

Mr. Wallis introduces Dr. MacRae and apologises for having sung this certain hymn which in the last verse might give an amill. view of Christ's return.

"That hymn has been one of my favorites too. If interpreted correctly I don't think that shows forth the amill. view of the return of Christ at all but I do like the fact the hymn stresses, the duty God has laid on us of taking His Word all over the world.

"Now this morning I would like to read to you two verses as we begin. I would like to read II Kings 2:12 and II Kings 13:14. For context I will read vs. 12 and 12 of II Kings 2. 'And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.' and the other verse --II Kings. 13:14--

"Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him and wept over his face, and said, O my father, my father, the chariot of Israel, and ^{the} horsemen thereof.' What did he mean by this--the chariot of Israel and the horsemen thereof? In the first passage where we read it we could easily be confused, because we have just read that Elijah went up by a whirl-wind into heaven and that a chariot and horses of fire came, and Elisha said, My father, my father, the chariot of Israel and the horsemen thereof and I am sure that the superficial reader thinks that this has something to do with the chariot of the Lord in which Elijah went up to heaven. But when we get over to II Kings 13 we find that that could not possibly be the case because there is no reference to any chariot or horsemen of fire. Elijah did not go up into heaven that way but he was buried in normal fashion. And so if this is appropriate in the second case it certainly must have the same meaning in the first instance. And so we see from a few cases what this actually means is that the man to whom it is said is the chariot of Israel and the horsemen thereof. Elijah stands alone down in the desert _____ and Elisha says as he leaves him, My father, my father, the chariot of Israel and the horsemen thereof. Elisha lies in a bed, and not a servant like Elisha was then, but the very king of Israel comes and says to him, My father, my father, the chariot of Israel and the horsement thereof. In modern times it is like saying, My father, my father, the tanks of Israel and the atomic bombs thereof. It is as if he were saying, 'This is the protection

of our nation for now that Elijah has gone the nation has lost ^{one} of its principal bulwarks.' Elisha said that and the true Israel said when Elisha was gone, 'The nation has lost one of its principal bulwarks'. Those who have true eyes to see realize that the protection of a nation does not lie in atomic bombs, or in airplanes or tanks, though these have their important place but rather it lies in the moral fiber and caliber of its people and the true defender of the nation is the man that calls that nation back to righteousness and who leads it back to God.

Now we have found in the O.T. that God intervened time after time in marvelous fashion to protect His nation and He does great works through Elijah and Elisha. Often in great periods of crisis He kept wickedness from sweeping over their land and if had swept over their land it would have completely disappeared in the midst of heathenism and idolatry. And so God poured out a great host of miracles such as is recorded in the rest of the whole Bible in connection with this heathen Baal worship that had come ^{sweeping} over Israel. Now why did God go to all this trouble over Israel? Why would He protect Israel in this way? Other nations had become heathen. Other nations had sunk in barbarism and God did not do any miracles. Why should he do all this for Israel?

To any man that understands the Bible the answer is clear. To them were committed the oracles of God. It was through those people that God prepared for His coming into the world. God worked through many centuries with Israel, protecting Israel, giving His Word to them--dealing with them as He presented His teachings to prophet after prophet in order that the Word of God might be complete. Then the time came when in true _____ He took His own Son and brought Christ into the world, then it was from here that it went to all the corners of the earth--this again is the center of the earth where the Lord is prepared to gather again together His people which have been scattered in all corners of the earth; and the people God chose to make His Word effective throughout the world would have never occurred and He would have had to adopt an entirely different plan, had He not protected Israel through these years.

I think that an analogy can be drawn between Israel in that day and the United States today. Our land today is a center from which the Word of God is going to all corners of the earth. There are many individuals called of God to carry the Word to distant corners of the earth--to people who have never heard. From here money is given to support them

and back those people up--from this country so our prayers to help support them in their work. If we fall, God in His providence will raise up some other center from which the Word of God will go forth. Today it is the U.S. Today there are more resources in the U.S. for sending forth the Word of God than there is in all of the rest of the world put together. Today what happens in the U.S. has its repercussions in every mission field where the Gospel is being presented. Just as Satan in the time of Elijah tried to work the greatest masterpiece that ever was accomplished by ~~sweeping~~ ^{causing} Baal worship to sweep over Israel and cause it to be the center of Baal worship instead of the center from which God's Word would go out. So Satan in recent years has attempted a great masterpiece in modern times to cause modernism to get control of the United States and to stop up the source of consecrated people, of consecrated money, of consecrated prayers ~~and~~ from going forth. One of the most effective things that we can do for the cause of foreign missions today is to see that the U.S. see protected from the evil of modernism. That is one of the most important duties we can do in sending out God's Word all over the world today--is to cause the center of ~~the~~ Christianity which is the U.S. which is being pressed down and squeezed apart in recent years that it may be revived and strengthened and again may be the great center of Christian teaching and Christian thought that it has been. How I rejoice when young men and young women go out to China, India, South America and carry there the Word of God! I wish a hundred times as many went as go. But I think that we also remember another vital thing which is very pressing. What can we do to keep this center here? To arouse the people of America to a greater devotion to Christianity--to make it a greater center for the out-spreading of the Gospel much more than it now, to make it comparable to the situation in the last century.

And so I think this passage in Kings here which shows us how God protected His land through Elijah and then Elisha and how He put the Baal worship to _____ is of great importance and great interest for us today in our situation in America. Something that is interesting about these two men --how they, or Elijah went up to M. Carmel where God sent the fire from heaven--where God showed His superiority over Baal and all the false gods. Elijah not only aroused the interest of the people but got their respect and made them willing to listen to the Word of God. Then Elijah ran out and left the task to be carried out--the task of reaching those people who were open and responsive and bringing

them one by one to the Word of God. God did not let Elijah down, but down there in Horeb He told him that He was going to appoint a successor to him and Elijah's work is carried on by a different type. Elijah is the great evangelist, the man who can preach with power and attracted people to listen to the Word of God. And an evangelist can come into a town and win thousands to the Word of Christ and can when he goes away, the people can drift back into modernism and thus very little of his work remain afterwards. Elisha was the pastor--the man who went about dealing with the person and that person and to the other person, showing them the Word of God and helping them in their problems, and a pastor can settle down in a little community and stay there for years and stay there with his people and accomplish nothing. You need them both. The evangelist comes in and arouses the interest and calls attention but the pastor comes to their needs and to their problems and brings to the place where they accept with devotion the Word of God. And the work of Elijah and Elisha together was what drove away the Baal worship from Israel and cleansed that land and made it possible that God could go on working there. What a pity that Elijah couldn't combine both of these aspects of work. What a pity that after this great exhibition on Mt. Carmel, Elijah fled off to Sinai when the people were just open and ready to carry on the work! It is a pity in a way, and yet is it seldom that a man is great in two fields. A man may be very great as an evangelist or he may be very great as a pastor but seldom is a man great in both those fields. If we would develop some facility or the other--if all evangelistic work to all work have it followed up; to get together those who could follow up and see that the light which has been lit will be fanned into a brilliant fire. Many a pastor cannot do the work of an evangelist. He may have a different type of temperament. But he can learn something of how to do some of the work of an evangelist--something about reaching those who are hardened--something at least in getting their attention to carry on this work. We need both phases of the work, if the work of God is to go forward. Let us each try to do something in both types of work but let us above all realize the value of both types of work and try to cooperate with others who are doing the other type of work in order that each may be gotten in its place and thus the work of God may go forward.

I remember hearing some years ago while in Pittsburgh, Billy Sunday. I heard some of the pastors say, "What is the use of bringing him in--we know of other cities where he has preached and thousands have come forward and a year later you can't find any results. And

one of the ministers of a great church there said that he thought they should have him so they brought him. And then this minister prepared his people and preached to them on _____ and taught them how to deal with new converts and after Billy Sunday's meetings there were several hundred lead to that church and he had these people trained to deal with those people, to lead them in the knowledge of the Lord. A year later out of 400 that had been lead to that church there were only two that had slidden back. Many of them moreover were active leaders in the spiritual work of the church. It takes both angles to do the work. In our country today and infact in all lands where the Word is preached, let us not criticize the man of the other side just becuae God has given us one sort of personality, one sort of gift but let us try to fit them both together to accomplish the work of God which he desires. In Elijah and Elisha there were many differences. Their temperments were different. In fact if they had had much in common they never would have accomplished the work they did. That was their loyalty whish was absolute to the Word of God. Elijah said, as the Lord liveth before whom I stand--these is the Word of God.

Each of us must follow the word of God--not that which is ethical in the sight of men because of what they say but the Word of God. Today we have the whole Bible. Most of us would say that we believed that all of it was true. We are glad to set up and wave the flag and that is wonderful, but the Word of God is not primarily --that. It is not the principal thing about it. We can talk about how we believe it all--it is not enough to follow just the key verses in this Word. Christ wants us to follow it all. It is not enough to just stay with the wonderful teaching of the Gospel of John but what do you know about the wonderful teaching of the book of Hosea. It is not enough to teach the wonderful principals of the book of Genesis--what do you know about the teachings of the book of Zechariah? God gave us 66 books with His Word in it and the man who is going to be used of God is the man, who is like Elijah who said, As the Lord liveth before whom I stand was the man who had ~~studied~~ similarly stood before the Lord in consecration; had studied through that Word and gotten it deep into his soul and was willing to go forward because He possessed that Word in a situation in which He finds himself. There was great crisis in Israel at that time but God gave him victory. There is a great crisis in America today-- Modernism is sweeping over the land and it is strange and yet inevitably there comes all

sort of putting forward of every type of immoral practice. This morning I had the pleasure of hearing Dr. Buswell in in ~~turning over~~ _____homely debate which was put on Station WAAC which was transcribed for next Sunday afternoon. And this man was presenting a plea for legalized gambling in lotteries and trying to get all these people to put their money into these gambling devices and Dr. Buswell was presenting the Word of God--that we should stand for Biblical principals of thrift and that we should continue on those standards which made our nation great. That is only a small phase of that ~~which~~ big thing that is sweeping over our country--the turning away from God's Word and from its moral principals. If in our day America goes pagan, if the Lord tarries, the whole world may go pagan. That is what is going to happen in the end of the age and we have no reason to despair. God in the person of Elijah and Elisha did a far greater work than turn back America to God. If we stand on God's Word, if we understand it, if we study it, if we seek to promote it, if we combine the different phases of the work of Elijah and the work of Elisha, who knows but that God might pour out His mercy in wonderful power upon this nation and who ~~the Lord~~ ^{knows but that the Word of God} would ~~go~~ forth in greater strength than ever before and spread to all the nations, to the ends of the earth, if the Lord tarry.

Let us pray--We thank thee, O God our Father that thou are not dead but are living and active. The God of Elijah is here but God our Father, choose to work through human instruments. Thou dost choose to desire that we should do thy work and we cannot do it except that we understand thy Word and see the principal that God has taught therein and learn to follow them so that we can accomplish what is thy will. O Lord Jesus Christ Come back very soon we pray and we may we be ready for it, and O our God, if it be thy will that He tarry yet for a time, we pray that thou wilt always find us faithful in the meantime and enable us to study thy Word and to be thy instruments doing the work of Elijah and Elisha to accomplish yet a great work for thee in this land; to the most distant lands als --we ask it al in Jesu Name--Amen.

We continue our study of the witness of Elijah. We notice that in the situation that has to hold up the land of Israel there ~~was~~ was need of some great tremendous thing to wake the ~~pop~~ people up from their lethargy, to shake them from their indifference. Sometimes this is furnished in a country by a great war or a great national calamity. Matters of this kind wake people up; they do not win them to the gospel, but they make them responsive to it. Now the work of an evangelist does much, of course, goes much further than the disturbance of a war or a great national calamity does. It wakes people up and also gives them a knowledge of the truth. That is not enough. The pastoral work is necessary. The pastoral work without the evangelistic work may take many years to be effective. The evangelistic work without the pastoral may accomplish very little, but the combination of the two is what God has blessed repeatedly. So in this case we have Elijah doing the work of waking the people up from their lethargy, doing the tremendous, exciting work that make the necessary first step in what was needed. Elijah has given his declaration of the coming of this calamity which God brought upon the land. Possibly when he gave this word they already had had a drought for some time. Perhaps they were beginning already to feel the need of water but expecting that there would be rain very soon. There had been for many years past, probably regular rain, and they expected it would come. But after Elijah disappeared, the rains did not come day after day, week after week, and the people began to grow more and more excited and began where is this man Elijah. Let's get a hold of him. Let's find out about him. Many of the people probably ~~wax~~ wanted to find him in order to learn the way of salvation, in order to learn what God's word was in the matter. Then you could talk, the king and his leaders were anxious to get a hold of him in order to force him to make a change. if they thought he could make a change, or in order to have him at least as a scapegoat to put the blame on for what which had come. So God had directed Elijah in this case ~~and~~ to run and hide. There are some people who think that a Christian minister should always stay at his post no

matter what happens. That no matter what may come of persecution or death, he should stay there, that he should not run away. Now it is true that if it is the Lord's will that he stay in the situation, he should stay there no matter what may come. The Lord may ~~thru~~ through the death of one man who stands absolutely true, may accomplish more for his work than he would through the work of a great many individuals. That may be His will in the case of any one of us. But we cannot lay it down as a general rule that it is wrong for the Christian to flee ~~for~~ ⁱⁿ the face of danger because we find in this case of Elijah that God had work for Elijah to do which could be done right then for which Elijah was needed later. Thus it was God's will in this case that Elijah should flee from the danger, that he should go and hide. You might say, "What good was Elijah doing there?" Here is Elijah down there by the brook^{all alone,} He never sees anybody. Only these ravens come morning and evening to bring him food. He sees no human being. Suppose they were Arabs as some have tried to say. Two or three Arabs would be all he would see weeks and months on end. ~~xxxx~~ What is he accomplishing up there in the land in the high country are the people who need a real witness and Elijah is down there hiding. Elijah was in the will of God. As Milton said, "They also serve who only stand and wait." God had a definite purpose for Elijah here and Elijah was in God's will down there hiding from Ahab, being ready for the time when bring him out to do a great work. So at this time Elijah is simply ~~xxxx~~ waiting and it must have been tedious and tiresome and unpleasant. Elijah is down there waiting and then the brook dries up. Even that hiding place is gone. Then the Lord says to him, "Arise, go to Zorophah, that belongs to Sidon." Up there in the north a short distance out of the land of Palestine into the land of Phoenicia, the very ~~xxxx~~ region from which Jezebel had come, the very region which was the center of the Baal worship. For him to go up into that region. It sounds as if he were going into the place of greatest danger of all, but God said that is the place where he is going to keep himself. That is where he has a place prepared to keep him and he said, "Go to Zorophah."

I have command~~ed~~ a widow woman there to sustain thee." Is this a true statement or a false one? He got up to Zoraphah and he asked the woman for some food and she ~~said~~ said, "I haven't got any." Was it true that the Lord had commanded this or is it an erroneous statement here? ~~Are we to~~ Or are to take the statement and try to understand it correctly? What the Lord said is doubtless true. If we find the situation different from that which we would find, we would expect such a statement to lead to, perhaps our understanding ~~is~~ of the statement is incorrect, and so we examine the situation and find out how to interpret God's word.

God said, "I have commanded a woman there to take care of thee." Elijah got up there and the woman railed at him. The woman was ready to do nothing for him. She said, "I haven't got anything here."

But Elijah said, "Fear not. Go and do as thou has said, but make me a little cake first and bring it to me." What a thing for a man to say. Her son is about to die, and he says, "make a cake for me first." In this case putting God first, doing God's will first, meant the saving of the life of her child and the saving of the life of her child later when the boy died and when Elijah was the instrument ^{agent} of God to bring the child to life.

So God had commanded the widow woman here to take care of him but she didn't know anything about it. She was given the command and the command was effected and worked out even though the woman did not know about it when Elijah got there. She realized later that it was all a part of God's command and purpose. At the time, Elijah came as the instrument of God's command.

So he came and stayed with this woman for a time. We have that incident there of his being God's instrument in bringing the child to life again and increasing the faith of the woman, leading her to realize ~~that~~ certain things, that he was indeed God's messenger.

Then many days passed and the time comes ~~that~~ when the next stage came in the work of Elijah. So in Chapter 18 we find that the time is now ripe. The

people have reached a psychological point to be ready to listen. The ~~st~~ disaster has gone far enough that God is ready for this great outpouring. You will find that in any Christian work there are times when people are responsible and there are times when they are not responsible. God blesses steady, difficult work day after day week after week month after month with no apparent results but often blesses them. But God has His particular times of opportunity when He wants His people to be ready to see those kinds of opportunity when they come. Here was the special opportunity. Now the people were ready to listen. So after many days, the word of the Lord came to Elijah and He said, "Go show thyself to Ahab, and I will send rain on the earth." There was a very bad famine in Samaria. So Elijah went and went back into the place of danger down into the land of Israel where the people were actively hunting for him. Up in Phoenicia here probably nobody had ever thought of hunting for him there. They never dreamed he would go to the ^{land of the} very heart of the Baal worship ^{to hold}. No search had been made at Zeraphah. He wasn't in the capital city. The king of Sidon knew that, and when they had asked after him, he said, "Nobody has seen him here!" He probably stayed pretty close to the widow's home in Zerpahah.

So a man named Obadiah here is described as a man who feared the Lord greatly, a man who was a true follower of God and who ~~was~~ never lost the governor of the house of Ahab. That is absolute proof that Ahab was ~~not~~ a worshiper of Baal. If Ahab had been a worshiper of Baal, he could not say that a man feared the Lord greatly if he was the governor of the house of Ahab. Ahab was one who ~~was~~ untrue to the Lord, one who was indifferent to Him, one who was giving great liberty to his wife in her attempts to advance the Baal worship. But Ahab himself had sensibly followed the Lord, and as far as people would consider him was one who followed the Lord, and nominally his influence was given in that direction.

(Question) Yes, he provoked ~~them~~ to anger the Lord God of Israel because of all his father had done. Ahaziah was the son of Jezebel. It would seem quite evident that though his father had given him his name, Ahaziah, which

means "Jehovah has taken home" and tht he was nominally a follower of Jehovah, having a name that had the very words ~~of~~ "Jehovah" as part of it, yet in his personal life and attitude he was influenced more by his mother who was openly following Baal. That Ahaziah was worshipping Baal and provoking the Lord to anger as Ahab had provoked Him to anger. Ahaziah probably was not nearly ^{as} an effective ~~an instrument~~ instrument doing wrong as Ahab was, but in his actual actions, his actual viewpoint he probably was worse. So if you average it up you get pretty much the same as his father. I do not remember any case where it actually says that Ahab worshipped Baal. He may sometime have gone through a from of worshipping Baal, but he was too good a politician with three-fourths of his land at least ~~dominantly~~ ^{normally} following Jehovah to ~~not~~ announce himself as a real follower of Baal. I don't think it is hardly 34-13
Baal worship.

(Question) Sixteenth chapter of I Kings? Yes, well he certainly permitted his wife to worship him and he certainly may have gone through some forms of worshipping him, but we have other indications that he claimed to follow Jehovah. We have to take them altogether. He did give his son a name of Jehovah, in the name. We would, of course, have other instances to look at. Rather than go ahead and summarize them now, I think we shall mention them as we come to them.

(Question) Let's go ahead and look at the other things as we come to them. Let's go ~~xxx~~ on to the life of Ahab. We could take half an hour now to check each particular thing in the life of Ahab that bears on this particular question. Let's do that after we get through the life if we have any more questions in mind. Maybe they we can do it in much quicker time than ~~if~~ we go were to do it now. I appreciate any questions or any statement made here. I'm glad to have you do it. Don't take anything I say. Take what the Bible says. In this particular incident I'm giving you my conclusion from a survey of the whole material. Maybe my conclusion is wrong. I can't prove it by just one verse. You have to look at all the verses, and I think it would be easier as we go ~~thru~~ through it to look at it as we go along rather than to go ahead and pick

out the verses right now. It does not particularly effect our main purpose which is the study of the relation of Elijah to this great menace of the Baal worship which was securing the upper hand in Israel and which if things had continued as they were would have been the ~~downfall~~ of dominant religion undoubtedly within at least a generation or two whether Ahab openly followed it or not. It ~~ax~~ would have become so. Whether Ahab in his heart was one who was anxious to serve Baal and to follow him, or whether Ahab was one who was rather indifferent, at least wishy washy, in religious things but was led along by his wife in this matter and his real interest was *end of 24.*

Elijah's ~~work~~ was to reach the whole land. ~~Nowxxxxthisxxxxparticularxxxxpoint~~ rather than to particularly to reach Ahab. Now on this particular point I don't want to take much time because it is aside from our main theme which is to see how Elijah worked, but I just call attention to one other passage to bring in in connection with this. Chapter 21, verse 29, "The Lord said to Elijah, do you see how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his day." That would certainly not sound like a professed follower of Baal. He might occasionally have gone through a form of ~~worshiping~~ worshipping Baal. He might have done that in the land which would be a tremendous to the Baal worship, but he was at least nominally a follower of the Lord or such a passage as this would not be here.

(Question) No, there is nothing whatever that is all right with Ahab. Nothing did was all right, but I am saying that as far as Ahab's outward attitude is concerned, he was a follower of the Lord. He may have done much more harm than he ~~ax~~ would if he would become openly a follower of Baal. I'm not excusing him in any way. I'm just trying to see what the situation is.

15-24 (Question) Yes, when the Lord had cast out before the children of Israel. His wife was following the Phoenicians who hadn't been cast out, who were there in the northern part of the country following Baal. There are two different

aspects and Ahab gave in to all of them. He gave in to some extent to Baal, to some extent to God, and to some extent to the calf worship as you find in verse 22. The Lord doesn't say to Ahab, "I will destroy you because of you are a Baal worship," but he says, "I will destroy you because of the provocation that you provoke me to anger and made ~~to~~ Israel to sin." Now this is, as I say, aside ~~from~~ from the point. There are a good many verses that while it may be that we don't have the full proof, but maybe we have, but the big thing that I try to emphasize all the time is do not reach a conclusion from one verse on any question. Get the full teaching of Scripture on any question, and no matter one verse seems to be, check it up with other verses and get the whole teaching. Never draw from an inference of one verse certainly, or even from an inference from many. But take all your words and your statements and put them together. Now if I had known it would provoke this much discussion at this point, I would have tried to refrain from passing judgment on Ahab at this point simply because it is an incidental side point rather than the ~~vital~~ vital thing we are interested in. Ahab was wicked, he was evil, he was doing wrong. If his policy had continued the Baal worship would have become dominant in Israel. Of that we are certain. That we can be absolutely sure of.

Now I did incidentally here draw an inference that Obadiah, it could not be said, feared the Lord greatly if he had been governor of the house of ~~Israel~~ Ahab had Ahab been openly a Baal worshiper. That was too much of an inference. Let us cast that aside as a very slight point anyway.

The thing we are interested in now is what is Elijah going to do? Ahab is an important instrument, but he is only an instrument. It is the nation as a whole that is vital. Can the nation be protected from the tremendous danger of Baal worship that is coming in? So this man Obadiah, we are told, is governor of the house of Ahab, and yet we are told that he ^{is} was one who fears the Lord greatly. We are told about ~~Obadiah~~ Obadiah that when Jezebel killed the prophets of the Lord, Obadiah took ~~thex~~ a hundred prophets and hid them in two caves, fifty

in a cave and fed them with bread and water. Bread and water here doesn't mean them he put them on a starvation diet. What it means is that he gave them food to eat and water to drink. I think that is a fair ~~contrast, but the account~~ ~~is that~~ inference from the context, but the account is that Obadiah is here praised for his good act which he did in keeping alive some of the prophets in the midst of persecution. Ahab says to Obadiah, "Go into the land ~~through~~ ^{to} all the fountains and all the brooks ~~andxxxxxxx~~ see if you can find any grass to save the horses and mules so that we don't lose all the beasts. This is a rather verse to understand if you live here in Delaware in the eastern part of the United States where there is always plenty of water for horses and mules to drink and to grow the grass for them to eat. In fact, here it is too damp; ~~xxxxxxx~~ there is too much water I think, as a rule, and it's rather hard to imagine a situation like this. But I remember visiting in Colorado once in a valley there in Colorado and visiting a farm there and was very much impressed with hearing them say, "We don't know what to do. Our stream has gotten low that we hardly have water enough for our horses to drink and we are going to have to get rid of these horses that we need because we haven't enough water for them to drink." It is a very real situation in some parts of the United States that you have to watch out to get enough water to keep your domestic animals alive. You may have enough for the people to keep them from dying from thirst but it ~~keep~~ it takes a lot more water to keep the animals alive. ~~xxxxxxx~~ Ahab here is trying to save some of the horses and mules because naturally the people would drink before the horses and mules. So they divided up and Ahab went in one direction and Obadiah another hunting for grass. There might be a little grass or a place in one of those valleys in that rather dry land of Palestine. They say Palestine is about the size of Maryland. When you hear that it makes you think what a little country for all these things to take place. But when you look at Palestine, it is much more really than the actual surface area which it suggests because it is so cut up with hills and valleys that there are all these different sections cut off from each other that it would

take years and years to see a fraction of what you need to see of ~~Palestine~~ to thoroughly know Palestine. There is tremendous variety in the land. It is pretty hard to say that here or there you might find a little place that would have a lot of grass and a nice little stream flowing down it and something that would be a real help in saving at least the horses and mules that belong to the king's establishment. So Obadiah is going one way and Ahab is going the other and all of a sudden Obadiah looks up and he sees Elijah. He probably had only seen ~~Obadiah~~ Elijah once before in his life. Only one day he had seen Elijah stand in the king's court, but that day had impressed itself on his mind vividly, and Obadiah remembered what Elijah had looked like and he remembered how Elijah was dressed. He remembered the whole situation vividly. He remembered what he had said and he knew how it had been fulfilled and he knew that now they were looking for Elijah, hunting everywhere for him and the king was going to kill him when he could possibly get his hands on him. Ahab had probably said repeatedly, "If I can just get my hands on him, I'll tell you what I'll do that fellow." And Obadiah took the king at his word and thought that was what the king would do. He would immediately kill him. Ahab probably never thought of actually killing Elijah immediately as he laid his hand on him, but he might try to work in that direction, but he didn't have the power to do such a thing immediately. Israel was pretty much of a constitutional monarchy. It was not an absolute monarchy. The king had tremendous power but absolute power. And ~~in~~ in a situation like this, it would have provoked an ~~immediate~~ insurrection to have immediately without discussion kill Elijah after all that was known and thought of Elijah throughout the land in this situation.

At any rate Obadiah took what Ahab had said at his word. Obadiah thought Ahab would immediately kill Elijah if he would get a hold of him. Here he saw Elijah; he knew him; and he fell on his face, and he said, "Are you my lord, Elijah?"

And he said, "I am. God tell my lord, 'Here's Elijah.'" And Obadiah was

~~xxxx~~ filled full of fear.

He said, "What is my sin that you are going to ~~xxx~~ cause me to be killed? You want me to go and do this and then you leave me holding the bag. I'm to go and tell the king that here is Elijah? The king has hunted in every nation ~~and~~ and kingdom. He has asked people everywhere ~~xxx~~ if he is there and has given an oath that if they were hiding Elijah, ~~that~~ that doesn't mean of course that in all these other countries that they were positively ~~xxxxxxx~~ searching for Elijah, but it means that the representatives of ~~Hi~~ Ahab came and came to the court and said, "Are you hiding Elijah?" My master wants to know. He wants to get a hold of Elijah and he wants to know if you are hiding. They would say, "No, absolutely Elijah is not here. We are not protecting him. There is nothing we are doing to try to keep him from you. We are friends of yours. We are not your enemies. If Elijah were up here we would turn him over to you." That doesn't mean they would make a search and look for him necessarily, but it meant that as far as they knew he was not there and they were not definitely hiding him. So he says, "He has sent to every country around and asked them that if you were there, and made them swear that they were not hiding you, and now you say to go and tell my lord that here is Elijah. I know what will happen as soon as I am gone." He believed in the miraculous power of God. He said, "The minute ~~of~~ I am gone, the spirit of the Lord will lift you up and carry you away. When I come back, ~~and~~ Ahab won't be able to find you and he will get pretty angry with me for sending him on a wild goose chase, telling him that Elijah is here and you won't be here at all and he will kill me." And he said, "I thy servant ~~And he said, "I thy servant~~ fear the Lord from my youth. Haven't you heard how I, when Jezebel was killing the prophets of the Lord and ^{it} was dangerous to have anything to do with one of them, I hid a hundred of them and kept them alive and it was quite an expense to him to provide food even though it was ^{only} bread and water for a hundred people. It was quite an expense and quite an output for this man Obadiah. He had done all this for the cause of the Lord, and

and now Elijah is going to send him to his ~~death~~ death, by asking him to go and say here is Elijah, and just doing that," he said, "will bring me to my death."

So Elijah ⁵⁵⁻¹² on him. He said, "As the Lord of hosts lives before whom I stand, I will surely show myself to Ahab today." Obadiah was a follower of the Lord and one who trusted the Lord and one who served Him, one who tried to obey Him, but he wasn't ready to take the word of God's prophet and go ahead and do it. He had to have oath that he wouldn't be left holding the bag. So Elijah swore to him and then Obadiah went and told Ahab, and Ahab came to meet Elijah.

Now we have the meeting between the ~~two~~ two men, and you notice what Ahab said to him immediately, "Art thou he that troublest Israel?" That is what they will always say if you stand for the Lord in an effective way. They will say you are a trouble maker. You are the person who is causing disturbance in the land. If only you would keep quiet, we could just quietly go along with the Baal worship and we would have perfect peace and there would be no difficulty. Everything would be so lovely if you would just stop this business of talking as if these religious matters really mattered. It's a nice thing to go to church and it is a good thing to support the program of the church and all that, but you don't want to be too religious. That is bad. When you get so religious that you ~~really~~ get excited about it, why that is troubling the country, making disturbance in the country and you are the one who is troubling Israel, ~~and~~

But ~~you~~ Elijah answered and gave the true situation. He said, "I have not troubled Israel. You and your father's house have troubled Israel, you and your whole family. You have forsaken the commandment of the Lord, and you have followed Baal. You ~~have~~ are doing what the ~~Baals~~ Baals want done. You are gradually turning the country over to them, letting Jezebel advance her control. You are taking the country away from serving of God. You're the one who has troubled Israel even though you are a nice suave gentleman who treats ~~everything~~ ~~everybody~~ very sweetly and not caring if they are servants of God or of Baal."

and are ready to sign all the creeds and declare what a true follower of Jehovah you are only you don't think we should make too much fuss about the matter of worship. If someone wants to call it Baal worship, you do not interfere with them and recognize that they may be just as good a person as you are. 4

I remember when I was in seminary, we had a man brought in in Princeton Seminary, I noticed ~~ix~~ even in those days, they brought in a man who gave a few lectures in missions. The seminary was running a course in missions. He was a man like Ahab, a man who was a good friend with all parties, and never opposed any of them except, of course, the ones who made trouble. So our president of the seminary who ~~xxx~~ taught the course in missions invited this man in to teach the course. I remember how the man said about his college in India of which ~~hh~~ was president. He said, he told us about the faculty. They had Buddhists on the faculty, and they had Brahmans on the faculty and so on. ~~Hawx~~ Someone said, "How large a per cent of the faculty is Christian?"

"Oh," he said, "about a third."

"Well," he said, "~~what~~^{why} do you have in a Christian college professors on your faculty who are not Christian?"

"Oh," he said, "some of our non-Christians are our best ones." That was his idea of what a Christian is. "Some of our non-Christians are ~~actually~~ our best Christians." In other words these men followed Buddha. They were Brahmans. They followed heathen religions, but their character was better than that of some of our ~~people~~^{people} who nominally Christians. They were their best Christians even though they didn't claim to be. Well, of course, that is not a Christian in any sense if he is an enemy of God, even though he has a lovely character. He said, "These professors there who are not Christians would hate terrifically to leave our faculty because they like the Christian influence so much. They are so devoted to the general Christian type of character that they wouldn't think of leaving." So it seemed to me that that was doubtless the attitude of Ahab here. He was very sweet to everybody ~~like~~^{like} This man was president

of the mission there who had the non-Christians and the Christians there and said that we must all co-operate and all work together and ~~xxxxxxx~~ never get excited about anything. Well, of course, you will get far more better character from the Christian people than from any other. The question isn't what you have now but what you will get to eventually. That is what matters, and the non-Christian is moving in the direction of trouble and sorrow and suffering even though at present he appears ~~ixx~~ to be nicer man than the other. ~~Here is~~

Now here is Elijah who brought on this terrible drought, the man who has made trouble in the land. Here is Ahab, the lovely gentlemen, a friend of the Jehovah worshipers and a friend of the Baal worshipers. But Elijah said to this lovely gentleman, "I haven't troubled Israel, but you and your father. You have forsaken the commandment~~ment~~ of the Lord, and you are turning the land over to Baal."~~xxxx~~

Now you can imagine this man whom Ahab was going to kill, this man who was just a man out of the desert, no standing, no family, no leadership, no elected position in the land, he turns to Ahab, and he said, "Send and bring to Israel to Mount Carmel the prophets of Baal, 450, and the prophets of the ~~Lord~~ ^{36-2 1/2} 400. Bring all these 850 leaders in the Baal worship." He said to bring ~~xxxx~~ them, these friends of Jezebel. He said, "Bring them and all the children of Israel to Mount Carmel."

36-3- Well, you think that Ahab would wonder what was the idea of his asking him to have this great gathering at Mount Carmel and bring all these people there, and gather all these prophets of Baal who were so busy presenting their new advanced teaching. I hadn't fully seen the light yet, of course. I hadn't gone the whole way yet, but I can see that they are ~~xxxxxx~~ doing good in the land. Now why should they leave their good work and ~~go up to Mount~~ in order to come up to Mount Carmel to meet you? We don't want a disturber like you. Put him in prison here. Well, Ahab couldn't do it because Elijah was in a position here where Ahab didn't dare treat him that way. ~~xxxxxxx~~ He was in a position here

where Ahab didn't dare. It would make trouble with the people if he were to be killed positive in his opposition to Ahab now. He must by sympathy gradually get Elijah into a situation where he could destroy his influence, and where he can turn the people against him and then he can kill him. Right now he cannot do that. Elijah is in a position here where he can stand up and face the king. Obadiah wasn't a good enough politician to see that, but Ahab was and Ahab realized this and immediately does as Elijah said. Ahab knew that if he killed Elijah the next thing might be insurrection that would throw him from his throne. In this situation ~~that would throw him from his throne~~ 36-4

once get the people in prosperous conditions again and then he can do anything he wants. Right now they are concerned about getting water. They are concerned about the getting the land to normal prosperity again and if he destroys this through Elijah, it will be the end of his kingdom.

So Ahab gathers all the people of Israel. That ~~doesn't mean~~ doesn't mean, of course, that everybody came, but a great many came from all over the land. The word is sent out to all the kingdom, "Come up to ~~my kingdom~~ Mount Carmel. The king has sent the proclamation. There is going to be a great meeting up there. Come up there and you will see Elijah, this man who caused all this trouble. He is going to be there, and the king is going to be there. You come up and you will see what is going to happen and you will find a solution to this drought problem." So the king came, Elijah came, and a multitude of the people came. It must have taken a while for this happen; that is, at least a few days to get word out to the kingdom, to get the people there. We are not told the details but the meeting is arranged and the next verse has them there.

(Question) No, the people were not actively behind it, but they would come with at least a hope. So the king allowed time alone to simply kill him and put an end to him. Then if the ~~crowd~~ drought continued, it would be pretty dangerous for Ahab. If he gives enough rope to Elijah that Elijah can show that he cannot do anything about it, then the people will lose interest in Elijah.

But right at this point, he has got to give him a chance. He could possibly have killed him secretly but Ahab and Obadiah certainly didn't go off all alone. The king didn't go off one direction and Obadiah the other, just the two men hunting for grass. They had a lot of people with them. There was a big crowd of people around seeing this happen. These people all here knew what Elijah had said and they knew ^{name} ~~who~~ was Elijah and they don't know out that Elijah may be an imposter. At least in this terrific situation he has got to have a chance to prove himself. So the king gives him a chance to prove himself. The king figures if he can thus get rid of ~~him now~~ ^{the drought}, when he will worry about what with Elijah. Right now it is the drought. The king is ready to talk pretty bluntly against Elijah; he is ready to try to throw all the ~~blame~~ blame on Elijah in his talking so if there is any ~~chance~~ chance that Elijah can cure the drought,

you can be sure Elijah is going to have a chance to do it before anything will be done against him.

So the next verse has them on Mount Carmel, a big crowd of the people there, probably some of them like Obadiah, zealously anxious that the worship of the Lord be made dominant in the land, zealously anxious but not enough interest^d to risk their own lives for it, but in their hearts zealously anxious. Probably some of them are zealous followers of Baal and zealously anxious to put an end to this worship of Jehovah. But the great mass of them probably are indifferent. They are tremendously excited because they know the doom that is ahead. They have probably seen friends die as a result of the drought and they have lost a great part of their prosperity. They are in a very bad situation. They are tremendously excited to get a solution to the present disaster. But to this religious problem they are rather indifferent although extremely interested in it and anxious to know what the truth is. So Elijah faces them and he says, "How long are you going to halt between two opinions?" He said, "If Jehovah is the God, follow Him, but if Baal is, follow him." He says, "What is the idea of your taking in different attitudes and saying, 'Oh, well, maybe it doesn't matter. Maybe

Jehovah is the God; maybe Baal is the god. Let's give ~~it~~^{us} some water; that's what we want. Let's go ahead and develop our families and take care of our homes and have a good wife and enjoy ourselves. Why get excited about these matters." He said, "If Jehovah is the God, follow Him; if Baal is the God, follow him. Whatever is right follow it and don't take this indifferent attitude. The people didn't answer a word. They just listened to him. They got indifferent as far as he could see. That's the situation. We get a good many facts when we go out in Christian work. It's a great thing to stand in a church and pour your heart out, trying the people to take a stand for God and have a few faithful ones. say, "I'm going to stand for God." That was very good. That was very pleasant what you said. And they walk out of the church and they go off and you have no indication whatever that it made the least difference with their attitude. It is a great relief after that to go out and preach on the street. You speak on the street and the people either walk on past or they stop and when they stop they either stay and listen or they don't. You can see at least that some effect is being made at least by the way they listen as they stop. Here the people seem indifferent. They just don't say anything. They are quiet. There is no action. Something has got to be done to produce action.

(Question) Yes, those are factual questions for which the answers must be found in this chapter. There is absolutely no other evidence anywhere. We have no light on this situation in Chronicles. We have no inclination in any other verses other than in this chapter. Any specific statement in this chapter in relation to that must be given its full weighing ⁹⁶⁻⁹¹ out ~~you~~ ~~it~~ if you don't have an answer to some of these problems you just don't know. You have to conjecture where there is not definite historical information. Here Elijah said, "Get all Israel and the prophets of Baal, 450, and the prophet of the ⁹⁶⁻¹⁰, 400, who eat at Jezebel's table." Who eat at Jezebel's table? The 400 of the prophets or the 450 prophets of Baal or all 850 of them? Well, as a matter of fact some of them were there all the time, and some of them were off at different places

trying to advance the Baal worship and probably all of them would eat at Jezebel's table some time. Also perhaps this means that "eat at Jezebel's table" does not mean at all that they ate at Jezebel's table. That is to say it is a term which is possibly not to be taken in a literal sense of ~~xxx~~ sitting down at the table at which she ate but in the nearly literal sense of securing their sustenance in the provision that she made for them. Any table for which Jezebel paid the cost would be Jezebel's table, and consequently if these were scattered through the land perhaps were receiving their support from Jezebel they could be spoken of as eating at Jezebel's table. So what the exact situation was, we simply are not told. She was supporting them at any rate whether they were actually there with her. Now he says a little further that the prophets of Baal are 450 men. Now there are many explanations to that end which would be true to do this. Perhaps Jezebel ~~said~~ said, "I would get too lonesome back here if all the prophets went. Let ⁴⁰⁰450 stay here with me and the other 450 can go." But Jezebel said that these men were busy. They are needed at their task. ~~Many~~ Perhaps they had two orders of prophets ~~xxxx~~. Perhaps the prophets of Baal were the leaders in control and the prophets of the grove were the helpers and assistants and when he speaks of bringing them he names the whole bunch, when he here describes his standing against them he merely mentions the ones who were in prominent position, the prophets of Baal of 450 men. Perhaps the other 400 were assistants who were with them but who were not considered important enough to mention in this great situation. You mention an enumeration for different purposes. Now when you look at it from a different viewpoint. Back in 1890 there was a big dispute between the North and the South. The North said, "When you figure up how many Congressmen you are to have, every man who has a vote ~~xxxxxxxxxxxx~~ should be counted for Congress, but when you figure up how the taxes should be divided, every human being should be figured in proportion for the arrangement of the taxes." The Southerners said, "No, when it comes to Congress every human being should be counted, but the thousands

of slaves down here don't have any property when it comes to taxation. They shouldn't be counted; you should arrange the taxes according to the number of individuals." So they had an opposite view. They wanted ^{to} ~~the~~ count the whole number for one purpose and to count only the white people for the other purpose. Well, you could read the statement then that in a certain city in the South there are a hundred thousand people and you could read the statement that there are four hundred thousand people, and both statements might be perfectly true because one would be one method of enumerating and the other would be the other method of enumeration.

