

# Kerith

The 8 prayer gatherings · on 1 Kings 17

*“You cannot repair the altar if you have not first been repaired at Kerith.”*

— Series COME BACK · REPAIR · WAIT FOR THE FIRE

The sessions are the altar, in public — Carmel, the fire. Between them, **we are at Kerith**: the hidden formation that makes the fire possible. These eight gatherings walk with Elijah, one central idea per week, from entering the hidden place to the threshold of the fire.

## WHAT NEVER CHANGES

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**The three tables** (the portable sanctuary of Kerith) are the spine of every gathering — but we **pray** them, we don't teach them: **the water** = I wash my heart (alone before God) · **the bread** = I feed on the Word with mine · **the meat** = I offer those I carry. Worship at the start, sending at the end.

**And a Kerith truth**: the wall does not count victories — it keeps the **memory of God's faithfulness**, even when the brook dries up. There we learn to pray while the answer is delayed: faithfulness is the fruit, before the result.

**Why we keep it simple here (for every leader)**. This gathering is a **prayer** meeting, not a class. Your only task: **to lead people to pray**. We name the week's idea and we pray it — we don't explain doctrine, we don't debate the Hebrew, we don't look for “the right answer.” The deeper teaching will come later, in preaching. This simplicity keeps the gathering alive — and within reach of any leader, not only the pastor.

# The link — where these 8 gatherings sit

The journey has **four sessions**: the public moments, the altar we build together — Carmel, the fire. **Between** each session, these prayer gatherings: this is **Kerith**, the hidden place where God forms before He sends.

## THE MAP OF THE JOURNEY

**SESSION 1** (July · the altar we rekindle)

↓ **Kerith K1 · K2 · K3 · K4** — we enter the hidden place

**SESSION 2** (August · we pass it on)

↓ **Kerith K5 · K6 · K7 · K8** — the table set, toward the oikos

**SESSION 3** (September · we are sent)

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**SESSION 4 — THE FIRE** (October · Carmel)

**The wall's keeper.** One person — the prayer coordinator — keeps the **oikos wall** from week to week: displays it, preserves it, marks the signs of God (not only conversions). Without a keeper, the red thread of the 8 weeks breaks.

**Why between the sessions?** Because — this is the heart of Elijah's story — *you don't repair the altar unless you have first been repaired at Kerith*. The week's prayer doesn't fill a gap: it **prepares the heart** for the next session. Session: we plant. Kerith: we water, in secret. Next session: we harvest.

## THE LINK WITH THE SERMONS

These 8 gatherings follow, one by one, the **8 sermons of the REPAIR phase** (Kerith, sermons 11 to 18). Each week, we **pray** the central idea of a sermon — without expounding it. When you preach the series later, your people will already have prayed these truths: the ground will be tilled, the harvest deeper.

# Go and hide

“God hides you to form you, not to forget you.”

The week's text: **1 Kings 17.1-4** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.1-4** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Where, this week, is God asking me to withdraw from the noise?
2. What do I think I lose by hiding — and what if it were in order to be formed?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: After the public of Session 1, we enter the hidden place. Stress one thing: to hide is not to be forgotten — it is to be formed for the fire to come.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# The replacement system

*“God does not die with His system: He uses the impure ravens and the widow.”*

The week's text: **1 Kings 17.4-9** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.4-9** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Through whom unexpected has God fed me lately?
2. Am I a channel that lets grace flow, or a dam that holds it back?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: This is your inclusion week. Celebrate that God invites Himself into the home of the one who is alone, the widow, the stranger — never making a lesson of it or pointing at anyone.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# The God who provides

*“The drought that leads you to Kerith is also the place of your provision.”*

The week's text: **1 Kings 17.4-6** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.4-6** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Where is my drought right now?
2. Where, in this very drought, has God already provided without my seeing it?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: Let each name their drought in one word, without comment. We pray, we don't analyze. Awkward silence is normal — let it breathe.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# Radical dependence

*“At Kerith, you choose nothing — and that is the foundation of repair.”*

The week's text: **1 Kings 17.5-7** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.5-7** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. What do I insist on choosing myself, that God is asking me to let go?
2. The brook that dries up: from what is God removing the support, so that I lean on Him?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: The brook dries up: welcome God's silence without filling it with words. It prepares Session 2: we pass on only what we first received in dependence.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# The three tables

