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ELIJAH THE TISHBITE

Speaker: John Martin

Triumph of the Truth on Carmel's Height

Reading: 1 Kings 18:22-46

My dear Brethren and Sisters and Young People

When we sang that opening hymn this evening, that hymn we chose deliberately, and dedicate it to the memory of Elijah!

O speed thee, brother, on thy way
And to thy armour cling:
With girded loins the call obey
That grace and mercy bring.

And the words of that hymn, as most of our hymns that we have deliberately chosen, fit very closely to the theme for the study this evening. As we come this evening to study Elijah, alone as it were, against the world. You know, brethren and sisters, if we confer him, in this particular way this evening, let's not think that these men were made of iron or steel; they were human beings like you and I. And Elijah was going to show later on, that he was able to be frightened, very frightened. He wasn't a man exempt from the fears which beset us, yet he was prepared to stand alone on Carmel's height, to face not only the 450 prophets of Baal, but the king of Israel, all his court and the whole nation, and to stand there for the truth of God, in jeopardy of his own life. It was a remarkable act of courage, born of faith, but bear in mind, that it wasn't natural to him to act this way. For immediately after this incident, he ran for his life from the wrath of Jezebel, and we can only understand that, brethren and sisters, when we consider him as a man of like passions as we are. But, let us remember that he had those feelings as he stood there on Carmel, and defied all the forces that were arranged against him. He was a wonderful brother, was Elijah the Tishbite!

Now, he made this proposition to Ahab, that if they were going to keep hopping between two opinions, from branch to branch, not knowing who they're going to serve, well, he said, 'I've got a way to settle the whole issue. We're going to run a contest on Carmel'; and he made his proposition, and the people answered him not a word. What could they answer, brethren and sisters? The challenge he put before them was unanswerable and so the proposition is put before the people and they prepare for this enormous contest. And in that 22nd verse, which we commenced with this evening, Elijah said unto the

people, 'I, even I only, remain a prophet of the LORD'. That wasn't strictly true; as we saw before, it wasn't strictly true. Obadiah had remained a prophet of the LORD and there were at least a 100 others. But it was true in a sense, brethren and sisters, because he was alone on this day to fight the battle of faith.

Now try again, before we even commence this evening, to see a picture of the scene. You know, in all our bible study, one of the best methods of bible study is to read the bible; with all the reference books we may be able to get, brethren and sisters, there's no better book to start with than the bible itself. And whenever we commence a study, I think it's most essential that we get on with that record; get in a room away from our library where we have no other books around us, and just read that record carefully and reconstruct the whole scene before our very eyes, that it becomes a vivid reality. And I can see them now, all there, spread out on the plain of Esdraelon, right up to the foot of Carmel. I can see on the eastern end of Carmel, where I believe this scene would have taken place, brethren and sisters, I don't think it was by the sea, even though many people say it couldn't have been anywhere else, because of the barrels of water they got. Whatever way you look at it, the side of Carmel is difficult to establish, but I think, brethren and sisters, that all the evidence points to the fact, that it was down this end of the range, where he could see Jezreel, which would have been 16 to 18 miles away. I don't think it would have been up by the headland near the sea, or even allowing the fact, that the water came from the sea, it would have taken them a considerable amount of time to come down from the headland of Carmel and walk across to the sea and bring those barrels back again; and they brought them back three times. Whereas we learn, that even today, there is at the eastern end of that range, out on the plain, a spring of water, an underground spring of water fed by one of the rivers that comes down from the hills of Galilee, which they say is a perennial spring of water, and is known to be, sustained there in water over long periods of drought. And it's possible, for that water to have been gotten from the eastern end of that range. And I can picture them, that here at the eastern edge of that range, those that have travelled there tell us, that about a 1,000 feet above the plain, there is quite an open space of ground that bears traditional names, which have been traced back for centuries. Some of the strongest traditional names in the Middle East today, are on that section. El-macara, the place of burning it's called, and the tradition is strong that this was the site of Elijah's sacrifice, and if it was there then, brethren and sisters, it's not difficult to picture the scene.

With Elijah up about 1,000 feet above the plain, the people spilled out before him, down the sides of the mountain, and perhaps right there on the plain itself. The prophets of Baal in their gorgeous apparel making all the pomp and ceremony in the world, the king and his court set on one side of the hill watching the whole proceedings and presiding over them, and the wild man of Gilead, with his hair down over his back, face like a lion, swift as the roe upon the mountain, and clothed with a leather girdle, standing out like a beacon against them all. My God is Yahweh, and he looked different, he acted different in every way, brethren and sisters, he stood for that principle. And what a sight it was on that tremendous day! And what a tremendous scene opened up before them! The green plain of Esdraelon, of course, brown now through the drought, and beyond that the hills

of Galilee and beyond that piling up the hills of Hermon, and then down over his right, sweeping down the valley of Jezreel, down into the valley of the Jordan, across the other side, the blue line of the mountains of Gilead clearly seen in the distance. A beautiful panorama was before them! It was a majestic day, and of course, the sky was cloudless. Not a cloud in the sky because Elijah was waiting to see that one little speck on the horizon, that would portend that tremendous rain that would break the drought of Israel.

Not a difficult scene to picture, but a thrilling one for every Christadelphian, who has the hope of Israel beating in his or her heart. And so the contest was now brought to a fruition; and I want you to notice carefully, the issues that were involved. Let us imagine, brethren and sisters, that we are the people of Israel. Let us imagine that we are halting between two opinions, and that we're going to have our denied faith confirmed in the fact, that the God of Israel lives and is able to make us wise unto salvation, through the Word that He has left for us. Now, look what they did, in the 23rd verse. Well, look what Elijah proposed; he said, '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'. Now, I want to make a few comments on that verse, and I'm not going to turn up all the references upon which I'm going to comment upon because of the time factor, because we've got a section and a half to do tonight, owing to a fault of my own. So I want you to just bear with me and listen because I don't want to turn up all the references, which will support what I'm going to say.