In this case of the prophets of Baal it is a possibility that the 450 are the leaders and the 400 the assistants but it is only a possibility. I wouldn't advance it by any means as a correct interpretation. The others I mentioned are equally possible.

(Question) Verse 33 of 16. And Ahab made a grove. And here are the prophets of the grove. Yes, I think so. ³⁶⁻¹⁴ I think it would be more ~~possible~~ likely that it was his wife's pet project because that is mentioned there right after he took away Jezebel, the daughter of E _____ the king of the Sidonians and he was doing everything for her. It was his pet project in the sense that it was a thing that would be please his ^{pet, wife} wife and so he was doing it for her. Now they are gathered here now and here is Elijah facing., you may say here is Elijah on one side and 850 men on the other. Isn't that terrible? One man against 850. Somebody says, "No, no, you can't count 850. 400 of them are just the assistants of the grove. There are just 450 standing against him. Well, it is actually great enough to just stand against 450. And you are always safer to make your statement so it is absolutely safe and nobody can say that you are exaggerating.

I remember once when I was crossing the ocean I gave a sermon in the middle of the ocean. In the course of my sermon I gave an illustration of the size of

the universe. I ~~was~~ spoke of their being stars that were so far away that it takes light one hundred years to come here f om these stars. Since it takes ~~light~~ light only eight minutes to come from the sun which is 92,000,000 miles away you can imagine how tremendously far they are. I pointed out that God controls this tremendous universe. When I finished the sermon, a man came up to me ~~and~~, that is one interesting thing about preaching in the middle of the ocean, you never know who is in your crowd and you have to watch your statements because *end of 36*

And he said you could have made your statement stronger about the distance of the stars. He said that there are stars that are so far away that it takes the light a thousand years to come here f om there. Well, I thought that's good, a hundred years of light coming at that tremendous speed is far away so that no human mind could possibly grasp it. Now if I said a thousand years, it doesn't make the figure any bigger. It's no easier to grasp a thousand years than a hundred. My figure showed the tremendous size of the universe and it shows it just as effectively as if I said a thousand years. But suppose I had said a thousand years and he had come up and said, "Oh, you're absolutely wrong. The universe isn't any where near as big as that. The furthest star away it only takes a hundred to ~~come from~~ come from. That would sound as if My illustration was absolutely worthless, the universe was pretty small after all. So it seems to me that it is always wise to make your figures such that you can be safe and even if your illustration could be made stronger by a little exaggeration which might be ^{an} exaggeration of ~~the~~ after all, avoid the exaggeration.

Dr. Buswell was telling me about a college which was advertising and he said that in the advertisements ~~in~~ of this college which was getting a start quite a few years ago, they advertised in magazines to get Christian people to go to this college and they gave the most untrue statements about the standing of their college ~~and~~ and the work it was doing it. They went way

beyond any fact. Dr. Buswell felt that great harm was done in this sort of misrepresentation on the part of people advancing this Christian institution and he wrote to the president of it and he ~~reminded~~ remonstrated and suggested that it would be better to tell the truth in the advertisement rather than to give untrue statements and he said that from that time on they ~~were~~ cut out the untrue statements and they gave the definitely true statements about the college. They gave them in a very strong terminology but they were definitely true statements and the college got just as much support. People were talked into it just as much as they had before. The college didn't lose anything by it. The true statements were just as effective as the tremendously exaggerated ones. I think that in this case maybe there were 850 there. Maybe there were only 450. But if there was any reason that if you said 850 they could say there were only 450, they could say that that was an exaggeration. Some of these prophets didn't get there. ~~Abah~~ Elijah was doing very wisely in giving a figure which he was sure was in the area of absolute certainty. He said, "I'm here alone. I'm the only prophet of the Lord here and Baal's prophets are 450. Here is one against 450. Now you certainly aren't afraid of one man against 450. Give me a chance to present the truth and let's see whether the number of men counts. Let's see the distorted idea some people have democracy is right, that the majority is always correct, that if you count noses, you have the truth. Here is only one against 450! Which is right, the 450 or the one? Let's find the truth here. Let's make a fair test. It was an argument that was 37-3^{3/4} to make the people stop, any of them who had the idea, let's kill this man, he's ~~an~~ a disturber, he's a man who makes trouble, he is just one man against 450. Give him a chance to say his say and see what ~~it~~ happens. So it was very wisely spoken whatever the full number of people there was, whatever the situation was and it was to put the people into a mood to see what would happen. We'll find out some more tomorrow.

We are looking at the great witness of Elijah. Under this theme we have

already noted the situation for the witness. Elijah could have gone out on Mount Carmel and there could have faced a few prophets of Baal or even a great many perhaps and could have had a great proof given there of the supremacy of God and very few people might have heard of it. But this ~~witness~~ great witness that he made there on Mount Carmel had abundant preparation in advance, the long period of the drought and the announcement by the king himself calling on the people to come went all through the land, and the people were familiar with the fact that something ~~was~~ of importance was just ahead. It is very harmful ~~for~~ to Christian work to arouse the expectation of something harmful that is just ahead and then have nothing happen. It is too much of a preparation when there is nothing especially to prepare for and it is not good.

I remember a young minister who began taking ~~xxxxxxxxxx~~ sensational ~~xxxxxxxxxx~~ subjects for his sermons. He was in a college town and he gave a sermon on "The Preacher who Lost His Head at a Dance" and it was on S_____ who brought to Herod the head of John ~~of~~ the Baptist. The subject was a misrepresentation of the subject ~~of~~ which he was going to discuss. He said that when he announced this subject in this college town, the college students thronged in. They had a great crowd there that night. He felt that something really was accomplished by his message that night, but he felt that over the period of the next few weeks and months, the attendance was much lower than it would have been if he hadn't gotten people there ~~xxxxxxxx~~ under a misunderstanding and have them disappointed. Some sort of a ballyhoo that brings *people* in is fine if you have something worth their coming for and if you don't it is pretty apt to backfire and to have the wrong results. In this case there was the preparation made and that for which it was made was well worth it. The people got there and there was a great accession. Here again the two were necessary. The great event on Mount Carmel alone would have accomplished something, but nothing to what it did accomplish with this preparation which aroused the

the interest of the whole nation. The tremendous interest by the ~~result in the~~ drought and the announcement of the king put the people ready to listen but would have not amounted to anything if something was not given to them that was worth listening to. So it took the elements. All too often we find that people who are connected to one of two necessary elements of some phase of Christian work thinking that their's is that which is important and the other doesn't matter a bit. ^{Both} ~~That~~ may be tremendously vital and it is important to have ^{both} ~~the~~ elements. Now we are ready for the preparation.

The great crowd of people have come and the prophets of Baal are standing there on the one side and Elijah is all alone on the other. So Elijah ~~proposed~~ proposes an impossible challenge to them. Something which he would have been extremely foolish to have ~~proposed~~ proposed had it not been the direct command of God to him in this case, and he had no doubt whatever about it. There are two people who are proposing supernatural and miraculously tests when they do not have a direct certainty, a real call of God, to do that particular thing. Elijah had it here. So he called upon them for this impossible task. Each of them was to take a bullock and under the bullock they were to put wood but no fire there. Then ~~them~~ they were to call on their lord to light it. So all day the prophets of Baal called on Baal to strike fire to thir altar. They leaped on the altar and Elijah mocked them and said cry ^{loudly} ~~louder~~ for he is a god. Either he is talking or he is pursuing or he is on a journey. Perhaps he is asleep and must be awakened--how beneath the dignity of a representative of God to ridicule the people this way, some would say. Some would say that it was utterly wrong for him to lower the tone of his message in this way. I think there are circumstances where it certainly it is wrong for the minister to do that which beneath the dignity of his calling, but I think that that is something which is related to the circumstances and th the situation. And in this particular situation the thing that Elijah did was just the thing that would bring the result. You notice that he didn't do it right away. He didn't do it in the

the morning. They had been trying for some time and having no results so Elijah began to heap this ridicule upon them. It was a situation where the people were just ready to receive it and where they would see ~~that~~ force and truth of what he said rather than to have it said with the lack of dignity of the attitude.

(Question) You mean that we are not told. Well, we have ~~xxxxx~~ so many things that the Lord specifically tells us. It would seem very strange that the Lord hadn't given him an indication. The Lord did tell him to come back to the land. The Lord told him to go and meet Ahab. That we are told. As to what he was to do when he met Ahab, it is true, that we are not specifically told that the Lord said that this is the way to do it, but in view of all the other things that were directly told him and in view of the fact that he had nobody else giving this particular ~~time~~ challenge at ^{any other} ~~this particular~~ time in the whole Bible, it seems to me that we are justified in the conclusion that this was a definite and direct command of God. Certainly it would have been a very fine thing for Paul to have done when he was on his missionary journey. It would have been a fine thing for Daniel to have done in order to show the supremacy of God over the gods of Babylon. There are dozens of times when it might have been done if it were the standard way to do it, but there is only time in all the Scriptures when it occurred. And the reason for that must be one of two things. It must be that Elijah was a man who had particularly ³⁷⁻¹² mind and thought of something that nobody never thought of before or after, or else it must be that God was leading Elijah in this particular situation to do this extremely unusual thing. That is the way it impresses me.

(Question) I do not think so. (Question) I think so, yes. That is I wouldn't say that the Lord definitely in each particular case told the man that this particular thing was to be done, but I would say that in such cases he has in a good many cases told the man just what to do and the man has lived so directly in the presence of the Lord that the Lord can guide him with his

eye rather than with the necessity of a direct word, But he was acting under the direct guidance of God in what he did. I think that this would be necessary in those cases if they were true prophets. To think ^{of} ~~that~~ a prophet ^{as} ~~is~~ a human being but can call a lion out and pray ³⁷⁻¹³ for that and the Lord will honor his prayer hardly seems reasonable.

(Question) Very good. I can ~~always~~ do these things at thy word. "At thy word" perhaps might be interpreted in such a way as to not mean that it was a direct command, but that seems to be ~~them~~ the most natural way to interpret it. But "at ~~thy~~ thy word" would mean that it was a specific command. ~~I think~~ the ~~phrase~~ phrase could be interpreted more generally, but I think that it is very likely that it is a specific command.

Now continuing with the challenge which was given and appreciate having this point challenged. You cannot read the Scriptures and simply take the words exactly as they stand and nothing more. The purpose of the Word is to present ideas and you have to compare Scripture with Scripture and get the teaching, and consequently you have to make inferences but we must distinguish between our inferences and that which ~~xxx~~ is very clearly stated in the Word. Always do that. We must always distinguish and we must be ready to challenge our inferences with those of anyone else and to discuss them ^{and never} ~~That is~~ to put them on the same level as something that is very clearly stated in the Scripture.

Now as I say it isn't just the bare words of Scripture that is God's Word. You can get the bare words to contradict each other. You have to get what the words are intended to convey and that has to be gathered in the light of the context.

Now we have Elijah then standing here and ridiculing them and mocking them in the time when the occasion was right for that sort of thing. He didn't start with that. That was not Elijah's constant, habitual method of procedure but it was the method of procedure that which right at this point where they had been crying for half a day to get their god and had no success, the thing indicated

not to win those men, but arouse in the people who were watching a realization of the ~~utter~~ futility of the Baal worship. From that viewpoint it was adopted and desired and therefore was the right thing to do at that situation. And so Elijah has ~~not~~ mocked here and they have *and of 37*

not been able to stop the drought. Then, of course, nobody would mind the loss of this particular . So I thought it was a very question as to the taking of the .

(Question) I think that this complete Palestinian Relief Map would help. Now you see the general situation on this map. Here is your Salt Sea with Jerusalem ~~right~~ up here and here is your hill country going up and down here ~~running~~ with your plain out to this side and most of the activity of the history is on this hill country, Judah down here and Israel to the north. Here is Samaria, Ahab's capital, and then north of that up here you have Jezreel, Ahab's summer palace, and then up here you have Mount Carmel which starts right up here on this corner just above Jaiffa, which is in this little bay here. Mount Carmel runs down quite a little distance here. Just where on this Carmel ~~Range~~ ridge it is hard to say. If it was further down this way, of course, they would be too far from the Mediterranean Sea to bring salt water. It would have certainly been fresh water. The place where I went up Mount Carmel is right up on the end of it, right out over the Mediterranean Sea so I would naturally think of that point when I think of that ~~mount~~ mount, but it is a long ridge coming down this way. Just where on the ridge it is we are not told. We have mentioned Megiddo before which is right here, right on the edge of Mount Carmel, right on one of the *37-2* from it. Well, it is somewhere on this ridge here and ~~it~~, as you see, you are in sight of the Mediterranean Sea which is not often mentioned in the Scriptures, but was always not so very far from the events in Palestine. Somewhere there near the sea but on the side of Mount Carmel away from the sea so that you couldn't see the sea, probably not very far down the mountain in a

rather ~~fast~~ place is the place where the event occurs. And as you ~~know~~ notice you are quite a little distance from Jezreel. 't would seem to be at least fifteen miles to Jezreel. Then it wasn't very far up there from Samaria, the capital. (Question) It wouldn't be over 50 miles at the most that is if you go from the Dead Sea straight across. Of course, you have to go up from a place that is a quarter of a mile below sea level in altitude to a place a half a mile above. So that it makes quite a distance. (Question) No, here is Sidon; here is Phoenicia. (End of class)

Before we go on with our consideration with it, perhaps we ought to mention the assignment for (cut out)

This Baal crises as we notice is one of the greatest crises in the history of God's ~~work~~ work on this earth. In this crisis there was at stake ^{the whole} a question of the future of the witness to the power of the Lord. As the New Testament the whole world lies in the evil one. Satan controls this old world, and yet in this world which Satan controls ~~our~~ our Lord had sent a witness. He has not left Himself without a witness but has prepared the way in order that in this wicked world His Son should come to die on the cross and to break the power of Satan and to make ~~it~~ it possible that all before or since who believe on His name should be born again through the blood of His sacrifice and should become children of God. So in those days God was preparing the way for the coming of His Son and He had set apart Israel as His people through whom He was going to give His divine offer, through whom He was going to present His message to the world to ~~maintain~~ keep alive the belief in His power, His control, His plans, and to prepare the way for the coming of His Son. This great work was threatened by one of the few most terrific threats in all history of the work of God in the world, the Baal worship which had come down from Tyre and had a good start in the land of Israel and was threatening to overrun Israel and Judah, and so this is one of ~~the~~ the four occasions in the entire Scriptural history in which God poured out a great number of supernatural acts as an accompaniment to the work of His

representatives in order to help them ~~taxx~~ through this terrific crisis and to keep alive the witness to God's truth in the world. We notice that it took two types of men to do the necessary work as it does in all times, one who can do both ~~types~~ of ~~work~~, or two men, one to do each type. So we have Elijah, the great witness of Elijah which we are now looking at, ~~the~~ Elijah, a man who came with a terrific blasting force against the Baal worship, the man who came in the power of the Lord to declare the wickedness of this Baal worship and to call upon the people to destroy it. We noticed, however, that Elijah did not simply come and preach his tempestual, terrific message constantly and that was the end of it. We noticed that for one thing there was great wisdom used in the times when he presented his message and the way in which it was presented. We noticed that ~~the~~ occasion developed through the drought which Elijah had predicted which made the people ready to listen, which made the whole country aware of Elijah's ~~ex~~ existence and interested in what he had to say. We noticed that the Lord caused the situation to develop to the point where the king Ahab, who was very hostile to Elijah, instead of trying to quiet Elijah's mouth was placed in a situation where he considered it necessary to summon all the people to come to the great occasion on Mount Carmel and to give Elijah the full chance to be heard. There they stood--Elijah ~~and~~ on one side and 450 prophets of Baal on the other, and it looked as if the ~~one~~ man would be overwhelmed by the 450 ~~opponents~~ ^{opponents}. That is a far greater divergence than we have today in America when ~~modernists~~ modernists seem to be carrying the day and are sweeping ~~them~~ through our country. Certainly the divergence between Christianity and modernism is nothing like the difference between 450 to one, which it was on that occasion. But one with God is a majority if that one is truly surrendered to God and ready to be used as God chooses to use him. God often chooses that His representatives ~~that~~ shall suffer death to witness to His cause, that they shall undergo long periods of sacrifice and privation ^{with} ~~that~~ seemingly no results.

But on this occasion it was God's plan that Elijah should be used in a wonderful way to make this great spectacle before the people in order to show in an undeniable way that God was the God. The people might feel inclined to follow the Baal worship to win the favor of Jezebel, who would speak a good word for them to Ahab, who tried to be more or less neutral and in the middle of the road. Jezebel was the real ~~entire~~ supporter and pusher of the Baal worship. People might desire to win Jezebel's favor by supporting the Baal worship. They might desire the opportunity of clamoring to their lusts which was given by the Baal worship and was forbidden in the worship of Jehovah. They might desire the many things that seemed more attractive in this life in the Baal worship than in the worship of Jehovah, but Elijah was used to show ~~that~~ in this tremendous way that the Baal worship was untrue and the ends thereof were the ways of death and that the worship of Jehovah was true.

So the preparation was made for this witness on Mount Carmel. The interest of the people had been aroused, the people had been gathered, they are there, the great exhibition is on, the priests of Baal are assembled to show that Baal is god, and after they had tried for many hours then Elijah seized the propitious moment and mocks them and ridicules them and brings out in clear relief at the time when such action can be effected, the fact that their god is nothing. They continue and have no success and finally at the time of the offering of the evening sacrifice when the fullest possible opportunity has been given to the Baal worshipers to prove their cause (no one can say they didn't have every possible chance), and they have failed. Then Elijah steps forward at the word of the Lord and in accordance with God's command to show that it was God's will to prove His deity and His power. So Elijah quietly summoned the people to come near. He didn't need to ~~not~~ yell, to cry out, ~~in~~ a quiet simple approach and the word of the Lord were all that was necessary at this time. Elijah took the twelve stones and built ~~it~~ up the altar and in order to make the test absolutely clear that it was no trick, they poured these great amounts of water over the wood,

over the sacrifice, over the ~~the~~ ~~the~~ moat around it, and then after all this is ~~he~~ poured, then he prayed.

(Question) I don't want to distract our attention from the main point we are trying to get across but it is a rather important side point. I think it would be worth taking about a minute. One could well take an hour, but I think just a minute to point out about the bearing of it and for those of you who had the course in the Pentateuch last year, this is for you, of course, a real question. For the others who have not had the course in the Pentateuch, I would suggest that you do not concern yourselves particularly about this point now except to remember that it is a good question and raise it next year if any of you have all the other matters before you which are related to the problem involved. But in connection with the study of the critical theories of the Pentateuch it is a very vital question, the centrality of the altar. The command is given that they ought to worship at the one place. It does not say where but we read that in Solomon's time the Lord placed His name at Jerusalem, and Jerusalem was the place ~~where~~ ~~to~~ to worship, and the kings are condemned for not taking away the high places, the places where they worshiped Jehovah up on mountains~~and~~ and hills away from Jerusalem. They are~~criticized~~ criticised for that, even the best of them. And the critics say that the command had not yet been given. As proof of that they cling to this case where Elijah rebuilt one of these altars up on the mountain, an altar on a high place ~~where~~ of the Lord which had been neglected ~~from~~ since many of the people in Israel had turned aside to Baal worship. ~~But~~ Certainly in ordinary times God would have forbidden the people to worship here at this altar, but at this occasion he built the altar which ordinarily would be forbidden and they would be told to worship at Jerusalem, and it is an undeniable evidence of the fact that the rules about where they were to worship, and how they were to worship, and what the ceremonial rules were, are as the Lord said the "Sabbath was made for man, not man for the Sabbath." There may be a purpose in developing men's worship and

adoration of God and in a crisis like this they are ~~laid aside~~ laid aside and forgotten before ^{39-17 1/2} and consequently Elijah here does a worthy act building up the altar which in normal circumstances would be an unworthh act because of the enormous circumstances the worship should be concentrated at Jerusalem. Here the question wasn't where will it be concentrated but will there be worship at all. Here the great scene was laid there on Mount Carmel and Elijah built up the altar for this purpose. Now ~~we~~ I said we could spend an hour on this study. I think what I have mentioned should be enough. Those of you who have the Pentateuch Course doubtless got into it fully here. For the others just enough was said to show you that there is a problem and you can wait until next year when you have two or three hours for it in the Pentateuch Course.

So to continue with our present matter of discussion then. We are meeting a situation here. As Elijah draws near and says, "Lord God of Abraham let it be known this day that thou art God in Israel and that I am thy servant and that I have done all these things at thy word." I pointed out in the beginning of the discussion of the chapter last time that a man ~~had~~ ^{has} no ~~opportunity~~ right to stand up before a great crowd and ~~hold~~ ^{hold} a rattle snake to bite him in the hand and say, "Look it won't hurt me. There is proof that God is the true God." god does not expect human beings to jump out high buildings and expect Him to prove He is God by helping them to land safely and all those other things unless He gives us a specific command in the situation and therefore I felt justified in concluding that God had given Elijah a specific command. I did not recall at the moment ~~at~~ when I mentioned it that in this verse here we have the evidence that he had given a specific command. In this verse as has been pointed out ^{end of 39.} stated. But he says, ~~that~~ "I have done this as God ~~has~~ commanded." At the word of the Lord he is serving the Lord and doing these things. In those days when ~~we~~ they did not have the complete revelation of God, ~~if~~ God gave specific

commands to people in ways which he does today. So we have Elijah doing these things at the word of God. Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water which was in the trench--far beyond what anyone would have any right to expect, far beyond the natural course of nature as far as we can observe it. Now whether God caused an intervention into His creation utterly contrary to all the principles of His established nature and caused a fire which ordinarily is put out and quenched by water to simply eat up the water, a fire which ordinarily may make stone break but will not burn them up, should burn up the stones. Whether He caused that to happen or whether he prepared for this in advance by having a particular sort of chemical there already which in His providence would be prepared to accomplish this precise thing at the precise time in accordance with His desire. Which method God used we have no evidence of. It is absurd for us to speculate on such a matter where we have no proof. It is interesting to make hypotheses but wrong to dogmatize on it. The fact is that at this situation God's prophet declared something would happen and God caused the thing to happen and something which no one would have expected that a human being could do in his own power. This combined with the truth of the message of Elijah and with the righteousness of the lives of the prophets of God was a testimony to the world that God was indeed speaking ~~through~~ through them and that they were doing these things through His command and that God was indeed the true God. The people in verse 39 drew from this situation the only true conclusion which could be drawn from it. When they saw it, they fell on their faces and they said, "The Lord, He is the God. Jehovah, He is the God." So the great test had been made, the great witness of Elijah had been given. The people had been convinced that the Lord was God. This you might say would break the back of the Baal worship. In ~~itself~~ itself it would not but it would prepare the way for that purpose. It was a crucial, tremendously important first step.

Now there were two more steps here which were vital. One of them was that the prophets of Baal who had now been discredited should be tremendously hindered in their coming work. So Elijah speaking in the word of the Lord doubtless, although it does not say so specifically here, told them to take the prophets of Baal and let not one of them escape. They took them and Elijah brought them down to the Brook Keshon and slew them there. Did Elijah take these 450 men and himself personally slay everyone of them? There is certainly no reason for thinking ~~of~~ that, that he did that. ~~There is no~~ It probably would take a full day without a machine gun to do such a thing. It would take a tremendous amount of energy and effort, and I think we are altogether justified in considering that the people did this under the direction of Elijah. But in this terrific situation these 450 men who were leading the people of Israel astray, leading them into sin and wickedness and abotchery utterly forbidden in the Scriptures, leading them into practices which would have meant the utter end of their natural life. These people who were doing that were given that capital punishment which is commanded for such terrific sin in the Scripture. These 450 were killed there. I would hardly say that we would call this a punishment so much as a preventive measure, a means of cutting down their succeeding influence.

(Question) That is a very good point. The commandments, "Thou shalt ~~not kill, thou shalt honor thy father and thy mother~~ not kill, thou shalt honor thy father and thy mother". These commandments, we have to ask the question, Are these commandments specific things which are always to be done? Are you always to do everything which your father and mother command and to put their desires ahead of everything ^{else} in life? The Scripture says that "for this cause shall man leave his father and mother and cleave unto his wife." Is that a ~~contradiction~~ contradiction of the command, "honor thy father and thy mother"? The fact of the matter is that the commandments are given in brief form ~~and~~ and the great truth of which has to be further worked out ~~in relation to a lot of other~~ and explained in relation to a lot of other

material contained in the Scripture. I suggest that is what they mean and what the relation is. We could spend a semester studying each one of these ~~six~~ ~~commandments~~ commandments with great profit. I wish each of you would do it later on in your own private study.

But on that commandment, "honor thy and thy mother," we mentioned it earlier in this class, I believe, that there is a proper attitude, a proper relationship to the father and the mother which is not one of submission to their judgment after one has reached the age of maturity. It is an attitude commanded for children. It is an attitude of respect, but an attitude of submission to anything that is wrong. The Word of God comes first in ~~these~~ all cases.

Now we read the commandment, "Thou shalt not kill." Also we read that the animals are given to us for food. Is that a contradiction? You can't ~~eat~~ eat the animals if you don't kill them first. They are commanded to kill them for sacrifice. Yet here is the commandment, "thou shalt not kill". "Thou shalt not kill" is a very poor English translation of the command. The ordinary Hebrew word for "kill" is not used there and ~~it~~ it is ~~unfortunate~~ unfortunate that it was ~~so~~ so translated. The Authorized Version is a very excellent translation but it has many extremely weak points in it. That is undoubtedly one of them. Literally, the commandment is, "Do no murder." It has nothing whatever in it against killing animals for proper purposes or against carrying out the commandment here in the Scripture for capital punishment of certain offences. God would be indeed a God of contradiction if He commanded us never to kill and then elsewhere commanded us to kill. He does not do so. He commands us not to murder. Murder is a premeditated killing for private purposes of another individual. It has nothing whatever to do with the attitude of a properly constituted state or representative state dealing with an offence.

(Question) There are several different words used ~~for~~ for killing. One which you learn as your key word in your conjugations in Hebrew is 40-13

That particular word is only used, I believe, three times in the Old Testament. There are ~~xxxxx~~ two or three other words which have the general meaning of _____ but this specific word "to murder" used here in Exodus 20 where you have the Ten Commandments 40-13^{1/2}

(Question) Yes, _____ is the word. The process meant murder. It is not the common word, but still it is never used as the punishment for sin; it is never used of an enemy in war time; it is never used as 40-14 ~~It is so translated in our Authorized Version~~ It is a specific word and is so translated in our Authorized Version. Well now, I like to stop on these side things. They are so interesting and important, but I'm very anxious to get the main point across we are studying.

This is a work which the Lord performed here, a ~~lesson~~ method which the Lord used in meeting this tremendous crisis. The method was the tremendous, tempestuous work which Elijah did, the sensational type of work, the work of the great evangelist in arousing the attention of the people and in ~~showing to~~ proving to them ^{in a} the tremendous, sensational way the utter wrong of the Baal worship and the truth of the teachings of the Scripture. This was the first step of the work.

In this first chapter we saw that the great display that was given there, the coming down of the fire. Then we have the killing of the prophets of Baal here, but there remains a great problem. If all this was done, and the drought had continued the people's unbelief in God's ~~end to~~ ~~The drought is part of God's plan~~ He might have said, "The drought is part of God's plan for you." He might have said, "It is God's purpose in His wisdom." We have no evidence that ~~ixx~~ it is his plan to remove it at this time. Sometimes we are faced with situations like that in our Christian life. Sometimes ~~xxx~~ a nation is faced with situations like that. When, as in case, it is possible that God is now giving the victory over the crisis that has produced the great interest. That, of course, is a tremendous step forward for the Christian's testimony. In

this case in this great crisis here, the drought had been brought on specifically as a witness against the Baal worship and now it was necessary that the drought be brought to an end. So Elijah here says keenly the importance of this matter. The drought must be brought to an end or the people's belief would not last. The people will forget all about the fire and they will think about the waste of water used in the display and forget about the fact that the fire came down. There would be nothing accomplished in that particular situation or very little if the drought is not brought to an end. So we find now that when this thing has

come, Elijah shows immediately his great faith in God. He says to Ahab, "Get up, eat, and drink. There is a sound of abundance of rain." He says to Ahab, "If you are going to have your supper, you had better have it right away. Soon the rain will be pouring down. You had better do it immediately." So Ahab turns himself to his meal, but Elijah does not do so. Elijah wants to be sure that the drought is now going to come to an end. Here is a tremendous important factor which has been the background up to this moment, but now is in the foreground. So Elijah goes up to the top of Carmel and casts himself down on the earth and puts his face between his knees and he says to his servant (we hadn't previously heard that Elijah had a servant; we thought of Elijah as a man all alone in the situation; here now we find Elijah had a servant) and Elijah says to the servant, "Go up and look out over the Mediterranean Sea."

And the servant goes up to the top of the hill and looks out and he comes back and he says, "No, there is no rain. There is no sign of anything. It is just dry and parched and the sunshine shines down brightly on all that mass of salt water there. There is no reason that the drought will come to an end."

Elijah says, "Well, go out and look again." He keeps the poor servant running up and down that hill seven times. Seven times he goes up and down that hill before he finally sees any sign of rain. What was the purpose in God's economy in doing this? What purpose did God have in keeping that servant running up and down. Do you think that was specifically commanded of God like

these previous things? We are not told it was; we are not told it wasn't. We are left to wander about it, but certainly it would seem ^{that} as if Elijah knew of a certainty that that drought was going to come to an end inside of ~~an~~ half an hour or an hour, he could have sat down and talked to the people and expounded to the people a little more about the importance of following God, and pressed home the results of that which had occurred rather than to go up here and keep this servant going up and down this hill watching to see how that would come to an end. If he knew it would come to an end in half an hour, he could have sat back ~~and~~ in peace and in calm and waited for it to come. Or he could have said to Ahab, "In half an hour the drought is going to come to an end. You better start for home as soon as you can so you get there before the rain makes those roads muddy and makes it impossible for your chariot to get through," ~~because~~ Because they had no paved roads in those days. Why then did Elijah do this? Does this show at least an anxiety on Elijah's part? We do not seem to have here the calm, peaceful minded ^{man} ~~mind~~ who stepped up before the greatest assembly at the time of the evening oblation and said, "Oh Lord God, show that thou art the God. Show that I am thy servant and that I have done all this at thy word." God had revealed to him then that the fire was going to come down and Elijah calmly stepped forward in the word of the Lord. Is it that Elijah had not been positively told by the Lord that the drought would come to an end and that he was uncertain, he was worried? Is the drought going to come to an end now or will it last on a few more days or weeks and the people will wonder about ~~it~~ all this and they will begin to argue and forget what has happened. Is the drought not going to come to an end? So Elijah keeps the servant going ~~up~~ up to the hill. Every time he comes back with "No, there is no sign of rain," he says, "Go up and look again. Maybe there will be some now." After seven times, that fellow has gone up and down that hill and looked every time. Finally he comes back and he says, "There is a little cloud coming out of the sea like a man's hand," just a little tiny ~~single~~ sign of rain, but there hasn't been anything like that for months

and Elijah now knows it is coming. He needs nothing more to strengthen his faith in the fact that the drought is now at an end. There is a little sign of rain, a little cloud the size of a man's hand in the distance. Elijah knows the rain is coming. He knows the drought is going to come to an end. So Elijah said to the servant, "Go over where Ahab is and say to Ahab, 'Get your chariot ready and go down for fear the rain will muddy up the road and you can't get through and you have to get into some cave here for protection from the rain through the night. That is no thing for the king ~~with~~ of Israel to do. Get back to your great palace down there in Jezreel as fast as you can before the rain comes. The power of God is now coming. The drought is coming to an end. The rain is before you!'"

by the time

So in the ~~meanwhile~~ ~~before~~ this word gets to Ahab the heaven is black with clouds and with wind and the rain beginning to fall. Ahab gets on his chariot and heads off fifteen or twenty miles across the plain to Jezreel, his summer palace over there. He heads over there to Jezreel, a long distance, to his summer palace there, ~~consequently~~ north of Samaria, comes in to tell his wife, Jezebel, about what has happened ~~about~~ about the wonderful experience up there on Mount Carmel about the evidence he has seen that the Lord truly is the God about how the people were all crying out, "Jehovah is the God. Jehovah is the God." Elijah has the people so much with him that he could kill these 450 prophets of Baal. Now the Lord is proving to be supreme and the ~~man~~ land should certainly align ~~with~~ itself with God's commands. Ahab hurries back across the plain to get there before the rain is over and to tell his wife all that has happened. The next verse ~~starts~~ starts with these words in the Hebrew, "And as for the hand of the Lord, it had been on Elijah." The Hebrew there is the perfect. Our English translation is a rather poor translation right there, "And the hand of the Lord was on Elijah." What does that mean, "the hand of the Lord was on Elijah." Does it mean it used to be? Does it mean it now came to be? Does it mean it is in the time which is now passed but is in

has high ideals or what has low. We must adjust our ideas to the Scripture rather than ~~xxx~~ seeking to adjust the Scripture to our ideas. So in our study of the Scripture we are seeking to find from it norms and standards in ethics and in truth and in all cases of life.

(Question) We cannot take that viewpoint because this is God's Word and we must accept its clear teaching that this man was a prophet and was speaking the Lord's message and that when he told him this he was giving him what the Lord ~~xxx~~ said that a lion would come and kill him. It was the Lord's will that the man be punished. It was done as an indication to others of the fact that God was active, but God was speaking through His prophet and that it was God's will that His people should obey the prophet, ~~and xxx~~ But the injury that they might feel ~~done to them from the king~~ had come to them from the king or some other source from following the prophet is nothing to the injury God could bring upon them if He chose. Now God, of ~~course~~ course, ~~would~~ did not mean that every man who disobeyed Him would be slain by a lion. That does not work out. The men came to Christ and they spoke of the Galileans whose blood Pilot had mingled with the sacrifice *end of 49*

This particular man probably did not deserve to be slain ~~xxx~~ by the lion any more than thousands of other people in Israel did, but we will say they all ~~it~~ deserved it because they all were sinners. The punishment of many others in many other ways is probably far worse than that which came to this man. The punishment of all who do not accept Christ is far worse in the after life than anything which came to this man in being slain by a man. But this was being done to him as an evidence and as a witness to God's truth in order to show people that this was God's prophet who should be obeyed and ~~whom xxx~~ to ~~xxx~~ show to them the terrific wrong of disobedience to God. So the prophet here commanded the man to do something that seemed to the man to be wrong. When

the future to that situation. That is not very clear in the English what it means, "the hand of the Lord was on Elijah." But the Hebrew is quite clear in this case. The Hebrew when it tells of an event occurring, always starts with the verb. ~~And it came to pass,~~ "And it came to pass," and "ran the man to the place." That is the regular Hebrew order ^{showing a} ~~shown in~~ action of the in the process of occurring. Here we have a condition stated. And as for the hand of the Lord, what about it? The perfect is used. It had been, "it was." ~~Was~~ Something which is a completed thing. Previous to this time the hand of the Lord was upon Elijah. It doesn't say that it ~~was~~ ceases to be now; it doesn't say that it doesn't cease to be now. It says that that was the situation ~~which~~ which had existed prior to this point. The hand of the Lord was on Elijah. Elijah in the strength of the Lord had been doing tremendous tasks. He had been ~~carried~~ carrying out gigantic feats. He had been doing that which was a tremendous ~~strain~~ strain upon the nerve and sinew of any man, and when you go beyond the natural course of what you are able to do, there is always a tremendous danger that your ~~own~~ judgment will become far less than it usually is. Elijah had stood there facing these prophets of Baal and the king, knowing that they would be glad to tear him from limb to limb if they got a chance. He stood there all day long while the prophets of Baal were calling to their god and he mocked them and ridiculed them. You can imagine what a tremendous strain it is on the nerve and on the brain of a man to go through a situation like that hour after hour, ~~day after day~~ moment after moment, through the day. Then ~~he~~ comes to near the end of the ~~day~~ day and he draws before the Lord. They have all this. ~~They~~ He builds up the altar and pours the water and everything. Then the fire falls and think of the excitement of it. Then the people crying out and then taking the 450 prophets down there and killing them and then coming back up and wondering about the rain and waiting while the man went up seven times. Think of the excitement of it. Think of the tremendous strain on a man. They say that when a great evangelist has a great service in which hundreds of

souls are saved and people go forward and there is tremendous excitement and ~~waxx~~ enthusiasm as people turn themselves to the Lord. That afterwards the reaction is sometimes terrific on a man's soul, on his nerves. He just seems as if he just has to do something to let out the energy. He ~~just~~ just is in a tense situation, an unnatural situation. Here is Elijah.

And what is the next thing the work needs? The next thing the work needs is to go to the people one by one ~~on~~ in groups and bring to them the message. The ~~41 - 11~~ has been performed. The work of the evangelist has been done. Now is the time for the work of the pastor. The people have had this tremendous thing done before them. The back of the Baal worship has been broken. The people have been forced to recognize that it is wrong, but that isn't going to do much if it isn't followed up with gentle, careful study and constant pastoral work and driving home the results to the mind and heart of the individual, dealing with their problems and helping them one by one to strengthen themselves in the word of the Lord. That is what is needed now. So in all this tremendous thing the hand of the Lord has been upon Elijah and Elijah now is just ~~about~~ so tense and so excited. How can he go about dealing with the people one by one? He needs rest. He needs sleep. The rain is beginning to fall. He should go down to one of those caves on Mount Carmel and relax and sleep and rest a while and get in shape ~~for~~ to go out and do this pastoral work. Instead of that he girded up his loins and he runs fifteen miles across the plain in front of the chariot of Ahab. There as this wicked king comes riding in his chariot, in front of him runs this overwrought, nervous man, pouring away his energy to the winds and making a foolish spectacle, running in front of ~~the~~ the chariot of Ahab. No command for it in the Scripture. No possible purpose of it in God's economy. Just an example of a great man wonderfully used who makes a tragic error.

(Question--Mr. Jester) No, the whole land. Which part do you mean? The land of the Philistines was also involved. . . We have a famine in the land

Ruth
here in the book of ~~Luke~~ in which the crop failed here and ~~the~~ Naomi and her
~~fair~~ family go over here to the land of Moab, the other side of the Dead
Sea, and there they find plenty to eat. There ~~are~~ small famines in the land
when you have ^a the section of the land included due to the fact that there is a
temporary drought or some other cause or something that is 41-13 1/2.
But in this particular case this is a tremendous drought which has covered the
whole land and way up here in ~~the~~ ~~Zaraphah~~ Zaraphah near Sidon, north of Tyre,
there really wasn't such a drought in Elijah's time. This is a drought that
covered the whole land of Palestine. This was probably as bad a drought as
ever occurred in the land. (question ~~to~~ Jester) This particular drought
covered the entire land and everybody was involved.

(Question--Mr. Shedd) Yes, seven times is quite a number of times. It
says one time after another ~~xxxxxxx~~ it went on.

You know somebody has said that if you will take the telephone book, you
will find that the Philadelphia Telephone Book is wonderfully inspired because
it has so many sevens in it. If you count all the figures in the Philadelphia
Telephone Book at least one out of every ten of them has a seven in it. You
can find sevens anywhere if you look for them. The same for threes or fives or
eights or any other number.