*“In your Kerith, God is already setting the table.”*

The week's text: **1 Kings 17.4-16** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.4-16** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Where does God set a table for me in the middle of the desert?
2. Which do I lack most right now: to be washed, to be fed, or to offer?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: WARNING — do NOT explain the sanctuary typology: that will come in preaching. And to avoid redundancy (this week the theme IS the three tables): don't run the usual flow — make it a walk. Set up three corners (water · bread · meat); the group moves from station to station and prays at each. Online: three slides. The content becomes the form.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# Kerith reveals the Father

*“Elijah knew the Master; Kerith revealed the Father to him.”*

The week's text: **1 Kings 17.8-16** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.8-16** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Am I praying to a boss I expect a service from, or to a Father I talk to?
2. What would it change, this week, for God to be my Father and not only my Master?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: Move the prayer from request to relationship: we don't ask a boss, we speak to a Father who knows your name.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# The counter-rhythm

“God works against the rhythm of the world.”

The week's text: **1 Kings 17.8-16** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.8-16** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Where does the rhythm of the world pull me away from God?
2. Toward whom unlikely is God pushing me, against my preferences?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: Prepare the oikos of Session 3: God sends toward the unlikely — a poor foreign widow. Have them name it: toward whom unlikely is God sending me?

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# The silence

*“Silence is not God's absence: it is the ground on which the altar will be rebuilt.”*

The week's text: **1 Kings 17.17-24** · we pray **within** this text, we don't explain it.

## THE FLOW — THE THREE TABLES OF KERITH

### Worship

5 min

A hymn. We enter the presence — we don't fill the silence right away.

› Online: Screen-share the song; one mic.

### Step check-in

2 min

(Except at the 1st gathering.) “Last week you left with one thing to do — did you do it?” A quick round, no judgment.

› Online: One word in the chat: done / not yet.

### Table 1 · Water — wash the heart

8 min

Alone before God (“before whom I stand”). Silent prayer, confession, then each prays **one word** aloud — freely.

› Online: The word in the chat; a few on the mic.

### Table 2 · Bread — feed on the Word

12 min

Read **1 Kings 17.17-24** twice. **To orient without imposing**, two questions — short answers, no “right answer”:

1. Can I bear God's silence, or do I fill it right away?
2. What might the silence of this season be preparing in me?

Then, in small groups (2-3), we pray for one another.

› Online: Small groups of 3-4; the two questions in the chat; no one alone.

### Table 3 · Meat — offer those you carry

15 min

The **oikos wall**: add the names you carry (the faces on the phone). Pray for them **one by one, by name**. Mark the **signs of God** — a word received, a door left ajar, not only a conversion.

› Online: Names in the chat or a shared list; one mic at a time.

### Sending

5 min

**Anchor pair**: “to the person next to you, the one thing you entrust to God this week.” Each writes it on a paper to take home. Sending blessing.

› Online: A last pair in a breakout, or in the chat.

## THE LEADER'S CORNER — EVEN WITHOUT BEING A PASTOR

**This week**: This week, Table 1 opens with 5 minutes of silence — saying nothing, expecting nothing (1 Kings 19.12). No visualization: a stripping-bare. We lean toward the fire of the coming session.

You have the central idea — that's enough, prepare nothing else. · You are not giving a lecture: you read, you ask, you let people pray. · ~50 min. If a time runs over, shorten it, but never sacrifice Table 3 (the oikos). · If silence is awkward: name a word or a phrase yourself and pray — the others will follow. · At Table 2, you orient with the two questions, you impose no answer — the text speaks better than the comment. · Odd number: a trio. No one is left alone. · The oikos wall: **first names**, not situations — we expose no one. · We enter the hidden place to be **sent**, never to settle in.

# Short online version · 30 min

Online tires faster than in person. If the group flags, use this lighter version: keep the heart (the oikos) and drop the small groups, heavy at a distance. The central idea, the text and the two questions stay those of the week's card.

## THE FLOW — 30 MIN

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### Worship

3 min

A hymn. Screen-share; one mic.

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### Step check-in

2 min

“Last week — did you do it?” One word in the chat: done / not yet. (*Except at the 1st.*)

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### Table 1 · Water — wash the heart

5 min

Alone before God. Silence, confession, then each prays one word — in the chat, a few on the mic.

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### Table 2 · Bread — the Word

7 min

Read the text. **The two questions of the week, in plenary** (no small group): short answers on the mic or in the chat.

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### Table 3 · Meat — the oikos

10 min

The oikos wall: names in the chat or a shared list. Pray one by one, hand raised. **This is the heart — we never cut it.**

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### Sending

3 min

The step: each writes their one thing. Sending blessing.

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