But, first of all, I want you to note this! that the bullocks were drawn from the people. Now this is important, brethren and sisters. Elijah's proposition was, 'let them give us two bullocks'; now it's obvious of course, that he would have had to be given a bullock, because he didn't keep a herd of cattle, and Elijah didn't have any possessions, so obviously they would have to give him a bullock, but they wouldn't have to give the prophets of Baal a bullock. Ahab could have supplied that and perhaps was in the best position to do so, but Elijah's proposition was that the people should supply the bullocks. Now that's important, remember that! and then he proposed cutting the bullock in pieces and lying it on the wood. Now that's the language, brethren and sisters, in the Law of Moses; (we won't turn this up but in the first chapter of Leviticus, if you want to have a look at it), you will find that when Israel made a burnt offering, it had to be a bullock, a ram or a lamb. And the bullock was always chosen being a bigger animal to represent the nation as a whole. Under the Law of Moses the size of the animal mattered. If the nation offered for themselves, as being an national offering, it was a bullock, whereas if an individual offered, he offered a little lamb. The size of the animal did make a difference; the bigger animal represented the bigger community and the bullock was always chosen as being the national offering. You remember on the day of Atonement also, and in the first chapter of Leviticus, which we won't turn to, when they offered a burnt offering, Leviticus says, they had to cut it in pieces and lay it on the wood. Now, Elijah is using the very language of Leviticus chapter 1, why? Because here's the point! The people had to bring forth their burnt offering; they had to cut that offering in pieces and they laid it on the wood in order, brethren and sisters, having dissected the animal,

they had to lay it in order. And they laid it in this order, the head first, the fat which covered the innards next, and then the rest of the body next. So they had the head, the fat and the rest of the flesh. Now this is the language of Leviticus that Elijah is using and it's the people that's giving that bullock. So this is a burnt offering calling for two animals. He said, 'Give Baal's prophets one and I'll take the other'. Now the people, therefore, are giving into Elijah's hands a representation of themselves, and they are going to be represented either by Elijah or the prophets of Baal. And the sense in which they're being represented is the sense of the burnt offering, and there is no question at all, as to what the burnt offering signifies. It's as clear as a pipe stack, dedication! There's no doubt about it, dedication, that which was totally consumed upon the altar in service to God. Now where was their service, brethren and sisters? As Paul says, 'His servants ye are, to whom ye obey; whether of sin unto death or obedience unto righteousness'. And that was the clear issue here, and Elijah, using the very language of Leviticus, to Jews who would have known that language, knew that he was giving those people to understand, that on this day they had to decide as to who they were going to dedicate their labours to, head, fat and flesh. And when we go through the Law we find the significance of that; the head, of course, is the intelligence; the fat, of course, around the vital organs, the kidneys and the liver where it always came from, signified the inward purity based upon the knowledge of the truth (no good knowing it unless we're going to develop the inward purity), and finally, the rest of the flesh, represented our work and our walk in the truth. The dedication of our physical labours. So Deuteronomy says, 'Thou shalt love the Lord thy God with all thy heart' (and to the Hebrew the heart was the intelligence and not the emotions); thou shalt love Him with all thy heart and with all the understanding) 'with all the soul'(the inward goodness) and with all the strength' (the rest of the body). Now do you think that's a theory? or do you know there was a scribe that came to the Lord Jesus Christ in the 12th chapter of Mark. And he said, 'which is the first commandment under the Law? The Lord said, 'to love the Lord thy God with all thy heart and with all the understanding, with all the soul and with all the strength'. And the scribe said, 'Master, thou hast well said, for to love the Lord thy God with all the heart, with all the soul and with all the strength is more than whole burnt offering'. And the Lord said, 'You're not far from the kingdom of God'. WHY? Because the record said, When the Lord saw that he answered intelligently.

Now here was the issue, Give me two bullocks; they can have one and I'll have the other. Cut them up and let them put your head, your inward goodness and your work for the truth on their altar, and I'll put it on my altar. And we're going to see as to whose servant you really are! Whether of sin unto death, or obedience unto righteousness. And so you see, brethren and sisters, it was more than just a contest between the priests of Baal and Yahweh. On that day, the people's fate was in the hands of Elijah! And what a tremendous issue it is, as we consider these things, because every single one of us, when we've come to Christ in baptism, have put in His hands, our offering, and we've said, 'Lord, there's our intelligence; we will endeavour to produce the fat on the inward parts, (which the Lord will finally open us up to find if it's there); there it is, and we'll give all inward parts and we hope, brethren and sisters, that we're consumed on God's altar in service to Him, that it'll be acceptable. And the very language of Leviticus here, I believe, would have insisted to the people that this was the issue

before them. What a tremendous thing then! No wonder the people were very silent on this occasion; very solemn as they listened to the words of the prophet. You know, the prophets of Baal never understood this; it went right over their heads, as we'll see in a moment.

The prayer they made to their god, never considered the people for a moment; but Elijah's prayer was full of the people. FULL OF IT, full for his brethren! He wanted the people to understand; but Baal's prophets couldn't have cared less, as long as they were personally vindicated, that's all they were worrying about! And this was the issue before them. Now in verse 24, he said, 'Call on the name of your gods, and I will call on the name of Yahweh, and the God that answereth by fire, let him be God. And all the people answered and said, 'an excellent suggestion'. You can hear that roar coming up Carmel, can't you, brethren and sisters? It's like I can imagine a booming voice of the prophet, 'a god that answereth by fire, let him be God.' And the people crying out, 'terrific suggestion', but it was no indication as to where their mind was, because a peculiar feature about 'baal' worship, was that Baal was worshipped as the 'sun god'. Baal was worshipped as the sun god and as such was 'the god of fire'. And it was also, brethren and sisters, a very common thing (well, not so much common perhaps), but it was an established practice in this sense, that God also on various times had answered by fire. There were times when God had sent down fire from heaven and consumed sacrifices, so the issue was still very much even, as far as this was concerned, except that Baal had every advantage, because there was no cloud to obscure the sun! He had an open go, and the sun had been blazing for 42 months, and everything was tinder dry, so when the people said 'an excellent suggestion', you can imagine the hearts which were leaning to Baal would have thought, 'he's in front', and mark you, Elijah, made absolutely certain that that idea was fostered, for all those who wanted to think it, he gave Baal every advantage, brethren and sisters. He gave him every advantage, that if there were any there leaning towards Baal, let it not be mistaken that there was any cheating in this, Elijah was being more than fair, and saying, 'if the god that answers by fire was being more than fair, because here was the god of fire, the sun god, the controller of all heat. So it was a very fair contest to this stage, but Baal had this advantage, that the whole atmosphere that the people must be wiping their brow, 42 months of drought and if anyone dropped a match and up it would go! and I thought well, he's in front!