(Question) Yes. *end of 41.* ~~I heard a wonderful sermon preached once~~
~~on how~~
out of its context and try to get a beautiful teaching on it. I heard a wonderful
sermon preached once on how we must go forward and do great things, on the text
when Christ left the disciples in Gethsemane he went a little further, so we must
go a little further, we must do a little more. A wonderful fact, but what has it
to do with the Scripture? Those words, "he went a little further" could present
that idea, but it is utter misuse of the Scripture. God will never bless it.
I heard a most wonderful sermon preached by a great fundamentalist preacher a
few years ago on the power of saying "no". He took the text from the story of

Deborah, "Thou shalt say unto him, no." ~~The Power of Saying No.~~
And what was it? A wicked woman who is just about to murder a man, lures him into her tent and before he comes in, he says to her if anybody asks you if a man is here, thou shalt say to him "no". He tells her to tell a ~~lie~~ lie. This man uses it for a text for a sermon on The Power of Saying No. That is using the Word of God deceitfully and even if everything you say is true and even if you are presenting wonderful moral teaching, you are doing harm and not good if you present the Scripture to teach something that is not what the Scripture is intended to teach. It is using the Word of God deceitfully and ~~therefore~~ does far more harm than good. ~~It is~~ The Word of God is not a magical book ^{from} ~~in~~ which you draw two or three words and you get wonderful blessing from it. It is not that. It is a Book, a common sense Book, written in ordinary language to present as well as can be done with the limitations and difficulties of human language the thoughts which God would wish us to have. It is ~~not~~ much easier to pick a ~~word~~ word out and to try to build a wonderful theme on that than try to do the hard work of finding out what the language means and ~~going~~ digging into the context and determining what God wants to tell us there. The latter is the type of study that God ~~wants us to do~~ will bless.

(Question) Mr. Sinclair. (cut out)

He said to the man, "Now you go up and ~~say to the~~ see if there is any rain and come down and tell me there isn't. You keep going up seven times, and the seventh time you come down, you tell me that now you see something."

(Question) No, what he said was, "Go up." And the man went up and came down and said there is no rain. He kept doing this seven times. The seventh time the man didn't say again as he had the other six times, "There isn't any rain." He said, "Now there is rain." Of course you can interpret it if you want that Elijah said, "Now we are going to put on a puppet show to people. You run up and down seven times and every time you come down you tell me there is no rain, and the seventh time, you tell me there is rain, and then we'll go and tell Ahab."

But that is not the common sense interpretation.

(Question--Mr. Funk) Yes, that would be ~~much~~ conveyed in modern English far better. This, "he went up seven times" ~~could~~ sounds as if he told him to go and look seven times and you tell me when you find it but we won't count it until the seventh time.

(Question--Mr. Shedd) That is different. Naaman was specifically commanded to dip seven times. Naaman knew that when he started that on the seventh time something would happen. That was a specific command. In this case he tells him to go up and see if there is rain, and he keeps on telling him until ~~the point~~ he finds rain. When they find it, it is the seventh time. Now did he go up seven times or did he go up eight times? The Scripture doesn't tell us. He said to his servant, "Go up and look toward the sea." And he came down and said, "There is nothing." ~~xxx~~ Oh, he said, "Go ^{he said it} Again seven times." Therefore, it is eight times ^{in all} he ~~went~~ went and not seven. Well, you see, eight is the number of resurrection so that is the reason it was eight times before the ~~rain came~~ and the ~~land~~ was reverse of the land from the drought.

(Question) Yes, and how many fish ~~it~~ was it they drew? A 153, yes. There is a mystical meaning to that number of 153. There are definitely types and symbols in the Scripture and numbers may be types and symbols, but in most cases they are not. It is comparatively rare when they are. That is all we are going to take time on that right now. I would like to ^{take a month and} go into the whole matter sometime, but we ~~have~~ have to move ~~forward~~ forward on this now.

(Question) Is the number seven a common number with the Hebrews? ... All the evidence we have of Old Testament culture is from the Old Testament statements, and we would have to go through them and see how many times seven occurred. There are a few, but it is not my impression that it is a great number. I rather doubt if there is enough to draw that conclusion. In this case, certainly, it means a number of times. He went up eight times ~~in all~~ here, once ~~xxx~~ and then seven more times until he reached the climax. It simply is

meant to show us ~~that~~ there was quite a period of waiting in which Elijah was impatiently and excitedly waiting and wondering what was going to happen. And which adds to the excitement and the stress to the situation and then in that situation, Elijah has run before Ahab all this distance over to the entrance of Jezreel.

Then Ahab the next verse tells us (you have an interruption of a chapter division which is unfortunate. Most of these chapter divisions are interruptions and they are helpful in finding places but not to stop us from reading on and seeing what ~~happens~~ happened). Ahab gets home, and he tells Jezebel ^{what} has happened, and Jezebel immediately is filled with repentance immediately and ~~you~~ says, "I'm so sorry. I'm going to turn away from the Baal worship and turn to the Lord." That is not what she does. Jezebel immediately says, "Well, now there is something happened here that is going to upset my plans if I don't watch out. All these people are all excited and they are going to do away with the Baal worship and they are going to establish this old out-of-date, old fashioned religion of this backward country here like it was before and put an end to my ~~my~~ sophisticated up-to-date religion that I'm bringing down here from Tyre and there is nothing I can do about it. The people all get excited. I must get at the ~~king~~ ringleader. If the people lose their leader, they are helpless." Just like the Communists do now when they conquer a country. They get a hold of a country and they pick up all the men who have leadership qualities and have been against Communism and kill them. Then the rest of the people are like sheep without a shepherd and they go on for the slaughter and they ~~can kill~~ ~~them and do what~~ can go on and do what they want.

But Jezebel figured, "Here is the one man who has the leadership to stand up and do something. ~~what~~ If I get rid of him, the thing won't amount to anything." Now Jezebel says, "If I would send somebody to kill Elijah, ~~would~~ the people in this excited situation now would grab me and probably would kill me. My husband would probably be thrown from his throne as the house of Jeroboam

and the house of Baah were before. We couldn't touch Elijah. It is impossible. Now if we were to send to seize ~~and~~ Elijah and put him into prison, the people would throng about and ~~take~~ take him out of the prison. My husband might lose his throne then. What can I do?"

Well she had a clever idea. She said, "I'll bluff the fellow. In this situation there is nothing in the world I could do to hurt him. There is nothing in the world ~~that~~ my husband could do to hurt him. I'll just put up a good bluff." So she sent word to Elijah and she said, "So let ~~the~~ ^{the gods} ~~do~~ do to me and more also if I make not ~~thy~~ thy life as the ~~man's~~ life as one of them by tomorrow." She doesn't mean today. She is just threatening what she is going to do tomorrow. Here is Elijah in a situation where the people are ready to stand behind him. They have seen a great thing on Mount Carmel. They have permitted him to kill the 450 priests of Baal. They have seen the end come to the drought. The people are already to follow Elijah and to receive the true teaching from the Word of God and this woman who couldn't lift a hand to touch ~~at~~ a hair of Elijah's head under the situation without threatening the throne and the probably the life of her husband and ~~herself~~ herself with the intense popular feeling which ~~is~~ was aroused by this time. This woman sent a lying, bluffing word to Elijah to try to ~~scare~~ scare him in his works. Elijah has been over strained and over tired with the tremendous thing that he has gone through, and when the thing is finished, instead of sitting down and relaxing and sleeping and getting rested ~~from~~ and ready to use ~~his~~ ~~own~~ ~~best~~ ~~judgment~~ judgment in facing the situation ahead and going on to carry on the ~~work~~ work of the Lord, he has done the silly, foolish thing of running before the chariot of ~~Elijah~~ Ahab all that way across the plain. He is over tired and ~~in~~ when this ~~silly~~ wicked woman sends him a silly, bluffing statement that she hasn't a chance ~~in~~ in the world of carrying out. The man is so nervous and excited ~~that~~ about it and tired out that his judgment is absolutely gone and he picks up and runs for his life. There is nothing to run from. He runs for his life, and turns his back on the great work of God, the tremendous work which is

in progress, leaves the people like sheep without a leader with nobody to instruct them and to teach them and to conserve the results of the great testimony that has been given there on Mount Garmel. He deserts his post. He runs for his life ~~from~~ up here by Jezreel far south across the land of Israel and Judah and way down into the wilderness. It is one of the most tragic things in the whole history of the Scriptures, this flight of Elijah from the place of duty before the lying, bluffing statement of a woman who hadn't ~~axch~~ the power to hurt a hair of his head.

(Question) It is perfectly clear in the context. Well, I have ~~just~~ spent five minutes explaining how I get ~~it~~ out of the Scripture. You may listen to the five minutes on the record if you would like to hear it again, and the rest of you I will ask in a test one of these days what the explanation was. So we will continue f/om here.

We have a number in the class who are showing a commendable attitude of requiring Scriptural evidence for everything that we accept. I think that that is very fine. That is exactly what we want. I do not desire that ~~xxxx~~ you take my word on anything. I want you (like the Bereans) to search the Scripture, and find out what the Scripture says about everything. One of our big purposes in this class is not simply to get an idea of the Scriptural teaching on a particular point but to learn how to interpret the Scripture, to get practice in seeing what the Scripture means and how to find out just what it means. While we believe in the verbal inspiration of the Scripture, we have to define exactly what we mean by that. We do not mean by the verbal inspiration of the Scripture that one can grab three words out of the middle of Scripture and hold them up and from these words work out a tremendous amount of truth without regard to context or to anything else. In fact, I ~~amxxxx~~ very skeptical about drawing much at all from three words gotten at random from Scripture. I feel that we have to examine everything in the light of context and see what it means. You may say that there is human element then enters into an interpretation and that is true. In

any study of any book no matter how true the book is, the human element enters into interpretation. But we can check the human element and we can study and reach more and more of a ~~the~~ definite idea of exactly what a statement means. Any statement, however, has to be interpreted by human means, Any statement in any language, because language is a queer instrument. It is a very queer instrument. It is an instrument for the expression of thought but far from an exact or actual instrument. The only actual instrument for expression of thought that there is is mathematical language, and mathematical language does not express reality. It merely expresses ~~math~~ imaginary concepts. When you apply them to reality, you immediately have great difficulties of interpretation.

I think it is Bert T⁴²⁻¹⁴ Russell, who is considered one of the greatest mathematicians, who said that, "mathematics is a ~~math~~ science in which you never know what you are talking about and you never have any knowledge of what you say is true or not. Nor," he says, "does the mathematician care whether it is true or not. All he cares is ~~given~~ given certain bases, then does this follow?" And that 's what mathematics does. And in that sort of a thing you can't speak with absolute accuracy. But when you get into the rules, you have things which are not exact and you consequently are unable to express the thing in human language in such a way that there is not some element of interpretation which enters into it.

I well remember when I was in seminary some of the boys from our seminary went to a meeting of an interseminary group with representatives from a good number of other eastern seminaries. At that meeting the first thing which was suggested was that they should consider just as a matter of study of how the churches could unite and ~~work~~ work together on what basis could we here unite. So they started in on interpretation of the Scripture and one of them had one view and another of them had another view. One *end of 42.*

Let's simply give up the idea of trying to get agreed. Let's just agree on John 3:16. *And someone else from John 3:16. I don't believe*
One of the other seminaries said, "I can't accept that idea about the only

begotten Son of God."

And the first one from a different seminary said, "Well, if you exegete right you can get rid of that, the only begotten Son of God."

Well, of course, we believe ~~wholly that Christ~~ that John 3:16 teaches wholly that Christ was unique, that He is the ~~only~~ Son of God in a sense in which no one else is a son of God. We believe that if these scientific historical ~~studies~~ studies of John 3:16 we reach ^{that} the conclusion. We think that that far we are on solid ground from the verse. But when you get further and want to know exactly what does that mean, the only begotten of God, you find that theologians have differed all through the ages. There is great difference today. Some of the members of our faculty think that "only begotten" is a very poor translation. They think that the one class or unique ~~is~~ unique Son of God would be a much better translation. I myself am inclined to ~~xx~~ think that if you use the word, "only begotten", you imply that Christ was begotten and that is heretical. Christ was not begotten. He existed from the very beginning. Christ never was begotten and so He is not the "only begotten". He is the unique Son of God. There is no other who is a son of God in His class. Now if you want to say, "He is begotten through all eternity", that is entirely different from what we mean when we say that a man begets a child. Consequently we ought to use a different word. So that in this verse as in any other verse there are certain things that you can deduce accurately and definitely from the verse, ^{there are} other matters which you are left to interpret in the light of context and a study of the Word. That is true of any verse of Scripture. Verbal inspiration means that it is kept from error. It doesn't mean you can take those words and squeeze them and squeeze them and get final truth out of a few words apart from the context. You always have to interpret. So in our study here I have been trying to see not only what are the words of the Scripture but what do these words mean in the light of the context. Once you begin to interpret you, of course, get into a field in which very soon you get away from what is definite fact and what is opinion.

Personally I do not think I have given you very much this year that would not stand up very definitely with careful study of context. I believe that most of the statements I've made would stand up very clearly if you study the context quite definitely. But I don't want anybody to accept them simply on my say so. I want ~~in~~ you to investigate, study for yourself, and reach your own conclusions. I want you to know what my opinion is and why I think it, but as to what you think that, of course, is entirely up to you. W

When questions are raised, ~~wxx~~ I have to make a decision which is often difficult. I have to decide on the importance of the thing. There are some matters which might be very interesting for several hours of discussion but which it is better not to give the time to but to other matters. There are other matters on which in five or ten minutes I can give what seems to me sufficient evidence. And it seems to me that ~~these things are worth that much~~ but perhaps not the time it would take to repeat the evidence. There are still other matters on which it is so vital that we have a poor understanding that if I spend an hour on it, ^{and} somebody wants more time I feel that we ought to stop and take it. I have to make that decision and it is often difficult. I probably often make it wrongly, but I do the best I can and I have to try to keep moving forward in that regard.

(Question) Now I do not believe the Lord ~~xxx~~ ever intends anyone to be deceived, but we have to find out what we mean by deceived. That is a question which I think is very important, but I think perhaps it would be better to wait until we come to that particular point where it fits in and pick it up there. I have often discussed that in connection with the anointing of David, by Samuel. Now we start after that passage. I think I would rather wait until you come to a passage where you feel that is involved and then bring it up.

(Question) Well, now I just hesitate. It is very important but I think we had better leave it until we get over there. I would like to take time on it for sure this year. Will you raise it again, please. Right now I think I would

like to move on in the direction which we are discussing right here and don't let us forget that, though. It is extremely important. I'd like to take an hour out some day, but I had better not take that hour out right at this moment .

I want to precede right at this point, number 3. Elijah's reaction after his great exertion. Number 2, you will remember, ~~xxxx~~ was the great witness ^{of Elijah}. Now number 3, ^{end} Elijah's great witness ended with the great victory on Mount Carmel and the ~~end~~ of the drought. It should have been followed by carrying on the pastoral work, the driving home to the people of the results of that which had been done. But instead it was followed by Number 3, Elijah's reaction after his great exertion. We have already mentioned some of the elements in this. If you want to number them, you could call "a" running before Ahab, which certainly was an absurd waste of energy. No evidence that the Lord commanded this. Then "b" fleeing before Jezebel. If you interpret Jezebel's remarks as the scoffing words of a wicked woman who had no power to carry out her bluff, then Elijah was certainly doing utterly wrong to flee before her. If you think you can find evidence in Scripture that she was not bluffing, but that she had the power and the ability to kill Elijah, within the next day, that would make Elijah's flight more understandable but certainly not excusable if it was the Lord's will that he stay there. Even if she were definitely able to kill him and determined to kill him, God could certainly protect Elijah just as well there as he ^{did} ~~does~~ in other occasions before that. So it would require evidence that it was the Lord's will that he flee before we would be justified in considering that he did right in fleeing if she had the power to fulfill her boasts. I personally think they were bluffs, but it is of not much importance in relation to the big question, was Elijah right in fleeing? As to that true evidence come a little further on. So "b" is Elijah fleeing before Jezebel.

Then "c" is God's care for His erring servant, and there are three aspects under that. Now the first thing that God gave to His erring servant was ^{nourishment} ~~circumstances encouragement~~. That would be (1) under "c". We find the account.

of course, here in Chapter 19 where Jezebel sent this word to Elijah, "So let the gods do to me and more also if I make thy life as the life as one of them by tomorrow." She didn't do it so we hope the gods did to her the thing she asked them to in this statement which she sent to Elijah. But when Elijah heard that, he who had stood before God, now fled before the word of the woman. Whether it was the bluffing word of a woman as I believe or whether it was the word of a woman who had power, her power was nothing in comparison to the power of God. At any rate he fled. He ~~was~~ fled for his life, ~~it~~ says, and went to Beersheba, and left his servant clear south in Beersheba, clear across Israel he had gone, clear across Judah he had rushed, down into that area where the Israelites ~~had~~ and Egyptians had been fighting in recent days and they had just recently taken this town of Beersheba. He came to this town of Beersheba at the southern end of the kingdom of Judah, on the edge of the desert. There he left his servant and then he went a day's journey further south into the wilderness and he came and sat under a juniper tree and he said to the Lord, "I thank thee, Lord, that thou hast led me to come down here where I am perfectly safe and I know that it is thy will that I ^{be here} ~~do this~~." That's not what the verse says. The verse says that he said, that he requested that he might die, and he said, "It is enough now, Lord. Take away my life, for I am not better than my father." Why wasn't he better than his father? Because he had fled instead of staying and doing his duty. Previously he fled when God commanded him to and told him to go where Ahab could not touch ~~xxxxxxx~~ him so that the drought could do its work. God said to him, "I have commanded a widow woman to take care of thee in northern Syria." Now God had not commanded him to flee and he is repentant and he says, "Take away my life for I am no better than my father." And he lay down and slept under the juniper tree absolutely exhausted getting the sleep he should have gotten up on Mount Carmel, but he had been so tense and excited and in such a condition that he lost all true perspective and judgment and just rushed this terrific distance. Now he just

throws himself down and sleeps. As he is sleeping there an angel comes to him and says to him, "Arise and eat." He looks and there is a cake baked on the coals and a cruse of water at his head and Elijah might have said, "Oh, how wonderful. God is right here to take care of me. God who can feed me in the desert can certainly protect me from Jezebel even if she had a thousand times the power she really has. God can protect me from her. Let me go back and get at the work to which I had started." But instead of that he ate and then he lay down again and again the Lord's angel woke him and he arose and ate and then he ate and walked on down far south to Horeb.

(Question) That is a very important question. Was he actually convinced? What was his motive? Now those questions presuppose human beings who have a motive for everything they do and who are convinced as to why they should do and what they should do. In other words men who think things out and reason and act accordingly ~~experience~~. That is our idea to try to do that. But the Lord gives us in the Scripture I think various instances to remind us and to warn us of the fact that everybody including ourselves many, many times does the exact opposite of what he would do if he used the ^{normal} ~~form~~ of ordinary judgment that you have. We are stirred by our emotions and by our instincts. We take an irrational attitude in the face of situations. The man who stands up and fights the lion at the command of God turns and flees before the voice of a child. We find that in human life and we ~~find it~~ find it in our own experience. In the case of Elijah here. If Elijah had not been so excited, if Elijah at Carmel had laid down and slept and gotten himself relaxed and in a condition where he could look at things reasonably, he would have certainly never thought ~~of~~ of running before Ahab's chariot that day. And he certainly never would have thought of fleeing before the voice of Jezebel. He didn't think things out. He was very tired, worn out, excited, and he just took his first immediate reaction in the face of the thing that came, and it is a warning to us and a danger that ^{when} even a great man like Elijah can be wrought, we

can be sure that we will be at many times if we don't watch very carefully and pray that the Lord will enable us to think things through in the light of His Word and not to take a quick, foolish act in accordance with our prejudices and our quick feelings and then later when we get to going in a certain direction, we lose face if we change and went in the opposite direction. We keep going that way. Everybody does that at various times in their lives. When we see other people doing it, it is good for us to understand why they are doing it and often not to judge them ~~more~~ as severely as ~~we~~ we would other *end of 43.*

is in God's hands and there is no reason we should be too severe in our judgment of them. We can understand them but there is reason we should be very severe in our judgment of ourselves and see to it that we don't do that. I think that is very clear that when Elijah was there under the juniper tree, he was thoroughly disgusted with himself with what he had done. He said, "Oh, Lord, take my life away. I am no better than my fathers. Look at me down here. There's the place of duty up there and I'm way off here running. How perfectly wicked it is, how sinful, how wrong. Take my life away. There is nothing I can do about it." He was thoroughly disgusted and desperate and discouraged, but didn't feel like turning around and going back. He felt like going right ~~straight~~ straight on, and you'll see people very often in ~~the~~ exactly that situation. You'll probably be in it yourself at least once in your life time, at least most people are. It is a tremendous warning to us and it is a warning when we get in that situation when we want to die because we are so discouraged and desperate. the thing to do isn't to say, "Oh, take away my life," but is to say, "Lord, show me the way back to the place where I should be." Put me to work in the work you have for me." And the work that God had for Elijah after the great witness on Mount Carmel was the work of sleeping and relaxing and getting rest and getting ready for continuing the other aspects here, not the absurdity of running before Ahab's chariot or the natural but ~~the~~ wrong thing of fleeing before the words of Jezebel.

And so God did not ~~xxxxx~~ forsake the prophet even when the prophet had forsaken the Word of God. Elijah had been the chosen vessel and had done a great work for God and now he had deserted his post, but God did not simply cast him over. God follows him with tender, loving care, and God provides ~~him~~ the nourishment for him.. He asks God to take away his life, but God gives him the food to sustain life. God does the very opposite from the thing which he asks. God pays no attention to his request, but gives him his need. He gives him the food. He gives him the loving care. Not to take a hold of him and suddenly spin him around and shoot him back in the way he should go, but to take him and to care him and bring him in a frame of mind where he will see he is wrong and turn around and go back. And of course the question comes up immediately, "Is Elijah capable ~~of~~ the work which is needed following what has been done on Mount Carmel?" He ^{is} an ideal man for that. Is he capable? Perhaps he could become so. Perhaps he couldn't, but at least he has fled from it. Now he goes and he walks forty days and forty night without anything more to eat. It would seem to say in the strength of that food he went forty days and forty nights. Maybe he did eat some berries along the way. Maybe there was something to sustain *life* but at least not much. The main strength, we will say, came from the food God had given him and he walked on clear to the other southern end of the Sinai Peninsula to Mount Horeb, the mount of God, the mount where the ten commandments had been given, the mount where God had revealed Himself. Your modernists will say Horeb the Mount of God shows that he believed in a ~~god~~ ^{God} who is limited, a tribal god and that is where his tribe was; that's where his place was and he had no power away from this place. That is one possible inference in the verse. We believe it utterly wrong. We believe that the correct interpretation is simply that that is a place where God wonderfully revealed Himself at sometime in the place. ~~but~~ Not that God was any more limited to that place nor any other place in the earth, ~~but~~ or that it was necessarily any more likely God would reveal Himself here than up on Mount Carmel or over here or anywhere else. So he came

came there to a cave and he went into the cave and he lived in the cave and then he heard the Lord's voice and the Lord said, "What are you doing here, Elijah? Why aren't you up in Israel doing the work to which you have been called? Why aren't you up there going about among the people presenting God's truth? Why aren't you taking advantage of the wonderful opportunity that has come as a result of Mount Carmel? Why aren't you trying to fill the gap that is made by the death of the 450 prophets of Baal? Why are you not speaking to the people who are no longer hearing those particular Baal prophets and giving them the Word of God? What are you doing here, Elijah?" So the Lord asked him, "What are you doing?" And Elijah tries to make excuses. Elijah, whom God had marvelously protected, Elijah, whom Ahab had not dared to touch but had instead called all the people to Mount Carmel and stand and give this one man alone a chance against the 450 prophets of Baal to make his wonderful proof, and in fact to kill those 450 prophets, this man whom God had so wonderfully protected and used and God had shown His tremendous power in bringing down the ~~power~~ fire during that great supernatural act on that occasion. This man tries to make an excuse for the fact that now he has deserted his post and has fled hundreds of miles across the desert. He says, "I've been very jealous for the Lord God of hosts. The children of Israel have forsaken thy covenant and thrown down thy altars and slain thy prophets with the sword and I, even I only, am left ~~and~~ and they seek my life to take it away." Certainly if they had sought Elijah's life, the time he was in danger was when he first came before Ahab, when he met him in the drought. Certainly when he was up on Mount Carmel facing 450 prophets of Baal, he was in a hundred times the danger that he was afterward. Here he presents this, it is the cry of one who has lost his nerve, ^{has} lost his courage, has fled from his post and he had gone down there and the Lord in His mercy and His goodness does not give simply a verbal answer of rebuke, but he deals with the man in his situation and proceeds to use tactful and forceful methods of encouragement rather than simply rebuking him.

Many a man ~~saying~~ talking that way would deserve the strongest sort of rebuke. *uh?*

Elijah had a ~~backbone~~ backbone in his life and character. but it wasn't the true Elijah s
Elijah speaking here but it was the Elijah in his overtiredness, and so God deals with Elijah in a way in which we can't normally expect Him to deal with us. He precedes , and that is "B" , "2" encouragement. First is nourishment and "2" is encouragement. Now we have anumber of ~~encouragement~~ questions here.

Here is Elijah going somewhere and the Lord gives him food. Does that prove that the Lord wanted him to do that? Well, why did the Lord say to him, "~~Why did you put it here?~~" "What are you doing here?" If the ^{Lord} wanted him to, if the Lord had told him to, why didn't the Lord praise him instead of asking him what he was doing here? ~~(Student answers)~~ (Student answers).

The Lord didn't cast off Elijah and throw him aside when Elijah made one bad mistake. The Lord followed him~~xxxx~~ with mercy and tenderness and brought him back gradually. It is a very easy concept... (Question)

I don't think Elijah had a purpose. I think Elijah was giving away to a strong evmotion of fear and simply running in any direction ~~way~~ from the place where he had lost his nerve. (Question)

No, Elijah didn't send down fire because of fear. Elijah couldn't send down fire. (Student continues) Did you have any fear in Elijah when he first stood before Elijah? Did you have any fear of Elijah when he came back and met Obadiah and came to Ahab. You had no fear when he first stood before Ahab. You had no fear when he came back from Syria and stood before Ahab. You had no fear when he was up on Mount Carmel. Fear is not the natural thing for Elijah. ~~Elijahxxxx~~ Fear is Elijah giving away to emotion. ~~Elijx~~ Fear is Elijah worn out. At his strongest ~~point~~, his strongest faith in God, is the point where he is not failing. That is the thing we all have to watch for. The devil can get us in our strong points as well as in our weak points.

(Question) ^{There are two} Interpretations of this passage. One is that Elijah has ~~set~~ fled in fear giving way to emotions and leaving the place of duty. The other that Elijah is definitely acting in accordance with God's command and carrying

out a pre-established purpose of God in what he is doing here. It's all part of God's great witness. I'm going to ask everyone next week some day to write a paper taking one of these views and carrying it through consistently and it will be interesting ~~to~~ to see the outcome. Because one of the two is undoubtedly the true interpretation. You can't combine the two, but it is one or the other. I would like to present to you this particular one and to go ahead and see how the different aspects fit together with this interpretation and then I would like you to write a paper giving the other one, ~~to~~ all those who think it is the preferable one, and ~~to~~ fit together the different aspects to it and see how it works out. Then you will have the material before you to decide between the two interpretations.

I want to proceed now to "c" on the interpretation that Elijah has done wrong rather than right in going down. What is the implication of it? If

someone thinks it is right, that he did right in going down, don't just try to pick a little flaw in this interpretation, but proceed to build a full interpretation that works out. That I think will be very interesting and worth while.

(Question) God's care for his erring servant and the first care that God gave His erring servant is nourishment. The question has been asked, "If he was erring why did God give him nourishment?" Though he was erring, he was still a child of God, one who had been greatly used of God and God did not forsake him, but followed him with nourishment.

Second, God gives him encouragement. He gives him encouragement in a very interesting way. Elijah is discouraged and despairing and said, "I am left and they seek my life to take it away." He has walked fifty days, at least more than forty, perhaps forty-five. Between forty-five and fifty days, he has walked because from the extreme southern end of Palestine he had walked forty days. He is way out there miles away from any place where Jezebel had ever been or any of her friends had been or probably any kin in their whole lives. Down there he is still quaking with fear and he says, "I only I am left and they seek my life to take it away." He makes this statement and God instead of answering and

showing the absurdity way off there of being afraid of Jezebel, who I don't believe ~~xxxxx~~ could have hurt him even if he had been right up in Samaria, but who could ~~not~~ not certainly not hurt him down there. The Lord instead of answering and showing him the absurdity of it, ~~xxx~~ says, "Go forth and stand on the mountain of the Lord." Why does the Lord have him to do this? I believe the Lord has him stand on the mount in order that the Lord would not give him mere words of encouragement, but may give him ~~xxxxx~~ visible signs of it, visible evidence of the power of God. So he goes and he ~~not~~ stands there and the Lord passes by ~~xxxx~~ and a great and strong wind rends the mountain. What does this mean, "the Lord passed by"? Does this show that the Bible ~~ix~~ was written in the days when people had a very low ~~of~~ idea of God and they thought of Him simply as one like a human being who was here or there and couldn't be in both places at once and so the Lord went by in front of Elijah? Or is it a figurative statement which indicates that the Lord caused a manifestation so that Elijah could see it? A great and strong wind tore the mountain and broke the rocks before the people. Elijah is standing there in the mountain and he sees this tremendous wind that is breaking up the rocks and that is tearing up the trees and he sees this tremendous wind. He is in a sheltered place up on the side of the mountain where he looks out over the country, sees this tremendous wind, and feels the mountain shaking, and as he feels this tremendous power, a thousand times greater than any power that Jezebel could possible have wielded in any way or even Jezebel's husband could have wielded whom Jezebel might possible have influenced. Ten thousand times greater than anything that these ~~propse~~ ~~could~~ have could possible done. He sees this and then he sees that the Lord is not in the wind. The wind is not the Lord. The Lord is simply using His little finger. It is a small aspect of the tremendous power of God, this thing that is a thousand times greater than anything that Jezebel could do. How can a man who serves a God like that be afraid of a woman like Jezebel? So he sees the wind, and then after the wind there is an earthquake. He sees the land shaking and a great

chasm open up ~~xxxx~~ as an earthquake appears across that country there and he sees this tremendous ~~xxxxxxxx~~ catapulism of nature and he sees this and he says, "My, how absurd to be afraid of Jezebel or of Ahab. The little power that these people have and I serve one who has this tremendous power. *end of #4*

It is only a demonstration of the power of the Creator of the universe. Then after the earthquake he sees the fire burning across the mountain side. He sees the great trees going up in smoke and he sees the tremendous flame shooting hundreds of feet into the air. As that great fire sweeps across the mountains and he thinks how tremendous that is. Then he thinks what Ahab or Jezebel could do. ~~text~~ To the little pile of these human beings this tremendous power of the fire that God controls we read again that God is not in the fire, ⁺ Even this tremendous fire, just a little instrument in the hands of the great God. So God is giving Elijah a visible display of the difference between His power and the power of these human beings who have made their vain threats against him and is showing Elijah how absurd it is to feel the ~~word~~ ^{word} of Jezebel or the ~~word~~ ^{word} of Ahab when he is serving One who is so far greater than they are and would not allow them to touch him unless it was definitely part of God's plan that Elijah should be martyred. And if it was God's plan that he should be martyred, then certainly he should not flee. So God shows him this and then God appears to him again with a ~~still~~ still, small voice. There has been a still, small voice before, ~~as~~ As he was in the cave, the Lord said, "What do you do here? Go and stand on the mount." This still voice differs from the other still voice in that in between had come the great display of God's power. The earthquake and the wind and the fire have shown to him in tremendous fashion the power of the one who is speaking with a still, small voice, and have quieted his emotions and made him see the pettiness of Jezebel and her weakness before the power of the mighty God and how even if she were not bluffing, even if she had a tenth of the power or ten times the power she claimed to have, how she would be nothing at all in comparison with the mighty God, and so you now have

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a still, small voice speaking to Elijah. God has given Elijah nourishment first. He has given His erring servant encouragement by seeing these great signs of the power of God as compared to the weakness of Jezebel. ~~Now~~

Now He gives him number 3, replacement. If Elijah is not competent to do the work, someone else must be appointed. So the third thing that is done for the erring servant here is to tell him, "Well, if you won't do the work, if you run off and ~~face from here~~ this way, I'll get somebody else to do it."

(Question) Yes, but he never dreamed that Elijah would be injured. He said, "I'll go and tell Ahab and the Lord will protect Elijah." He said, "The Lord will just carry you away." He knew that Elijah was a prophet and that Ahab couldn't possibly injure Elijah unless it was the Lord's will that Elijah should be injured.

(Question) Exactly. That's what I was saying in answer to Mr. Sinclair's question. He asked what Elijah's motive was and I said it wasn't a ~~matter~~ matter of motive it was a matter of giving way to irrational emotion. That's what we do also. (Question) Yes, it is if they have no power to carry out their threat, or even if they have. (Question) Suppose that Hitler had sent a telegram to the ~~United States~~ American forces in England and had said to them, "If you don't go back to America within the next twenty-four hours, I will kill everyone of you." ~~They~~ Do you think they all would have immediately fled to America? Suppose Hitler had. (Question) It is pretty close to it because Hitler did have power to send planes to drop bombs from. He had far more power than Jezebel had, but they had one behind them who was far greater than Hitler was, and that's why they stayed. And Elijah had One behind him whose relation to Jezebel was a thousand times greater than the relation of Uncle Sam to Hitler. Now I don't think we better ~~take~~ take more time on this particular thing because I'm going to let you write a paper on it and gather together all the evidence you can on it and I'm sure you will have a lot of fun doing it. (Question) We'll come to that in two chapters, yes. Yes, it is true

that as soon as Jezebel wanted to ~~Nabok~~ Nabok, who was an ~~obscure~~ obscure man, not a man who had the people having just seen him do the great act and see that he was right and that brought ~~it~~ down the fire. Nabok was just one individual with no particular friends or anything and so, of course, it was easy for Jezebel to just sand and kill him immediately. Is that what she did?

(Discussion) No. And the minute Ahab started to kill one of the prophets of Baal they all jumped on him. They didn't stop. They didn't let him kill 450 of them. (Discussion)--Big Laugh!

(Question) If she were going to do that, do you think she would have sent warning to him first to watch out? (Discussion)

(Question) That's right. But who is the authority, Elijah or God? Elijah said "I only am left," but the Lord said, "No, there are seven thousand of you." Well, I think you will have a lot of fun writing a paper on that. I hope everybody will. There are many evidences on both sides, and if you find them pretty easily balanced you can use either view you want. If you find that the evidences are as I believe ten times as great on one side than on the other, then I hope you will take that side, but examine all the evidence and I think we had better not take much more time now in looking them up in pieces but gather them together and examine them and look them over. That will be very interesting to study. That will be for next Tuesday, but I will mention it more specifically tomorrow.

Now the Lord here has given ~~him~~ his erring servant nourishment. He has given him encouragement. Now he gives him replacement. He says to Elijah, "Well, if you forsake your post, if you don't do the work which needs to be done, I will appoint someone else to do it." But he ~~does~~ does not say it in that gruff fashion. Elijah, though an erring servant and one who has deserted his post and proved himself unable to do the work that is now needed, is nevertheless one whom God has greatly used and one whose heart is true to God even though ~~he~~ he has given away to ^a wicked emotion of fear. "Perfect love casts ~~out~~

out fear," but Elijah has fled instead. So the Lord is going to replace Elijah and put somebody else in his place. Elijah says, "They have killed your prophets. They have broken down your altars and I only I am left, and they seek my life to take it away."

The Lord says, "All right if you haven't got the nerve to do the work, I'll get somebody else." So the Lord immediately says, "I'm going to appoint somebody else in your place." But the Lord doesn't say it in the gruff fashion that would be a direct rebuke to Elijah. Elijah had done a great work for which he deserved a great commendation. Now if Elijah can't go on with the work, God will simply put Elijah on the shelf and will put someone else in his place who can do the work, but the work has to wait until the other man gets ready. I wonder if it would have been if when Elijah did the great thing on Mount Carmel, and it could easily be as was suggested, just a mere emotion of the ~~moment~~ moment--the people would forget it and turn to the other side. It could be that if it were not followed up. How wonderful it would have been if Elijah instead of fleeing before Ahab had stopped on Carmel and rested there and gotten himself in condition to go out among the people and talk to them and drive home to them the implications of the great thing that had been ~~done~~ done on Mount Carmel and to gather the people around him and to teach them and to build up a real work there instead of just after making that great witness on Mount Carmel running out and leaving the work and ~~leaving~~ ^{45-10¹/₂} leaving

45-10¹/₂
that it would be just a flash in the ~~pan~~ pan and just an arousing of emotion that would amount to nothing. Elijah should have done that, but in the next twenty years, Elijah could have built up such a witness for God in the land that probably the whole nation of Israel thereafter humanly speaking would be entirely different from what it was. Instead Elijah fled. So God appoints somebody else to continue the work, but the other man has to be trained. So when Elijah says, "They seek me to take my life. They are going to kill me." God says, "No, I'm going to kill them. They won't kill you. They will never

touch you for I am going to kill them."

Elijah says, "What shall I do? They have killed your prophets. They have forsaken your covenant. Only I am left."

God says, "I'll send somebody else to do the work." God says, "I'll raise up a man who can do it," and God says, "Even though there is tremendous turmoil and confusion in ~~the~~ the land and thousands of people killed, after it is all over there will still be seven thousand left who have never bowed to Baal. There will still be after this tremendous outpouring of divine wrath on the land." So God gives the word to Elijah that Elijah is to be replaced and another man given the commission to carry on the work that Elijah should have been doing, but he gives in to him in a very kind way.. You might say here is Elijah and he has fled ~~and~~ in fear and he says, "Well, what can I do? I'M just one who kills everybody else. ~~I might just as well quit and run off to the devil.~~ I might just as well quit and run off to the devil." But God says, "No, somebody else is going to do the work." You might say, "How can He make somebody else do it if a strong man like Elijah can't, how can you make another?" God shows His power by saying, "I'm not only going to appoint another man for a prophet. I'm going to appoint the king. You are afraid of Ahab and Jezebel. Why Ahab wouldn't be there if I didn't permit him to be there, and I'm going to appoint somebody else to take his place. You are afraid of Ahab, well," God says, "there is a kingdom north of Israel that is far stronger than Israel. I'm even going to appoint a king for that great kingdom, for the kingdom of Syria." What ~~difference~~ ^{difference} does it make to Elijah who is king of Syria? Simply this that God is showing Elijah how silly it is to fear a woman like Jezebel, the wife of a king of Israel when even a far greater kingdom, Syria; God is going to appoint a king for that kingdom. You have the great powerful King Benhadad, King of Syria. God is going to put him out of the way and put another man as king of Syria. So simply to show Elijah the greatness of God and the futility of fearing a woman like Jezebel, God says, "Go to Damascus and anoint Hazael king over Syria."

Elijah is afraid to deal with the people of a petty kingdom like Israel. God says, "Go to a great, powerful kingdom and appoint a new king." What a power God has, and what a power God ambassador has! Why should he ever flee. God says, "Go to Damascus and appoint a king over that great kingdom, far greater than Israel." Then he says, "Appoint a king over Israel. You're afraid of these people. You're going to have the power to appoint new men over them." ~~That~~ That shows that the one before whom you stand has far greater power than any of these leaders and it is perfectly absurd to flee from any of them unless it is God's will you should for a particular occasion. So he says, "Appoint Hazael king over Syria and appoint Jehu king over Israel and Elisha, the son of Shapha, a man from an obscure little town ~~down~~ down in the Jordan Valley, ~~somebody~~ of no royal birth or background. This fellow is going to be the prophet in your stead. If you can't carry on the work, I'll appoint somebody else."

