obadiah, who was over the household. (Now Obadiah feared the LORD greatly, ⁴ and when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.) ⁵ And Ahab said to Obadiah, "Go through the land to all the springs of water and to all the valleys. Perhaps we may find grass and save the horses and mules alive, and not lose some of the animals." ⁶ So they divided the land between them to pass through it. Ahab went in one direction by himself, and Obadiah went in another direction by himself.

⁷ And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, "Is it you, my lord Elijah?" ⁸ And he answered him, "It is I. Go, tell your lord, 'Behold, Elijah is here.'" ⁹ And he said, "How have I sinned, that you would give your servant into the hand of Ahab, to kill me?" ¹⁰ As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you. And when they would say, 'He is not here,' he would take an oath of the kingdom or nation, that they had not found you. ¹¹ And now you say, 'Go, tell your lord, "Behold, Elijah is here.'" ¹² And as soon as I have gone from you, the Spirit of the LORD will carry you I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth. ¹³ Has it not been told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifties in a cave and fed them with bread and water? ¹⁴ And now you say, 'Go, tell your lord, "Behold, Elijah is here"; and he will kill me.' ¹⁵ And Elijah said, "As the LORD of hosts lives, before whom I stand, I will surely show myself to him today." ¹⁶ So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

Finding Elijah — Why was Ahab searching for Elijah? (v. 10). It was probably because Elijah had told him that no rain would fall in Israel until he said so. Three years had elapsed (v. 1) and "*the famine was severe in Samaria*" (v. 3). Ahab needed Elijah. After hiding in the wilderness east of the Jordan River and then far north in the widow's house near the Phoenician hometown of Jezebel, Elijah showed up to present himself to Ahab and end the drought. There were also 100 prophets of Yahweh hiding during this time because Jezebel had been killing them (v. 13). What were they doing in godless Israel? Why hadn't they relocated south to Judah? Could it be that they knew that the people in Israel needed to be reminded of Yahweh? Then there was Obadiah (not the biblical prophet), who "*feared the LORD greatly*" (v. 3) yet worked for wicked Ahab. Obadiah's name means "one who serves Yahweh." Like us, sometimes the people of God had to live and work in environments dominated by people who were opposed to God and even antagonistic toward them. If godly people like Obadiah could live and serve God in Samaria, we can be faithful to God in the ungodly neighborhood, workplace, and nation where we find ourselves. We are to be lights in the world, even if it results in our having to hide in a cave at times!

August 14 Sa (Optional) — John 6:1-14 — Providing bread and meat to 5,000

We just read about how God miraculously provided bread and meat for Elijah, which reflected how the wandering Israelites were fed manna and quail every day for 40 years. Today, we read the story of Jesus' miraculous multiplication of a boy's small lunch to abundantly feed a crowd of 5,000 men, plus women and children.

¹ After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. ² And a large crowd was following him, because they saw the signs that he was doing on the sick. ³ Jesus

went up on the mountain, and there he sat down with his disciples. ⁴ Now the Passover, the feast of the Jews, was at hand. ⁵ Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" ⁶ He said this to test him, for he himself knew what he would do. ⁷ Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." ⁸ One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹ "There is a boy here who has five barley loaves and two fish, but what are they for so many?" ¹⁰ Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. ¹¹ Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. ¹² And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost." ¹³ So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. ¹⁴ When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"

- God had used ravens and a widow to miraculously provide for Elijah. Here, He used a boy who volunteered his lunch to Jesus. In the wilderness, God just dropped the daily food out of heaven but for Elijah and the followers of Jesus, He used cooperating people (and even ravens).
- Philip was a lot like us in that his first, though inadequate, idea for solving the food problem was to purchase it (v. 7). Human solutions are often insufficient when God wants to show His love and power by providing for our needs. Can we train ourselves to first think of asking God for direction and provision when we are faced with supply problems?
- I wonder how the boy felt about giving up his lunch? He was apparently the only one who had planned ahead. Should he sacrifice for people who didn't think to provide for their own needs? I wonder if he got one of the 12 leftover baskets to take home to his family? ☺