But you know, Elijah says, 'I will call, I will call on the name of Yahweh', now here, brethren and sisters, I think it's good to bear in our minds the fact, that the LORD here is Yahweh, because you see, Israel had got accustomed to calling God, Lord, which in the Hebrew is 'baal' and we find, and we're going to find at the end of this talk, I want to leave the prophecy of Hosea until last, but when we finally turn it up, I'm going to show you how it fits this whole scene. And Hosea points out that in the future God will insist upon being called, ISHI, which means 'my husband' (Hosea 2:16). Because I don't want you to call me 'baali' because you'd get confused. Now Elijah made the issue quite clear, and I can well and truly understand, and I can imagine how that on that day, he would have enunciated this name with such clarity that no one could misunderstand it. 'I will call upon YAHWEH'. Got that! My God is YAHWEH. Now, he made that abundantly

clear; everything is clear and the people said, Right! So what does Elijah do? he says to the prophets of Baal, you're first because you're many. It has always been the case, hasn't it? brethren and sisters. Never been any different. Baal's prophets are always more numerous, so Elijah says, 'Away you go; the field's yours because you're many. I won't interfere! It's all yours; and there they had the sun arising.

We learn that it was morning, perhaps very early in the morning; we're not sure of that but no doubt it was sometime in the morning that they commenced. 'So they took the bullock that was given them', verse 26, 'they dressed it and they called on the name of Baal from morning until noon, saying 'O Baal hear us'. You know, brethren and sisters, you can just imagine it; you just think of the emptiness of that range, and you noticed it was morning until noon. Now try and picture the scene, and we learn subsequently, in the record that the people for this occasion, were standing quite a ways off. Elijah had to call them near for his turn, and I can well and truly imagine, with the exhibition of the prophets of Baal, that the people didn't want the front seats, because you'd be absolutely sick of it! 'Oh-h-h B-a-a-a-l', and this would go on, brethren and sisters, from morning until noon. Can you imagine Elijah just standing there listening to this, listening for hour after hour. But where was the sense in it, where was the appeal to Baal, as the god of fertility? Where was the appeal to Baal as the god of power, where was the appeal unto Baal on behalf of its adherents, where was the appeal for the people, where was their concern? This guy, 'O Baal, hear us!' That's all, and the Lord Jesus Christ condemned the vain repetitions of the heathen. He said, 'be not like the heathen, using vain repetitions', farbeit, brethren and sisters, to go into the temple of God, in the sanctity of our own prayers, and say, 'Lord, we are sinners, have mercy on us' and walk out. Far better than to go on, 'Oh-h-h-h B-a-a-a-l, hear us!' and on and on and on. Elijah waited and waited, and he was watching that sun, from morning until noon, that's what the record says. He was waiting for that sun, brethren and sisters, to reach its zenith, and my word, how he must have boiled inside, and how the prophets of God down through the centuries of time, must have boiled inside to hear this. You know, I'll tell you something that happened to me once; to give you some indication that if it could happen to a fellow like me, you can imagine what happened to Elijah. I remember on one occasion, brethren and sisters, delivering a bag of soap chips to a Catholic convent; now, I say this advisedly, just to give you some idea. And they said to me, (they always use to say to me, 'will you carry this bag down this flight of steps into the cellar'). And they had a little tin down there, and I had to take the lid off the tin, undo the bag, tip the soap chips in, and give them a credit for the bag). Now, I use to have to do it every time, but I use to do it, willingly and happily knowing that I was heaping coals of fire on their heads! But, you know, the thing was this, one day it really upset me because down in this cold, old cellar, (believe me, it was a long way under the ground of this convent), I went down on this occasion and it was very dark (as it always was, and I'd wait for a while to get accustom to the light) and on this particular occasion, there was a Mother Superior sitting at this table, with no less than half a dozen young novices; these girls and she were busily cutting up sandwiches for the fight or bingo they were going to have the next week or whatever it was, and the whole time that I was in that cellar with those people, which would have been 15 minutes at least, they were just repeating over and over again, 'Mary the mother of God, Mary the mother of God', and honestly, you

have no idea, my flesh just crept, as this elderly nun would repeat this phrase, 'Mary the mother of God' and they would all chant it, 'Mary the mother of God' (don't eat the sandwiches)! It may sound funny but look, there were minds, young girls' minds, this is what really got me; young girls' minds being absolutely corrupted with the idiotic repetition of 'Mary the mother of God'. And I couldn't stand it, and it was the first occasion that I ever spilled any soap chips on that floor to get that bag emptied; but it really made me sick at heart, to see young kids like that! What did it mean to them, buttering sandwiches! Never mind about the funny side of it, look at the seriousness of it, brethren and sisters! And you can imagine Elijah standing up there and watching this exhibition, and looking at the priests of Baal, looking out across the plain at Esdraelon, taking in the whole vista of Israel, and thinking about the glory of God's truth, and looking down upon the people. And his heart, thinking to himself, what an exhibition! and to think that the people of God, in whom God had put the Spirit of truth and had given them the basic common sense that every man and woman has been given to worship Him in Spirit and in truth, watching that exhibition for perhaps 3 to 4 hours solid without a stop, and one thing they heard and one thing only, 'Oh, Baal hear us'. Can you imagine brethren and sisters, the mighty prophet of God's feelings; is it any wonder that he went to Horeb and said, 'Ah, I only am a prophet of the Lord; the children of Israel hath forsaken thy covenant'. Any wonder, brethren and sisters, that the man's heart broke, is it any wonder that he fled down through Judah? I can well and truly imagine his feelings, as wrong as they may have been, as he witnessed that sickening spectacle!