"So ~~Elijah~~ Elisha, the son of Shapha, you are to appoint him and he is to take on the work where you have left off. Now of course, he can't carry it on right now. He has to be trained and prepared." Then God says, "The one that escapes the sword of Hazael will Jehu slay and the one that escapes the sword of Jehu will Elisha slay and after all that is done, after this havoc has been wrought in the land, and thousands have been killed by Jehu and thousands by Hazael, and many by Elisha, I still will have left seven thousand after all that is over, all the knees that have not bowed to Baal and every mouth which has not ⁴⁵⁻¹⁵

." In other words, there are so many people in the land who want to stand true to God that even after all ~~this~~ this turmoil is done and all these people have been killed, God is going to preserve seven thousand. The Hebrew word isn't "I have left" in the sense that they are all left. It is an active word, yet I will preserve seven thousand. You think that God can't preserve one man. You think that Jezebel could kill you so there is no use your trying to do anything. You might as well run. Well, God says it is easy to ~~save~~ save seven thousand. Seven thousand through all ~~this~~

this turmoil God is going to protect. *and d f 4 5*

We noticed yesterday Elijah's reaction after his exertion--

- a. running before Ahab
- b. fleeing before Jezebel
- c. God's care for his erring servant
 - 1. nourishment
 - 2. encouragement
 - 3. replacement

We were just looking at the replacement at the end. Elijah had proved unable to carry on the second part of the great work. He has done wonderfully in the first part. What he did on Mount Carmel and before could hardly be duplicated. There are very few men who have ever lived who have carried out this first part of the great work as well as Elijah. Elijah deserves all praise and commendation for it. But he fell down completely ~~down~~ during the second part and it was ~~surely~~ necessary that God should call another man to do the second part and take the time necessary to train this other man. So Elijah having fallen down on the continuation of the work is here told that he is to be replaced and the replacement move is given to him in very tactful fashion. He was first told of changes in other departments of God's Word before God tells of the change in his department which really interests him. He is told that the kings ~~themselves~~ *46-2* themselves are to be changed. So if God's prophet needs to be changed you need not feel quite so bad about it. The great kings and rulers are also changed. He is shown that God has the power to make changes in the great leaders of the earth and therefore God is the powerful One and anyone who ~~truly~~ ~~fears~~ truly fears God need fear no one else. So that he declares his intention in these regards.

Now what really are verses 15 and 16 and 17? (Student answers)

As far as form is concerned 15 and 16 are a commission, not 17. 17 would be in that case in a different category than 15 and 16. As far as form is concerned 15 and 16 are a commission. But in the Bible as anywhere else we often

have to ask this question. A thing is given in a certain form. Is it really that or is the form a literary device, a means to present ~~xxx~~ something else? Very often we ask questions when it really is not a question at all. We call that a rhetorical question. We make a declaration in the form of a question and the question drives home the statement we desire to get across ~~xxx~~ much more effectively than a direct statement. We are not really asking a question. We are making a declaration but we do it in question form. Now in this case God gives a command or a commission, but is it really the real thing that is done. Is it the giving of a command or is it the giving of something else? What is it that is here involved? What is really done? (Student answers) It is a prediction. He gives here three predictions. The command is very incidental. The prediction is the vital thing. I hope that all of you when you ~~dealt~~ dealt with this chapter listed these three under prediction and that you listed afterwards the fulfillment of the prediction. I might for instance say to one of you, "Go over to England and anoint Princess Margaret to be the next queen of England." And you would say, "What right have I got to anoint Princess Margaret to be queen of England? People will laugh at me if I try to do a thing like that. Anyway Princess Margaret isn't next in line to be queen of England. Princess Elizabeth is next in line." Well, anybody ten or fifteen years ago would have said Edward VIII would be king of ~~Great~~ England now. He's not; he is the Duke of Windsor. His brother is king of England. That is something that it would have taken fifteen years ago supernatural knowledge to have predicted. Now in this case there is a king in Damascus named Benhadad. Hazael is no relation whatever to him. There is no reason why Hazael would be expected to be king of Damascus, and if a man from another country were to come up there, a man who wasn't even a political official in another country, were to come up there and were to say, "I'm going to anoint Hazael to be king over Syria." ~~xxx~~ people would either put him in jail or in the insane asylum, probably the latter. They would say, "What struck this fool? What is he

trying to do here?" The point of it ~~is~~ very clear, then, ~~is~~ is not a command to do something that he doesn't have the power to do, that he couldn't possibly do except that some sort of supernatural power were given him or some unusual providential occurrence happened that nobody could predict. It is a prediction that Hazael will be the next king of Syria. As a matter of fact did Elijah anoint Hazael king over Syria? Did anybody anoint Hazael king over Syria? Of course, in your fulfillment of predictions on the sheets ~~in front of you~~ you turned in this is covered and I haven't yet looked at that portion of the papers turned in so I don't remember how many of you answered that question correctly on that paper. But I think that you will all recall first that Elijah did not anoint Hazael, secondly that we have no Biblical record of anybody having anointed Hazael. If anybody did anoint Hazael, it probably was a Syrian official ~~and~~ and not an Israelite prophet who anointed him. if he was anointed at all of which we have no Biblical proof. What is stated here is a prediction that this man whom the Assyrian ~~inscriptions~~ inscriptions refer to as a son of a Moabite, that this man is to be the king of Syria. It is a tremendous and remarkable prediction which is here given to Elijah in order to show Elijah that God has power over the great kings of the earth. God can do what ~~he~~ He chooses over the great kings as well as over the lesser and certainly one who is not even an official of a lesser kingdom has no power to do anything except when God gives them the power.

(Question) Well, if you include 18, you have more than four. Because 15 has one, 16 has two, 17 has two, and 18 has one. That would be six.

(Discussion) Yes; that is in verse 18, that is the point here to say that God is going to deliver. This is ^{46 - 7³/₄} form. Yet, "I will cause to remain." The English "I have left me" is a very poor translation. It does not express the Hebrew at all. It is a translation of a Greek word in the New Testament, not of a Hebrew word in the Old, and the fact that it is quoted in the New Testament with a certain Greek word evidently led our translators to

move that back here into the Old Testament where it does not belong. That gets us, of course, on to the whole question of New Testament quotations of the Old, which is a very interesting and important question. We may take a few minutes on it one of these times, but I think not at this particular place.

(Question) Some of the nobodys. He was not a person who had a right to the throne. He was just an outsider. That is the Assyrian~~xxxx~~ inscriptions from way over across the desert. They say Hazael son of a nobody seized the throne and that of course is a corroboration from another side of the Biblical account that Hazael who had no right to be king became king. Here sometime before he became king, perhaps years before, it is a remarkable prediction that God would ~~xxxx~~^{give} go to a man way down there in the Sinaitic Peninsula a knowledge of who would become the future king of that area up there. It is, you might say, as if God were to allow somebody to predict twenty years ago that Harry Truman would become president of the United States. In fact, even ten years ago nobody ever dreamed of it.

(Question) Well, now that is a different thought. That is one that is included in the question for next time. Did Elijah disobey the command? Well, if that's your interpretation, you include that in your paper. Not today. That is the question that I gave out for Tuesday. I think though that I will take a minute on this 18th verse here. In the 18th verse here the principals in 16 are exactly the same as in 15. I don't think we need to take more time on 16 right now. "Jehu, son of Nimshi, shalt thou anoint to be king over Israel." Did Elijah anoint Jehu? Did Elisha anoint Jehu? Well there is difference of opinion on that. II Kings will tell you which is correct on that, but the same matter is involved there as in 15. Then, in fact, even the last part ~~of~~, "Elisha, son of Shaphat, shalt thou anoint to be prophet in thy room." Did Elijah anoint Elisha? Do we have any record of that? We can say definitely that Elijah did not anoint Hazael and he did not anoint Jehu. As to whether he anointed Elisha or not there are . . . Many times when they were together we have no record and so it would be difficult categorically to say that Elijah

did not anoint Elisha. We have no record that he did. There are some statements that sound very much as if he didn't. I should have included as a tenth question, what are the. . . I will not, but I should have. What is there to lead you to think that Elijah did not anoint Elisha to be his successor? Think about that and maybe I'll ask you that verbally next time.

Then in verse ~~17~~ 17 he declares that there is going to be turmoil and confusion. Hazael will kill many people. Jehu will kill many people. Elisha will kill many people. Then in verse 18 these various peoples will be killed and there will be turmoil and confusion and upheaval in the land. Yet "I will preserve. I will cause to be left over after all of this destruction seven thousand in Israel, all of whom have not bowed the knee to Baal and have not in any way done any adoration to this heathen god." So that he predicts. He doesn't say anything ~~about~~ about how many people there are going to be in Israel now who have worshiped Baal, but he says after all this confusion is over, you will find that He has kept alive and preserved a great number of people who have never in any way compromised with the Baal worship.

(Question) No. But the King James does not translate the Hebrew. No, I didn't ask you for verse 18--15 and 16. You are right. I would expect any second year student to do verse 18 because he would notice that in the Hebrew it is imperfect and is a prediction, but a first year student who is only beginning the Hebrew I would not expect to do the 18th verse, only 15 and 16. In 18 I think I would take a minute now on this matter of the New Testament of it. I think it is quite evident here to everyone that the Hebrew as it stands fits in exactly with the context here. Verse 17 says it will come to pass that the one who escapes the sword of Hazael, Jehu will slay; the one who escapes the sword of Jehu, Elisha will slay. And then 18 goes right on from there and yet I will preserve. I will cause to be left over seven thousand in Israel who have never in any way compromised in the Baal worship. It fits right in with the context, ~~As~~ it is ~~translated~~ translated in the King James

Version, it doesn't fit in particularly. All these people are going to be killed in the future and yet I have left seven thousand in Israel. What has that got to do with it? ~~ix~~ As it stands in the King James it is an isolated statement unrelated to the context. As it stands in the Hebrew it is the conclusion of the previous verse. The Hebrew fits perfectly in the situation and fits this end of the context. The whole thing makes one unified statement and is much better to translate the Hebrew as it stands than to put something else into it as our King James Version has done. If the King James Version were a new version just coming out, all our fundamentalists would write long articles in their magazines ~~and~~ about the terrible thing of dealing with Scripture the way that verse 18 here does and none of us ~~would~~ would read it in our churches. Although that would be insufficient evidence.

(Question) If you admit verses 15 ^{to 17} ~~and 16~~ and say they are a gloss-additions There are later ~~editions~~ that don't belong in the text, put 18 right after 14.. it fits perfectly. (Question) *and of 16.*

As it stands in the Hebrew it does answer 14 just as well as 16, but it is led up to. That is, if you had 18 as it stands here right after 14, if Elijah said, "I only I am left and they seek my life to take it away," and the Lord said, "Yet, I have left me seven thousand in Israel." It would be a rather abrupt answer. It would relate to it very definitely. It would relate to it very/definitely. as he said, "No, you are entirely wrong. You aren't the only one left. There are all these others.." But he does not deal with it in that abrupt manner. In stead of that Elijah said, "Here I am left. I am all alone. I have no power. I might as well leave. What is the use of my staying up there? I can't do anything anyway. I'm the only one left. They have killed everybody else and they are trying to kill me." And the Lord says, "No, you go back up there, not merely go to Israel and stand before the people, not merely stand before this wicked ~~wild~~ woman, Jezebel. You go up to a far greater nation than Israel, Syria, and I'm going to appoint a man

king of Syria who isn't even king now. So here is my power. I will appoint this man king of Syria. I'll appoint another man king of Israel who has no right in the world to the throne, simply grabbed out of the people who are unconnected with the royal family and put on the throne and then, he says, "I'm going to replace you as prophet. I'm going to put another man as prophet. Then there is going to be ~~be~~ great turmoil and confusion. Through all this turmoil and confusion I will preserve alive a great number, ^{all of whom} ~~those who~~ have never compromised." In other words not only are people ⁴⁷⁻²⁴

Elijah says, "They've killed everybody and I'm the only one left." He says, "No, there is going to be a great many more killed than have been. Even after all that's over, there will be a lot left who have never compromised." So that the four verses are an answer of what Elijah has said, and an answer that goes far beyond what it would if you only had the one verse, and the one verse alone does not fit with what precedes in its language and you ~~could~~ could say the same idea ~~in its language and have it fit~~ in a slightly different way and have it fit. It seems to be ending a conclusion to what was said before. That is the way the Hebrew has it. It is an important verse. But in the New Testament where it is quoted, in the New Testament ~~where~~ it quotes it in the Greek in the perfect. It says I have left seven thousand. That New Testament quotation disagrees with the Hebrew and being a rather familiar passage the King James translators have simply translated the New Testament verse instead of the Old Testament verse here. That's why we have here "Yet I have left" instead of "I will keep alive, yet I will preserve" which, of course, is not what the Hebrew says, but it is a part of what the Hebrew says. It is not a false statement. It is merely a partial statement. If God will keep alive all these, then he already has them left to keep them alive so the statement "yet I have left this many" is a part of the truth which he says that after all this I will ^{still} have here. In the New Testament quotation he is not giving us the whole situation about all this that is going to happen. He simply points out how

~~High~~ when Elijah thought he was alone ~~xxx~~ there were all these left and he quotes not an incorrect quotation and a false, just a partial ~~quix~~ quotation. A full quotation would mean that you have to quote the whole book. He quotes a part of the book, in fact a part of the ~~wxxx~~ verse, a part of the idea of the verse. So the New Testament is as many New Testament quotations a perfectly true quotation, but only a partial quotation taking that part of the thought which is vital for the New Testament context. The ~~xxx~~ translation into Greek you cannot take a Hebrew sentence and translate it ~~into~~ ^{into} Greek or into English in such a way that you get every bit of the idea in it. You have to take a certain ~~xxx~~ portion of the idea. To get an exact translation is impossible. So in the New Testament quotations they give us that true part of what is meant in the word and which is applicable to the subject under discussion. That is what is done there. In this case it being an extremely familiar verse in the New Testament, it ~~xxx~~ simply has been taken over bodily here in our King James Version. It is not untrue at all but it just breaks up the continuity of the Old Testament statement here and is not ~~xxx~~ what the Hebrew says there; it is a part of what the Hebrew says there. It is true, but not literal, not full, not complete as to what the Hebrew says, and definitely does not fit the context here very well. Consequently I don't think that the New Testament needs any criticism on the ground of it and I don't think the King James translators have given us anything that is incorrect here, but I think that they have given us something that is partial and it therefore does not give near as full and clear an ~~idea~~ ~~xxx~~ idea of the Old Testament as if they had taken the group of words literally and given us what they say.

(Question) As to this particular instance whether it is the exact words of the Septuagint, I don't remember. (Question) Yes. That would be, of course, a very interesting question to ~~xxx~~ take the exact quotation and see its relation to the Septuagint and it might throw interesting light on it, but at any rate, if the Septuagint were wrong, Paul would not quote it, but if it was partial, he might quote it. If it is true and doesn't go far enough, he might quote it

rather than stop and explain that the Septuagint is an incorrect translation but that it doesn't effect the thought that he is bringing out here. ~~is~~^{he} just quotes it as it is and it gives a part of the truth and presents the idea.

So that that would be a link in the study of the New Testament. That is the relation of the Septuagint and it might help us to understand the question, but wouldn't effect the basis of the question. As to the New Testament quotation it is a clear and correct quotation but a partial quotation. Now that is a little bit aside from our present problem but it is a matter of great interest to New Testament quotations and right here I thought was a good place to go into it a little because we meet the problem in rather acute form on this verse.

Well, this finishes the account of what happened up on the mountain, verse 18. Then we skip over quite a little. He departed from there. From the top of the mountain did he go down to the bottom of the mountain where he had left his stuff? Did he go down there to the place where he had spent the previous night and spend the next night there? It just skips over all that. It says that he left that place and he went back up north, the long trip forty days across the desert and the long trip across Judah and then he comes into the southern portion of Israel and there ~~is~~ he is going along right near the Jordan Valley, quite a distance off the main centers of life, back there in that region where not a great many people live but where there was an occasional little valley that had little stream coming down where you had a good opportunity for a nice little farm down there. He came up past one of those farms. All this is not stated here in verse 19 but it is something which one can be absolutely certain of because of the statement in verse 16 because verse 16 says Elijah, the son of Shaphat, of ^{47-8 1/2} shalt thou anoint to be prophet in thy room and thereof it is rather reasonable to think that he went to Now you might say, "Perhaps he didn't. Perhaps Elijah was up visiting in Jerusalem at the time or was up in Samaria or somewhere else." That we can see in verse 19 that he was ~~probably~~ plowing. He was plowing and he was

evidently working in his own land and that would probably be ~~able to hold~~⁴⁷⁻⁹ him in what he was doing in _____. We have no reason to think that Elijah knew who ~~the~~ man was or anything about him and when the Lord sent him to _____ it is rather reasonable to think that ~~that~~ is where he went. Consequently I think that we can say not one hundred per cent certain but 99.44 per cent certain that Elijah went these forty days ^{north} ~~more~~, that he didn't find him down Sinai way but he went the forty days north, ~~that he went~~~~across~~ ~~Israel~~ ~~Judah~~, that he went near the Jordan because that is where _____ is, out of the main centers of Israel, up there along near the Jordan until he came to this little region where there was a little valley and a little stream flowing down there which would make possible a few farms down there where it was a rather desert region around. There he found Elisha, the son of Shaphat, and he was plowing with twelve ~~of~~^{to ke} oxen before him and he with the twelfth. Now when you have twenty-four ~~of~~^{yo ke} oxen plowing, it seems rather likely that this was a rather prosperous farm, if it had that many. The suggestion here certainly is that Elisha is the son of the owner of all this. He was rather ~~properous~~ because he acted as one who had authority in the place in the account that follows immediately. And Eli jah came up to Elisha and he said, "Are you Elisha, the son of Shaphat?"

And Elisha said, "Yes."

And ^{ai} "lijah ~~said~~, "I have been commissioned of the Lord to anoint you my successor. If you will stand still I will pour some oil over your head now and anoint you to be my successor as prophet." Is that what he did? It is not what he did as far as ~~wwe~~ know either here or later. Later on it sounds as if when Elijah is taken up he had not even told Elisha ~~then~~ that he was to be his successor and Elisha was hoping he might be and Elijah said to him, "You've asked a hard thing." Elijah did never, as far as our evidence goes, give any assurance that he was to be his successor! He was commanded of God to ~~be~~ anoint him to be his successor. He understood from the Lord that he was to be

his successor, but the anointing that would make a man to be his successor would have to come from God. Many a man has tried to ~~not~~ select and anoint someone else as his successor but has found that the other man has made a miserable failure of it and his work has gone to pieces. The anointment if it's going to be successful and effective has to come from God. So Elijah came up there and we can imagine that he felt rather downcast. He was rather disgusted with the way he himself had deserted his post of duty, had fled down there into the desert, and now instead of carrying on the work, he would appoint somebody else to do it. He was resigned to it. He realized that he ~~had~~ deserved to be replaced. ~~Therefore~~ It was entirely right. He had failed in his duty. It was entirely right for someone else to be appointed. Yet, this rather rough man from the desert under the circumstance of his background may be pardoned of a little silliness in his method of carrying it out. Instead of coming up and speaking graciously to Elisha and telling him of the opportunities and the need of the work and asking him if he would like to come with him and train himself to be his successor, he simply comes up and as Elisha is going ~~there~~ by there plowing with his other men ahead of him with all these oxen on what was a very profitable farm. Elijah comes up and throws his coat over him. Here is Elisha plowing and he sees a man come up here out of the desert area around and throw a coat over him and many a man would be rather disgusted and think "what's the idea of ~~that~~" interfering in this way? You'll scare the horses. We'll have trouble. Why doesn't the fellow know that there is a sign there that says no trespassers allowed in here and keep out where he belongs?"

Instead of that Elisha immediately jumps down from his perch ~~and~~ from his seat there in the wagon behind the oxen and he ran after Elijah and he said, "Let me kiss my father and mother and then I'll follow you." ~~and~~ How on earth did Elijah ever do that? I think it is very, very clear that God gave a message to Elijah that He had been working in the heart of Elisha. Elisha knew about the great work that Elijah had done on Mount Carmel. He knew

that after work when the people had been greatly moved and the word had gone all through the land how the priests of Baal had been proven to be utterly futile and unable to accomplish anything and here was a man who stood for the old God of Israel and who proved that He was the true God and all the people who really loved the Lord were thinking, "Why doesn't this man go around now and teach the truth and tell people about it and organize the true believers to go around and spread the word. Instead of that Elijah disappeared." They hear a rumor that somebody has tried to scare him, but they don't think of Elijah as a man who would be fearful. He had never shown any sign of fear before. It doesn't seem natural to think that he would run away, but what has happened to him? He has disappeared. So Elijah is down and Elisha keeps thinking, "Oh, I wish that I could have been up there at that occasion, that I could have seen what happened. How I, if I had the position that Elijah had there of the people seeing me ~~xxxx~~ as the one who represented God, how I would have started in to try to teach people and tell them the truth and spread the word. Oh, that God would raise up somebody. If only I could go ~~to~~ ^{with} a man like Elijah and just pour water on his hands, do little menial tasks for him, just help him to be able to do the work. Probably he was thinking along this line when all of a sudden he saw this wild man come up into the farmyard and most people would say some vagrant would come along and pay no attention but Elisha recognized him from the descriptions that he had heard that this was Elijah, who all of a sudden appeared there some months after the great event that had occurred before. At least three months ~~before~~ after the event on Mount Carmel. We know because it took forty days each way from southern Judah. That's eighty days, and then he had to go clear through southern Judah and we don't know how long he was down there. So Elisha when he sees him come up and he just throws the mantle over him, and he drops things and he runs after him, and he says, "Oh, Elijah, just wait a minute *end of #7*"

but still he recognizes what it meant. He recognized the meaning of it and he said, "Just wait a minute." And Elijah said, "Go back. What have I got to do with you? Go back there." And he answered in this surly tone. He had done his duty. The Lord had sent him to anoint Elijah. He had thrown the coat on him and he had given him the sign. Now if Elisha was to come, it was up to Elisha. He wasn't going to go out of his way to try to bring him. But he said, "Go back. What have I got to do with you?" He told him to go back and Elijah went around the corner and sat down and waited to see what would happen. And Elisha went back and he took a yoke of oxen and killed them. He couldn't do this if he were poor. That would be rather expensive and he certainly couldn't do it if he were a hired handman. ~~It was~~ He was very evidently the son of the family there, the one who was in charge of the work. He killed the oxen, he boiled their flesh, he cooked their flesh with the ~~instrument~~ instrument of the oxen and gave to the people around, made a farewell dinner for his family and his folks and said, "Good by. I've got to go do the Lord's work." He went after Elijah and did the little menial tasks. It says, "he ministered ~~unto~~ unto him." The word "minister" in the old English mean to do little menial tasks as Christ said, "he that is chief of you, let him be your minister." He didn't mean your preacher, he meant the one who does the little tasks which the old English calls minister. Later on we read that when the king heard about Elisha, he was told this is the man who used to pour water on the head of Elijah. The little menial tasks he did. ~~and~~

He went ~~about~~ about with Elijah to learn how he did his work and to see if he couldn't be fit for a place in the work. So this ends the account here of Elijah's great work.

(Question--Mr. Sit.) It was certainly an invitation ~~to come~~ to come and follow him. Elijah may have taken it as a sign of appointment of some sort. As we read on Elijah's attitude toward Elisha is simply that he had been doing what he wanted to ~~do~~ and saying what he wanted to. It is not the attitude

that one would take if he openly recognized the fact that the man ought to be his successor. He knew it and Elisha probably gathered from that there was hopes of it, but it doesn't seem to be a foregone conclusion. That we look into in later chapters. Let's wait and look at that then. Let's keep this question in mind as we get there. rather than go ahead and look at the details now. I appreciate the question here because it is certainly relevant to this passage.

Now let us go on to number 4. Israel under God's displeasure. We are still in our discussion of the Baal crisis. We notice, 2. the great witness of Elijah, and then 3. Elijah's reaction after his great exertion. I meant to list under "3" as "d" the call of Elisha. We have just discussed that so I think it should be mentioned in your outline specifically. Then we have a few chapters which still are in the period of the Baal crisis. There seem to be an interruption here to the progress of the account of how God dealt with the Baal crisis. The work was interrupted. Elijah had fled, and the work had been postponed. Humanly speaking the whole history of Israel was changed by the fact that Elijah failed ~~tax~~ at this crucial point. So the whole kingdom now has a period in which the work of God is rather in the background instead of in the foreground and so we have a few chapters here which deal with the general history of Israel at this time, and the Baal crisis is in the background constantly though not much progress is being made in relation to it and little or no ~~mention~~ mention of Baal in it.

So I've divided into four sections number 4. Number 4. Israel under God's displeasure, and under it we have these four sections--"a" war with Syria and the prophetic attitudes. That is the next chapter, chapter 20. Wars with Syria is better because it is more than one war. This is the first instance where we have any detailed account of war with Syria. We had a brief account before of how the King Asa hired Benhadad to come and attack ~~Bahhan~~ Bahhan from the rear. Now we have Benhadad, king of Syria, coming and besieging Samaria. As you start

chapter 20 you have not the slightest inclination in it that there is any criticism ~~of~~ of Ahab. There is not the slightest criticism. As you read the first half of chapter 20, you would think that Ahab, king of Israel, was God's true leader. There is nothing to suggest anything contrary. The fact of the matter is, of course, that Ahab, king of Israel, was the king of God's people. He was the leader of God's people. He was an unworthy leader. He was the leader. Here is a great crisis in which it is necessary to displace the leader and fill in another one or to support the leader--one or the other. You cannot simply withhold your support from him. You must either displace him and put another leader to carry on the work or you must give him your support--a very important principle in ~~xxxx~~ Christian work--either definitely withdraw from supporting leaders or else give them your support even if there are things you disapprove of in their actions or attitudes. So Ahab here is the leader of God's people and you find the prophet here giving God's word to Ahab not in any sense of rebuke but as advice as to what he shall do in order to deliver God's people from the enemy that is attacking him. So we find here that the king Benhadad is coming and is trying to come into the land of Israel, and that Ahab is showing the attitude toward him which we are to show toward the Russians ~~xxxx~~ of making every possible concession to Japan and giving up everything you can and leaving everything until you reach the very last when you have only got your shirt left and then if necessary they ~~xxxxxxx~~ fight. So that is the kindly courteous attitude Ahab is shown. He grants practically everything Benhadad asks until he reaches the point where there would be nothing left and then he calls in his people and says, "Look at ~~that~~ this attitude of Benhadad which he is taking." When he shows that the people say, "Don't listen to him. The time has come now to fight." They say, "Tell him that you will not give ~~himx~~ into this." Here in verse 11 we have that beautiful statement, "Let not him that giveth putteth on his armour, boast himself as he that putteth it off." A beautiful statement in verse 11. I think it has become a parody in English, but I don't

know how many people realize that Ahab was the one who said it first. It is a very good idea. "Let not him that putteth on his armour boast as he that putteth it off." And so they ~~we~~ proceeded to the battle and in verse 13 we find that a prophet came to Ahab, king of Israel, not a word of rebuke given Ahab. He says, "I will deliver this ~~ix~~ into thy hand and thou shalt know that I am the Lord." Now ~~there is~~ a word of suggestion that Ahab was a follower of Baal not even a suggestion that he was not truly following the Lord. He simply here recognizes the leader of God's people. "Thou shalt that I am the Lord."

And Ahab said, "How is this to be done?" Who shall lead the battle? Who will order the battle?"

They say, "The young men of the princes of the ~~ixix~~ provinces are to be the spearheads and you are to order the battle." So God through the prophet gave Ahab direction, and I think that is very interesting coming right after these terrific rebukes of Ahab just before. But God through the prophet gave Ahab direction. Ahab receives these as from the Lord and is grateful for the Lord's direction and ~~was~~ anxious in this crisis to do what ~~at~~ the Lord's desire is. And so they proceed right in ~~ix~~ accordance with the directions that the Lord gives and Ahab ~~was~~ is victorious and Benhadad flees.

Then it continues ~~th~~ at the prophet in verse 22 warns the king and he says, "The war is over. Now don't settle down for peace and disarm and say everything is over. There is going to be another one next year. Keep your arms ready and keep your army in training and be ready for it because ~~it will~~ there will be another attack next year." So the word from God comes to him and ~~there is~~ then we skip clear over to Syria. The servants of the king of Syria said unto him, not to Ahab but to the king of Syria, "Their gods are gods of the hills, therefore they are stronger than we." Here God's honor is at stake and God supports the wicked king Ahab as the leader of His people in this crisis. It is a very interesting fact. But that is what he does and so ~~there is~~ you have a very good suggestion ^{in verse 24} there. The prophet says, "Take the

kings away, every man out of his ~~xxxx~~ place and put ~~captains~~ in their ^{rooms} ~~places~~. Here you have a crisis coming. The king of Syria is going to attack, take away the members of the royal family from their positions as leaders and all those that are given honor, and in their place he is going to put in people who are trained for war. He ~~says~~ it is time for efficiency now with the crisis ahead. So he ~~is~~ is going to put people in positions who are capable instead of just people whom he likes to honor. So it precedes here to show how God utterly defeated the Syrian and allowed Ahab to win the great victory. So we have to stop there.

48-space

Now we have been looking at the particular subject of the Baal crisis which was certainly one of the great outstanding features of the books of Kings. It takes up perhaps a fourth of the entire material in the books of Kings, perhaps a little more than that. All of the material in this section touches around this one great theme. The Baal crisis and what is going to come of it. We notice under it the great witness of Elijah, Elijah's reaction after his great exertion, and then we began number 4, Israel's under God's displeasure. Now we have a period, we don't know how long it lasted, perhaps several years, a period in which the work of God is largely marking time. The work which Elijah had done is not followed up and consequently its effect tends to be lost to a great extent. The man who is to follow it up and do the work that could be so well upon Elijah's great witness on Mount Carmel is not yet ready for the task. So the work waits until he is ready. Far better for the work to wait until he is ready than for him to ~~xxxx~~ plunge in it not yet fully prepared and to accomplish perhaps a fifth as much in his life as he would if he got after it after he was fully prepared. So that is what happened here. Elijah has ~~come~~ completed his work. We do not find any evidence of any great impression made upon ^{Israel} ~~Elijah~~ by Elijah in this intervening period, but Elisha is not yet ready to start. He is simply ministering to Elijah. So

So in this theme, number 4, Israel under God's displeasure, we took up

"a" wars with Syria, and we noticed that we have a chapter devoted to that theme, ~~the continuation of~~ It describes a series of wars with this land of Aaron to the north, and in these wars we find Ahab, the leader of God's people, and God is giving messages to His prophets to Ahab, telling him what he is to do. Until we get to the end of the chapter we find not a single word of criticism of Ahab. Ahab up until the end of the chapter would seem to be simply the leader of God's people, the one to whom God sent advice, help, and direction through His prophets. So we notice that after Ahab had had a great victory over the Syrians who ~~were~~ carrying out the exact specific ^{and} instructions that God had given to His prophets. But the Syrians recognized that their defeat had come from God, but they did not recognize the extent of the God of Israel. They said the gods of Israel are gods of the mountains. Now they said, "if we were to fight them in the plain, their gods won't be there and there we will be able to defeat them." The Syrians believed in tribal gods, gods limited in territory. Many a modernist today has the same belief as the Syrians had. When I was in Berlin preaching every two out of four Sundays in the American church, the other young Presbyterian minister who alternated with me the other two Sundays of the month held this view--that the God of the Old Testament was a tribal god. I remember his pointing out that when Jacob blessed the land of Israel and went over to Syria, he went out of the territory of Jehovah and into another territory. That was his conception of the Old Testament idea of God. I do not believe you will find that in the Old Testament except in the mouths of heathen like this king of Syria. I think that if you want to preach a sermon on the conquest *end of 48*

but God was limited to a certain area. Thus they thought in the plain God couldn't do anything, but God showed them that He was just as able to accomplish in the ~~plain~~ plain as in the hills. He was not the God of one section nor of one people, but the God of all the earth, and supreme over everything, and all things come to pass in accordance with His will. So when Israel pitched before the

Syrians, Israel, it says, looked like two flocks of kids and the Syrians filled the country. And the Lord said that because the Syrians had said that the Lord is God of the hills, that He was not God of the valleys, "therefore will I deliver all of this great multitude in thy hand and ~~xxx~~ ye shall know that I am the Lord." So God is here giving evidence to the Syrians and to the Israelites of His supremacy. There is no suggestion in this chapter of the Israelites calling on Baal for help in their war against the Syrians. Baal was the god of Tyre, the god of Phoenicia. The Syrians at this time seemed to have some of the worship of Baal, ~~Even~~ as the Baal worship was coming down into Israel it was spreading to some extent over into Syria at this time as we have discovered within the last three or four years. But the Israelites didn't fall to Baal; they called to the Lord. It was the Lord who gave them their help and who delivered them by a great victory from the Syrians at this time. So the battles with Syria end with verse 30, but we have ~~xxx~~ thirteen more verses given which are verses describing the outcome of the battle and describing what was the fate of the king of Syria and what was the relation of King Ahab to the king of Syria. These last thirteen verses then are dealing rather specifically with the matter of God's relationship to Ahab. Previously in the ~~xxx~~ chapter it has been God's deliverance with Israel.

So the king of Syria, who had been utterly defeated, now looks for some means of saving his life. He decides to ask Ahab for a covenant of friendship and to look to Ahab to deal with him in a friendly fashion ~~xxx~~ in order that he will have a chance to reorganize his forces and to make another attempt. So he comes to Ahab with this plan and Ahab gives him everything he asks for and makes the friendliest sort of alliance with him with absolutely no word from the Lord. He looked to God for help in the day of calamity but in the day of victory he used his own clever head to make his own clever plans of winning the forces of wickedness by treating them as if they weren't wicked. The results which come to him from it in succeeding chapters were exactly the same results which are coming to the world now from the American's taking exactly the same attitude with Russia

that Ahab took toward Benhadad--trying to win the forces of wickedness by treating them as if they were not wicked. It works in just the same way in every case. God never condones compromise with the forces of wickedness. They must first be converted, first become righteous, before His people have any right to deal with them on terms of friendship. So Ahab here makes an alliance with the forces of wickedness, ~~against~~ those who are opposing God and opposing God's will and God's claims to supremacy. And in the ~~victory~~ victory which God has given to Ahab he proceeds to utilize the victory in accordance with his own plan and ideas instead of asking God for help in the peace as he had asked Him before for help in the war. He needed God's help to win the war, but he could win the peace by himself. The result is exactly what might be expected--he lost the peace.

So now the rest of the ~~chapter~~ chapter from verse 35 on tells us of God's rebuke to Ahab not for following Baal, not for the attitude which he had taken in previous chapters but for one specific thing--for not following the Lord in this particular case where the Lord was using him as the head of the forces of Israel. He has relied on his own wisdom instead of looking to the Lord for direction as to what to do. So we have this instance from verse 35 on to 43 of the type which we find often in the Scripture, a case where there is a message for the prophet to give and the prophet simply does not come forward to give his message in straight forward language but instead of that uses an indirect method in order to win attention at first for his message. We find that often in the Scripture. There are times when it is God's will that His people walk right up to the face of the forces of wickedness and condemn them as Elijah did. There are times when that is God's method, but there are other times when it is His method to use means of winning attention before the direct method is given. This is one of those cases and it is a very interesting and important point. You will find many a minister who starts out in a pastorate and finding things in

the community or in the congregation that are wrong immediately begins a straight, head-on attack upon them and finds himself outside of the church in very short order. That very frequently happens particularly with young men beginning their ministry. Now there are times when the direct head-on attack is the means which God desires. Although it may come to the point where that is the thing to do, but very frequently it is His will that first attention be won and favorable consideration be won before the direct all-out attack is made. So in this case it is as it begins you rather wonder what is going to come. One of the sons of the prophets; it is not Elijah. We don't know where he is. He is not very active at this time. We find comparatively little that he does. But one of the sons of the prophets says to his neighbor, ^{Im} "The word of the Lord, smite me." And the ~~man~~ many says, "What a silly thing. Here is a prophet, a true man of God, and why should I strike the man and hurt him? How wicked I would be to do a thing like that." He uses his own human intelligence to decide how he should serve the Lord. This man has spoken to him in the word of the Lord. This man he knows to be a true prophet and the man has given him a message from God and told him to smite him. There is nothing wrong in smiting him. There is nothing contrary to the command, but it is something which is contrary to his idea of what is right and prophet in the circumstances.

(Question) That is right. He is what he thought instead of what the Lord commands. According to what he thought it was a foolish thing to do so he didn't do it. If the other man did not give him clear evidence that he was God's messenger, you are absolutely right. If he had much reason to think that the other man was simply giving his own thoughts, he had a perfect right to use his thought as over against him. It is certainly understood here that the man spoke to him in the word of the Lord in such a way that there is not a question that the man was the Lord's messenger. When the Lord said to do this, the thing for him to do was to carry it out. The other man had a work to do for God

and asked him to help him. Just as if he had a work to do for God he would want the other man to help him so he should have helped the other man when the other man was doing a work for God and asked for his help. So he should have carried out the Golden Rule and smitten the man, but he did not do so. He refused to do it.

(Question) It is to strike, and to strike with the sword in the Bible here evidently would mean to wound him.

(Question) That is a case where the punishment is given by the Lord. ~~We~~ If this were a punishment that a human being had given, we of course would be placed in a position where we would have to judge whether it was too severe or not. It is quite clearly taught in the Scripture that the punishment was given by the Lord. Then the thing for us to do is to take it as a measuring stick to decide what is a proper punishment and what isn't. That is, we have to take the Lord's ~~will~~ word and the Lord's actions as our guide to what is right rather than our intelligence and our reason.

(Question) A very good point. The Lord's dealings with men cannot be easily arranged according to what would seem to us a natural standing. We find that they don't fit into it. They are very different. We find ~~that~~ at times ~~that~~ that the Lord in the Bible preached ^{to} men comparatively lightly in the situation where it would seem to us that severe punishment would be in order. We find that in other cases that the Lord gives very severe punishment where it would seem to us that only a light treatment would be in order. Consequently we have to say that it means that our superficial judgment is wrong, that there was something in the situation which called for the certain treatment the Lord gave or the Lord wouldn't give it. That is, if we believe in a righteous and a holy God.

(Question) I say ~~that~~ it is ~~as common~~ just as common in the New Testament as in the Old. Certainly in the book of Acts where you find a man telling a lie and the Scripture tells us that all men are liars and everyone at some time in his life has told a lie. Yet in the book of Acts there is a

case where a man and his wife each told one lie and something which they could very easily think of as a "white lie" and for it each of them was smitten with death. That is every bit as severe as what has happened here. That is to say, you do find, but I don't think you find it in Kings and Chronicles. I think you find in many parts of Scripture very severe actions to the words where we might expect it and you find what seems to be ~~ceasing~~ condoning things and we have to make our stand as to what the ~~Scripture~~ Scripture says. I don't think we can make a standard of right or degrees of guilt ~~or~~ and expect that God will follow, but we have to adjust our standard to fit what the Lord does in Scripture. We have to seek to find a reason and we may not ~~not~~ succeed in finding a reason but we have to try. We will find that I believe we can say that if the Lord's actions do not seem right, it means that there is some elements of it we haven't fully understood yet. We must seek into it and discover what the element is. I think that that is a very important thing to do in Scripture interpretation. So I'm glad that this discussion has come up at this point here and I do think that it is an ~~an~~ important attitude toward the Scripture as a whole. I think it was Coleridge who said, "I believe that the Bible is inspired because it inspires me," and those parts of it are most inspired that inspire me the most." In other words he would take a chapter and he would read it and he would feel a glow of blessed feeling within his soul and he would say that that must be inspired. He would take a passage and he would say, "Here are beautiful ideas of life. That must be inspired. That is very noticeable." He would take another passage of the Scripture and would read it and would say, "That impresses me on a definitely lower plain and that is less inspired or not inspired at all." That is not the attitude which Christ takes toward the Old Testament ~~xxxx~~ or what the apostle takes. Their attitude is that all Scripture is inspired of God, and all Scripture represents the mind of God and we cannot judge by its effect on us what Scripture is inspired or what Scripture isn't inspired or what Scripture

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 someone commands you in the name of the Lord to do something you think is wrong, it is very important that you be mighty sure he is really speaking for the Lord and that he really is a messenger of God. The more you question the rightness of what he says the more necessary it is that you examine with extreme thoroughness his right to speak for God. In this case it is assumed that there is no question. That the man was a true prophet speaking for God and so the man who failed to do what he was commanded was punished.

(Question--Mr. Sit) I think the difference is that in verse 13 a man comes who is a prophet (he is not named) but he perhaps is a man of considerable distinction. He comes to the king with a message while this a man of the sons of the prophets is more or less one of the group, he is not a man who is in any particular singled out. There is no great difference between the two except that he is perhaps a less well known man, perhaps a less conspicuous man, and therefore more suited for doing this work in which a disguise enters in. (Question) Yes. ^{But} I think that the passage implies that the other man had ~~was~~ no doubt that he was a prophet. The purpose of it was, ~~was~~ I think, so that he would be less apt to be recognized immediately by Ahab.