But he wasn't prepared to stand there and take it for too long, and he waited until the sun got dead overhead, and then he let fly! And, brethren and sisters, he's been criticized for what he's gone on record as saying, in the Word of God here, as he mocked them! But believe me, I feel that he was justified in everything that he said, because I believe that Elijah didn't have any personal issue with these prophets, but that he wanted by this biting sarcasm, to try and show the children of the living God, the brethren and sisters of Elijah himself, the utter stupidity of what was going on, on that mountain. Now, look what they were doing! They were saying, 'Oh Baal hear us' but there was 'no voice so that no one was answering', says the record in verse 26. 'And they leaped upon the altar which was made'; now I want you to notice two things. First of all, they leaped upon the altar; that word 'leaped' is exactly the same word as the word 'halt', 'ye halt between two opinions'. They were hopping from branch to branch and you can picture the scene, as the 450 prophets of Baal, (and I've read up on some of the rites, brethren and sisters, for this particular effort, I've read up on the rites and worship of Baal), and I can picture the scene as to what they would be doing. Circling around that altar, chanting and chanting out until one of them, worked himself up into a frenzy. Frothing at the mouth, and he'd charge up to the altar, and leap on the altar and call down fire from Baal, but he was going to make himself a living sacrifice; he didn't care if he was burnt up. It was for Baal that he was there, and he would race up and leap up on the altar, 'Oh, Baal hear me'. And down he'd get, and around they'd go until someone else worked themselves up, and they too, would call down fire on themselves for the cause of Baal; they were prepared to be burnt by fire for the cause of Baal. But he wouldn't answer, and the very fact of each one leaping up in his turn, must have shown

the people of God that they were hopping between two opinions. RIDICULOUS; nobody was answering these prophets of Baal.

And on and on it went, and the next phrase I want you to notice is this, 'they leaped on an altar (now mark this phrase) which was made'. The difference between that altar and Elijah's, was that they made a new one and Elijah repaired an old one, and I believe in that, brethren and sisters, is something really great. The altar of Baal was absolutely new, but Elijah's wasn't, because we're going to learn that Elijah repaired the altar of Yahweh, that someone had pulled down. And what these prophets of Baal were doing, were establishing something new in the truth; this was an idea that Christadelphians had never heard before. It was a new wind of doctrine; it was a foul spirit that was blowing through the ecclesia. We didn't understand what this was all about because it was new, but when Elijah came along, brethren and sisters, he took the old foundations and repaired them, and that was the great difference. Elijah didn't halt between two opinions, he never altered his religion; his had been established from time memorial from the day of Abel, and he repaired it in the midst of Israel. But this one was made, and the RSV, the RV and the margin of the RV points out that the Hebrew here indicates, 'which had been made'. It had been made then and there, as something new in Israel, never been seen before, but Elijah's had been established before, brethren and sisters, and he repaired the old one for Yahweh. What a wonderful difference there is in those things.

We, of course, I want to come to this and speak about this a little later on, but I want to impress upon us the need, at all times, to keep in good repair, the wonderful altar of truth that God has given the Christadelphians, because it is wonderful, brethren and sisters, it's so wonderful!

Now then, 'And it came to pass at noon, that Elijah mocked them' (Verse 27). Now can you picture this scene? Picture the 450 prophets of Baal and as they're going up, one at a time, to leap up on his altar, and then up strides the prophet from Gilead. He's had enough, now Baal's right at the zenith of his power, blazing in all his glory, brethren and sisters, if ever he's going to answer, this is it! And at the precise moment when Elijah calculates that the sun is right overhead, and all Israel are watching the prophet from Gilead; this strange, forbidding, harsh, stern, bleak, majestic, awful figure, walks up and says, 'Why, he's a god, isn't he?' and you see them racing around looking at him. 'He's a god; let it go boys, call unto him. Look, perhaps he's talking; shout it out, butt in; (that's what the meaning of it is) that's exactly what the meaning of the Hebrew is, that he is conversing, therefore, 'talk aloud; but don't let him go on talking to that old fellow; yell out and say, Hey, hey, hey, Baal! come here!' And, of course, these stupid idiots are dancing around, and the people of Israel are solemn, brethren and sisters, watching this, and you can imagine those with leanings towards Baal thinking to themselves, 'well, why don't they call out louder; or, 'but that's crazy, well, why don't they?' And Elijah mocking them! You know, the word 'mocking' means 'to play with them'; He was playing with them, but not for their sake, for the sake of the people of God. He said, 'Well, if he's not talking, you can't butt into the conversation; perhaps he's pursuing'. (And do you know what that word means? The word 'pursuing' here is a word which

means to withdraw into a private place, and it's a pretty fair inference from that term, that Elijah's accusing Baal of some of the most ungodlike qualities. Perhaps the reason that he's not talking to them, is that he's occupied at the moment! Now that's the meaning of that Hebrew word; now you imagine the implications of that! the most ungodlike qualities! Oh, perhaps he's on a journey; why ? says Elijah, what, at noon! The sun was shining, brethren and sisters, the sun was shining. He's asleep; yet the Psalms say, 'He that keepeth Israel, neither slumbers nor sleeps', and here was Baal, it wasn't nighttime, it was at the very zenith of his power, and Elijah is suggesting that he's got tired, and you can imagine, these prophets of Baal, they were whipped up into a mad frenzy, and the record says in verse 28, they did cry aloud. They were crazy and Elijah whipped them up into a frenzy, and you can imagine him standing in their ring, whipping them up into a frenzy. 'Go on, fellows, go on fellows, keep talking; your buddy, if you yell out, he'll hear you! Well, who knows, he might be occupied; he's asleep!' And he's playing with them, and then they start on this practice, brethren and sisters, they started this practice which was so common with the priests of Baal; they use to have a little whip and they'd knot that whip, and they'd also put pieces of iron in that whip. And what they use to do, as here it says, 'They cut themselves with lancets'. Now, the idea of the word lancets here, is not so much the lancets as the whips they use to use, which sometimes they use to call a 'lancet' because it had the pieces of iron in it, and when they use to try at their very utmost to impress people with their religion, in turn, as they worked themselves up into a frenzy, rather than go leaping up on the altar and calling down fire upon themselves, one of them would come forward, he would strip to the waist and he would dance around, thrashing himself with this whip until the blood ran down to the ground, and he was ripped to shreds, 'Oh, Baal hear us!' NOTHING DOING! And this went on, brethren and sisters, and on, and on!

'And it came to pass, when midday was passed, and they prophesied until the time of the evening sacrifice' (the RSV says, they raved on until the time of the evening sacrifice) that's how the RSV actually renders that verse, 'they raved on until the time of the evening sacrifice', and you can imagine it, brethren and sisters, Elijah had done his task, and the prophet stood there, and the prophet must have been impressed, with the stupidity and folly of Baal worship, and now Baal had passed his zenith. And there he was sinking in the west and there's the prophets of Baal going into an absolute frenzy, raving on; Baal's dropping out of sight. 'Oh Baal, hear us!', but it comes to the time of the evening sacrifice, and do you know, the Hebrew rendition of the end of verse 29 is one of the most mournful expressions that you could possibly imagine.

'There was neither voice, nor any to answer nor any that regarded' and in the literal translation they mean just this, there was no voice because no one was answering because no one was listening. And that's exactly the idiom of the Hebrew here, 'there was no voice because there was no answer simply because nobody was listening. Now, what a commentary upon, shall we say, five, six, maybe seven hours perhaps, of a mad, idiotic, frenzied, exhibition like that, that there was no voice just simply because there was nobody answering, simply because there was nobody listening; and the sun was setting in the west. And it was all over, and they had the best part of a day; were they upset with what Elijah had given them? What was their fair due? Brethren and

sisters, he had gone over what was fair! He had given them the best part of the day; he had given them the height of the power of the sun; he had given them every possible advantage and they had miserably failed, and the prophet now, strides forward brethren and sisters, and what a scene we've got now! And what a difference comes over the whole crowd and there must have been a terrible hush all over that crowd, as Baal sinks into the west and the pitiful cries of the prophets of Baal, finally sink into oblivion and there's absolute silence.

And Elijah comes to the people, and the first thing he says is this. 'Come near to me'; now what a tremendous thing. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'. Come near to me, Israel! and I can imagine, brethren and sisters, the people of God stunned at the exhibition that they'd witnessed. Humiliated and shamed that they would ever halt between two opinions, now being invited by this majestic, awful prophet to 'come near to him', and walking up the slopes of that mountain to come within proximity of that altar, that he might do that in front of them, that every brother and sister might know and understand, the principles for which he stood, and every movement that Elijah made from here on, brethren and sisters, would not be moved by the made motive of idiotic frenzy. But every move that this man made was calculated to burn into the minds and the hearts of the people of God, the truth for which he stood. Everything he did, brethren and sisters, was to burn into their minds, that God was God, and that they were to serve Him with all their hearts and they could have eternal life in the kingdom. His heart was for the people, and this was the great difference between him and the prophets of Baal. Ah, look, it's moving, and all the people came near and it says, 'he repaired the altar of Yahweh that was broken down'. Ah, what a phrase! You know, that word 'broken down' means that it was thrown down; the word in the Hebrew means 'to be thrown down' as he, himself, later on, may have said, 'they have thrown down the altars'; somebody had destroyed it, no doubt under the jurisdiction of Jezebel. And now he repaired the altar of Yahweh. This, brethren and sisters, I believe, was absolutely tremendous, and remember this, it was the time of the evening sacrifice, and every Israelite knew something about that!

There was no question now of the sun playing any part in this sacrifice. The sun had reached its zenith and it had passed it. It was the time of the evening sacrifice, when the stillness of the evening had settled in over Israel, when the sun was sinking in the west and a great shadow was pitching across the plain of Esdraelon, and the Hermon had changed from blue to deep purple and the sun was glistening with an orange light upon the snows of Hermon, and the whole land was bathed in the eery light of twilight. It was no question of the sun playing any part in this sacrifice, but Israel knew that this was the time when every brother and sister entered into the attitude of prayer. Because it was the time of prayer in Israel, and I'm going to show you that in a moment. But, for a while, let's focus our eyes upon Elijah, as he walks up to this broken down altar, surveys it and repairs it.

Do you know, this is the only place where that word 'repair' is so rendered. In every other place in the Old Testament where that word 'repair' is found, it's used in the sense of healing the sick. Did you know that? In every other place where that word is found, it

is used in the sense of healing the sick. To be made whole, to heal, to bind up, and that altar, brethren and sisters, was sick. It was ill, and there were 12 stones in that altar. The children of God had contracted a disease! and they were sick, and before them they had 'the balm of Gilead'. The balm of Gilead was before them, the beautiful, fresh, wonderful breezes from the Arabian plateau was before them, and the healing power of Yahweh was here, and he took the 12 stones and he repaired an altar that had been established before. Elijah's religion, my dear brethren and sisters, was not a new one; it was an old one! He was a pioneer brother; he was a brother who believed in the foundation principles of his movement, who never deviated from the pathway of truth, but spent a lifetime in trying to get the brethren and sisters to see, that there's nothing new under the sun, that God has established His principles and they are eternal. Simple principles and they're not difficult to understand, and that He's called all men out of every nation, to embrace those principles in Jesus Christ. They don't alter, brethren and sisters; they get sick sometimes, oh, not the principles, but we do, and we need physicians to heal us at times, to bring us back to the right paths, and I believe, in the 58th chapter of Isaiah, we have a verse of scripture which would describe Elijah on this occasion. In the 58th chapter of Isaiah, we have a wonderful reference, I believe, which would describe the attitude of Elijah as he repaired the altar of Yahweh. Isaiah 58:12, reading from verse 11 you might see a bit of a connection, 'The LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in'. Brethren and sisters, how eloquent that is of the work of Elijah; he raised up the foundations of many generations, he restored the breach, and he was restoring those paths that brethren and sisters might once again, see their way clear to walk toward the kingdom of God. And do you know, we ought to be thankful for men like that; you know, we've had faithful men in our movement, faithful men who have since laid down their pens and their lives in service to God. And when we pick up their works, brethren and sisters, we don't replace the bible with their works; never let that be said, God forbid. But we pick up their works and they direct us to that Word of God, and what do we do? We find brethren and sisters everywhere reading the works of the faithful expositions of the brethren of the past, and they're walking in paths which they are quite clear and sure, leads to the kingdom of God. There is nothing there that would distract them or that would bemuse them of other ideas, but clear in their thinking, these brethren are restorers of the foundations of many generations. And that's what Elijah was doing! and he was healing that which was sick. And do you know what he did? He pick up 12 stones; you come back and see what Kings says. My word, it was a wonderful exhibition of faith on Elijah's part here!