(Question) No, there was not. Consequently there might at times be doubt about it but it implies there that there was no doubt about it in this case.

(Question) There are references to groups of prophets who went together. The word "son" is not used here probably in the specific sense of a physical son, but perhaps a young man who was learned, one who was attached.

(Question) In this passage here we could not so assume, no, but when you get over to II Kings 2 you certainly can assume it in that case. There was doubtless a development between the time when Elijah stood alone on Mount Carmel and the time when ^{Elijah} ~~Elijah~~ was taken up into heaven. There were ~~individuals~~ individuals who came together into groups to try and follow the Lord's will, and, of course,

there is a little distinction there. The sons of the prophets are not necessarily all really prophets. They may be simply men who were following them and trying to serve the Lord, but in this case the apparent indication is that that this man is one through whom God is definitely speaking. This man is really a prophet. So he has this man telling the king as the king comes the man has smitten so that he is wounded. He has a certain amount of blood on him. He appears like one who has difficulty in a battle and he is thus disguised so that the king will not recognize him readily. ~~Exactly~~ Evidently he was known to the king if it were not for this disguise. And the man cries to the king and gives him this story, this parable, just as Nathan came to David and gave him a parable, and won the attention of the man with a story at which the man could look objectively. It is one of the hardest things to get people to look at situations objectively and one of the most important. It is extremely important for us ourselves to look at situations objectively. You find ~~that you can~~ or have heard it said that a person can watch a game of checkers and can tell right away what ought to be done but if they are playing the game they often won't think of it at all. There is something about being on the sideline that enables you to see all sides. It's easy ~~enough~~ enough to see both sides of a dispute when you are on the sidelines and not effected by it; but if you are one of the parties and personally interested, it is very hard to see the other person's side. Everyone of us makes all sorts of mistakes in our life that we would not make if we could stand aside and look at the situation without having our minds and wishes aroused by being right in the heart of it ourselves. I think it is one of the greatest things a person can do to learn how to serve the Lord more effectively himself--to learn how to look at situations objectively and keep his own emotions out of the situation. But in this case it is a matter of getting the other person to look at it objectively. One of our magazines recently told about a poll that was taken of the religious attitude

of people in the United States. Individuals were sampled here and there in order to get something of the representation of the population as a whole. The people were asked, "If you treated your neighbor like you really loved your neighbor as yourself--carried out the command that way--how many things would you have done differently in the last twenty-four hours than you have done?" They found, if I recall correctly, that about 80 per cent of the people (it may have been less than that, but it was a very large percentage) said that they would have not treated other people the least bit differently than they had if they loved their neighbor as themselves during the last twenty-four hours. They were quite convinced that they had shown true love in their attitude toward all other people even ~~though~~ those who had been treating them rather meanly. But then another question of these people: "What do you think of the people around you? Do you think that they ~~shall~~ carry out this law and show true love in their lives?" And it was found that the overwhelming mass of the people replied that among the people around them there was hardly anybody who seemed to carry out the command. The magazine said that it showed there was a great difference between what people think that they are doing and what they recognize ~~what~~ that other people are doing around them. It is very, very easy to misjudge yourself and to think that you are great deal better than you are.

So when Nathan came to David after the sin ~~of~~ against Uriah, the Hittite, instead of coming to David and simply presenting the situation in rebuking David and immediately arousing in David all sorts of feelings of defending himself and making excuses, he gave him a similar situation at which David could look objectively, not thinking himself concerned. David immediately took his stand on the side of right against wrong in that situation. Then Nathan pointed out that David was in exactly that situation and David saw the point at once. So exactly the same thing is done here. Instead of coming to Ahab with a direct rebuke which would simply have made Ahab angry and the ~~proper~~ King

would not have listened to ~~to~~ him probably. Instead of that he comes to him with an objective situation which will get the point across to Ahab. He makes Ahab think that he is one of the soldiers in the battle which has been given a charge to people, given a charge by one who is superior to him and who has failed to keep his charge. He has been told that he will lose his life if he fails to keep his charge. Now he says to the king, "Here is the situation" asking the king for mercy, and the king said, "You said what the situation is and the punishment is reasonable, that you should lose your life for failing to keep the charge given to you." Then the prophet having gotten the king's judgment on an objective situation immediately points out that the king is in that exact situation--a very excellent method of presenting truth, a method which is used we find often the Scripture and many of us would be far more effective in all our ministry if we would learn to use this method on proper occasions of presenting the truth. So then he took the ashes off of his face and the king of Israel immediately recognized that he was one of the prophets and ~~xxxxxxxxxxx~~ this wasn't simply a battle situation but it was an object lesson given to him. He said, "Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction. Therefore, thy life shall be for his life and thy people for his people." Ahab had seen the point, the rightness of it; he had looked at it objectively. Now the conclusion is presented. The king of Israel sees the point immediately and goes to his house heavy and displeased. Instead of going back rejoicing and ~~living~~ holding a great banquet in honor of the clever scheme which he had made by this alliance with the wicked king of Syria, he realizes ~~that~~ the terrible mistake which he has made and that he has lost the peace through having not sought God's will in the situation. So it has its effects. The king realized the situation, and the people about who saw how the king received it had their faith in God increased by that which there occurred. Now that was "a" under Israel under God's displeasure.

murder.

"b" is Naboth's ~~murder~~. We will have to go a little more rapidly through these incidents because we have much ground to cover, but we want to try to bring out this matter which ~~is~~ perhaps is not always completely understood. So in this instance of Naboth's murder I think it is vital that we notice what is probably not realized by ~~the~~ most readers of the Scripture, but this chapter gives quite clear evidence that Israel at this time as at all times was not ~~an~~ absolute monarchy but a constitutional monarchy. Theoretically God was the ruler of Israel. The law of God was the Constitution of the land. The king was bound by the constitution of the land. A king might occasionally do an extremely ~~an~~ arbitrary act. He might occasionally do that which was absolutely contrary to the law of God, but it would take a rather strong king to succeed in doing that. The ordinary king was quite circumscribed by the situation, and there ~~was~~ were areas in which he had a ~~good~~ good deal of power and areas in which he had comparatively little.

You find in verse 2 that Ahab said to Naboth, "I want to buy your vineyard. I'll give you the full worth of it in money." And Naboth refused to sell his vineyard to Ahab. That was Naboth's right and evidently there was nothing that Ahab could do about it. He had no power to seize the property of an individual in his land who possessed his ground rightfully and wanted to keep it. Ahab could think of nothing to do in the situation, but to go home and lament because he was unable to get what he wanted. So Ahab, we find, lay himself on his bed and turning on his face and unwilling to eat anything that he is so anxious to get this land and so miserable that he can't get it that evidently he never thought of such a thing that he had power to reach out and to seize that land. Ahab was very definitely circumscribed there by the constitution of the land. There is a certain length to which he can go and there is a certain point beyond which if he goes the people he knows will rise up and take the kingdom away from him entirely. He has to stop at that point. But Jezebel his wife comes in and finds the situation and Jezebel says, "I will give

you the vineyard of Naboth, the Jezreelite." How could Jezebel give him the vineyard. There was nothing in the world Jezebel could do to hurt Naboth.

Jezebel had absolutely no power against Naboth. She could not give an order to ~~any~~ injure an Israelite that anyone would be bound to obey. Jezebel here does nothing in her own name but she writes in the name of Ahab. In the name of Ahab and sealed with Ahab's seal which Ahab permits Jezebel to use (otherwise she couldn't even do that), Jezebel writes letters asking people to engage in a conspiracy. So by an underhanded method she produces an affect upon the people to ~~xxxxxx~~ lead them to believe that Naboth is worthy of death. Under those circumstances Naboth is killed. ~~Either Ahab orx but cert~~ Neither Ahab and certainly not Jezebel had the power in the land to arbitrarily to take the land of an Israelite person. It was necessary to convince the people that Naboth was a wicked sinner who had blasphemed God and the king before she could do anything against Naboth.

(Question) *end of 50.*

You expected him to obey and you expected that he would become very angry against you. Wouldn't that be sufficient reason for fear against him? (Discussion) Well, if they could do this to an obscure man like Naboth, wouldn't you think that a man who was the king's servant right in his household could be treated pretty badly? (Discussion) Well, we had ~~xxxx~~ better time now to try to enter into Jezebel's mind and find out whether she did all this because it was the only way she could get Naboth killed or because she just preferred to do it ~~xxxxxx~~ this way. That is a matter on which our judgments may differ, but we note that this is what she did in this case. In this case, desiring to have Naboth killed, she resulted to this underhanded method of convincing the people that Naboth was a sinner. Having this convinced them that he was a sinner, Naboth was killed and his vineyard, of course, would fall into the hands of the state, he being as a blasphemer against God in this way the king would have a perfect right to go and seize his vineyard. ~~So Ahab~~

So Ahab who evidently would not have stooped to such a thing as this or else would have not had the courage to do such a thing as this had it done in his name by his wife Jezebel. Now she calls upon him to take advantage of the thing she has done. She invites him to go and to save the property which he desires and which is now ~~was~~ available to him. So Ahab who is guiltless in the matter as far as his own action is concerned but extremely guilty in letting Jezebel do it, Ahab gets up and goes down to the vineyard to take possession of it. It says, "he goes down to the vineyard," but doubtless he went northward. It was down from a higher ~~place~~ place to a lower place, but he was going up to the town of Jezreel, northward from his town of Samaria which is south but at a much higher altitude than Jezreel.

Jezreel, you remember, is where his summer capital was. His main capital was Samaria further south, that beautiful hill country in central Palestine. So Ahab goes up there to Jezreel and while the Lord calls upon Elijah, of whom we have no evidence of any activity on his part in Chapter 20 or Chapter 22, here the Lord calls on Elijah to go and give a rebuke to Ahab. This rebuke you have doubtless dealt with in your discussion of predictions because there are a number of predictions in it. It is interesting to find out just how these predictions were fulfilled and when. Now Ahab was in Samaria down in the southern part of the northern kingdom. He goes north to come to Jezreel where Naboth has his vineyard. On the way Elijah comes down to meet Ahab as he was going down to Jezreel. Elijah gives him a message that God has given him. "Thus saith the Lord, hast thou killed and also taken possession? And thou shalt speak unto him saying, thus saith the Lord in the place where dogs licked the blood of Naboth..." And where did the dogs lick the blood of Naboth? In what town? In Jezreel. "In that place shall dogs lick thy blood, even thine." And Ahab's answer to Elijah was the answer of most transgressors when they are rebuked for their sins. He blamed the man who brought him the rebuke instead of recognizing the rightness of the judgment. He said, "Hast thou found me, oh mine enemy?" And he answered, "I have found thee. Because thou hast sold thyself to

work evil in the sight of the Lord." Then we have this terrible prediction of the complete ~~of~~ destruction of the family of Ahab. Not a male ~~to be~~ left alive in the family, the family to be rooted out like the families of Jeroboam and of Basha. Then a specific statement about Jezebel--that the dogs will eat Jezebel by the wall of Jezreel. Then we find ~~in~~ verse 27 that when Ahab heard these words, he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went softly. As a result of that we find a most remarkable thing occurring. Here this man Ahab, who had given aid and comfort to the Baal worship who has permitted his wife to do everything she could to advance the Baal worship in the land, who has been connected with these ~~immoral~~wicked deeds and against whom these terrific predictions have been made, and when Ahab now seems to be genuinely remorseful for what he has done, the Lord says to Elijah, "Do you see how Ahab is humbling himself before me? Because he has humbled himself before me, I will not bring the evil in his day, but in his son's day will I bring the evil upon his house." So we have a case here where the specific prophecy has been given and yet as a result of the attitude of the man against whom it has been given we find that the time element of it has been made to be different to that when he first heard it. It is very similar to the case where Jonah spoke against Nineveh. And Jonah said, "Yet forty days and Nineveh shall be destroyed." And Jonah gave that terrific description of the destruction ~~for~~ for Nineveh within forty days. And the people of Nineveh repented and turned to God and God postponed it as in this case and the destruction of Nineveh did not come in forty days but came 150 years later, and 150 years later Nineveh had a destruction as terrific as any city in all history ~~has~~ has ever had. It was so completely destroyed that there never again was a city there. The place just remained an utter ruin up to this day. That ~~the~~ terrific prediction, that terrific destruction of Nineveh absolutely fulfilled the prediction which Jonah had made against it, but the time element that would come within the forty days was altered seemingly because of the repentance of the people and the destruction was postponed. We do not find

God in the Scripture as far as I know in any instance giving a declaration of terrific destruction of any place where it was not His will and His plan that such a destruction should occur at some time. But we do find on occasion that the destruction is stated to be nearer than it actually seems to be and that a change humanly speaking is made in the time element of it ~~which expands~~ in response to the people. Of course, actually in the plan of God it was definite when it would be from the very beginning. But it was so stated ~~so as~~ to seem to imply an immediate time element. When he said ~~that~~ in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine, you would think that this meant that Ahab was going to be killed where Naboth was killed. But when he said that ~~this~~ this will not come in his day but in his son's day, it makes it quite clear that his blood flowing in the veins of his son which dogs will lick at the place where they licked the blood of Naboth, and not the blood of Ahab as is flowing in his own veins. Because ~~that~~ it says that it will come not in his day but in his son's days. Now ~~this~~ I trust that in your statements of prediction where you state a fulfillment you did not give the death of Ahab as the fulfillment of this prediction but the death of his son because Ahab did not die in Jezreel and dogs did not lick the blood of Ahab in the field of Naboth because he was in Samaria many miles south of Jezreel when he died, and it was his son whose body was cast into the very place where Naboth had been killed.

(Question) With this particular word. That is the word of Micaiah, who said that he would not ~~return~~ return in peace. The word of Elijah was that it would be done in Jezreel and verse 48 says ~~that~~ in the pool of Samaria which is many miles south of Jezreel and could not possibly be connected up with Naboth.

(Question) That is a very interesting point here. I don't think we had better take much time on it right now. ~~Remember~~ I remember it was quite a shock to me when I first realized it, but it is interesting that in chapter 21 the thing that is stressed is that in the place dogs licked the blood of Naboth there dogs will lick thy blood. That place is not the place where Ahab was killed but where his son's

body was thrown and we are told in connection with the son's body that it was in the place of Naboth's vineyard. That is specifically told us. In this case, of course, there is simply a mention of a fact that after the body of the king had been buried dogs licked blood off the chariot, off the armour. That of course is something that happened when any man was killed in war in those days when ~~the~~ dogs ran pretty wildly through the land. Anyone killed in war they would naturally lick the blood off the armour and it certainly was not just in Jezreel.

Now Naboth's murder then was "b". ~~"c" is Naboth's~~ "c" is Ahab's end. Chapter ~~22~~ 22, verses 1 to 40. That is very interesting chapter there. There are a number of extremely striking incidents in it and some which have been variously understood in different ways and some misunderstood by various interpreters. It is interesting that in chapter 22 again Elijah is not in evidence. Elijah after his flight into Carmel seems to have very seldom been particularly prominent in the land. He is evidently mainly in retirement. He realizes that his work is over. Elisha is being prepared and the time is waiting until Elisha shall be ready to carry on the work. So here we have another prophet, a man who is striking in his loyalty to God, but a man who is never mentioned except in connection with this particular event. This man is Micaiah. The same name as the name of the prophet Micah, but a man who lived at a period a century earlier. Well, we'll start at the beginning of that chapter next time. *end of 51.*

Detail Under God's displeasure. We had just taken up "c" Ahab's end. I am going to ~~be~~ have to run through this chapter a bit more rapidly than I wish we might. The questions of interpretation are so interesting that I wish we might spend a semester on ~~it~~ a few chapters here. I am going through everything very thoroughly. However, there is a great deal of material in the Old Testament ~~history~~ history that it is necessary that we cover and it will be therefore necessary that we ~~more~~ more or less skim the surface of this rather than go into the detail that we would like. I will ~~try~~ try to not take the time to explain matters which will be perfectly clear to you from your study of the passage that you have made already, but to point out matters of

interpretation that are not quite so obvious. If some of these are not clear from the amount~~that~~~~xxxxxx~~ of time that I can give ~~to~~ you, I would appreciate ^{it} you would make a note and then hand it to me that it is not clear or that it seems to you that with your present knowledge you would prefer to make another interpretation.

But maybe we had better not take much more time in class for discussion on these particular matters because we have so very many to cover before the end of the year.

This chapter, however, we could easily spend two or three weeks on it. There are very many very interesting things involved in it. We will have to be content with noticing its outstanding features and then, as I said, I will point out to you what appears to me to be the correct interpretation on some of the minor points which I don't like you to accept simply on my say so, but I would like you to know what my reason is, and then later on you may find time to study further into it and decide either that I am right or that I am wrong.

Now this 22nd chapter then is a chapter which deals with something three years after the events that precede it. Another period of three years in which Elijah is still in the land, but we don't hear anything about his activity. Now when it comes to this great scene here where there is need of a great witness for God, Elijah is not there. He does not come forward to be a great witness. God puts forward another prophet not mentioned anywhere else ~~except~~ in this ~~chapter~~ chapter, a prophet who is perhaps a great example of outstanding determination to follow God and Him along ~~as~~ as we find anywhere in the Scripture. We know nothing more about him than the one incident in this chapter. We know nothing of ^{his} the history ^{at} the time of the great occasion on Mount Carmel. We know nothing of what he has done during the period of the rise of the Baal worship. We know nothing of what happened to him after this time. For just this period he is in the forefront of God's testimony. Before and after he may have been very important or may have been very unimportant.

We simply are not told. But he at least does not appear for the first time in history. Of that we ~~are~~ sure. This is the first time that he is mentioned in the Biblical account, but this is not the first time that he appeared in the Biblical history. I hope that you all will notice the evidence of that ~~fact~~ fact. I don't

think I will take the time here to point it out to you. If you can, however, ~~that~~ give this evidence when I ask for it later of the fact that nobody had ever heard of Micaiah before this time, I want you to give it. If on the other hand, you find evidence in the chapter that he was known as a true prophet of God before this time, I would like you to be familiar with that. I will ask you that question at a later time, but I will not at this time go into it. However, we have in the beginning of this chapter the mention of Jehoshaphat king of Judah. It is interesting that Jehoshaphat king of Judah is, as far as the book of Kings is concerned, a new figure. We have not previously had a presentation of anything ~~of~~ about him. He has barely been mentioned. Chapter 15, verse 24, "Asa slept with his fathers and was buried with his fathers in the city of David, his father." It is very interesting to notice that statement in verse 24. "Asa slept with his fathers and was buried with his fathers." Does that prove that if it says a man slept with his fathers, it means he received an honorable burial? (Discussion) Does it prove the contrary? Does it mean that the phrase, "slept with his fathers" proves the fact of an honorable burial? It would seem to suggest the contrary, wouldn't it? That sleeping with his fathers had nothing to do with burial because it precedes to speak of his burial.

(Question)*---Kings that were good they put in tombs, didn't they? And the kings that were bad they wouldn't bury them were their fathers were buried?) Well, in this case it says he slept with his fathers and was buried with his fathers. So in this case it ~~would mean~~ would mean he was buried with his fathers. Of course, Asa was one of the best kings. But in the case of a man whom it says he merely slept with his fathers, we wouldn't know if he was buried with them or not by that statement. We would have to find further ~~outside~~ evidence, wouldn't we? That relates to the book of Jeremiah rather than to this, but I just call your attention to the evidence here from the general principal. Now

Now in that verse 24 it merely said Jehoshaphat, ~~a son reigned~~ his son, reigned in his stead. So in chapter 22 we have our next mention of Jehoshaphat, nothing yet to tell us whether he is a good king, a bad king, anything about him. We are now

dealing with the kings of Israel, not the kings of Judah. So we have Jehoshaphat mentioned here. In Chronicles in the history of Jehoshaphat's reign you have this same chapter, chapter 22. There it is given as a part of the reign of Jehoshaphat. But here it is given as part of the account of the Baal crisis in Israel. Jehoshaphat enters into the Israelite history here. In this third year, Jehoshaphat, king of Judah, came to the king of Israel and the king of Israel said to his servants, "Do you know that Ramath Gilead is ours? Why are we sitting still here and not taking it out of the hand of the king of Syria?" As if Stalin were to say to his men sometime, "Do you know that all of Germany ought to belong to us? Why don't we go out and take it? ~~Why~~ Why are we satisfied with merely holding Berlin at seige?" So he says, "Do you know Ramath Gilead is ours? Why are we sitting here not doing anything about it?" Of course, in that case it was a bit different because Ramath Gilead had been a Jewish city before and the population was largely Israelitish. But then he turned to Jehoshaphat ~~who~~ who was visiting him and said to Jehoshaphat, "You go with me ~~into~~ into this battle." And Jehoshaphat said, "I am right with ~~you~~ you. I'll be as you. My people like your people, my horses like your horses." In other words, "I am right ready to join with you in this undertaking. You make the decision and I will follow along with you ~~in~~ in ~~it~~ it." A very nice thing to say. You immediately get the impression that Jehoshaphat is ready to follow Ahab's lead unhesitatingly, but the next verse shows you that that would be taking the words too much at their full value. The words involve a certain truthful statement that he wanted to stand with Ahab. Also that they had an air of politeness that went far beyond what he actually meant because the very next verse shows that he says, "I am going to stand with you, but let's be sure we are both right before we make a stand. You make the decision but let's find out that we are making a correct decision." So he says, "Inquire the word of the Lord." And the king of Israel gathered the prophets. What kind of prophets did he gather? Were these prophets prophets of Baal or were they prophets of the Lord? All it says is that he gathered the prophets. What kind of prophets were they?

Is there any evidence that in this verse as to what kind of prophets they were? Do you see any evidence in the verse? (Student answers--Mr. Soltan) They were not prophets of Baal. Why not? But just dealing with one verse now. Verse 6. Do you have any evidence in that verse as to whether they were prophets of Baal or prophets of the Lord? Hardly would prophets of Baal say that. There would be no sense to that. (Question--Mr. Sit) Is the Hebrew Elohim there? Then it is mistranslated in the Revised Version because the Revised Version says "lord". It has it in small letters rather. ⁵²⁻¹⁰ "Abinisar", yes. It means lord. . . . Yes, as far as the word "lord" ~~xxx~~ simply is concerned it could mean one thing or the other. So that this particular verse does not say it was Baal. It uses the term in ~~xxxxx~~ general used of God but not the specific name of God. In this verse we cannot prove that they were prophets of Baal, but the ~~word~~ ^{verse} taken by itself does not prove that they were claiming for Jehovah. This verse didn't. But the verse before, Jehoshaphat had said, "Inquire of Jehovah." Now to answer that by inquiring of Baal would not be giving him an answer although, of course, the attempt might be made to deceive the man. That is a possible thing. Now let us proceed and see further evidence as Mr. Soltan points out that one of these men, one of these prophets, said that the Lord, using the name Jehovah, well, in fact in verse 12 we have all of them. In verse 11, Zedekiah, the son of Hanani, said that, "Thus saith Jehovah." In verse 12 all the prophets prophesied saying, "Go up to Ramath Gilead for Jehovah will deliver it into the king's hand. So ~~now~~ ^{while} this first verse looks in the direction of being the Lord, using a word which is used of the Lord and rarely if ever of Baal, but yet would ~~make~~ not necessarily in itself mean Jehovah, yet in these next two verses, we find all the prophets claiming to speak the word of Jehovah. They are claiming to speak that word.

(Question) Other prophets than those. Those were prophets of the ~~xxxx~~ groves and these ~~were~~ are men who claim to speak for the Lord. It is hard to think that the prophets of the groves would claim to speak for the Lord.

(Question--Mr. Hobart) No, verse 7, says that Jehoshaphat says, "Is there an

additional prophet of the Lord that we may inquire of him?" (Discussion) I believe the Hebrew word is ⁵⁻²⁻¹²

(Question- Mr. Sit) A very good question. Why would he want to know?

(Discussion) Well, what do they say further on? Zedekiah said in verse 24, "Which way did the spirit of Jehovah go from me to speak to you?" They certainly ~~to~~ claiming to speak for the spirit of Jehovah. Now, of course, it is entirely possible ~~that~~ as Mr. Sit suggested that these men were lying, but it is possible with anyone that he is lying and we have to look for evidence as to whether a man is lying or telling the truth. Up to this point I think we have evidence that these people claimed to be prophets of the Lord. That is what they were ~~tried~~ trained to be. That is what they were endeavoring to prove--what the word of the Lord is. That is what Jehoshaphat has asked--for the prophets of the Lord. Ahab says, "Here are some prophets. They will tell us what the Lord says." The prophets say that Jehovah makes ~~a~~ certain declaration. Whether these men were men who were actually prophets of the Lord or were men whom Ahab brought in there to pretend to be prophets of the Lord there is certainly no reason in the world to say that they actually were prophets of some other god and spoke for that god because they weren't speaking for any other god now. They were claiming to speak for the Lord.

(Question) But they were claiming to be prophets of the Lord.

(Question--Mr. Sinclair) His first request? Yes, in verse second. In verse 7 we have as Mr. Shedd pointed out we have a very strange thing. Four hundred prophets make a declaration and Jehoshaphat said, "Can't we find another prophet of the Lord whom we can ask?" Why would he ask for an additional one? We have to seek an answer to that. It seems to me that it is not difficult to find an answer. The answer clearly is not that these prophets here are men who claim to be speaking for Baal. These men claim to be speaking for the Lord. The answer clearly is that Jehoshaphat is not convinced that those men truly have the mind of the Lord on the subject. He doesn't ask them if they ~~claim~~ claim to be giving the mind of the Lord but he questions, "Do we have it?" So he was saying, "Now let's be sure we have

the will of the Lord. Here are 400 men who are all saying the same thing. Well, you might think that 400 speaking one way that means they are right. On the other hand when you find people agreeing too completely, it looks like a plan *and of 500*

who agree with all the others. He wants to be absolutely sure he has the mind of the Lord. So he says, "Perhaps there is some other one who also claims to speak for the Lord. Then we can listen to him and we can make our judgment as to which is the true prophet of the Lord." So Miciah asks this and the king of Israel says, "There is one more. The man is Elijah. He is a prophet of the Lord. We shall see what he says." He doesn't say that Elijah is not at the fore. He is perhaps some little distance away. Ahab would certainly rather not bring Elijah in if he can possibly help it. There is no reference ~~to~~ here of any mention of him being made. Jehoshaphat might have conceivably thought of asking about Elijah. He must have heard of Elijah but there is no mention of Elijah here. Ahab says, "There is one--Miciah the son of Umlah ⁵³⁻¹ who gives messages from Jehovah, another one by whom we may inquire of the Lord. But I don't like him. His messages are always bad about me. They don't help in the progress of the kingdom. They are injurious. They show a very critical attitude. I would rather not hear him." And Jehoshaphat said, "Let not the king say so. Let's ~~not~~ not say that. Let's hear what he has to say." Let's not rule him out. He claims to be a prophet of the Lord. Let's see what he has to say. Let not the king say so."

So the king of Israel calls an officer and says, "Bring Miciah, the son of Imlah, here as fast as you can." And the king of Israel and Jehoshaphat the king of Judah are each in his royal robe sitting in an open place (we have the old English here--in a "void" place. Reminds you of Genesis ¹2:2, "It was without form and void." This probably was very much with form, this place where the kings sat in their great estate) ~~at the next~~ in the entrance of the gate, and the prophets here before them were prophesying. The prophets here were claiming to speak the word of God. One of them said, "Thus saith the Lord, you are going to push back the Syrians

until you consume them." And they all say, "Go up to Ramath Gilead and be successful there because Jehovah will deliver ~~xxxx~~ into the king's hand." So here are all these prophets claiming to give Ahab and Jehoshaphat the word of the Lord and to tell him that the Lord says to go up and prosper. We read back in chapter 20 where we had a number of instances where prophets of the Lord came to the king and gave him the Lord's message as to ~~what~~ just what he should do, and just how he should carry on the battle and defeat the Syrians. These prophets are doing the same thing. Perhaps they received their idea from the fact that true prophets of the Lord had done that in the past just three years before. Now they are imitating what the true prophets of the Lord have told Ahab how they conquered the Syrians. Now this great group of people is going to carry on the work. They declared to him, "The Lord said He will deliver it into your hand." But the messenger who goes to see Miciah says, "The words of the prophets all agree--they are unanimous. Now be a sensible man and give the same sort of testimony they give. Why should you stand out all by yourself? Give a good message."

And Miciah says, "As Jehovah lives I will speak the word of Jehovah. I will follow him and not allow my works to be influenced by the desire to please men." Then after he has declared this to the man who brought him up, he comes right in and he gives exactly the same message which the others gave. What do you think of that? Did he declare first to the man who was going to bring him, "I am going to follow my conscience. I'm going to do what the Lord says," and then did the Lord tell him the very same thing the others had said? Or did he get up ~~xxxx~~ there and disobey his conscience and be moved by fear of the king and say exactly the same thing that the others said in order to please the king and to save himself from trouble. Why did he say in verse 15 when he came to the king and the king said, "Miciah, shall we go against Ramath Gilead to battle or shall we wait?" He said "Go, and be successful for Jehovah will deliver it ~~xxxx~~ into the hand of the king"-- exactly the same message the others gave. Absolute proof that the four hundred had spoken from God, convincing evidence that Jehoshaphat need have no fears that this

might be against the Lord will. They could go forward. They didn't need to get this man anyway. The four hundred had already given the message. He agrees with it. What's the use of getting another one? So King Ahab says, "See he agrees with the previous ones, Jehoshaphat. They all agree that we are to go up to Ramoth Gilead and that Jehovah is going to deliver it into our hands. Let's go."

But that isn't what Ahab says in verse 16. Isn't that strange? Ahab doesn't say at all what you would expect him to. Ahab instead of saying what you would naturally expect the man to say when he has heard that the ^{Lord} ~~king~~ is going to hand it to the king and when he has heard that Miciah agrees with the other prophets, Ahab turns to Miciah and he rebukes Miciah instead of praising him for agreeing with the others. Isn't that a strange attitude on the part of King Ahab? I think it certainly is plain here that there is something in the narrative which is not stated. We have to infer from the narrative what that something is. The narrative here puts in ordinary simple blase and white what was said, but it has way of indicating tone. I think it is certainly undoubtedly the fact that if Miciah had said the word previously stated here without any particular tone of voice, that Ahab would have followed exactly the line I have suggested. He would have ~~said~~ ~~Jehoshaphat~~ said, "See, Jehoshaphat, we have gotten this other prophet of the Lord and he agrees with the four hundred that we brought in before. They all agree that the Lord is going to give us Ramoth Gilead and that it is the Lord's will that we go up ~~hither~~ there and take it." But Ahab does a very strange thing. He turns to Miciah and he says, "Miciah, how many times do I have to tell you that I don't want you to tell me anything but what is true in the name of Jehovah." What a wonderful pious character Ahab had, so anxious to get the true word of the Lord. Yet if that is the case as these words here would seem, why didn't he talk that way to the four hundred prophets before when they said that he should go up to Ramoth Gilead? I don't see any possible interpretation to the statement of Ahab here other than that in the statement of Miciah before there is the tone of voice which is very obvious to Jehoshaphat and which Ahab knew was obvious to Jehoshaphat and that required that Ahab do something

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different from that which he would do if the words were expressed in a dogmatic tone of voice. Very clearly then we have to interpret our words here in the light of context and see that when Miciah said, "Go up and take it because the Lord will deliver it into the hands of the king," that Miciah was there saying it in such a tone of voice that it spoke right through his tone apart altogether from his words. "Here is what you want. I'll give it to you. Here's what they say to say. These are the words. ~~But~~ Go ahead and take it. The Lord will give it to you. That is what you want." It's perfectly obvious from the way he speaks that he is ridiculing the whole situation and simply repeating the others' words but repeating them in such a way that nobody is going to think he really means it. Under those circumstances with that tone of voice which is not here described Ahab does the thing that he does immediately thereafter. It is another of the many instances where a very vital factor in the meaning of a verse has to be gathered from the context and you cannot take the verse in the bald meaning of the words ~~without~~ apart from the understanding of the context. Otherwise, of course, Ahab's words would make no sense at all. Here again Ahab's words are very clearly a response to the tone of voice of Miciah. He gives Miciah what he wants, an opportunity, a direct command of the Lord that he is to say what the word of the Lord is without with fear of favoritism. "The officer has given him a command--"come and say what the rest say"^{and} he has done it. ~~but~~ he has done it in such a way that it has no effect. It has the opposite effect of what they want. When Ahab under the circumstances has nothing he can do but to call on him and to say what he truly means and to tell what the word of the Lord really is. Then you notice that even then Miciah doesn't begin with a direct rebuke against Ahab. He doesn't say as Elisha says later on, "I can't say anything in front of this wicked king." He doesn't take that attitude. Miciah here takes a more gradual approach than that and he gives a ~~picture~~ picture. He speaks in parabolic language, in language, however, in which the meaning is quite readily clear to those who hear it. He said, "I saw all Israel scattered on the hills as sheep without a shepherd and Jehovah said, 'These have no master, let them return, every man to his house in peace.'" Very

clearly the picture which he gives is one which raises the question, "Why have not these people got a master? Who is there is master? Why are they ~~xxx~~ scattered on the hills? Why do they have to ~~xxxx~~ return to their house? It doesn't take much ~~xxxxxxx~~ imagination to conjecture the meaning as being that if these people go up to Ramoth Gilead, up on the hills there, away from their homes, they will be left without a leader and then they will have to try to come back to their homes in peace which will be pretty difficult to do with the Syrians right behind them. Therefore, let them not go. Let them return to their houses in peace. All that was a natural inference that is what Miciah is driving at. So the king of Israel now turns to Jehoshaphat. He tried to get Miciah to say what he wants him to. When that has not succeeded now he turns to Jehoshaphat and tries to get him not to listen to him. He said, "Isn't that just what I told you? This isn't a good man. He's got a grouch, He's a man who is opposed to me. Here are four hundred others who speak the word of the Lord and this man differs from them. Why should you be interested in what one man says when he has just got a perpetual grouch. I predicted to you how he would speak and here he is speaking just the way I said. But Miciah has now got a good start and everybody is now paying attention to him. He has received his platform. He has secured a hearing and he proceeds to utilize the hearing. If he had come up and begun these words in the very first place he would have gotten no hearing at all. Here the situation is ready for the people to listen to him. Miciah proceeds to give his message. He gives a message here in which he gives another ~~xxxx~~ picture. The picture which he has first given is entirely an imaginary picture. Israel is scattered on the hills without a shepherd. That has not yet occurred. That is future. It is an imaginary picture describing the situation, an imaginary picture which Miciah ^{perhaps} has seen and describes what he sees or the Lord may have given him these words to say. But now he says, "Here the word of the Lord," and he proceeds to give another picture. Whether this a picture of something he has seen or whether it again ~~xxx~~ is ~~something~~ words the Lord has given him we are not told. We don't know the way he received this revelation from God to speak the truth but we are told that he claims to be given a revelation from God exactly the same thing the previous prophet claimed. So he said,

went forth to sow--or any other parable--a parable does not usually have names in it. ~~A parable is~~ Any ~~parable~~ sower may have done that. He is taking a common thing as an illustration, something that might happen frequently or once in a while. The only parable that I know of that has any names in it is the case of rich man and Lazarus, and there are many who think that that is not a parable but is a true incident. I think that in that case it would be very reasonable to say that if it is not a true incident, it is similar enough to what must have been a true incident that it could just as well ~~be~~ have been. That is, it is quite different from the ordinary type of parable. It is a specific situation described. So it would be rather hard to hold back about inferring exact situations from it. Now in this case if we take that one thing in ~~it~~ ~~that~~ here again the purpose of the Lord's question is not to determine His ~~thoughts~~ ^{policy} but to show the rightness of His policy, you probably will have no difficulty in taking it as exactly what happened.

(Question) Well, of course, there you get into divine economy and there you have a very interesting thing. What is the use of the Lord's showing us the rightness of His plan? ~~Why~~ doesn't the Lord press a button and we all do what is right? Or after we have fallen, why doesn't the Lord just simply press a button and turn us all to righteousness and turn us to following the Lord? There are factors in the economy of God that we can't rightfully understand, but the Scripture clearly teaches that it is God's will to use rational means in dealing with ~~that~~ His creatures and to lead human beings to see the rightness of His plan and to see that they deserve for their own sin the punishment that He brings them and to give us the opportunity to use our rational faculties in connection with our conversion. That is definitely a part of God's economy. Now there is no reason why he should not desire also to have a certain rationality in His angels and in His spirits. They are not things that you press a button for but they have a certain intelligence also. Of course, the purpose of a particular story isn't to show us ~~that~~ how God convinced the messengers of the truth of His plan but it is to convince Ahab and the Israelites of the truth of His plan. While he is doing that I don't see why He shouldn't convince the

messengers also.

(Question--Mr. Sit) Verses beyond where we are at the present moment but certainly very close to the true situation. Let's move on up to that point that Mr. Sit mentioned. The Lord here ~~asked~~ asks for advice not of course that God who is sovereign in all things needs advice but He is displaying to Ahab and the others and doubtless to the angelic beings the rightness of His methods and so he says, 'What shall we do?' One ~~suggestion~~ suggests one plan and one suggests another plan. Among those that are presented a spirit comes. What kind of a spirit is this? Is this a good spirit or is it a bad spirit? Is this the angel Gabriel or is the Devil? Who is it? Does the verse say? The verse does not say and therefore we have no right to say that it is Gabriel nor do we have any right to say it is the Devil. But does the Devil have access to the ~~throne~~ throne of God? The book of Job shows us clearly that he has access to God. So a spirit comes. The verse doesn't tell us what kind of a spirit this is or what his motive is, whether he is one who is trying truly to serve God or whether he is one who sees a change to benefit himself by temporarily being a servant to the Lord. Only God can see the inner intent of the heart and man cannot see it. There are many today who serve the Lord out of a heart that is truly devoted to His service and there are others who serve the Lord for their own advancement and for their own pleasure. We are interested in the good results achieved by the person regardless of his motive, but the Lord in His judgment is interested in the motive far more than in the results and gives no approbation to His work done from a bad motive. Here a spirit comes. We are not told what the motive is, whether he is one who is seeking to obey the Lord. We are simply told that a spirit comes and the spirit says to the Lord, "I will entice him." And the Lord says, "How will you do it?" Does the Lord say, "Go and lie to Ahab?" Does the Lord say that? The Lord does not. The spirit says, "I will go forth and I will be a lying spirit in the mouth of all the prophets." And the Lord said, "You go and entice him. You will succeed in this. Go forth and do so." In other words the Lord permits this to happen which this lying spirit desires to do and the Lord

uses it as a part of the means of the progress of his friend. The Lord causes the wrath of wicked men to serve Him. God is sovereign and He does all things in His will. It was part of God's definite plan that there should be a lying spirit in the mouth of these prophets, but that doesn't mean that the Lord told Ahab or that the Lord caused these prophets to lie or that He ordered them to lie. It does mean that it is part of God's plan. God is not trying to fight for truth and someone else trying to fight for error and they are fighting against each other and the question is who will prevail. It is definitely a part of God's plan ~~xxx~~ even though sin and wickedness draw into that which occurs.

(Question--Mr. Sinclair) What does that mean? When you are finished come back to that. We could take an hour or two on that. It would be a very interesting matter on that particular subject. I think it really belongs in theology rather than in this. We are trying to get what we can out of the chapters as we go through. I wish you would take that first verse you read for just a second. Would you read us that again? ~~The spirit~~ . . . The ^{evil} spirit between ~~them~~ and the men of Shechem. There are the men of Shechem over there. Over here stood Abimelech. In the middle stood an evil spirit. Why did he stand there? What does it mean? What does the verse mean? Why did the evil spirit stand in between them? Was it to keep them apart? There is no spirit involved at all in ~~this verse~~ the sense of this verse, a lying spirit. Don't you think that what he means is ^{that he caused} ~~because~~ the men of Shechem and Abimelech who have hatred to one another. It is not a spirit at all. It is an attitude. It is not a spirit in the sense of a ~~demon~~ demon but is a spirit in the sense of an attitude. It was caused that the men of Shechem and Abimelech had an hostile attitude one toward another. ~~xxxxxx~~ I think that it would be vital in all these passages to examine them in that way in the context and to see what is involved. Is it an attitude? Is it a spiritual demon? What is the purpose in the situation? We doubtless from some of them would secure very interesting light on the particular chapter. But in our present method we will have to go on. We have to do one first--either take all the passages on a subject or take

passages as they occur in the Scripture and get what we can out of them. So for our present purposes it will be necessary that we proceed on through here and look at these passages and gather what we can and whatever you think is questionable do not accept. ~~xxxx~~ I don't want anyone to take my opinion on anything but I would like you to know what my opinion is and what the reasons are which I advance for it and then as you go on and find further evidence that confirms or denies it, take ideas accordingly and bring us up matters at any time. In this particular class here we have to get on with this matter of Old Testament history. There are many questions raised that we cannot possibly solve as we come but we will see what the Scripture says on it here and if you have other passages we are very glad to hear them but we won't have time to go into them too much.

(Question) The matter of evil spirits is ~~xxxx~~ a matter on which we are given a few touches in the Scripture as we learn a little about them, but probably what we know about evil spirits from the Scripture is just about as much ~~as the person~~ in proportion to the size of the whole subject as what we learn about geology from the Scripture. You couldn't write a textbook on geology from the scripture. Wherever the Scripture touches on geology it is ~~xxxx~~ true. Now the Scripture touches on demon matters much more perhaps than on geology but still comparatively little compared to the great size of the subject, and we can't expect to understand it fully. All we can do is take what is given in the Scripture. We know that that much is true. Beyond that there is a whole realm that we simply don't need to know about. The Lord didn't give us several ~~argument~~ large encyclopedias to explain all the mysteries of the universe, but He gave us a book to give us what was necessary for our salvation and to touch on a great many other things that are necessary for the conduct of our lives. We cannot expect the unsaved man for instance to be able to understand the mysteries of the Scripture. There are many, many points at which he would be confused and perplexed. There are points at which the best scholars are confused and perplexed. But for the unsaved man as he reads the Scriptures he cannot but find this clearly taught--that he is lost and deserving eternal punishment for his sin. Well,

suppose God did that and suppose God did that and suppose God did the other thing you don't like. Well, God definitely shows that you are a sinner and that you deserve punishment, condemnation. He should not be allowed to dodge that by trying to get off to other difficult questions. That is the one vital thing. He is a sinner and needs salvation and the Bible clearly teaches how he may receive salvation. It is necessary for him to pass through that door before he is in a position to interpret the Scripture on other ~~his~~ points at all. When, however, the Scripture is not merely given to the unsaved man to lead him to a knowledge of salvation it is a lamp to the feet and a light to the path of the Christian in all the very courses of life through all the ages with millions of people in millions of different situations which they face. As we go through it, we find a little here and a little there and a little of the other giving the Lord's ~~answer~~ answer to our particular situation. We cannot expect to understand everything in it. Many things in it are perfectly clear when we are in a similar situation and when we are not in that sort of a situation we find it hard to figure out the true meaning. The more we try to the more we learn that from it which is vital to our understanding of Scripture. Now we could spend a month or two on anyone of these chapters in order to understand it fully or we could take one verse and spend a month or two just getting material from all over the Scripture on it. What we have to do is to use both methods. Sometimes take the theological method of gathering verses here and there gathering them together and seeing what they present and other times take the chapter and just saying what can we get out of this chapter, only drawing in as much as we already know or as you can go into without diverting too much from the main immediate purpose.

This chapter here as we look at it at once, the person who thinks that God being righteous cannot permit anything wicked, immediately comes straight up against this tremendous problem. He says, "The Lord has put a lying spirit in the mouth of all these thy prophets. Sin would not exist in the world if God did not permit it." Here we have proof not only that He permits it but that He uses it.

God has a purpose in combating sin here and in combating it He is using the work of the sinful men who claim to be prophets. He is using their lying words and their lying attitude as part of His plan. That does not mean that He condemns them or that they will not receive full and proper punishment for that which they have done. So here Miciah says that, "the Lord is back of this. It is the Lord's purpose that you shall be killed. Therefore there isn't much use in my trying to persuade you not to go to Ramoth Gilead. It is all predicted. Ahab is going to die. The Lord is now ~~rather~~ ready to have him die. You go up to Ramoth Gilead and you will be killed." Miciah didn't try to come forward to ~~discourage~~ discourage Ahab from going. Ahab sent for Miciah and asked him to come and to present the word of the Lord. Miciah is dealing with the word of the Lord in full knowledge that he is not going to be obeyed. He says here, "It is the Lord's will that you should do this. It will lead you to your death. God has put a lying spirit in the mouth of these prophets. God expects you to go up and to follow your own sinful desire instead of His definite plan. It is a sinful desire. It is something that is wrong. These men are not true prophets. They are lying prophets. Now we had better leave this verse unless you have something very important.

(Question) I think that that is very clear in the early part of the chapter. But Ahab is not here seeking to know the Lord's will but he is seeking a means of persuading Jehoshaphat that they should go. There is a very ~~interesting~~ great danger for us as we ~~study~~ study the Scripture. Are we seeking to find the Lord's will for our lives or do we go to the Scripture and find an argument ~~that will~~ to convince somebody else of something. Do we go to the Scripture to get evidence that we can use in showing the other person what he ought to do and getting him to our position or are we sincerely and ~~open~~ open-mindedly with this attitude, what is the Lord's attitude for me? What does He want me to believe? I hope that ^{most} ~~one~~ of us will go nearly as far as Ahab went in trying to use the Lord's will to simply convince someone else ~~that~~ to be the sinful intent of his heart, but when we go a

little bit in that direction we are in tremendous danger of ~~xxxx~~ leaning further in that direction and that is the direction that Ahab had gone. It is a spiritual lesson here that I hope that you wrote on your papers that Ahab was not here ~~speaking~~ speaking the Lord's will with a sinful desire to follow it but that Ahab was simply seeking the Lord's will. *end of 54*

lest we fall into this particular temptation. Well, I see our time is up now. We didn't get as far as I hoped today, but there are very vital problems here and it is good that we see what this chapter has to teach on these problems.

(Question) That ~~xxxx~~ would be an exhortation rather than a question. It is a rhetorical question based on an exhortation. What do we want to be connected with David for any more? We were followers of Saul. After Saul's death the northern ten tribes were connected with his son Ishbotheth ⁵⁵⁻¹ ~~for seven yrs~~. Then after Ishbotheth was murdered they came to David. Now the implication of the words is, under David there was another insurrection after Absalom of the northern tribe and now under Solomon they had been greatly oppressed. His son Rehoboam speaks in this mean way. What do we have to do with that fellow. Let's clear out. That is the meaning of it. Now, of course, as to whether the whole ~~revolution~~ revolution was justified or not that is a large and complicated question and it is part of the ~~will~~ will of God that it should happen. God predicted it through Ahijah. At the same time it was a punishment upon Rehoboam for his attitude and upon Saul for what he had done. To that extent you would say that they were right in so doing. Nevertheless ~~that~~ certainly you can't say it was a desirable thing to have the kingdom torn in two. That certainly was undesirable. So I would say that it was part of God's plan but yet people were culpable who had part in it. ~~Now~~

Now then if we continue with our consideration ~~with~~ of the Baal crisis. In the consideration of that section we were in the subject of Israel under God's displeasure. Under that we were discussing the end of Ahab. Under "c". We hadn't better take much more time on this, Ahab's end. There are certain interesting things in it, certain important things particularly certain matters of method of interpretation. I don't think we had better stop particularly on minor points. On major

points of general attitude of God toward His people or different large features of God's working. I wish you would raise them if any ~~is~~ question of importance of that type occurs to you. Whether we have time to go into it or not we ~~want~~ at least to observe the question and the problem that may come up.

The first problem, of course, in the chapter is about these ~~prophets~~. Who were these prophets? It is very clearly said that Ahab in order to satisfy Jehoshaphat called his prophets. Jehoshaphat wanted to be sure it was Jehovah's will that they should go out and carry on this battle. Jehovah six years before has specifically directed that Ahab should fight against Benhadad, and three years before He had denounced Ahab for having not seized the full advantage of the victory which Jehovah had given him over Benhadad. This had been done through prophets of the Lord who had come to Ahab and told Ahab how it was God's will that he should fight against ~~Syria~~ ^{Benhadad} and that he should lead in the battle against Syria. Prophets of the Lord had previously done this. Jehoshaphat as Ahab suggested a new war against Syria was interested to know, is this still part of Jehovah's will as it was in the e cases--that Israel should fight against Syria. Is it ~~is~~ Jehovah's will now that we should go out against Syria. So he asked if there was not a way of inquiring the will of Jehovah. So Ahab called in prophets. Now who are these prophets? We have not been told anything about these men before. The number four hundred is used in connection with them, probably a general round number. If you find four hundred of something else somewhere else there is no reason to think that this four hundred as the other four hundred unless there is evidence that the two correspond. The probabilities are that there is no previous record to these four hundred prophets who were gathered here together. They certainly were not the prophets of the grove previously mentioned. It is possible that there might be a few of the prophets of the grove ~~xxx~~ who had apostatized from the Baal worship and come over and since Jehovah had given the victory over ~~xxx~~ Syria three years before, had come over and joined the group of Jehovah's prophets. That is possible. We have no proof that he did. We have

no proof that ~~xxxx~~ they didn't. Of this, however, we are sure. These four hundred are not the four hundred prophets of the grove who were supporting the Baal worship and standing with Jezebel. Now were these a group which had existed in Ahab's kingdom, this large group of prophets, for a long time? Or were they a group that had been in existence very recently. We are not told. We do not know. This, however, we must say. It is entirely possible that they were a group which had come into existence quite recently. Five or six years before a prophet of the Lord had come to Ahab and said, "~~xxxx~~ Go and fight Syria. You are to order the battle. The young men of the princes of the ^{provinces} ~~xxxx~~ are to be the spearhead of the attack. What they said had been done. We are not told who this man is. Perhaps they might have wanted to reward him after the battle and couldn't find him. Perhaps they did find him and richly reward him. ~~xxx~~ In any event that having occurred there would be many people who would think, "Wouldn't it be wonderful to be a prophet of the Lord and to help in this great patriotic task of overcoming Syria? Wouldn't it be wonderful to be a prophet of the Lord and to receive rewards from Ahab? Wouldn't ~~xxx~~ it be wonderful to be a prophet of the Lord and to be one who is highly respected in the kingdom?" Now some may have thought that. Some may ~~have~~ in all sincerity have come to the conclusion that they were really prophets of the Lord. They may have thought so much about it that they got to the point that they believed that they were seeing visions and having dreams and finding out all kinds of mysterious and queer things. Such things happen in our day. There is no reason why they did not happen in their day. It is also, of course, possible that some individuals might have said, "There is a very good racket. There is a soft snap. If I go up and say the Lord has said, nobody can prove He hasn't. Why not go up there and get a good reward for myself and get an easy ~~xxx~~ job for my life? Why not get in there and take a place and say that I'm a prophet of the Lord in Ahab's palace." Maybe some said this. Maybe some were deluded. Maybe some were imposters. Maybe some who were in one of these categories cast over into the other. It would be rather easy for one of these categories to pass over into the other. At any rate it would

be very easy for a group as large as four hundred to have come to existence during the five or six years between the time when the Lord sent a prophet or two to tell Ahab how he would defeat Syria and this time when he is now again asking for word as to what he should do against Syria. ~~I don't think~~ I don't ~~think~~ say there had come into existence during that period. I say that it is entirely possible that they might have. We have no proof that they didn't. They may have been a group that was in existence long before. They may have been a group who had been in existence before. We are not told. Now there was a group. Now there were men who claimed to be prophets of the Lord. Now there were men whom Ahab could call together with the idea that if they gave their word that this was God's will, that would convince Jehoshaphat and Jehoshaphat would say, "That is fine. Let's go."

Now we know also that Miciah, although this is the first time we ever hear of him, in verse 8, is not a stranger to Ahab. Ahab said, "There is another man. There is one man besides--Miciah, the son of Imlah, but I hate him," he said, "because he does not prophecy good concerning me but evil." How did he know this about Miciah? He doesn't know what is going to happen. Evidently he had experience in the past. There must have been other times when he called the prophets together and they all said what he wanted to ~~xxx~~ them to say, but there was one there who claimed to be a prophet of the Lord who said something different, something he didn't like. So this man was Miciah and very naturally Ahab soon ceased to call upon him for advice as most rulers do. They call on the advisor who will agree with them and rather think that men have poor judgment who don't agree with them. So this Miciah was known to Ahab. He was known as one who claimed to be a prophet of the Lord but he was one who didn't give the kind of messages that particularly pleased Ahab. He didn't say anything about Elijah. Evidently Elijah had never answered the calls given out for a prophet to come and give advice in particular places. Elijah did not ~~fall~~ that particular role and therefore did not need to be mentioned here. Jehoshaphat, of course, knew about Elijah. Ahab

couldn't have concealed the fact of Elijah's existence, but he didn't need to mention him because Elijah was not in the custom of forward in this particular service. So we have these men there and they all are telling him to do what he wants them to do. When they call in Miciah, and Miciah has been given a very good hint that that is what he is to do, he tells them the same thing, but Ahab rebukes him for it, showing very clearly that ~~he~~^{we} must conclude from it that Miciah gave his words in such a tone as to show clearly that he didn't mean a word of it. He spoke the words but he said them in such a way that Jehoshaphat could see perfectly clearly that Miciah was thinking, "Well, this is what you want me to say. Here it is." but he didn't put any sincerity in it. He ~~did~~ put so much of the opposite that it was perfectly clear that he didn't mean to agree him to believe it.. All Ahab could possibly do in the circumstances is that he was going to convince Jehoshaphat was to give Miciah free reign to go ahead and say what he really thought. So he called on him to do it and then Miciah gave him this picture of a future situation where Israel is left without a shepherd, very clearly implying that the king is going to die. So the king says to Jehoshaphat, "I told you he would prophesy evil concerning me."

Jehoshaphat said, "Say not so. I am not interested whether it is good or evil. I'm interested in knowing what the Lord's will is. Let's get ^{all} ~~to~~ the facts and then we can make our conclusion about it." So Miciah went ~~off~~ on to give a vision not of the future but now of the past, a vision to show that what is now happening is part of the Lord's plan. God desires that Ahab go up ~~to~~ and fall at Ramoth Gilead. God is not giving a message to tell Ahab not to go up to Ramoth Gilead and to avoid the danger. God previously gave messages to tell him to go and to defeat the Syrians, but now God is allowing him to go on in the way he wants to go and to go up to Ramoth Gilead. He is not going to interfere with it. It is part of God's ~~exp~~ plan that he now be killed. But Jehoshaphat is going to insist on some evidence on the word of the Lord and this may be to Ahab what is going to happen. Well, the Lord permits a lying spirit to come

into the mouth of the prophet and to lead them. You can be pretty sure that if you are not led by the Spirit of the Lord that you put yourself in a situation where it is very easy for a lying spirit to get control of you and to lead you. When you think you are doing what is a pretty scheme for you in order to pretend to do something right and to follow the Lord and if you will get a reward for yourself, you are pretty apt to find yourself in a situation where you are being used for evil. And we don't try to actively work for God and where a lying spirit is using you. And the Lord is permitting this lying spirit to do this work. In fact the Lord is using it as a part of His plan. God causes the wrath of wicked men to please Him. All the wicked acts that are done in the world God uses in His plan, but He is not the author of evil. God does control everything and He could put a stop to any evil that occurs in the universe immediately if He chose to do so. Therefore the fact that He does not do so, shows that in His great wisdom it is the things that is desired now that He should not intervene in a miraculous power to stop that but that He should put it into His plan in some way. We will see in the end just how it works out. The Lord does not have the responsibility for the evil ~~done~~ done by wicked men or wicked spirits or by Satan himself but the Lord controls and overrules and uses it all for His purposes. Therefore the Lord is using this action of the prophets. The Lord has not told the lying spirit to go and to deceive the prophets but the Lord has permitted the lying spirit to do so and the Lord is using it as a part of His plan. Therefore these prophets are to be used as Miciah said as instruments to lead Ahab to his destruction. One of these prophets now comes near and smites Miciah on the cheek and says, "Which way did the spirit of Jehovah go from me to speak to you? What right have you got to say that you have the spirit of Jehovah. The spirit of Jehovah has been speaking through me." And he would say that, "He is not a spirit of confusion. He does not say one thing to one man and one thing to another man. He has spoken through me and he is not speaking ~~through~~ through you." Perhaps

Zedekiah was an imposter. More likely he was a deluded man, a man who really thought that he was speaking the word of God, and he was ^{end of 55}

to an inner chamber to hide thyself. ~~Appendix~~ A prediction, a divine prediction. You all have listed of course, on your papers a prediction given as a sign, given as a sign which one is God speaking to, Miciah or Zedekiah? And where do we find the fulfillment of this prediction? It is not listed anywhere in the Scripture. We can feel quite confident that it took place. It is hardly conceivable that it would be written in a book as an evidence of the fact that Miciah if is was not fulfilled. That is to say, if this is a divine writing here, then the Lord spoke to the prophet and what He spoke was fulfilled. If it is a human writing and not a divine writing, then Miciah made this statement up as a proof. He is not making something up ~~that~~ that would happen years ~~up afterwards~~ afterwards. He would make something up that would happen in the lifetime ~~of~~ of that man Zedekiah. Before the book of Kings was in its final form, Zedekiah was long dead and, if everybody said, "Well what Miciah predicted about Zedekiah never came to pass," it would be very clear that the whole thing was false and the people would never have accepted it. It would seem very clear under the circumstances that this particular prediction ~~had~~ could not be a fraud or a deception. This particular prediction must have been something that came to pass and was an evidence to the ~~people~~ people then that Miciah had spoken for God, even though the whole Holy Spirit does not consider it necessary to include it in the book so that we should know. Miciah made a prediction and it was fulfilled. Well, it is just as easy to convince people centuries later that Miciah was a ~~prophet~~ true prophet by saying that he ~~made~~ a prediction, a true prediction from God, as to say that he made a true prediction after the prediction was fulfilled. because you have to take either one of them on faith. We cannot at this distance from it see it. The predictions that are useful to us today are predictions of events long after. The predictions that were useful to people of that day served their purpose in that day. It is not

necessary that the whole details of it be given for our benefit. So the king of Israel said, "Take Miciah and put him in prison." He did not say to kill Miciah. He didn't say to torture him. He said, "Put him in prison on short rations. and put him there until I come back." That length of time there will be enough to show him ~~that~~ to give the truth instead of lies after this. When I come back in peace, we'll let him go and he will have had enough punishment for the lie that he has told."

But Miciah said, "If you return at all in peace, then the Lord has not spoken by me." Here is the sign for the people of the day. Is Miciah a true prophet? Miciah said, "If ~~that~~ Ahab returns in peace, then you can know that I am a false prophet." It is just as if one of the posters three months ago said, "If Truman ~~had~~ should be re-elected you can know that I'm no good as a poster." He might have had made such a statement as that and people would draw a conclusion today. He did not speak in quite as strong language as that but practically as strong as that.

Now in this case Miciah said, "I am speaking from the Lord and here is the proof of it. I make a prediction." Miciah did not say it here in a positive way. That would not be altogether convincing. Miciah said, "If you are killed, there is proof that the Lord spoke by me." Well, it wouldn't be. When anybody goes into battle there is great danger of being killed. Anybody is taking a tremendous chance when he goes into the midst of battle. He may be killed or he may not. If somebody had ~~said~~ three months ago, "I am a wonderful prophet. I can predict the future and I predict to you that Dewey will be elected and when he is elected you will know that I am a true prophet," everybody would have laughed at him because everybody with any sense knows that Dewey is going to be elected. Therefore that would prove absolutely nothing. If somebody three months ago had said, "I am a true prophet and I predict to you that Truman will be elected and that when he is elected you will see that I am a ~~that~~ true prophet," that ~~again~~ would go much further but that again would not prove ~~it~~ that the man was a true prophet. But if somebody

said, "Truman will not be elected. If Truman should be elected then you have absolute proof that I am no predictor of the future." Then his statement would be dependable. What I mean is that a negative statement like this is strong evidence. A positive one is not particularly when there is more or less even chance or even three to one or something like that. Of course, it was really fifteen ~~xxx~~ to one, that would be different.

Now in this case there is a fifty-fifty chance ~~that~~ whether Ahab comes back or not humanly speaking. So if Miciah said, "If Ahab ~~xxxxxxxxxxxx~~ is killed in the battle, you will know that I am a true prophet," people would have a right to say, "That's pretty slim evidence to prove that you are a prophet." But what Miciah said was, "If Ahab isn't killed in battle then you will know that I am a false prophet." That was ~~xxxxx~~ an absolutely dependable statement. If Ahab had ^{not} been killed in this battle after Miciah had so strongly predicted he would be, we would know that Miciah was a false prophet.

So then he calls, "Hearken, oh people, every one of you. Let the people know that this prediction has been given!"

Now the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. Jehoshaphat insisted on getting the words of the prophet and he didn't like the looks of these four hundred. ~~xxx~~ He thought that they were trying to please the king. so he asked if there wasn't somebody else. And when the other man came and spoke that they shouldn't go ~~they~~ if they wanted to save their lives. Jehoshaphat went anyway. That is a rather strange attitude to take. But now Ahab said to Jehoshaphat, "I'm going to disguise myself and go into the battle. But you put on your royal robes. There is no need of your doing this. I'm going to go through this thing of hiding myself, but there is no reason you should. You might as well just go in your ordinary dress." So the king of Israel disguised himself and went into the battle. Now of course there was no reason that Jehoshaphat should disguise himself. A king going into a battle would naturally

encourage his men by wearing all his insignia and his presence there and his ~~atx~~ acclamation would encourage his men to go and fight vigorously. Ahab was no power and Ahab would ordinarily do that, but in this case the Lord has said that Ahab is going to be killed. When a king is visible in his insignia naturally he attracts the attention of the enemy. Naturally his chances of life are lost. Under the circumstances--nobody had said that Jehoshaphat ~~ix~~ was going to be killed, but they have said that Ahab is going to be--under the circumstances it might be good for Ahab to take a little extra caution. So Ahab disguises himself just as an ordinary soldier so that the chances of his going to be killed are no greater than any other ordinary soldier. Thereby he cuts down greatly the probability of Miciah's prediction being fulfilled.

But the king of Syria had commanded his soldiers that they are to try to get the king of Israel. He said, "If you kill all his army he can get a new army, but if you kill him, then he is done for. Try with all your effort to get the king of Israel." So he said, "Do not fight with any small or great ~~armies~~ besides the king of Israel. Fight only with the king of Israel." So it came to pass that the captains of the chariots saw a man coming in royal apparel. They saw him with his insignia leading a horse and they said, "This is the king of Israel and they all turned to fight against him and a great mass of men converged and ~~on~~ Jehoshaphat, and when Jehoshaphat saw all this great number coming, he was filled with martial enthusiasm and gave the battle cry of Judah and cried out the cry of Judah to summon his men to fight valiantly. When the people of Israel heard the battle cry of Judah the people of Syria realized that this was not the king of Israel. This was one of the king of Israel's allies. So as soon as he cried out and they recognized from the battle cry of Judah that it was ~~ix~~ not the king of Israel then they turned back from pursuing him and then they were hunting for the king of Israel but nobody found him. When one of them simply was shooting a boy at random--nobody detected the disguise of the king of Israel, but an arrow shot at random killed the king of Israel. It was not the cleverness of the

Syrians. It was not the plan of the king of Syria to fight only with the king of Israel. It was not the excellent fighting of the Syrians that did it. It was a bow and arrow shot at random. It was just the ordinary course of events in the battle. In other words the chances here were evenly weighed. There was no human faculty to enter in particularly to cause Ahab's death which makes all the stronger the fact that it was predicted by the Lord. The Lord had predicted it to happen. Nothing that the king of Syria did in order to bring it about was effective in producing the result, and nothing that the king of Israel did in order to prevent it was effective in preventing it. It was God's plan and God's plan is fulfilled whether through us or in spite of us. And so not through the king of Syria and in spite of the king Ahab, God's plan was fulfilled and Ahab was killed. So this is the end of ~~the~~ Ahab. We are not told what happened to Miciah whether they ~~released~~ released him when the men came back. We are told nothing about him. Miciah passes from the story here. He did not pass from God's attention. He was a great figure in God's economy, one of God's great prophets, one who in very difficult situations stood forth to speak the word of God with power. And God had His eye on him but He did nothing else that required to be written in the book for our edification later on. Therefore he simply disappeared from sight.

(Question) Because they were fighting all the time. They were shooting arrows. I would say that probably many Israelites were killed by arrows ~~because they were fighting all the time. They were shooting arrows. Probably~~ shot at random. There would be, I would think, certainly not greater than one in fifty. It was not a very slight chance, but it was just the ordinary chance in ordinary fighting. It wasn't the special attempt of the king of Israel.

(Question--Mr. Shedd) Fight only with the king of Israel. They were trying to carry out the order. When they found out it was the king of Judah they were particularly interested in getting him because that wasn't the thing they were to do. They were told to get the king of Israel. It would be entirely possible

for the Lord to pick Jehoshaphat up and transfer him back to Jerusalem where he belonged. That could easily have happened, but I do not think that there is any evidence in the story that would require any supernatural intervention. I think that ordinarily God reforms to natural events that which does not require any supernatural acts.

(Question) Yes. II Chronicles 18:31, "Jehoshaphat cried out and the Lord ~~had~~ moved them to decide upon him. Yes, God's hand was in all ~~these~~ events certainly. God caused that they should hear the battle cry. God caused that they should remember the words of the king of Syria and not be so intent on getting this one that they were after, that they would keep on and save the king's command until later. God's hand was ~~certain~~ was certainly in it all. Now I do not think it necessary to interpret these words as meaning that God reached down and took a hold ⁱⁿ of some particular way and said, "Now you move away." Now that may be. I don't say it isn't but I say that it isn't necessary.

(Question) It ~~says~~ doesn't say here. All it says is that he cried out and the Lord helped him. . . . No that is not reading into it. It says he cried out. . . . You ~~might~~ ^{what} he cried out. You ~~mean~~ mean he cried out and said, "Oh woe is me. I'm going to be killed in the battle." Do you think that is what he said? All that this says is that he cried out. We ~~have~~ don't have to make any guess. We can just say that he ~~shouted~~ ^{shouted} something. But if we are going to guess anything, the normal thing for a man to cry in the battle is the battle cry. Perhaps Jehoshaphat did an abnormal thing. Perhaps he cried something else.

(Question) Entirely possible, but I think if so it would say so. I think it would say so if he cried to God for help. . . . He ~~cried~~ ^{cried} out and the Lord helped him. If you want to interpret his crying out as meaning that he said a prayer to God and he yelled it out so that God would be sure to hear it instead of simply saying in his heart, well, that's an entirely possible situation.

(Question) I don't think that this particular word used here would be used for crying from the heart.

(Question) When he cried out? . . . Yes, I don't see any such statement there but if you want to assume that he turned and fled, it is possible to read that into it, but I don't see . . . The 32nd verse in Chronicles tells that these men who had been pursuing him stopped ~~xxx~~ pursuing him. It doesn't say when they started to pursue him. It simply doesn't say that after he cried out they started to pursue him. Maybe they did. ~~My own guess~~ My own guess is that they were pursuing him. They saw a man over there in royal apparel and royal insignia and they began to fight against him. They were all pursuing him and driving against him and attacking him. They were all pursuing him and ~~and of = 10~~

~~It isn't an extremely important matter~~

That when he cried out they saw who it was and they turned back and went after another. It isn't an extremely important matter. It's a matter of what you think the circumstances are which are not here stated. And you can read into it that ~~ix~~ he was crying out to the Lord or you can read into it ~~sh~~ that he was crying out a cry of despair! You ~~xxx~~ can read various things that you want. You do not have to take ~~ix~~ it that he ~~cried~~ out a battle cry, but it is at least a possible interpretation and I think ~~that~~ by far the most likely interpretation, ~~But~~ but definitely not an absolutely certain interpretation. I have no objection to anyone taking it any one of these other ways that you desire, but I don't think that there is anything in the passage to prove which of them it is. ~~I~~ think it is very important that we recognize the different possibilities and see for ourselves which we think most likely but do not be dogmatic about any one of them because there is no proof in the Bible to be dogmatic about here. It appears to me that one is far more likely than the other two, but ~~that~~ that doesn't by any means make it certain.

(Question) It means to drive after one. It is also translated sometimes "persecute". It means to go after, to attack one. Now, of course, it is possible

in this case that they were pursuing and that the ~~force~~ force was so great that he was being driven back, but you cannot call that from the word.

Now then we are striking a number of little questions here that are of interest. What Jehoshaphat yelled is an interesting one to think about but not a particularly important one. After that we have "d" Jehoshaphat briefly described. Here I'm noting because we are still under this consideration of the Baal crisis. The Baal crisis is that which is particularly stressed in Kings and Kings doesn't go into Jehoshaphat's reign much. You notice that Kings only devotes ten verses to a reign of Jehoshaphat which lasted twenty-five years. That is very little attention to give to a king who reigned for a long time. The reason is that Kings is here telling us the story of the Baal crisis. ^{In} ~~its~~ relation to that Baal crisis Jehoshaphat was only incidental of importance. The center of the conflict was in Israel, not in Judah. Jehoshaphat opened the door slightly for the Baal worship to come down into Judah. The slight opening which he made was ~~made~~ later forced all the way and the Baal worship came in with a flood into Judah. Jehoshaphat would never have opened the door if he had realized, he would never have thought of opening it all the way for the Baal worshipers to come in, but he opened it slightly and then the result came that the great force came into the slight opening that he had made and it came flooding in. Now that is touched upon later on in our account. It is not touched upon here. Here we are simply given the brief, chronological facts about him--that he reigned for twenty-five years, that he walked in the ways of Asa his father, he did not turn aside from doing what was right in the eyes of the Lord, but he didn't take away the high places. He allowed the people still to ~~worship~~ worship the Lord on high places instead of requiring that it all be done in Jerusalem. That is mentioned incidentally as it is of all these kings here but with not much stress. He is said to be one who turned not aside from doing what was right in the eyes of the Lord. It is told how the rest of the wicked practices of heathen deities which had been introduced in the reign of Rehoboam and Abijah--most of them had been taken away by Asa. There were a few

left and those he took out. Then it mentions his ill-fated attempt to follow Solomon's example in sending ships down to Ophir and how it didn't work out. Then then that is all we are told here about Jehoshaphat. We have much more about him in Chronicles and we'll look at that later on. But for the moment we will follow the narrative of Kings and note number 5.

Here was Israel under God's displeasure. "5" is Elijah's last acts. What were Elijah's last acts? Elijah had done his great work on Carmel and then he had failed to carry on the work and during all these great events of these ~~few~~ last few chapters Elijah is hardly mentioned. All that he comes into the picture is just for a brief moment to give a rebuke to Ahab and that is all that he appears. He is out of sight, but during this time Elisha has been ministering to him. That is to say Elisha has been doing the humble tasks about Elijah. That is a very difficult situation here. I have known of places of men who have been in prominent positions in Christian work and ~~thxxxx~~ near the end of their lives and people have tried to get someone else who would be a very promising young man to come in and be the understudy to the older man, and to ~~xxxx~~ work with him, with the idea that he become fully acquainted with the older man's work and eventually take over. I have known of instances. I know one man not so many miles from here, dead now, but he had a long and successful career in Christian work and his associates thought ~~tzzz~~ someone of real prominence should become understudy to him ~~xxxx~~ in order to be his successor after his death. And they brought a man in and it didn't work and they brought another. I think they brought three of them in. Finally in the end left the man to carry on his work to the end of his life. Then after his death the association selected a man to carry it on and to take ~~fix~~ it up with no previous experience in that particular work. They found in his case that there were ~~txxx~~ two things that entered in. The younger man ^{was a man} ~~with an amount~~ of promise.

He was a man who was picked to be a leader and he couldn't subordinate himself to do incidental tasks for an older man. He wanted to be a leader himself.

He was ready and he had the ability and he had the knowledge and he would not subordinate himself. He would not take the attitude which Elisha took of being ready to pour water on the hands of Elijah and to go about and do the menial tasks with him and just wait humbly for the time when God would call him to his later work. On the other hand in the case of this one man there may also have entered in an attitude on his part. He may have thought. "Well, these people think my work is about over. They think I'm not good for much any more and they are bringing someone else in and getting him already to take my place. Well, I don't like that. I'm just as good as I ever was. There is ~~xxx~~ no ~~xxx~~ need of it." He didn't show a very friendly attitude on the whole to the young man, which made it disagreeable for the younger man.

I remember one case of a man in that situation, one of these three I mentioned. His wife had to have an operation and he decided that she should go to a particular hospital and the older man said, "No, the other hospital is the one to do this. Let's go to that one." He insisted on it, and when the younger man wouldn't do it and took her to the one he preferred it made a break between the two. The two men just had to separate. ~~It~~ over that silly ~~argument~~ difference between them. It wasn't really that they cared so much about the hospital she went to. It was simply the ^{own} willingness of one to subordinate himself and the unwillingness of the other ~~to~~ to accord with the younger man the opportunity to develop his ^{own} personality and his own initiative and to come forward.

Now in this case I think all the credit deserves to go to Elisha because Elisha has definitely subordinated himself to Elijah but there is no evidence that went half way in it. There is no evidence here that Elijah took an attitude any different from that of the older man of whom I just spoke. ~~That's~~ I'm not saying that Elijah felt pretty sullen and downcast. ~~His~~ His work was over and why should it be. He had done a great work on Mount Carmel. There was much more work to be done. He was ~~still~~ still and healthy. Why should he be the one to go on and carry on the work of the Lord? Why should ^{not} he be the one to carry on the work? Why should he soon be layed aside? Why should it be necessary to

already that he should appoint this young nobody from the farm down there by ~~the~~ Jericho and have this man be training to just take over just as soon as he gets out of the way.

A professor said to me a few years ago about his assistant. He said "He is already trying my shoes on getting ready to step in just as soon as I die." Maybe that is the way Elijah was thinking. I don't think it was. I don't say that the facts clearly prove that that was Elijah's attitude, but there is nothing in it to prove it wasn't his attitude, nothing to prove it wasn't and certain indications that would seem to fit in with that interpretation. Now we have under Elijah's last acts—we have "a" the rebuke of Ahab which was back in chapter 21. We have already looked at it ~~xxxxxxxxxxxx~~ under Naboth's murder. I'm only mentioning it here because it is the only thing recorded of Elijah in this latter part of his life after his return and his anointing Elisha to be his assistant, or rather his throwing his mantle over him to be his ~~xxxxxx~~ successor. And before ~~xxxxxxxxxxxx~~ the events recorded in II Kings 1. So we just list it here as one of his last acts--the rebuke of Ahab in I Kings 21.

But then the next one "b" in II Kings 1, the rebuke of Ahaziah. And what is the purpose of the rebuke of Ahaziah? Why was this done? That is an interesting ~~xxxx~~ question and some of you may have theories about it. There may be different ideas about it that may well fit in with the chapter that precede and there may be other theories that do not fit in at all with what precedes and what follows. It is not a sufficiently important matter for us to take ~~xxxx~~ two or three hours to discuss it. I desire simply to give you what my theory is and I would like you to be familiar with it as to what it is and why I think so, and if you don't agree with it you simply are under no responsibility to accept it. That is ~~absolutely~~ absolutely up to you but I do want you to know what it is. I feel that it ~~first~~ fits in with the progress of the chapters and shows a real purpose in God's economy of that which occurred here in II Kings 1. Now II Kings 1 begins with the occasion of what happened. Here is the occasion. Ahaziah is sick. He has had an accident.

He is the new king of Israel, the son of Ahab. Ahaziah is sick and he sends messengers and he says, "Go ask Beelzebub the god of one of the Philistines whether I will ~~conv~~ recover from the disease."

Now you will remember Jeroboam when his son was sick sent his wife in disguise to ask the prophet for information as to whether the child might recover. You remember that the prophet rebuked the woman and said that on account of Jeroboam's sin the s n would not recover but would die. And of course Ahaziah was familiar with that. And Ahaziah did not want to get a rebuke like that for himself. He had no desire to give Elijah ~~to~~ a chance to pour out God's wrath upon him the way that Ahijah had done it upon Jeroboam. He wanted help and so he didn't go to the place where he knew no help was forth coming., the prophet whom he was opposing. He went to another place and hoped that he might get it there. So he sent for Beelzebub, the god of the Philistines, of one of the Philistine cities. He said, "Ask if I will recover ~~conv~~ of this disease." But now he has not like Jeroboam gone to seek out the prophet of God. He has tried to avoid him and God sends the prophet of God after him. So the prophet of God is told to go and meet the messengers and say to them, "You think that there is no God in Israel so you are going to try to get help from a god of a foreign city? The God of Israel might rebuke you. He might punish you. But after all He is the God of Israel. And if you are going ~~anywhere for any purpose~~ to get any help from divine sources, the place to get it is from the God of Israel. You have no right because the God of Israel ^{doesn't} ~~can~~ do what you want and rebukes you ~~and~~ to think that you can go and try and get anther god. Therefore thus saith the Lord. 'Thou shalt come back from that bed on which thou art gone up but ~~that~~ thou shalt surely die.'" God gives him the rebuke anyway even though he tried to escape it and go somewhere else. He got the rebuke and the prediction that he would die. When the messengers came back so soon, Ahaziah was quite perplexed. Why did they come soon? They couldn't go clear to Ekron and get back as soon as that. And they said, "A man came to meet us and gave us this message." And he said, "What did this man look like?" And

they described him and he knew right away who it was. He said, "That's the man who was up on Mount Carmel. I ~~can~~ remember him and all about that." He may have even been there. We don't know. It wasn't so many years before and he may have been in his teens then and he knew all about what had happened. Then they hadn't seen much or heard much of Elijah since then, but now here is Elijah in the land again. Elijah has shown once more. Well, the king ~~santehatxxxx~~ sent to get a hold of Elijah. What did he send for him for? Did he want to tell Elijah that he was sorry for what he had done and that he would ~~Elijah~~ like Elijah to pray the Lord to deliver him? Did he send ^{to} Elijah to try in some way to injure Elijah? There is no statement ~~here~~ that he had any such idea as that in his mind. It does not tell us what he sent to Elijah for. Well, ^{was} Elijah so filled with fear and timidity that as soon as he saw fifty men coming toward him, he was filled with fear and he just brought down fire from heaven and killed them. Of course, if Elijah had the power to bring fire down from heaven and kill ^{would be} people there ~~is~~ no sense in his being filled with fear. I do not think that there is the slightest indication here of any fear on the part of Elijah. It seems to me that the whole indication here is rather that God is doing something. God has sent Elijah to this place to meet this man and to give them God's wrath and now it is God's desire that something further occur. And when this captain and these fifty men come who would all die eventually in the normal course of events, it is God's will that they die right now and it is God's will that their death be accompanied with a marvelous thing, ~~that~~ coming down of fire from heaven. Why should that be God's will? That this should happen?

We were speaking about Elijah's ~~xxxx~~ last acts. We notice that "a" was the rebuke of Ahab in I Kings 21. "b" is the rebuke of Ahaziah in II Kings 1. And we tried to see what is the purpose of this chapter. It is not simply that Elijah was afraid of his life that he would be killed that he brought down from heaven. Elijah couldn't have brought fire down from heaven if he wanted to. It was the Lord

who brought the fire down from heaven and the Lord had a definite plan or it would not have happened. To my mind it seems most probably that the reason that what made the Lord do this at this time was in order to renew again the impression throughout the land which had made when the fire came down from heaven and burned the sacrifice. Now the fire came down from heaven and destroyed these servants of the wicked king and gave an indication to the country that God who could bring fire down upon the sacrifice and could cause his will to be performed by supernatural means could also bring fire down in judgment if and when He chose. And to mean at this time as Elijah's life approached its end the great work done on Carmel would be to some extent revived in the people's minds and some would be saved of that which was lost by the fact that the work was not immediately followed up. So that when Elisha was ready to carry on the work he would not have to start as if Elijah had not done his work at all. He would have at least a considerable measure of the value of the work of Elijah preserved for the beginning of the work of Elisha. Now first in connection with this Elijah did give the word of doom to Ahaziah and told him that he was going to die and gave the assurance that it was wrong to send messengers to inquire of Beelzebub, the god of Ekron. God will not hear the one who turns away from Him. The one who pays no heed to God's law cannot expect to receive blessing from God but that is no excuse for seeking a substitute for God's law. God is anxious to give to those who are His own every true blessing. We can find them only in Him. Now many desire to live in accordance with their own desires instead of in accordance with God's will for them. They do not desire to follow God's righteous law and therefore they want to put God out of their hearts, but the values which they recognize that Christians receive through religion, the value of knowing that we have one who is watching over you and caring for you and helping you through this life and the next, they try to find through all sorts of substitutes, all sorts of worthless and useless means they try to put in the place of God and God condemns this and greater is the condemnation of those who having put God out of their minds try to put something else in God's place.