In that 31st verse it says, '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'. Now that's giving us a fair bit of detail, isn't it? You know, if we had been writing that record we would have said, Elijah took twelve stones that represent the twelve tribes of Israel, and we would have thought that was quite enough, but the divine mind didn't think so, brethren and sisters! 'He 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', and I can imagine him, as he picked up those 12 stones, showing each one to the people in turn; and they'd all count them and they would have expected him, brethren and sisters, to stop at ten, because he was the prophet to the ten tribes. They were divided from their brethren; there was a fellowship issue, politically and religiously. Elijah didn't pick up 10 stones, he picked up 12, yet there was a division in Israel, but he wanted them all to come together. Not just some of them, he wanted all of them to come together, and then it says, 'of the tribes of the sons of Jacob'. Why did it say that? brethren and sisters. Because Elijah wished to impress them that it wasn't simply the 12 tribes of Israel, but every one of those tribes had a common father. They came from one father; they were brethren in every sense of the word, why then, couldn't they see eye to eye, to work together for the cause of the truth, on the basis of the old foundations? Why couldn't they? What was to stop them? Personalities, new ideas, mad political ambition, crazy idiots like the prophets of Baal. That's why! But if they had men like Elijah, who had no worldly possessions to distract him, had one motive, brethren and sisters, and that is, to bring the people of God together. It would never have happened, and he took 12 stones, and those stones represented 12 boys that came from the loins of one father, and that father, God said to him, 'Israel shall be thy name'. You know, in the dark, all members, to impress you with what was meant by that, because you see, what Elijah was trying to show the people was that Jacob, was one 'who wrestled with God'. He had his own ideas too! He thought he could gain the promises by the works of the flesh; he thought he could grasp the promises as the supplanter, but he had to learn, that that was wrestling with God. Hanging grimly on to the foundation of his religion, he found the truth at last, and God impressed him that he was now a prince with God, because brethren and sisters, he strove with the angel, he clung to him and said, 'I've got no hope of ever reaching the kingdom on my own. I need you, God; I want your help'. And God said, 'you'll get it, Jacob; you're going to be a prince with Me'. And this was the theme that Elijah was trying to impress them with, as the record delineates in that careful way, the things which were done.

Now, look what he did! 'And with the stones he built an altar in the name of the LORD', and then he says, 'he made a trench about the altar, as great as would contain two measures of seed'. That's a peculiar expression! What's two measures of seed? Well, a measure here of course, is a measure of capacity and the idea of it, I believe, when we look at it from various angles and we take different translations, (I'm no expert in Hebrew; I know nothing about Hebrew, but relying upon the experts) it would seem to be, brethren and sisters, that what he did was, he dug a trench round about that altar as would be capable of being sown by two measures of seed. You see, if he dug a trench that would only contain two measures of seed, he would dig a trench that would only hold six gallons of water. Now, that would be a very small trench, as a matter of fact, I don't think it would have gone right around the altar. But what I think he did was, he dug a trench wide enough as you would be able to sow in that area, two measures of seed, and he was looking down the valley at Jezreel, which means 'God will sow'. Now I ask you, what was he thinking of? Now you turn to the 31st chapter of Jeremiah, and bear in mind while I'm quoting, Jeremiah 31, now you know what that chapter's about or

some of you will? It's talking about the new covenant, and in Jeremiah chapter 31, speaking of the new covenant with the house of Israel, we read in verse 27, 'Behold the days come saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh'. And there, brethren and sisters, we have the meaning, I believe, of an area of ground that as would contain, two measures of seed. The two houses of Israel divided now, but Elijah wanted them together, and God says the day's going to come that I will sow the house of Israel and the house of Judah, and will cause fertility to come forth'. And where was all this being done? Why? ON CARMEL! (a fruitful field, a park, a garden). This is where it's all being done, and down on the plain was a city where Elijah was going to run to in a minute, which means, 'God will sow', and now Elijah says, 'I want 4 barrels of water and I want them to be filled 3 times'. Now, let's work that out! $3 \times 4 = 12$. 12, goodness me! significant isn't it? 4 barrels of water 3 times to saturate that offering. Now I believe that this was done for two reasons, first of all of course, that which was obvious, that Elijah was going to show that there was no trickery here. He wasn't going to set up a fire with one of Malcom Burney's power batteries or something, lighting these things on the sly, but he was going to saturate that altar; the fire that was going to lick out that water was going to be unquestionably divine. But the very fact, brethren and sisters, that they got 12 barrels of water poured them over 12 stones, which spoke of the restored house of Israel in total, around which God could sow the houses of Israel together, that ultimately He might cause Israel to blossom and bud and fill the face of the whole world with Carmel's fruit. This was the whole idea that Elijah had in his mind, that nation; everything he did was calculated to excite in their mind, the possibilities of this!

So away he went, and he filled that water and it went around that trench, and in verse 36 says, 'It came to pass at the time of the evening sacrifice, that Elijah the prophet came near', and what a difference in the prayer, brethren and sisters. The time of the evening sacrifice, once again, of course, a knowledge of the Law helps. The evening sacrifice consisted of a lamb. One was offered in the morning and one was offered in the evening; it was known as the 'continual burnt offering', so that to the Israelite, the evening and the morning were the first day. They always looked upon the evening as the beginning of the day; the morning being the end of the day. The evening and the morning were the first day; now, Elijah comes at really the beginning of Israel's day, yet darkness was covering the earth, so the light of Israel wasn't the sun, but the LORD God of heaven. And when the evening sacrifice was put upon the altar, every Israelite as he saw the smoke spiraling towards heaven, when they were camped around the tabernacle, he naturally entered into prayer. So that David said, 'Let the lifting up of my hands be as the evening sacrifice', and I can imagine David, (not for show, brethren and sisters, but in the privacy of his home, perhaps on the rooftop where they had the special battlements built, where they go on the rooftop, to meditate and pray before God), as he watched the spiraling smoke from the temple area, he lifted up his hands with the smoke, and with the lifting up of his hands with the evening sacrifice, he prayed to God in heaven. What a wonderful expressive symbol, as the sacrifice consumed up

to God as a sweet smelling savour, goodness me, how much more better and quieter and more impressive than the mad ravings of the prophets of Baal, 'Oh Baal hear us'. How much more impressive was it, that Elijah should come forth and then he prays, brethren and sisters, not the heathen, but every word calculated to excite in the minds of himself and the people, the reality of what he was doing?