So Ahaziah who was already wicked and already turned against God is further rebuked for trying to receive from Beelzebub the god of Ekron that which he should have received from God. Elijah said, "Forasmuch as thou hast sent messengers to inquire of Beelzebub, the god of Ekron, is it that there is no God in Israel to inquire of His word?" Ahaziah could not inquire at the word of God with any hope in it because he was not in the proper attitude toward God, but his sin is all the worse as he tries to find a substitute that is useless and also wicked. So that is the second event of the final acts of Elijah--the rebuke of Ahaziah.

Then "c" is Elisha's departure. That is described in chapter 2. Here in chapter 2 we have a very strange attitude on the part of Elijah toward Elisha. We have no evidence that Elijah took Elisha into his confidence. Elisha ~~knew~~ knew what was going to happen, but it would not seem to be because Elijah had told him because Elijah keeps telling him, "Stay here. The Lord is sending me to Bethel." And Elisha says "As the Lord lives and as thy soul lives, I will not leave thee," and he goes to Bethel. And then when they get to Bethel, Elijah says to Elisha, "I wish you would stay here. I'm going down to Jericho. The Lord wants me to go to Jericho." And Elisha said, "As the Lord lives and as thy soul lives I will not leave thee," and so they come to Jericho. So Elijah tries to shake off Elisha all through that day but Elisha clings to him. Elisha has his call not simply from Elijah. His call is from God. What a lesson here we have for anybody who is in Christian work. In any type of Christian work in which you engage there is a strong probability that sometime in your life if you are working with others and particularly if you are working under the direction of others, you will find them ~~adopting~~ adopting an attitude toward you which makes you angry. You will find them failing to co-operate with you the way that you feel that you ought to. You will find them failing to take you into their confidence. You will find men who have a right to great praise for the great things that they have done

showing an extremely petty attitude of seeking for praise in little things, and seeking for recognition over very tiny things when you would think that with the great recognition they have it would be perfectly silly for them to even bother with that sort of thing. You sometimes will become so disgusted with the people that you find you have to work with in any kind of Christian work ~~anywhere~~ anywhere even with the very best of people. You will sometimes become so disgusted that perhaps it is their fault or perhaps it is really yours. But at any rate you will become so disgusted that ~~instead~~ you will feel like ~~washing~~ washing your hands of the whole business and going off and just working by yourself and not working with them or ~~instead~~ leaving them and going to some entirely different group or perhaps even ~~leaving~~ leaving Christian work altogether. You will find many a man who today is in some business line who was formerly in Christian work who has a longing to be back into it, but who left it ~~because~~ because he was so disgusted at the people or person with whom he had worked. Now there is a great lesson for such a person in this chapter here. Elisha was not working ~~for~~ for Elijah. He was working for God. Elisha under Elijah was washing the hands of Elijah. He was doing the menial tasks. He was humbly taking the lowest place. He was not trying to put himself forward, but when in spite of all this, Elijah showed toward him an attitude that he does not like he ignores it ~~and~~ because his eyes are not on Elijah. They are upon the Lord. And it is the Lord whom he is serving and as long as he can serve the Lord well in association with Elijah regardless of Elijah's attitude toward him he keeps right on.

58-7/2
So in this chapter we have Elijah trying to shake Elisha but at this particular situation Elisha knows, doubtless through a revelation from God, that this is the day on which Elijah is going to be taken up and that it is God's will that he shall stay right with Elijah that day and not be separated from him for any reason whatever. So he stays right with him.

Now in the course of their activity during that day as they go from one place to another they run on to groups of men who are here called the sons of the prophets.

the sons of the prophets that were at Bethel, the sons of the prophets that were at Jericho. Who are these sons of the prophets? We are told very little about them. We have no evidence that very much before this time there were groups of people scattered around whom you would call sons of the prophets. At this time evidently there were groups of them in different places and it would seem quite reasonable to conjecture that these were men who had been tremendously moved by the account of what had happened upon Mount Carmel, men who knew how Elijah had served the Lord and who were anxious to serve the Lord, men who had turned aside from their ordinary tasks in order to serve God but men who were rather ignorant in their service of God, men who were trying to do it according to their best lights but their best lights weren't very good. So we find that these men as Elisha comes along, all of these men come up to him and they say to him, "Do you know that such and such a thing happened today? Do you know what Elijah's plans are? Do you know what he is going to do now?"

And Elisha says, "Yes, I understand all about it, but don't you meddle in it. This is not a situation in which you can do any good. You wait until the Lord gives you what He wants you to do and don't you try to meddle in the things that aren't your tasks from the Lord."

So he throws these men off. Now as Elijah and Elisha go from Jericho down to the Jordan fifty men of the sons of the prophets stand up on a hill some distance away and watch over toward the Jordan to see where these men are going. Where is the great Elijah the one who has done the great work on Carmel? Here is Elisha the one who is permitted to have this close relationship with Elijah. Here they are. What are they doing? Where are they going? What are they going to do? These sons of the prophets are watching and wondering whether they may have a chance to serve the Lord in some effective way. They think, "What is going to happen now?"

So we read of this remarkable thing in verse 8, that they come to the Jordan and Elijah takes his coat and wraps it together and smites the waters and the river is divided into two sides and the two men walk across on dry ground. Now there is nothing said in the Scripture that Elijah every time he wants to cross a river that he struck

it with his coat and walked across. Elijah was not a man of magic who could make the elements do his will. There is absolutely nothing in the Scripture to suggest that Elijah was that type of man. Elijah is a man who is serving the Lord and at particular times and particular purposes the Lord causes a wonderful extraordinary thing to happen in connection with Elijah. So here at the end of Elijah's life the sons of the prophets and assistants see the Jordan divide and the two men walk across on dry land and it is a further evidence to them which they can repeat and tell to others that Elijah had proved to be a servant of the Lord and one whom God had wonderfully used and that the Lord, the God of Elijah, is indeed a wonderful Lord and does things through Elijah which Baal never would be able to do through Baal's prophets. So as soon as they get across the river. Of course, there is a further purpose than that for its effect on Elisha. It is the further strengthening of the faith of Elisha.

Now they get across the river and Elijah says to Elisha, "Ask what I shall do to thee before I be taken away from thee." Before I leave you" (now he was ready to leave him at Bethel, but Elisha wouldn't leave him. He ~~stayed~~ stayed with him. He was ready to leave him at Jericho but Elisha stayed with him. Now they come to the point where soon Elijah is going to have to leave him. Elisha cannot follow where Elijah is going to go.) Elijah says to him, "Can I do something for you before I go away? Would you like a keepsake of mine? Would you like something to remember me by?" Elijah had no property. There was very little he had that he could give him. But after all, he was good to him. He had given him a lot of comfort in these last disappointed years of his life. ~~There~~ Was there something that he could do for Elisha? And Elisha made a most tremendous request. He said, "I pray thee let a double portion of thy spirit be upon me." "Let a double portion." There are two ways of interpreting this, a double portion. The less likely way is that it means an equivalent portion, that it is the correspondent, the double of that which Elijah had. That that was his double or his correspondent is the ~~cor~~ equivalent of what

Elijah had ~~from~~ which would be upon Elisha. That is one possible interpretation. I think the less likely.

But a far more likely interpretation than that would be in accordance with the usage of the ancient Orient. In the ancient Orient it was customary when a man died that his property would be divided up among his sons, but they made one more portion than there were sons. If the man had two sons, they divided his property in three equal portions. If he had five sons, they divided it in six equal parts. And the oldest sons received a double portion and all the rest received single portions. The one who received the double portion is clearly indicated as the true successor of the father. He is the one who carries on the family and leadership. He is the one who gets twice as much as anyone of the other sons. I think this is by far the most likely of the two possible interpretations of this statement, that Elisha makes this request that he shall be recognized as the true successor of Elijah, as the one who receives a portion of the eldest son. I think that is almost certainly what the request was that he made. "Let a double portion of thy spirit be upon me."

Now there are people who interpret this in what I am convinced is an utterly false way, taking the word in simply the superficial meaning of the English words, a double portion of thy spirit as meaning not a double part but a double the whole. Of course, he would never say a double portion of thy spirit if he ~~meant~~ meant double the whole spirit. They take it as if it meant "I would like to have twice as much ~~of~~ of ^{God's} thy spirit as you have." *end of 58*

That would certainly be a most terrific slam on Elijah that a person could give just at the time when the old man was dieing. You may think of that of somebody that he has made an awful mess of his life but I recommend you don't tell him so just before his death, just before he leaves you. I think that would be...to ask him that he will pray that you may be twice as successful as he was. That would be a pretty bad thing to say.

(Question) Yes, there are those who doubt this absurd interpretation that a double portion means to double the whole and that Elisha will do such a silly thing as to say such a thing like that to Elijah and who go on to try to further by counting the number of miracles of Elijah and getting the number seven and counting the ~~same~~ number of Elisha and saying that Elisha did twice as many miracles ~~as~~ and therefore that is what this means. A double portion of his spirit wouldn't mean to do twice as many miracles necessarily. You can't compare miracles because one miracle is two or three times as great ~~as~~ a miracle as another. You cannot simply add miracles up and get a number. In addition to that we have no reason whatever to think that all the miracles done are described in the Bible. The Bible certainly doesn't give us a full account of the life either one of them. And in addition to that, although I have never thought it important enough to try to count these up specifically, I have found so many times when people figure out things in the Bible to be exactly according to a numerical basis and they start in counting that so often they use very crude methods of counting in order to get one exactly double the other, that I wouldn't be at all surprised that it would work out in some such way in this case. Now it may not, but if it is exactly twice as many recorded miracles, I don't think that proves anything whatever. I have heard that statement made, but I'm sure that the Christian world and the Jewish world have never thought of Elisha as a man who was quite as great as Elijah. Elijah is referred to four times as often as Elisha is. I think myself that the men ~~was~~ are about equally great but they were very different types of men. One of them had his great work to do, and the other had his great work to do, and Elisha was indeed the true successor of Elijah, the one who received the portion of the eldest son, the one who carried on his work and who did that for which the Lord had called him while Elijah was down there on Sinai. But to think that Elisha just before Elijah left him said, "Oh, Elijah, you have done pretty good, but I would like to be twice as great man as you are" is to me utterly inconceivable and I don't think that on more than a very superficial view the words "a double portion of thy spirit" would mean twice as great a spirit as you have.

(Question--) It was a mighty hard thing. . . . From God's viewpoint, yes, why didn't one of these sons of the prophets ask for it? It was a thing that could be given only to a man. It was a thing that there was no reason humanly speaking would be given to any man. There had been many times in the history of the world when we humanly speaking would think it was just the time for a great successor of Elijah to show up and no one showed up. Many a man who has seen a terrific situation in the world and thought "I'm going to step forth and turn the world upside down the way Elijah or Elisha did" and ninety-nine and forty-four one hundredths per cent of those who had such an idea ^{have} ~~of~~ simply fizzled out. It is a tremendously hard thing. It is not too hard for God certainly, but it is a mighty hard thing for a man to aspire to or for a man to think of as possible. It is tremendous. Elisha wouldn't have dared to ask such a thing of Elijah if it were not the spirit of God who was leading him and who had already designated him and was prompting him to wish for this thing. Now of course it is true that many a small man who fancies that he is able to step in the place of the greatest of men. You will find that with almost any great need you will find someone with one-tenth the ability to fill it who is coming forward and offering to fill it. You will find that over and over. But the man who has the ability anywhere near sufficient to fill a great position is usually very cognitive of his own limitations and realizes very fully how far inferior he is in many a way to the great man whom he is attempting to follow or to the need of the great work which he is attempting to do. It is true that it is a hard thing to ask to do a work comparable in any age to the work of Elijah or to the work of Elisha. Elijah ~~had been~~ as he looked back at the situation down on Mount Sinai he had heard the Lord say, "Anoint Hazael king of Syria," and he hadn't anointed Hazael king of Syria. Benhadad was ruling up in Syria. There was nobody in his family named Hazael and Elijah had never received the command of God even to go to Syria but down there in Sinai he said "Anoint Hazael." He hadn't done it. He had not had any opportunity. He had never been up in Syria. And the Lord had said "Anoint Jehu to be king of Israel." And Jehu wasn't king of Israel. Jehu was

just a soldier in the army and the son of Ahab had reigned after Ahab when he had died and his brother was now reigning, his brother Jehoram. This prediction had never been fulfilled. Elijah thought he remembered that the Lord had said to do this. He was quite sure He did, but He got up here and the Lord never gave him the opportunity to do such a thing. He never said, "Now is the time. Go and anoint Jehu." The thing simply had never been fulfilled. Now there was a third prediction made at that time. "Anoint Elisha, the son of Shaphat, to be your successor." And Elijah had carried out that. He hadn't anointed him but he had thrown his mantle over him. And Elijah was ~~surprised~~ surprised that Elisha had left his work as a prosperous farmer there and had come away from it ~~and~~ and had been willing to do these menial tasks and he couldn't help kind of liking ~~of~~ the boy and he couldn't help thinking that he showed a fine loyal spirit and he couldn't shake him. He kept coming along with him and he was really interested. But as Elijah thought of the difficulties of the work and he thought of the tremendous need and he wished he was younger. He wished he had the energy and the strength that he had before on Mount Carmel. He looked at this great fellow here and he thought, "I don't know of anybody else to hope for that he ~~may~~ carry on the work, but is he up to it? It is a hard thing," and Elijah didn't feel able to say, yes, you are my successor. You are able to carry on the work." He just couldn't feel that that was at all so. He remembered the prediction. He thought surely the prediction was right, but the other two hadn't been fulfilled. Was it right? So he said to Elisha, "This is a very hard thing that you have asked, but if this is so, if you are to be my successor, the Lord will give you a definite sign. If you see me taken up from you, that is a sign that the Lord is going to give you that you are truly to be my successor, but if I just disappear and you don't know how I went or where I went, you can decide that it was all a mistake and you had a wonderful aspiration but it just didn't work."

I ~~think~~ could think of thirty people I believe if I started to count them that I wish would simply say, "I haven't seen Elijah taken up into heaven. I haven't

got it in me to be the great one . Let me settle down and do the little work that I could do and that the Lord has called me to." I believe that I could find at least thirty people whom the Lord had given the authority to do a small work in His kingdom, a work that would be effective and important, but who are so concerned with trying to do a great work in His kingdom, so busy to try to get themselves ready for that or trying to find the opportunity to do that big work that they are not doing the little work that they can do and all their friends know that there isn't a chance in the world humanly speaking that they will ever do any big work. There is no sign that the Lord has given them the talent or the ability to do the work. The Lord picks His individuals to do His great work but He has a tremendous amount of smaller work that He wants His people to do if they are willing to have a humble spirit to do the thing to which the Lord calls them instead of thinking that they have to be the successor of Elijah to do the great work.

So Elijah ~~said~~ said to Elisha (he didn't say it here but I think that you can draw from it), "Don't waste your life trying to be the big one unless God puts his hand on you for it. You do the work you can do and if God clearly shows you that you are to be ~~the~~ the great leader, you step out and become the great leader, but if he doesn't, you take the small work." I know a man out in California ~~who is~~ a few years ago, a man who went out there and was anxious to serve the Lord and there were several men out there who ~~was~~ were doing a splendid work and could have used a good assistant, a man of this man's ability could have gotten in and humbly supported them and helped them and filled in in the particular capacity that they would have given and carried on the work and he could have been tremendously valuable in the Lord 's service, but he ~~wouldn't~~ wouldn't do that. He said, "They wouldn't think of working under me and there is no reason in the world that I should work under them. I'm going to do my own work" and he organized a radio broadcast and he got some good friends out there to give money to carry it on for a little time. He called it a radio broadcast for youth and he got good people to give their time to put on musicals and so on in it and they carried it on quite a few weeks with the

help of his friends who were sorry for him and anxious to help and they gave money to it and people who heard it, said, "That ~~ix~~ just doesn't have what it takes to make a good radio program." It was absolutely ineffective. The fellow did not have the ability to lead it and to accomplish the work on his own initiative, but he had good solid qualities and he had good training and he had had the humility to recognize what the Lord had given him and to get into a place helping one of these other men who did have the leadership, the Lord might have greatly used him.

(Question) Well it says that "I will come with you." . . . It was certainly a type that the Lord wanted him to follow Elijah. Now I think that he had ~~th~~ in mind that God might make him Elijah's successor, but I doubt very much that God had specifically said, "You are the one to take the place of leadership and to carry on the work of Elijah."

(Question) Yes, but did he do it? (Discussion) Perhaps it was, but it is very different from ordinary doings.

(Question) Well, I don't know. I know when President Roosevelt was President there was a succession of men like Raymond Molley. Raymond Molley was the closest associate of Roosevelt and was with him day and night. He was always doing everything with him, writing his speeches, and on the closest most intimate terms with him. The time came when Roosevelt sent Molley to be special representative over to a conference in England with other ~~nat~~ nations to represent the United States as President Roosevelt's special representative as Secretary of State Hull wouldn't get there until a few days later. Molley went ahead and began to speak with authority as the representative of the President of the United States. When Secretary Hull got there he didn't like it. He said, "I'm the Secretary of State after all." He sent a wire back to Roosevelt and said, "You must choose between the two of us." And Roosevelt chose Hull, and Molley found himself out in the cold. There are many instances like that with Roosevelt where he would show every favor to a man. He would practically let him do anything he wanted to do, but if he went beyond a certain point where Roosevelt got tired of it, he would simply go out and

pick another one. Those are true with any man in a position of leadership ~~to~~ to give tremendous opportunity to someone to help him. Anyone in leadership ~~is~~ needs tremendous useful persons, tremendously needs them, but let not the man who is assisting ever take ~~his~~ for granted that he is sure that he going to be his successor or that he is going to continue in the place of work. For every one such man who has succeeded there are a dozen who have fallen by the way side.

(Question) No, I don't think he ever did. I don't think Elisha had any way to know that he did to anybody else. All that Elisha knew was that he had thrown the coat over him. He had no evidence of anything else. Whether he had done it to thousands of people round about him we are not told.

(Question) Scripture nowhere says so. . . . It doesn't say so, no. How would I know? The ~~eg~~ guess may be right or it may be wrong. Personally I think it is wrong but I don't know any more about it than they do.

(Question) end of 59

(Question: Is there any connection between that and these verses here? He is trying to leave him here and afterwards he finally says, "If you see me then you will receive this double spirit"?) There are two possible interpretations to this. One is that ~~xxxxxx~~ Elijah felt rather solemn because of the fact that he wasn't allowed to carry on the work. To some little extent took it out as an irritation against the man of whom he really thought a lot. Most people do that. Now that is one possible interpretation. Another possible interpretation is that Elijah was trying Elisha out. He was testing him. Will Elisha stay there or will he stick to the task that he has of ministering to me and doing the little things for me? Will he let himself be turned aside from the purpose? There are the two possibilities. Some might take one and some might take the other. Personally I think there is a measure of truth in both of them.

(Question) I don't think that was testing him--throwing the mantle over him.

(Question) I think it is a very useful thing in dealing with people to recognize that people's motives are mixed and the best of people's motives are mixed. There is probably no human being who has ~~learned~~^{one} definite purpose which he carries

right straight through all the time and never deviates from it. Everybody thinks of this and thinks of that and thinks of the other thing and certain motives are primary but certain others enter in and as long as we are sinful creatures, and we all are, even Elijah was. Everyone has been except the Lord Jesus Christ. As long as we are, there are all sorts of turns and prospects in our minds which we are subconscious to but effect our attitudes at the most unexpected time. You will find and everybody finds that when you are in a counsel discussing the great things of the Lord the plans for carrying forward and there is a definite proposition to carry out and you are perhaps standing over here because you think this is the wiser way to go and all of a sudden you notice how this one effects you. You notice that that particular course has a little incidental side effect on your emotions and your well being or someone who is dear to you. Rare is the person who is able to shut such motives up altogether out of his minds. Now of ~~any~~ course they shouldn't be altogether shut out. The Lord wants us to do certain things and have certain considerations for our own welfare and certain considerations for the welfare of those who are dear to us, but it is very, very difficult to keep from allowing them to have greater consideration than they should have. I have sometimes been associated with people whom I would consider the most saintly as anyone I have ever known in my life, people who in ~~their~~ every decision practically have put the Lord first in their concern and are concerned only in the Lord's will and are not the least concerned in any way with what might be for their own advancement. All of a sudden I've seen a person in some little trivial thing take an attitude utterly inconsistent with his big general attitude and just fight his head off and become irritated over the little praise due him or the little bit of position that is due him or the little bit of extra money that is due to him. The devil is just seizing a hold of everyone of us in the lust of the flesh there and the background of sin is there and until we are completely sanctified, we will never get completely away from it. In every action of these people there is a mixture of motives. We cannot expect to be absolutely devoted to the Lord so completely that

when we sing Luther's ~~big~~ hymn, "Let goods and kindred ~~and~~ go this mortal life also" we mean it to the very extreme so that goods and kindred do not the slightest bit interfere with our effectiveness ~~with~~ for the Lord. We do not reach that stage in this life. One of the things that is most effective in the ^{life} of any man is this matter of personal pride. Even the man who seems to be most humble will come up to a place where somebody else gets a little bit of recognition he should have or a little bit of position he should have and sometimes over the most trivial matter you will find his getting extremely angry and you will find yourself getting angry where you would never dream of it. You would never think of such a thing. All of a sudden that thing just wells up within you. We are even told of Elijah in the New Testament that he is a man of like passions as ourselves. We are specifically informed that Elijah was not completely sanctified but that he had his own natural attitudes and emotions the same as the rest of us do. James says, "Elijah was a man of like passions as we are, yet God wonderfully used him." In Elijah's actions there ~~is~~ ^{that is} always God's leading and a tremendous factor in Elijah's life but there also these motives and attitudes of himself as there are in all others except the Lord Jesus Christ.

(Question) It is very strange indeed to go from Gilgal way down to Jericho and out. Gilgal is way down by the Jordan River, and they go up in the mountains way up here to Bethlehem which is a climb of over half a mile in attitude.

(Question) It might be the third highest of the southern ~~mountain~~ mountains. The northern part of Palestine is in general a good bit higher. But at any rate it is quite a climb up there from Gilgal up here. Then he comes back down to Jericho which is not so awfully far from Gilgal. Then he goes over the Jordan. It is a strange ring-around-the-rosy that he was leading Elisha in that day. Of course, that he went down there is a strange word to use when he went up. Yet it is true that we talk of going down sometimes from the viewpoint of direction. We use it in different senses. I remember on Mount Whitney, the highest mountain in the United States, seeing different people in the register there--one man wrote, "What a thrill it is to occupy a higher ~~position~~ position than the President of the United States."

Well, in one sense the President has a higher position than anybody. In another sense any hill that is higher than Washington is higher than the President. The word is used in various senses. It is strange that they go down in that ~~xxx~~ connection, but there is probably an explanation.

(Question) Well, Elijah was a man of like passions with us. We have evidence of it in the Old Testament. There are some things in the book of Revelation of which I am absolutely sure are highly problematic. There are some that I would like to study a great deal ~~xxxxxxx~~ more before I would express an opinion. That is true of every book of the Bible, but particularly of the book of Revelation. ~~It~~ I hope that that is the attitude that all of you will take toward every book of the Bible. There are people who say, "Everything in this book we stand on. This is a didactic book. Here is a book which is a symbolic book. We don't know what that means. We just explain that by this." I don't think the Lord ever wants us to explain away any book of the Bible. I think the Lord expects us to go through the whole Bible, take whatever is clear anywhere in any part of the Bible, and stand on it. Then use it to explain the less clear wherever it is in the Bible. Thus we go forward. The Lord elevates one portion of His Word above another. He has given us in His Word much that is clear and much that is obscure. Of course all of it is obscure until we begin studying. As we study illumination under the ~~inspiration~~ of the Spirit gradually more and more becomes clear to us. And a great part of the great division ~~among~~ in the Christian church, a great part of it is due to people seizing on certain things that are comparatively obscure and standing strongly on those on their particular interpretation of those instead of going through the Scripture and looking everywhere for what is clear and then stand on that. Then gradually move forward. When you use that policy in the Bible, the policy which you must use in any science if you are going to move forward, when you use that policy, you will find that more and more you come to learn the truth. When you take one particular thing and you fasten on an interpretation that seems right to you but you are not absolutely certain of that particular thing and then

you try to make ~~it~~ everything else try to fit with that particular ~~things~~ interpretation. Then you run into difficulties and misinterpretation of the Scripture.

Now we notice then that Elijah made this statement to Elisha, "Don't take for granted that you are going to be my successor. It's a hard thing to do." He would have said to Dewey, "Don't assume that you are going to be elected President just because all the bulletins tell you you are going to be. Everybody may say that it is absolutely clear and that it is just a walk in. It isn't. It is a hard thing. Roosevelt carried the country four times by tremendous votes through the Democratic Party. The solid South has deserted you, but every time Roosevelt won ~~you~~ if you took the solid South votes away, he still would have won. That's no proof that Dewey is going to win. If you're going to win, it is a hard thing and you have got to ~~xxx~~ work for it. You can't go around the country just taking for granted that you are going to ~~win~~ be the next President. You will never win that way." That is true in anything in life. Over confidence will injure no matter what you try to do. ~~X~~ You don't want to be over anxious. We should be satisfied with what the Lord will is for us. If the Lord wants you to be the great one, pray Him that you may be humble in the work and do it to the utmost of your ability. If the Lord does not want you to make that post, He may have another important post down here for you which may not seem as important to others but in His economy it is the place for you and you should be satisfied with it. Do not be over anxious. The Christian has absolutely no right to worry, but neither does he have any right to be slack ~~or~~ to take things for granted. He must use every possible bit of energy and ability he has to accomplish the work God has ~~given~~ him. If he does not, he has no right to assume that he is going to be the successor and that that is all there is to it and just go ahead and assume. He shouldn't worry but neither should he take it for granted.

So Elishah said, "If God wants you to be my successor, He will give you a definite indication of it," and God had given this indication. Fire was quite important in

Elijah's career. First there was the drought, a terrific dryness in the land, the lack of water. Then there was the fire coming down on Mount Carmel. Now there was the great fire down on Sinai showing the Lord's presence. Then there was the fire which came down and destroyed the men of Ahaziah. Now Elijah is taken up into heaven in a chariot of fire, and Elisha sees him go. God gives Elisha a special indication that Elisha is the successor to carry on the work. We may not expect that God will give us such indication because God's dealing with the tremendous crisis of the Baal worship is in many ways unique. "He does not deal; He has not dealt with most ~~xxx~~ crises in the world in this all-out way in which He poured out His miracles and used these tremendous forces in order to put an end to this Baal worship. Very often a man will be in a position years before he becomes sure that he is the one who in the providence of God is really going to take the honor and really going to succeed. God gave Elisha this special blessing that He permitted him to see at the beginning of his career this special indication that he was the one selected of God to be the leader in this work. Elisha was a humble one who followed Elijah, poured water over Elijah's hands, did the menial tasks for him, accepted whatever Elijah did, but when Elijah was rough to him or seemed to be mean to him, he ~~xxx~~ paid no attention to it but just ~~humbly~~ humbly followed him. Elisha now is promoted to a place of leadership and authority and God gives him this special indication. When Elisha saw Elijah go up, he said, "My father, my father, the chariot of Israel and the horsemen thereof." Yes, there was a chariot of fire and horses of fire that took Elijah up. Was that the chariot of Israel and the horsemen of Israel, the one that took Elijah up or did Elisha mean something else by this statement? Of that we have evidence later on which conclusively gives what is meant. You would not be certain of it from this statement here alone. So after Elijah is gone, he takes hold of his own clothes, Elisha does, and tears them in pieces and takes the mantle of Elijah. He is Elijah's successor now. He ~~xxx~~ takes the clothes that have fallen from Elijah as a

of the fact that he is Elijah's successor. So he takes the mantle and comes back and stands by the bank of Jordan. As he stands there he says, "Am I really Elijah's successor? Can I really do what the Lord did through Elijah? Is the Lord God of Elijah with me? Is God really doing this tremendous thing and using me in the way in which he used Elijah? Is He willing to give evidence of it ~~by~~ holding out supernatural power at this particular time and doing through me the thing that He did through Elijah?" I don't think that Elisha the rest of his life every time that he wanted to cross a river simply struck it with the mantle and the waters opened up. I don't think God gave him such remarkable powers like that. But at this time in the beginning of his ministry the Lord gave a special indication and the waters opened and he walked through and the sons of the prophets saw him. They said, "The spirit of Elijah is resting on Elisha." They didn't say, "twice the spirit of Elijah" you notice. They said, "The spirit of Elijah is resting on Elisha," and they came to meet him.

So we are now on number 6, Elisha established as prophet. Number 5 was the last acts of Elijah. Number 6 is Elisha established as prophet. Under that "a" was his relation to Elijah, which was very important in establishing him as prophet; and "b" is the mantle. *end of class.*

The history of Israel from about 970 to about 800. Under ~~that~~ that we are still on "B" the Baal crisis. And under the Baal crisis we are on "6" Elisha established as prophet. How is he established as prophet? We mentioned under that "a" his relation to Elijah. Elisha did not come as someone absolutely unknown. He did not simply appear and begin preaching and gradually start reaching people. He came as one with a background, one about whom people had some knowledge, as one who tried to utilize the preparation that had been made by Elijah. He had spent a few years with Elijah and this was a well known fact. People might expect that there was at least a possibility that the work of Elijah would be carried on by this one who had gone about with him.

"B" the mantle. We noticed that God gave him at the beginning ~~at~~ of his

ministry this very special sign, this very unusual indication that the thing that the sons of the prophets had seen done by Elijah as he went across the Jordan they saw Elisha do as he came back. They saw evidence that God who had been with Elijah was continuing His blessing with Elisha.

Then "c" his word to the sons of the prophets. He comes now to the sons of the prophets as he is come across the Jordan here as described in II Kings 2:15 and these men come up to him (they are men of inquiring minds; they are men who are anxious to know the truth; they are men who do not want to take things for granted but want to make a true and fair investigation) and so they say, "Behold, now, with thy servants here there are fifty strong men. Let them go, we pray thee, and seek thy master lest peradventure the Spirit of the Lord has taken him up and cast him upon some mountain or into some valley."

And he said, "No, don't do it." When they urged him until he was ashamed, he said, "All right. Do it." So they sent their fifty men and for three days they hunted, but they didn't find Elijah. So they came back to him at Jericho and he said to them, "Didn't I tell you so? Didn't I say to you, don't go and hunt?"

Now here we have in this a further establishment of Elisha as the prophet. Elijah made a specific and correct prediction. He said, "You will not find Elijah cast down into these valleys or on top of one of these mountains. This investigation which you make will secure no specific results." And they made their investigation and did not secure the results that they were looking for. Naturally this furthered the fact that Elisha is able to speak truly and he is one whose leadership is worth following. They had not followed his leadership and they have found that there was nothing gained by doing the opposite of what he said.

Now, of course, the spirit of the prophets in desiring to investigate and to know the facts and to get the truth is entirely commendable. God never wants us simply to take other human beings' word. He wants us to investigate, to think it through ~~it~~ for ourself. ~~There is~~ It is always a source of great happiness to me when in a class instead of people just taking what I give and writing it down and

swallowing it whole sale, I find them inquiring and questioning and asking whether these things are true. Paul praised the people of Berea who searched the Scripture to see whether these things were true. God does not want us to take things simply on the word of any human being.

On the other hand we find here that Elisha did not commend these men for this particular search. In this case Elisha urged them not to go. But somebody thought he had something to cover up. He has hidden; he has killed Elijah; he has hidden the body and he doesn't want us to go. We might find it. He has something to cover up. That is why he is ~~not~~ urging that we mustn't search. The very fact that he urges not to search is a good reason that we should go ahead and make the search. Well, they ~~thought~~ found no evidence of any such thing. When they came back, he said, "Didn't I tell you not to do this?" There are some investigations that are very much worth while and there are other investigations that are entirely needless. It is an excellent thing when we test everything ~~not~~ and examine everything and do not take anything on someone else's word, but if we simply adopt an attitude of opposition to anything that is presented and of bringing up any kind of a superficial or any argument whatever in order to show that something is wrong, that is not commended but that is holding back the progress of God's work. Now in this case these men were men who believed in the spirit of the Lord. They believed in the power of the spirit of the Lord. They did not have any difficulty in believing that the spirit of the Lord picked up Elijah and took him away. Well, then, if they could believe that, why should they believe the spirit of the Lord would drop him down on a mountain? or in a valley? The investigation which they wanted to make here ~~was~~ rested not simply upon a desire to examine facts for themselves, but it involved an attitude which showed a very wrong conception of God and a wrong attitude toward God. They believed a certain part of the basic truth and a certain part of it they just rejected. Therefore, the search was wrong here. It rested upon an entirely false basis. ⁺ do not mean there was harm done by the search. ~~it~~

Any investigation is good. In one way the work of the most destructive critic may often bring facts which are helpful in the work of the Christian and in the study of the Word. We are thankful for any search or investigation which is made but there are ~~some~~ searches and investigations and efforts which it is extremely possible for Christians to engage in and there are others which are simply a ~~great~~ waste of time for them. There are some which rest upon an utter misconception and misunderstanding of God's attitude, of God's method, of God's purposes. I know some very good people for years and years who have tried to prove the inspiration of the Bible by spending hour after hour, day after day, month after month, in the most ~~very~~ tedious, careful, counting of the letters in the Scripture and giving ~~numerical~~ numerical value to ~~that~~ each of the numbers and adding these up and comparing ~~them~~ the values in one verse and in another verse and the number of words of a verse and the number of new words in the verse and so on, going through this in order to give a proof that the Bible is inspired. When they get through with all their laborious searching they have found absolutely nothing that means anything to anybody. You might just as well spend your time doing the same sort of thing with the Philadelphia telephone book. If you did, you would find all sorts of interesting things in that telephone book and you would find a great many interesting things in the way things happened to be arranged there, the way they fall into a pattern. You could ~~say~~ say that not a sparrow falls to the ground without the Lord's knowledge and the very ~~hair~~ hairs of our head are numbered, certainly He has a plan in the arrangement of every detail of the Philadelphia telephone book. You will find also occasionally certain interesting things in this method of approach to the Bible, but it is not the method of approach which the Lord wants us to use, and it is not a method from which that which is valuable is at all apt to come. Certainly it is a good thing for anyone to use this method for an hour or two just to see where it leads, but that is plenty to give him a taste of it to see the utter futility and absurdity of that particular course. Now the sad thing is that there is so much

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work, so much solid, vital work in the evidences of the Christian religion and in studying the meaning of the Scripture and in working out on sound basis the interpretation of God's work that needs to be done and so few people to do it, so few who have the interest and the ability to do it and yet some are wasting long, laborious hours of hard work in doing tasks that are nothing in the work of the Kingdom of God. So in this case the attitude of these men showed an utter misconception of the spirit of the Lord. ~~xxxx~~ He might pick Elijah up and just drop him down somewhere and poor Elijah might be left out there somewhere in a valley or up on a hilltop where the spirit of the Lord has dropped him and they want to go and find him and see if they can bring him back. Of course, that was ridiculous. So we see from it that these men of the sons of the prophets who were doubtless well meaning men, who intended to and desired to serve the Lord, were men who were very far short of having a true understanding of the Lord. They need a teacher. They need sound instruction. That instruction, a good bit of it, was given them by Elisha in the days after this. This beginning experience here was another of the things which God did to establish Elisha as a prophet and to put him in a position where men would ~~xxxx~~ listen to him.

I have sometimes thought it is just about as hard to take a church of twenty people ordinarily and to build it up into forty as it is to take a church of two hundred and to build it up to four hundred. It proceeds to quite an extent geometrically rather than arithmetically. The Lord will bless the work of a person with a small thing building it up into something twice as large, but if a means can be found of getting a large start certainly the ultimate result may be far greater. Mr. Strassen of the Central American Mission was telling me some time ago when he was visiting here of his experiences in the mission fields. How when he first went there he was in a big city there and he had his little mission and six or seven people would come to hear the preaching of the gospel and there were thousands and thousands and thousands of people there who ~~xxx~~ never came near his mission and ~~the~~ there seemed to be no way whatever to get them in. He ~~xxxx~~ set to work to try to think of some way in which he could reach those people with the gospel. Then he found

that there certain Spanish proverbs which were very ~~xxxxxxxxxxxx~~ commonly quoted among the people. He picked out some of these Spanish proverbs and used them as a beginning to start his talk. He worked up some talks with every detail ~~so~~ of these so worked out as to contain a lot of philosophy of practical life and interesting suggestions and to lead all up to the point of the need of salvation ~~of~~ through Christ and the true solution of all life's problems in Him. Then he would go ^{to} ~~through the~~ city and he would hire the biggest hall in that city and he would advertise that ~~these~~ were going to be lectures on, and he would name these proverbs which were very touching and very interesting sounding, and he said he would go into some of those cities ~~xxxxxxxx~~ in Spanish America and he would have thousands of people coming in to hear those talks. He reached many of them with the gospel who otherwise he would have had no chance to get near them. ^{He went to} ~~xxxxxxxx~~ Practically every country in South America and also in Spain using this method to attract the attention of the people and to get them ready to give him a hearing, and then proceeded to give them the gospel after a means had been found to attract their attention.

Now God in the case of Elijah gave him the drought, the prediction of the drought, and the mighty occasion on Mount Carmel to attract the attention of all the nation to the need of hearing God's Word and to the fact that this was God's messenger. Then Elijah ran away and didn't proceed to give the message at the time when the people were open and responsive. Now God has prepared ~~Elijah~~ Elisha a different type of man, but a man to do that other type of work so needed and is conserving for him much of the value of the work that Elijah has done as a foundation to give a hearing to Elisha, ^{through} ~~to~~ the land, ^{and of} ready and willing to listen to the word of Elisha and know that he is indeed the representative of the God who brought down the fire on Mount Carmel. S

So we have as "d" the next incident which the Lord did in establishing Elisha as a prophet was at Jericho here ^{where} These men had just come back ~~far~~ from telling him that ~~there~~ they could not find Elijah anywhere. And the people of the city of Jericho said "this is a very pleasant situation in the city here as you see. But"

they said "the water here is not good water and they said it is disagreeable for the city and things don't grow as they should because this water is not what it ought to be. Now they said here is a difficult situation. What is your advice?"

And Elisha said, "Bring me a new cruse and put salt in it." And he went to the spring of the waters and cast the salt in it., a wonderful spring there right beside Jericho. I slept beside it one night. It comes gushing out of the ground there. I would think it would be almost as big as that door there. It comes gushing out of the ground there and goes tearing down the side and goes down to the Jordan River. It is a beautiful spring of lovely water there. Evidently they had plenty of water in Jericho. That is a wonderful thing in Palestine anywhere to have plenty of water. They had plenty of water but it was not good water, and so Elisha ~~took~~ took a cruse with salt in it and he went right to the spring and he cast the salt in and said, "Thus saith the Lord, I have healed these waters. There shall not be from now on any more death or barren land." And the waters were healed until this day. Today it is the lovely splendid water there coming out of that spring which Elisha was used of the Lord to improve at that time. So this great thing of help to the people was done. You might say that Elisha took a part in the social gospel at this point. He stepped aside from his regular work in order to give improvement to the normal life of the people. He didn't then drop his preaching and spend the rest of his life trying to improve water conditions in the land of Palestine, but he stepped aside here for a brief moment in order to give a very great help in the social life of the people, the social and agricultural life of the people. He improved the water here and it was done according to the word of the Lord spoken through Elisha and it increased the readiness of the people to know that the one whom God used to help in their economic life and in their agriculture, this one was the one whom God was going to use in their spiritual life. Too many missionaries think that if they help people in their social life and in their agricultural life that that is what they have gone for and that is ~~enough~~ enough. That is certainly not the main thing. The vital

thing is helping them in their spiritual life. But if along the way help can be given in these other ways, the Lord may use it not merely ~~in~~ in the way of physical improvement but also in giving a greater ~~work~~ hearing to the gospel provided the hearing of the gospel is kept as a major point, as the primary purpose. Then we have in the next place in the chapter in the last three verses we have another instance of a divine act to establish Elisha before the people.