'O LORD God of Abraham, Isaac and Israel', goodness me! and you know, we above all the people on the face of the earth, the Christadelphians, above all people upon the face of the earth know what that means! O LORD God of Abraham, Isaac and Israel, no need for me to expound to you, brethren and sisters, the meaning of that! The covenants made to the fathers, great and precious promises; the seed of Abraham according to the Spirit, ah, what a wonderful expressive prayer that must have been, addressing God as the covenant God. 'Let it be known this day that thou art God in Israel', that's what Elijah wanted the people to understand, that He was God in Israel, not God in the world, He was God in Israel. 'And that I am thy servant, and that I have done all these things at thy word'; now, look what he was praying for. Remember Him as the covenant God, the God who made a covenant with us through Abraham, Isaac and Jacob. Remember Him as the God in Israel, that I've done these things, not for my own glory, but simply as the servant of God, and that everything I have said has been according to His word. Now, what a wonderful prayer that was and what an impressive thing it must have been for the people, as they must have bowed their heads in humility and listened to the clear, audible voice of Elijah, in the quietude of the evening.

And then, he said words which must have cut into the hearts of every listener! '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'. What would you think, brethren and sisters, now I've asked you to imagine yourself as the people of Israel, how would you feel, as you bowed your head and you heard the words of that prophet of Gilead, like the breezes blowing off the mountains? 'Hear me, O LORD, hear me, that this people here may know, that they might understand, that you are Yahweh Elohim and that you have turned their heart back again', clearly implying that their heart was in an opposite direction. And how ashamed they must have felt, brethren and sisters, to hear a prayer like that. And do you know, the Lord Jesus Christ prayed on a couple of occasions, where He distinctly said, 'O Father, I pray, not for my sake, but for those who are listening, that they might know and understand that I proceeded forth and came from Thee', addressing His Father in conversation, that the people might listen and hear and overhear the conversation. And there he'd previously told the prophets of Baal that he was talking to somebody else, shout aloud and butt in and break the conversation. But not on this occasion; the people were to listen to a conversation between the servant of Yahweh and Yahweh, Himself, and the conversation concerned the well-being of the brethren and sisters in the truth, and that also indicted them in tender language, that their heart had not been right with Him.

You know, brethren and sisters, that prayer was never fulfilled, because they didn't turn back again, but Malachi in his last message tells us that Elijah is coming again, to fulfill

that purpose which he had. And Malachi tells us in his 4th chapter, and the last words of the Old Testament, he said in verse 5 and 6, 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD; 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'. You see, brethren and sisters, what he said, 'O turn their heart back again', it didn't happen! Oh, the people couldn't resist the fact that God had answered by fire, and they shouted out, 'Yahweh He is God, Yahweh He is God' (Elijah, Elijah, Elijah) YAHWEH IS GOD. Oh they shouted that out, but their hearts didn't come back, brethren and sisters, and Elijah had to go down to Horeb, to be trained and disciplined and taught, and impressed that he might come at a future date. And look, if Elijah is not going to come to the ten tribes of Israel, I completely misunderstood his life, and I've got powerful reasons for believing. I believe implicitly that Elijah must come to the ten tribes of Israel, instead of the twelve, because there is no other man, so trained, brethren and sisters, for that work than he is, (and we'll try in our last talk to impress you with that fact). Elijah's going to come to fulfill that very prayer that he made to the Father, that he'd turn their hearts back again.

And you know, Malachi uses rather a peculiar expression, 'that he might turn the hearts of the fathers to the children, and the hearts of the children to the fathers'. Now, I don't think that Malachi means by that, that Elijah's going to come back and settle family disputes; but Luke gives it this way, 'that he's going to turn the heart of the father's to the children, and the disobedient to the wisdom of the just'. Now, the heart of the father's is going to be towards the children of Israel; the fathers are Abraham, Isaac and Jacob in the prayer of Elijah. But the disobedient are the disobedient children of the fathers of Israel and the just ones, those who were justified by faith are the fathers. So what Elijah is going to do, he's going to cause the fathers of Israel to look upon their numerous seed with joy and thanksgiving, and he's going to cause the children of Israel, who have been disobedient down through the centuries of time, to come to admire and respect those who were justified by faith. That's what he's going to do! And how do you imagine he's going to convince them, that Abraham, Isaac and Jacob were justified by faith? When at the present moment of time on Carmel, he believed the Law of Moses was the penal institution by which Israel could be forced into obedience? He couldn't do it! He had to go down to Horeb and learn the real meaning of that Law. And Malachi says, 'Remember ye the Law of Moses my servant, which I commanded him in Horeb; behold, I send you Elijah the prophet, that he might convince the disobedient children of Israel, that a man is justified by faith'. Tremendous issues! and Elijah, of course, will do that!

Now, I'm going to have to finish; I'm going to ask you for two or three minutes just to finish this record, because I want you to come to the 18th chapter of 1 Kings, and I want you to come in the time of the rain. God answered by fire; the prophets of Baal had been slain, and now we come right down to verse 41. 'And Elijah said unto Ahab, Get thee up, eat and drink; for there is a noise (as the margin says) the sound of a noise of the abundance of rain'. You know, here again, brethren and sisters, I want to try and paint a word picture. They've all gone down to the brook Kishon, the whole of the ten tribes with Ahab; they've all gone down and they stood there in the brook Kishon, and it

flowed with the blood of the prophets of Baal, so that he took out of the way, those that were offensive to God. Now then, what's to stop God from blessing Israel? The people had shouted; they'd made up their minds, 'we'll no longer hop from branch to branch'. Unquestionably Yahweh is God! The prophets of Baal were slain, and I believe with the full authority of Ahab. Ahab was invited by Elijah to come up again to the mountain, from the plain they go up again, to eat and to drink. And I don't particularly think, that Elijah's saying, 'Everybody's hungry; let's have a meal'. I think on this occasion the people would have been so excited, they never would have thought about food, but the idea was that Ahab was representing the covenant people, and the king should partake of a meal of sacrifice, to show that the people had turned their heart back to the covenant. What then was to stop rain, brethren and sisters? Everything objectionable had been swept out of the way; the people had given their allegiance to God. The king had even done the people for half and Elijah could hear, no one else could, but he could hear. And you could imagine him, throbbing with excitement, as he said to Ahab, 'I can hear the roaring of a great rain'. And he could hear it, brethren and sisters, with the ear of faith, and look what happened!

He takes the king up on the mountain, he goes a little distance further and he puts his prophet a little distance further. And he gets down on his knees, and the word of God says, 'he cast himself down on the ground' a word which means 'to prostrate himself', and he put his head between his knees. And what he did, of course, I believe, was to fall flat on the ground with his knees buckled under him, with the top part of his body prostrated straight out, and his head flat on the ground. And he prayed earnestly says James, that the rain might come. BUT HE COULD HEAR IT! brethren and sisters. He could hear it, so what's he praying for? because HE KNEW that the rain would come and HE KNEW AND WAS CONVINCED that only God could send it, and he knew by faith, by the ear of faith, he could hear it roaring across the Mediterranean, but that didn't stop him from getting down on his knees, because he told the people, 'it wouldn't rain, except according to my word'.

And now he's going to show the people, that he represented them and he represented God, and he put his head flat on the ground, and he prayed earnestly. Now, I want you to come to the prophecy of Hosea, and have a look at this. In the second chapter of Hosea, here is the message of Hosea, based I believe, on the events of the life of Elijah, as well, of course, as on other events. But in the 16th and 17th verse, Hosea says in his second chapter, 'And it shall be at that day, saith Yahweh, that thou shalt call me ISHI (that is my husband); and shalt call me no more BAALI (that is Lord). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name'. In other words, He said, I'm going to insist that you call Me your husband and not the Lord, because you've got confused, Israel. And then He says in verse 20, 'And I will even betroth thee unto me in faithfulness; and thou shalt know the LORD. And it shall come to pass in that day, I will hear, saith Yahweh, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God'.

What a magnificent picture, brethren and sisters. God coming forth as a husband to marry Israel, the redeemed bride, turned from her idolatries and adulteries. Cleansed from all her uncleanness, calling Him, husband and not Baal. Don't mention it, says God, I don't want to hear that name again, call Me your husband, and I'll betroth you unto Me in faithfulness, in righteousness, in judgment; it'll be a marriage second to none! And He says, I'll hear! I'll hear! What's going to hear? I'll hear the heavens and the heavens will hear. Who are they going to hear? They're going to hear the earth, and the earth's going to hear. And what are they going to hear? The corn and wine and oil, and everybody is going to hear Jezreel. Who's Jezreel? He was the son of Hosea; his only legitimate son. The other children of his wife were children of adultery. He had one legitimate son, Jezreel, whose name means, God sows. And there was Elijah, brethren and sisters, making his appeal to heaven, (and the heavens cloudless as they were, appeared unto the throne of grace), with his head flat on the earth, and the earth was calling to the heavens and the heavens were calling to God, and there was corn and the wine and the oil, and he could hear it roaring in his ears the rain of God's word. What a scene as he must have waited and waited with anticipation, and it wasn't until the seventh time, that that young man went forth to look upon the Mediterranean, that a cloud like a man's hand came out of the west. The 7th time, the 7th millennium, the sabbath of rest, and when it says, 'like a little man's hand', the Hebrew word is 'kaph' like the hollow of a man's hand, and I can only suggest this, and I think it is a very strong suggestion, that the hollow was downwards. That the cloud was like a man's hand open, brethren and sisters, and as the Psalmist said again and again, 'Thou openeth thy hand and everything is filled', and he saw the hollow of the hand coming across the Mediterranean, dropping the blessing of God's word upon the ground.

And what did Elijah do? He girded up his loins, and Peter tells us, 'Gird up the loins of your mind' and Paul tells us, 'To be girt about with the girdle of truth'; so we gird up the loins of our minds and we tie it there with the truth. That's what Paul and Peter combine to tell us; we lift our mind to contemplate the things of God; we tie up the mind there with the truth, brethren and sisters, and as long as we hold the truth, we'll be clear minded, and Elijah girded up his loins. He said to Ahab, 'Harness', that's the word 'prepare'; harness, he harnessed his chariot, and the king swept into Jezreel, and the prophet raced before him; and never get the idea, brethren and sisters, that when Elijah raced before Ahab, he was taking precedence over the king, because he wasn't! Because, when you go through the scriptures, you find what Elijah did was an act of humility. He ran before Ahab to honour that king, an act of abject humility, and a man that could have demanded on that day, the obedience of every Israelite, that could have set himself up on high, brethren and sisters, and said 'I'm really somebody', chose on that day, to honour the worst king that Israel ever had. WHY? Because Elijah firmly believed at that moment, that all was well, and that the victory had been won, and that Ahab was at last, converted. The people would never again move away from God, and acknowledging all that, like the Lord Jesus Christ, who was prepared to take a towel and wash his disciples feet, Elijah was prepared to race before that king, and to show that he was a courier of the king, proclaiming the majesty and might of Ahab. And he raced to the walls of the very doorways of Jezreel, God sows; 'I will sow her unto me in

the earth', and Israel will become His people. What a majestic scene! and we note, brethren and sisters, with interest, that he only went to the gate of Jezreel. He didn't go inside. WHY? Well, there are two suggestions; some suggest that he was afraid of Jezebel, but I don't think that's right. I think, as an act of humility, brethren and sisters, that he would not go into the king's palace, for the Lord Jesus Christ said, 'they that are in king's palaces are gorgeously apparelled; he was in no way to go into the king's palace. He stopped short of the gate, stood aside, and Ahab rode into Jezreel, and all Israel behind him, and I can well and truly imagine, Elijah hanging his head in a thankful prayer to God, that his public ministry had come to an end; his life's mission had been accomplished. But he didn't realize then, but he was to realize a few moments later, brethren and sisters, for the moment we'll leave him in that majesty of triumph, and as we do so, let us go to bed this evening with the thought upon our mind, that God says I will hear, He will hear the heavens, and they will hear the earth, and the earth will hear the corn, the wine and the oil, and brethren and sisters, great will be the day of Jezreel, when God's only Son will come, and will sow Israel in the earth, and they'll blossom and bud and fill the face of the earth with fruit.