(Question) The difficulty, of course, is our definition of a miracle. The word miracle appears nowhere in the Scripture. ~~There~~ I do not believe in the English Bible.

(Question) We do have the English word, but there is no Greek or Hebrew word which is always translated miracle or which is translated miracle in most of its instances. The word miracle translates various Hebrew words which in most cases are translated in other ways. That is to say "miracle" is a concept derived from the Scripture, not a Greek or Hebrew word used in the Scripture. And the words which it translates usually in the Greek and the Hebrew is a word which simply means a sign which is the word usually translated thus; in ~~and~~ other words a power which is sometimes translated miracle. Those two elements are in the concept of miracle. It is something which is a sign from God and it is something that displays the power of God. Now in modern times a theory has been developed, the theory that this world is an entity, a closed entity, like a clock. You wind up the clock and then you let it go and the clock moves right on and if it is a chime/clock, every so often the chimes work and it strikes every so often and the hands show these things and all that goes on and doesn't need you at all. You have wound it and that is all there is to it. That is the natural universe working entirely apart and ~~xxxx~~ separate from its Maker. But you can step up to that clock and you can change the hands and thus you interfered with the domain of that clock and make a change. Some people think that the universe is like that there is in the universe what they call natural law which goes on absolutely apart from God and continues

right straight along and it is perfectly ~~not~~ natural that it doesn't need God's part to make it do that way. There is no evidence of God the fact that it does but every once in a while like the man who moves the hands of a clock God can move in and can change the thing and go against the natural thing which is there and that is a miracle. Personally I find no evidence in Scripture to support that definition of a miracle. Personally I am convinced that ~~not~~ when it says in the New Testament that in Him all things consist that all things hold together by the word of His power, it does not mean that God made a universe to work in a certain way and then went off and left it. I believe that every natural law is simply the way that God ordinarily works things and that they work that way because God chooses to ~~not~~ work that way normally. God who chooses it to work that way normally can simply choose that it work another way if he desires to do so and it is no greater manifestation of His power to make it do another way for a little bit than it is to make it do the regular way and go right straight along. I do not believe there is a cold, natural order separate from God, but that it is often probed by God at every instant. If there is a closed natural order (I don't believe there is) but if there is I do know this that we cannot say what the limits to that order are. There are all sorts of what we call natural laws which are absolutely unknown one hundred years ago--many absolutely unknown ten years ago--and probably just as many that we know nothing about now. Therefore I do not think that any human being is capable of saying this is what can happen naturally. Beyond this must be supernatural. If there is a natural order like this, God certainly has so many features in it that He could use means that we don't know anything about that anything might happen entirely different to what we expect. To our minds the vital thing in a miracle is that at the time when God wants something to happen he causes it to happen in the way which He desires it to happen, and consequently when we see something happening very different from that which we are accustomed and when we are told that God is doing this or that this is definitely connected

with God's purposes it presents an evidence to us and when we have more of them we have further evidence. If in order to pull God in it is necessary to prove it is beyond the natural and you are requiring what is impossible because all the scientists together don't know the limits of the natural order and ~~you~~ wouldn't if they knew five times as much about science as they know now. To ~~mix~~ my mind then a miracle to say that this water here was in a bad situation and by putting a certain chemical in it would make it pure and that Elisha knew the right chemical and put it into the water, that that was what happened would not in any way detract ~~in~~ our minds from its being a miracle. We have no evidence in the Scripture that that is what happened. We have no evidence that Elisha had any great or unusual knowledge of chemistry whatever. We have no evidence that he ever did anything of this type at any other time, no reason to think that his knowledge in this particular field was far advanced beyond us. Just off hand it would seem to be rather unlikely that when a spring comes gushing out of the ground that way to put something at the place where it gushes out would effect the nature much of water that comes up ~~two~~ or three years from now or comes up two or three hours from now because it is all coming out and you think that whatever was there would be carried away. It would seem to me most likely that God performed something way up inside this spring at the same time that Elisha dropped the salt in it. But if Elisha dropped something which the Lord led him to know what to drop and the Lord had prepared the chemistry of that particular spring in such a way that this thing dropped in there would have this effect and Elisha did it in accordance with the words of the Lord, it is just as much a miracle as if the Lord reached in up in back and did something while Elisha was doing this. Which way it was we are not told. I would say specifically and definitely that it is a miracle, but as to whether it is something that involves an action like moving the clock with your finger or whether it is something that God had prepared before the foundation of the universe and used resources and elements which ~~was~~ He had already there in preparation for it is something that I do not think anybody knows. There is nothing ~~given in the~~ given in the verse to tell us. The considerations that I have just mentioned

make it look to mean as if it is not a chemical reaction but some other sort of an action. That doesn't mean to say in my mind that God said all of a sudden at that time, "Here is a spring and I want to show that Elisha is a true prophet and I want to help these people in addition. I'm going to reach in now and do something that is absolutely different and make a change right at this instant. But to my mind it would be just as possible and perhaps more workman like on the part of God. That God would have said before the creation of the world, "It is My desire that this spring shall be healed at that time in order to help the people and to show that Elijah is a true prophet. Therefore I will have up in the interior at that place where the bad chemical is drifting into the water and ruining that water both for agriculture and for drinking purposes. I will ~~xxxxxx~~ cause that the rock that is over the place where the chemical drops in shall just be raised to drop down inside of the earth just at that moment. Just as Elisha dropped that in front, inside up there the rock drops down and pushes off the place where there is this chemical which has been drifting into the water. ~~Incidentally~~ Consequently that is closed off and no longer is the water injured by it. Now that is just one of many ways the Lord may have done it. We have nothing to indicate how He did it, but the fact is that we have been told that Elisha, that something was done and that it led ~~xx~~ people to feel that Elisha was truly a messenger of God. I don't think the Lord ever wants us to accept any one or anything on the basis of one fact which is beyond what we can understand. But the Lord caused a multiplicity of such actions in connection with Moses and the Lord Jesus Christ performed a multiplicity of such acts. In a multiplicity of things which were claimed to be given from God and which were performed beyond the knowledge of the times and which were performed as predicted, it would appear to me that accumulatively it would make a very strong evidence. I think that is why the Lord did it. So in this case we have had this miracle performed, I would say, whether it is a miracle in the sense of moving the clock from outside or in the sense of its being prepared that way from the very beginning. It should happen so at this time.

Then we have the next act which was performed. The next miracle here was I call it "divine protection". Perhaps Jezebel might have said Elijah was a man who had the people strongly behind him. Elijah had stood there on Mount Carmel and had faced the prophets and had performed this mighty act and all the people knew he was a great prophet of God. If I should step in and injure Elijah in any way, they would probably hurl me from the throne, probably kill my husband and me and put a new dynasty on the throne. It would be pretty dangerous to touch him. ~~Now this young~~ Now Elijah is dead and if the man who has been working with him should step forward and take over his leadership he is a wonder man and a man who has more ability as a teacher might get a tremendous influence in the land. Wouldn't it be a good thing right now before he gets much known to send somebody to secretly attack him at night ^{kill him?} Perhaps Jezebel might have thought such a thing. Perhaps other enemies of the work of the Lord might have said such a thing.

Perhaps people in general might simply have said, "What is this young fellow ~~Why~~ should we pay any attention to him anyway? Elijah was a great man. He is dead. We do not know what circumstance might have been the land, but God chose to give an evidence of His divine *and of 02*

Here is someone who is dangerous to tamper with. Here is somebody who had indeed God's power manifest over him in a very unusual and remarkable way. Here is one who is indeed God's representative.

So as Elisha was going up to Bethel, up through that wild country on that steep climb up through the valley there from Jericho up to Bethel, as he was going up there came forth young men out of the city. Our English translation, "little children", is a bit too specific. They were young men. They may have been quite small. They may have been eighteen or twenty. We are not told. "Little children" is hardly an accurate range. That is, it may have been little children, but it at least might be older. These folks came out of the city and they began to mock him and to ridicule him. "Go up thou bald head. Go up thou bald head"--the devil's tool, the devil's instrumentality, the devil's method to cause people to ridicule

this man and to revile him and to turn against him and paid no attention to him and give him no chance to preach the word of the Lord. And we do not know what Elisha said to these men, these children, or these young men, whatever they were. He turned back and he looked on them and he cursed them in the name of the Lord. It doesn't say that Elisha said, "Now I want you to be killed." It doesn't say that. We don't know what he said. All we know is that he cursed them in the name of the Lord. It is altogether possible that he said to them, "Do not interfere with the ~~work~~ work of the Lord by trying to bring His representative into disrepute. Do not

do that which is going to interfere with the great work which the Lord wants to have done. The curse of God will be on you if you do it. It is altogether possible that that is what ~~you~~ he said. ~~He~~ We are not told what he said. We are simply told that he cursed them in the name of the Lord. Then we are told that the Lord entered into the situation, that the Lord intervened. Elisha had no more power to bring she bears out of the woods to kill people than Elijah had to bring fire down from heaven to kill people. If anything like this happened, it was because the Lord did it and the Lord works His own special purposes. And the Lord shows that at this time at the beginning of Elisha's ministry there should be given this special evidence of the divine protection upon Elisha. Doubtless there were other cases in Israel. Doubtless every now and then a wild animal would come out of the woods and would attack people and would injure them. We have such things happen today at times. It was a bit unusual to have as many as forty-two of them at one time. That was quite unusual for people to be killed by animals, ~~but~~ as part of God's economy. It happens in this present world of wickedness and suffering. It is part of the curse upon the earth. Occasionally animals do kill people. Now in this case the fact that the animals killing these forty-two people came right after they had cursed Elisha was part of the plan and providence of God in order to carry on the presentation of Elisha before the people as the follower of Elijah, one who was under divine protection, one who was God's messenger, and one to whom they could look.

(Question) No, that is a very good point. ~~Maxima~~ Out of these forty-two there may have been two or three who may have been badly mangled and didn't die. There may have been forty-one that didn't die. That is right. It tore them. But personally I would rather be killed than have two or three limbs torn off me. We don't know. ~~Maxima~~ That is right. We must not go beyond what is written. It is entirely possible that they were badly mangled and not killed.

(Question--Mr. Sinclair) Which is often used for a servant. He may be a grown man. (Question) Well, we would have to ask the translators. That would be a very interesting thing to see, if there was some evidence on that. That is an interesting and important fact. In translating it is extremely difficult to know just how to translate the word because the words do not exactly correspond in any two languages. You cannot make an exact literal translation of anything from one language to another. When you have a word which covers a certain range, you have to either get the word in your own language which covers exactly the same range (and that is often very, very difficult) or you have to take the word within the range which you think is what was involved in the original case even though it goes beyond what the actual word says. Now this word ⁶³⁻⁵² is used often of a young man, a servant, or of a child. I think "little children", the word "little" is an addition to it. But the word may be--they might have said young men; they might have said little children; they might have said young people; there are various ways they could have said it. It was a matter of judgment of the specific translators of the chapter. What he thought probably was this, and they may have been little children. We don't know. The word doesn't say little children. They may have been older.

(Question) I haven't had any experience with bears in that way and I don't know how many people they could have overcome in quick time, but I do know that ~~it~~ was not only little children but older people, adults, in a case of a disaster very often will get panicky and instead of running will jump around and scream and be right there available. Also I don't know how fast the bear could tear them.

(Question) Well, that, of course, is a matter that the Lord had to decide before he did it--what the results would be in the minds of the people and there is nothing He can do that is a full and complete idea of Himself. It is too vast and too many sides to His nature. We find ~~here~~^{Him} in the Scripture using one thing that gives an idea of one aspect of his nature; another one gives another. We find Him visiting terrible punishment sometimes in the Scripture upon criticism or attack upon God's messengers. We find the holiness of God. We find the awful majesty of God tremendously impressed as when the man put out his hand to steady the ark of God and God smote the man dead or when Annias and Saphira told a little white lie and God immediately smote them dead. We have God in particular instances showing His majesty and His greatness by visiting terrific punishment upon certain sins. That doesn't that all sins of that kind but there are worse sins as far as humans are concerned are punished in this life are indications of that phase of God's nature. Then of course He has His love wonderfully shown in others. But to get it all in one is a pretty hard matter. That is the third question. What is the fourth?

Is there a fourth or is that all? (Question) He said, "I know ~~that~~ of a family of very fine Christian people. They are just the salt of the earth. They just have suffering all around. There is bad health; there misery; there is trouble; there is financial difficulty; there is just one thing after another. All their lives there is trouble and all through it they are given a wonderful example of Christian patience and trust in God. I know another family, equally fine Christian people, who have had just everything to come to them right. They just prosper and they have very little trouble with health. Everything seems to go fine. Now it is hard to understand the plan of God--how He works so differently in different families and in different individuals, but we have faith in God we know that God has a plan and we know that it all is for the best and for the futherance of God's plan. But we cannot see in particular instances all the time exactly how and why it is. It is a problem which ~~ix~~ everyone has to face and which we find a large part of the answer in simply trust that God is right and His way is right.

Question--Mr. Sit) The word ⁶³⁻⁷¹ is the word which is used here I believe. I think in both of them; I know in one of them.

(Question) Yes. Dr. English is not a great student. I think that he has got a great many excellent notes in the Bible, but I think that as in any ~~xxx~~ uninspired work you will find occasional statements which are not reliable.

There is a strange thing I have found. I've found in works of men like--even in Charles Hodge and in two or three other of our leading Christian writers from a scholarly viewpoint and also in certain number of other writers, men like Dr. James M. Gray, men who wouldn't be from scholarship in the class of Hodge but who certainly would have eminence in Christian writing and in Christian leadership. I find a certain argument given for inspiration, ~~for~~ verbal inspiration, which rests upon utter misconception of the Hebrew and which a glance at it to anybody who knows Hebrew, a glance at the passage would immediately show it to be erroneous. I have found this particular thing proven by perhaps twenty of our leading writers. The fact of the matter is that somebody must have taken it and others have simply uncritically copied it without investigating it. I was greatly shocked to find that. In fact, this is a case where I found in a writing by Dr. English of whom you are speaking. I found that I gave this argument and I looked up the passage and I recognized how utterly unscientific it was and wrote and commented on it to him and he accepted my comment in a very in a very fine spirit but said that ~~I would~~ ~~xxxxxx~~ he thought that I would have to excuse it on the ground that he had taken it from one of these writers which he named. That led me to look into quite a number of them. I found that it was a case in which they had just uncritically all copied from one person who had worked up the argument. You should never trust any individual. Look to the Hebrew in the future. Now this word does not mean literally what it says, but the word may include what it says. There might be just little children, but there is no reason for the argument and they might just as well have been older boys.

(Question) Young children, yes. Now it is interesting that the Korean is a

~~more~~ a bit more accurate than the English. Now it is interesting that the word, the French word, boy is regularly used in France even if it is a white haired man who is a waiter. If you want him you call "boy". That is the regular French way of calling a waiter. Of course, nobody thinks of him as a little boy. He may be a white haired elderly man. On the other hand in Germany even if it is a young boy who is the waiter, you always call him, "Mr. Headwaiter" even if he is a boy. That is the different custom in the different countries, but of course in neither the literal sense of the word.

(Question--Mr. Shedd) ~~Well, now t~~

Well, now this then is "e". divine protection and the last heading under "6" Elisha established as a prophet is "f" a prediction before the king. It impresses me as at least possible (I think I would say probably) that the reason why the Lord gave us in the Scripture here the account in Chapter 3 was primarily to show us how the Lord gave Elisha a special opportunity to make a prediction before the king in such a situation that it would call widespread attention to the fact of Elisha's being God's representative. Now of course that is not the only purpose of the chapter. The chapter tells us an account of events which happened which are of interest in our understanding the situation in ~~Israel~~ Israel and in Judah at this time. So there are other values in the chapter which God intended we should find out. But it seems to me that this is certainly a definite important feature of the chapter and I would think very likely the particular reason why this information is given us here--coming right in the midst of the story of Elisha. So I do not think that it is at all in error to put it in our outline under "6" "f" prediction before the king even though we recognize that there are other things that could go in the chapter than the fact of Elisha's making a prediction before the king.

Now the story contained in Chapter 3 is a very strange story. It is a very interesting story. It is a story of a situation in which a second of Ahab who is reigning, the brother of Ahaziah that died, desires to try to reconquer the king of Moab who has rebelled against Israel. Of course, you immediately have a

problem. Moab has been subject to Israel. If Israel wants to attack Moab, how should they do it? *end of 63.*

Israel is up here, the king of Israel. Judah is down here. Moab is south of the River Arnon. As you see it is south of Judah. Now Moab over here has been subject to Israel, the northern kingdom. The king of Moab, King Mesha, is named here in the Scripture and Mesha has rebelled against Ahab after the death of Ahab. Mesha has rebelled against Israel. Now the northern kingdom, King Jehoram, desires to reconquer Moab and bring it back to its subjection to Israel. In order to do that one thing he could do is to cross the river and to come down this way and attack Moab where they ~~wouldn't~~ expect him to, through this country to other areas which are subject to Israel but rather hostile to it, rather difficult to carry the large army ~~into~~ and enough supplies to make a good attack on Moab from that direction and that is the direction they were expecting the attack from. Now it is very good strategy on the part of the king of Israel to ask the king of Judah to join with him and have the Israelite army come through Judah and come down around the Dead Sea and come up from the south. ~~That~~ In that way attack Moab from the rear. It is very good strategy and it is a better way to get at Moab more likely to win against them, but of course it has the difficulty of a longer distance to go through rather dry and barren country. So they come this way. The chapter tells us in addition to telling us about the great prediction of Elisha which we must examine a little more fully. It tells us about the reconquest of the land here which had revolted. It is very interesting that we have an archeological confirmation at this point. I believe it was 1887 (sometime in the 1880's) that a German missionary over here in France, in this country over here, found a stone over there which had old writing on the type of the early Hebrew writing--round letters, not the round letters such as came into use after the exile--and he found this inscription and he thought it might be something of interest and he arranged to buy it for about \$50 from the natives there who had it in order to take it to the

University of Berlin at the museum. The French Vice Counsellor there, a great archeologist named 64-3 found out about this and he wanted to have it for the French. So he sent a representative down to the natives and offered them \$5,000 for it, and he had his representatives take paper and wet it and press it against the face of it and thus make a squeeze of it giving a picture of the front of it and showing the inscription. They came back and he offered them a thousand dollars and the natives said, "Well, we'll think it over." But the natives decided, the Turkish government decided, that anything as valuable as that he ought to have. So he sent word down, "Don't ~~xxxx~~ sell it to anybody." Then the natives said, "If it is as valuable as that this little piece of stone with some queer marks in it is as valuable as that it must have some magical properties. It must be good for children's disease or something or they wouldn't offer a thousand dollars for it." So the natives said, "They will take it away from us and we must not let that happen." So they made a big fire and put the stone on it and got it good and hot and then poured cold water over it and the result was that the stone cracked into about two hundred pieces and then each of the natives took one of the pieces for something to keep him well. Why should the French get the value ~~of~~ from it? They can keep it and get the value of it. So that way ~~the~~ it looked as if the stone would ~~not~~ be lost but 64-4 went down there and went around to the different natives and got the pieces one by one--we don't know how many hundreds of dollars it cost him, but he got about three-fourths of them and he had the squeeze so he was able to put them together and they got them for Paris instead of their going to Berlin. So it is in Paris today. On this stone we read the name of Mesha, the name of Ahab, the account of how Mesha of Moab revolted against Ahab, names of kings of both countries, names of towns of both countries, the name of Kemash the god of Moab, and Jehovah the God of Israel--all on this stone, and it is a most remarkable and interesting archeological corroboration of the first part of the events recorded in this chapter.

Yesterday we were looking at Elisha established as a prophet and we noticed •

"f", the last incident which I thought would fit under this heading. his being established as a prophet, is this prediction before the king. Of course, it is true that in all the acts of a prophet to some extent the Lord is increasing the recognition of him and establishing him still more in people's minds and understanding as a prophet. At the same time in the case of Elisha particularly

it seems to me that the early incidents have visible outstanding purposes.

(Question) Elisha was established then as a prophet by these six different things which are listed here. The sixth of them is his prediction before the king. This prediction took place in connection with that expedition of the king of Israel with the king of Judah with him down through the land of Judah, around the Dead Sea and up, attacking Moab from the south, coming through a region in which there was much less fortification and much less of protection in the way of armed resistance but much more of difficulty in the way of barren and dry and wild country, a much longer trip. Remember down there in verse 9, it says that the king of Israel and the king of Judah and the king of Edom. Edom was south of the Dead Sea you remember. That they fetched a compass of seven days' journey, and that is quite a long trip. They made a seven-day trip down around the southern end of the Dead Sea through the land of Judah and through the land of Egypt and they are coming up to attack Moab from the south. Here they run into difficulty. There was no water for the army nor for the meat that they were driving along with them. So they were getting into difficulty, and the king of Israel--what was the name of this king of Israel? (Asks students) Jehoram, yes; Jehoshaphat was king of Judah. There was never a king of Israel named Jehoshaphat, but there was a king Jehoram who was the king of Israel, and there was also a king ~~of~~ named Jehoram who was a king of Judah. This was Jehoram, king of Israel, who had become king after the death of his brother Ahaziah. His brother, you remember, was the one whose death Elijah predicted. He is now succeeded by his brother Jehoram and ~~Jehoram~~ Jehoshaphat is with him. Which is the older man, Jehoshaphat king of Judah or Jehoram king of Israel? Jehoshaphat king of ~~Judah~~ Judah is much the older man. He had been associated with Ahab. Now Ahab is dead and he is the

associate with Ahab's son. They are making this trip down around the southern edge of the Dead Sea and up into the land of Moab. The king of Israel begins to ~~dispair~~. He says, "Alas, that Jehovah has called the three kings together to deliver them into the hand of the king of Moab." He doesn't say that Baal has called them together, you notice. He doesn't say, "Alas, Baal has forsaken us." He says, "Alas Jehovah has brought the three of us together to deliver us into the hand of Moab."

But Jehoshaphat asks again the same question that he had asked in company with Jehoram's father Ahab previously. He said, "Is there not here a prophet of Jehovah that we may inquire of Jehovah by him?" When Jehoshaphat was up in the land of ~~Samaria~~ Samaria, Ahab was already for this question. He had four hundred alleged prophets of Jehovah, but now they are down here in this desert trip. They have made a long journey and evidently Jehoram has not made proper provision to have prophets on hand and he cannot very well send up to Samaria to get some. It is too far. So inquiry is made. Jehoram has claimed to be following Jehovah. He blames Jehovah here for bringing these three kings together to surrender them to the hand of the king of Moab but he has made no preparation. They are here not able to seek Jehovah's word in the situation. One of the servants of the king of Israel says, "Among the people here there is Elisha, the son of Shaphat." He doesn't say the ~~great~~ great prophet of the Lord. He says, "There is Elisha, the son of Shaphat, who poured water on the hands of Elijah, a man who was a menial servant and assistant for the great Elijah, is here. There is no other prophet available. Perhaps this man who has done this menial service for Elijah, the great enemy of the king's father. Perhaps he will be able to be of help in the emergency. And Jehoshaphat the king of Israel had heard of Elijah and perhaps even of Elisha also. At any rate he said, "The word of the Lord is with him." He said in confidence, "This is a man whom they can consult, knowing that they would get the true word of God." He said, "The word of the Lord is with him."

And the king of Israel, and the king of Judah, and the king of Edom went out into the place where the different men were camped and came ~~out~~ there to where one

man was there was there along with the army whom they hadn't even known was present. And they came up to him to aske him, and when Elisha saw them, he gave an answer exactly opposite to the statement that Elijah had made. You remember when Abaziah sent to inquire of ~~the~~ Beelzebub the god of Ekron if he would recover of his illness, Elijah said, "Isn't there any God in Israel, that you go to inquire of the god of Ekron?" Thus criticized him for going to a false god. Now here they have come to the prophet of the true God, the successor of Elijah, and Elisha's statement is, "What have I got to do with you? Go to the prophets of your father and the prophets of your mother." Just the exact opposite, showing clearly that we are not to draw so much a direct principle from Elijah's answer in that case or from Elisha's in this case, but we are to take the two together to see whatever the king of Israel did as long as his heart was not right with God it was wrong. It was wrong for him to go to a false God for help and he had no right to seek help if he should go if he was not following Him with his whole heart. Therefore he was ~~not~~ wrong in either case. It is not that we have a dilemma of which one must be right and one is wrong, but we have attitudes both of which are wrong. It is not enough to turn away from false gods and to profess an allegiance to God. You must truly seek His will. So Elisha says, "What have I got to do with you? Go and ask the ~~the~~ prophets of your father, which would be the false prophets who claimed to be prophets of Jehovah but actually said what Ahab wanted them to say, and the prophets of your mother, which would be the Baal prophets. Go to the prophets of your father and the prophets of your mother." ~~and~~

And the king of Israel said, ~~he~~ "No, Jehovah has called these ^{three kings} people together to deliver them into the hand of Moab." The king of Israel in this emergency is not ready to give any credit to Baal. He is perfectly ready to follow Baal when things are going smoothly, but when they are in a crisis, he knows that Baal has no help for him. He says, "No, Jehovah is the powerful one. Jehovah is the one who can give us help. We want to have help from Jehovah. He is the one who can deliver us from the hand of Moab if we are thus conquered by Moab."

Then Elisha looks on him and says, ~~xxxxxx~~ "As the Lord of hosts lives before whom I stand", the very words you remember which Elijah stood said when he first stood before Ahab, he said, "I stand as a representative of Jehovah that God of the hosts of heaven, the leader of all the forces of the universe, and standing before Him what need I fear for an earthly ruler?" And Elijah said, "Standing before Him, I am able to tell you that it will not rain in this land for some years, not until you hear from me ~~xxxxxx~~ that it will." He spoke as the ambassador of the King of kings. Now Elisha speaks in the same name. "As the Lord of hosts lives before whom I stand if it were not for the fact that I have considerable respect for Jehoshaphat king of Judah I wouldn't even look toward you or see you." That is a pretty strong statement to make to a king, but he says that Jehoshaphat king of Judah has respect. In view of his presence here he said, "I am willing to try to give help." So he said, "Now we must have seance and we must find out what ~~xxx~~ the Spirit has to say in this situation and if you get music you will produce the situation in which the *end of lot*

in Chicago a few years ago right after the General Assembly of the Congregational Church. I forget their specific term for their national meeting. But at that church service the minister who had just come back from this meeting of the national meeting of the Congregational Church told us some of the high lights of the ~~the~~ assembly, and he said that those Congregational ministers there had been interested in learning what there is to spiritism. They wanted to see if they could have a seance and have the spirits speak to them or make tables jump around and things like that happen and so he said that this ~~group~~ group of Congregational members of the national conference met together and put their hands on the table and somebody said to them, "The spirits are more apt to speak if there is music and particularly if there is music that has a kind of a *king, ding, ding, ding to it,*" and he said "We thought now if you would sing some old fashioned ~~xxxx~~ revival songs, those have sort of a ding, ding, ding beat to them, that would perhaps arouse the spirits and cause them to be active." So he said, "We sat around there for two or three

hours in the dark. We sat around their and we sang old fashioned ~~xxx~~ revival songs," and he said, "You would have been amazed to find how many old fashioned revival songs that group of modernistic Congregational ministers knew." So they sang those songs one after another, but the spirits never answered, and they had to break up their meeting with no ~~xxxx~~ word from the spirits. I thought it was very interesting. One thing that these sophisticated Congregational ministers knew so many old fashioned revival songs. It showed that the modernist ministers, as a rule, come from something of an evangelical background. The man from a modernist background, unless he has pretty good reason to think that he will get a pretty job in the ministry with a good income, is not much interested in going into it. He is apt to drift into some other sort of work. But it is the man who has something of a conviction, something of a desire to serve the Lord, who is apt to go into the ministry and then somewhere in the course of his education along the way, he has his faith in the Word destroyed and he becomes a modernist then. The bulk of really effective modernist ministers ~~xxxxxx~~ have somewhat of a conservative background.

But the particular connection with our story here, of course, is that they thought that the music would arouse the spirits. So when you read this passage you immediately ask, "Is that exactly what happened here?" Elisha said bring in instruments, and it came to pass when the ~~xxxx~~ minstrels played that the hand of the Lord came upon him. Now, of course, that is one possible interpretation of the passage. And if you take the passage apart from context, it is probably the most reasonable interpretation of the passage.

But in the light of the context and in the light of the teaching of the Scripture regarding God and His relation to this prophet, I would think it a far more likely interpretation here that what really is happening is that Elisha is so aroused up with disgust at the fact that this king of Israel who has been following the Baal ~~xxxx~~ worship and advancing the wickedness of his mother to some extent and who certainly had been taking no interest in advance of the word of the Lord when things are going smoothly, now should come in order to get help in this

emergency to him with no actual change of heart at all. And that in that situation Elisha's mind is so filled with disgust and irritation at the whole thing that he simply cannot quiet his emotions down enough to listen to the still, small voice of the Lord. And that the activity of the minstrels is in no sense intended to cause the Lord to speak ~~xxx~~ or to bring the word of the Lord to the prophet, but is to quiet the soul of Elisha, to quiet down his emotions, to put him into a frame of mind so he can listen to the word of the Lord in the situation. Now that is the interpretation which seems to me in the light of the context to be the more reasonable. If ~~xxxxxx~~ some of you prefer the seance theory, that, of course, is up to you.

Now he asks that a minstrel be brought, and when the minstrel played, then the hand of the Lord came upon him and he said, "Thus saith the Lord, make this valley full of ditches, for thus saith the Lord, ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water." I don't know whether you have ever had that experience here in the East. In the western part of the United States it is fairly common. In the desert region of New Mexico and Arizona, those sections. I was in New Mexico one day at a mining town, not a cloud in the sky on a warm summer afternoon, not the least sign of rain, just a hundred feet away from the front of the bunk house there was a little river bank which was perhaps as wide as this room here, maybe fifteen feet deep, absolutely dry. In the whole summer there had not been a single drop of rain in them. All of a sudden somebody said, "Look, look, the water is coming!" And we looked and here came a wall of water ten feet high straight down there. It came rushing down ten feet high. One minute that was absolutely dry, a minute later there was water ten feet high rushing down that river bed there. There hadn't been water in that for two or three years. It flowed now for a couple of days! People coming up from the town below with autos could not cross this bed. There was no bridge. They used to go down into it and up again. They had to wait until the river was dry. That is rather common in desert regions.

Out here in Moab they were in exactly that same sort of desert region. The

Lord did not cause something to happen here which was unique and uncalled for in the history of the world. The Lord caused that there should be rain in the hill country some distance from them and the water from this rain which poured over large areas of the desert came rushing down the little stream and then rushing forward down into this section where they were. Here the water came pouring across even where there was no rain visible. The water would have just dashed off and be gone and they would have gotten no benefit, but the Lord said, "Make the valley full of ditches," and so they dug these ditches and the ditches caught the water. In the morning water came by the way of Edom and the country was filled with water. And the water came from behind these kings in the land of Edom, heading up toward the land of Moab, and the Moabites saw the water with the reflection of the sun on it and they thought, "this is blood. The three kings who were coming against us have fallen out and they are fighting." Therefore Moab took a ⁶⁵ 8 . And so the ~~battle~~ war was ended with the ~~Moabites~~ Moabites loosing out and the prediction which Elisha made that the Moabite land would be wrecked was fulfilled and the immediate prediction that they would have water. This was an incident in one war which was in the long history, not particularly important. There may be other wars, many of them in those days of which the Scripture gives us no record. But the reasons for telling us about this war are not so that we will know about the precise history of Moab and Israel at this time (we don't have enough detail to know all about the history; there are many other instances that happened), but it is doubtless so that we shall see how in connection with what was threatened ⁶⁹ to be become a real national emergency, Elisha ~~came~~ became known to the king and to the leaders of the army and the word of it was doubtless passed all through the land. of how Elisha, the one who had poured water on the hands of the great Elijah, had been used as a messenger of God to give two mighty predictions, and true predictions, the first of which no human being could have predicted, the second one about the land of Moab would be wrecked, almost anybody can make a guess in a war that if one side wins, the other side is bound to be rather badly wrecked. The chances are

fifty fifty that that prediction would be correct. But this prediction that there was going to be a rain like this which you won't even see but which will give you water and it will come soon enough to be of help to you in emergency, that is a prediction of something which might happen more than once in two or three years. Consequently the chances would be one in a thousand or at least one in five hundred instead of one in two of a fortunate guess being fulfilled in that regard.

So it brought Elisha prominently before the people and prepared the way for the carrying on of the ministry of Elisha in spreading the word of God through the land.

That leads us to number 7. (Question) That is a very interesting question. The statement here is that the sun shone on the water and the Moabites saw the water from the other side as red as blood. The statement here says nothing about soil. Therefore one is not justified in saying that there was no red soil involved. Isn't that so. Red soil would not necessarily make the water undrinkable although it might detract from it. The argument about the drinking quality of the water would look as if there wasn't red soil there, but an argument against it on the other hand the question comes to our mind, why would merely sun on water make them think this? Well, of course, if it was a sudden thing, a quick thing, to look out and get a quick impression. That would be a possibility. I think if they looked very long at it, they would never think from sun on it, it was blood. It would certainly that there was redness in it. Now of course it is possible again that this was a big rain. There was a lot of this that covered a big ~~area~~ area, ~~high~~ part of it might have had red soil and part might not have. So that that particular difficulty might be avoided. I don't think rain like this could possibly come without quite a bit of soil being in it. I think that when you are really thirsty like that that you wouldn't notice the soil in it and whether it was red or not wouldn't make much difference, but the soil was there and if ordinary soil it was red. It really wouldn't matter too much.

I remember one time out at the Grand Canyon there was a big rain storm up in one of those canyons and the Bright Angel Creek, a large stream which comes down there, ~~xxxx~~ into it comes ⁶⁵⁻²⁴⁷ a fountain spray and the ~~xxxx~~ came from an area up there where there was a great deal of red soil. I saw these two creeks merge together and the Bright Angel Creek had mostly colorless or dark soil which you wouldn't notice particularly, but the Fantom Creek was bright red. It looked exactly like blood. The two came together there and for a little bit they went side by side and then they merged together and the whole looked quite red, not quite as red as the other, but very red. Then it goes about two miles down and comes to the Colorado River, and here this stream came rushing out into the Colorado River and you could see the red stream going down there a couple hundred yards into the Colorado River. You could see the red with the white on both sides.

So in this case it is an interesting conjecture that the particular ^{water} ~~red~~ that the Moabites saw could easily have had red soil in it. The Scripture doesn't say it did and it doesn't say it didn't. Is it possible that all the water had red soil in it? It is also possible that the part ⁶⁵⁻¹³²

(Question) These two verses here are quite obscure, and we do not have a very exact idea of ~~fix~~ as to just what we mean. There have been various theories on that and our evidence is insufficient to be sure. It would seem that--we are told in the previous verse that they did go fulfill Elisha's prophecy of destroying a great deal of the land of Moab and great destruction came to pass as predicted by Elisha. But when the king of Moab had a little ~~xxxx~~ group of men in his capital city there and they rushed through these seven hundred to try to get the king of Edom who wasn't the ring leader of the opposition but who was the one from the land nearest to them, and consequently the one whom they blamed perhaps most particularly for being on the side of Israel rather than on their side, and they failed to do that, and then the last word says, that when it looked absolutely desperate for the king of Moab, he took his eldest son and offered him as a burnt offering on the wall--terrible thing. When the king of Moab performed this

wicked thing, of killing his son on the wall there, the Israelites departed from him and went back. It aroused the feeling of the people so much in the situation that things became very uncomfortable for them and the Israelites departed? Were the Israelites disgusted at the thing? Did they simply quit and left? It isn't at all clear to us. The description of ~~Kahs~~ Mesha claims that he wasn't independent, but we don't have any further evidence on it. It is one of those verses on which if we had the full history we would know exactly what happened. As it is we have certain things told and the details drawn from an historical viewpoint *and 65*.

I (Question) Israel departed. That would be clear wouldn't it?

(Discussion) How does the rest of the revised version go? Read the rest of it.

I don't think that would mean Moab departed--~~then~~ they are in the land of Moab

I wouldn't think Moab could return to their land when they are there. It would

seem to me that the last part would mean Israel, but ~~wh~~ on whose part is the

indignation? The Moabites might say that when they offered the king's son their god Mechenish had great indignation against Israel and caused Israel to depart.

That might be a Moabite explanation. Certainly you can't say that this means that Jehovah had great indignation against Israel because the Moabite king offered a sacrifice. That wouldn't make sense. It is quite obscure.

(Question) That would be a guess. I don't mean you are guessing but whoever you read it from would have guessed. It would be a guess because I know of no evidence of it. It is a possible guess. It might be the true situation. There is this, of course, that the Israelites were led by King Jehoram who was not a true follower of God and King Jehoram might have ^{drawn} found some sort of a wicked or false conclusion from this situation. It is entirely possible. But the Scripture writer does not ~~in~~ think the whole bearing of it important ~~enough~~ enough to explain it to us so we would know what happened. That further confirms me in my ~~opinion~~ opinion that the purpose of this chapter isn't to give us full detail about Moab and Israel but gave Elisha this unexpected opportunity to establish himself in the ideas of the people as the true prophet of God. If the vital thing

was the relation with Moab I would think it would likely be given a little more detail. There are a good many guesses that can be made any of which may be right. I don't think there is any doubt that the Israelites departed to Moab after doing considerable ~~xxxx~~ destruction they are now departed and that the king of Moab did this wicked thing. Just what the connection was between this thing and their departure--whether they had some superstitious idea that entered into it or whether it caused the Moabites to have great indignation against the Israelites ~~xxxx~~ seeing their heir to their king and thus destroyed and thought more bitterly or just what it is we are not sure. I think it is very good policy when you have something not clear in the Scripture to make conjectures ~~that~~ but to label them very specifically as conjectures and to look for further evidence before putting any too much reliance on any particular conjecture.

(Question) Chemosh.

Now we come to number 7, Elisha's pastoral work and spreading fame. By the way that Moabite inscription which I mentioned I'm not going to take time in this ~~xxxx~~ class to go into the study of it in detail but it would be a very interesting study to find in it corroboration of the names of the various Israelite kings of the name of King ~~of~~ Mesha of Moab, ~~of~~ the names of various places. To that extent it is very interesting corroboration. The exact historical relationship of some of its statements with the statements in the Bible again affords matters for interesting speculation and it ~~can~~ throw light on the details of this history as we work into it, but there also interesting problems involved in it. It would be interesting to take it in a week or two working in those details but we won't have time in this particular course. It would be ~~very~~ interesting thing to do sometime.

(Question) Yes. it is declared there--their rebellion and their deliverance against the Israelites. I'm not sure that it is absolutely certain whether it is after or before this particular battle. You see, he revolted before this. He speaks in it of Chemosh being angry with ~~his~~ people and turning them over to

the Israelites for the time.

Now the next is number 7, Elisha's pastoral work and spreading fame. Then we have a series of incidents in which Elisha is shown as he goes about in the land doing good helping people presenting the Word of God to them--recognized in Israel as the man of God. We have in chapter 4 a number of incidents which are ~~are~~ often covered in Sunday School lessons, incidents which simply show the prophet going about among the people, not in the great occasions of standing before the king, but in the interesting occasions of dealing with people in their daily life and helping them and presenting the word to them. In the first part here helping the woman who ~~was~~ was in financial difficulty, giving her supernatural help from the Lord to solve ~~her~~ her problem. Then we find him as he passed to Shunan and we notice before how when he first came up, he went from Jericho clear up north, he went to Bethel, and then clear up north to Carmel and then back south to Samaria. We had before this. Then he went down with the army. Now he is back and here as he comes by he comes to Shunan. He is going back and forth traveling a great deal in the country. He comes to Shunan and this woman prepares him a prophet's chamber. He stops there repeatedly. Evidently he is carrying on an itinerant work. It is ~~very~~ remarkable how often in the Scripture we find men doing an itinerant work, going to place to place. There is too much of an idea now days that if a person is doing the Lord's work he has to be staying in just one particular place and is responsible particularly for that place. Certainly the Lord often has great work for people to do in one particular place but if the work of God is going to spread there must be those who are going about here and there doing the itinerant work of the gathering together even a small group of believers and working with them and then going on to another group. Mr. Melvin Little, who was here last year, is now working out in South Dakota. I remember hearing the previous minister from Lemon telling how he had I think twenty different ~~outposts~~ outposts in which he was preaching in South Dakota. Some of them he

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Now the next is number 7, Elisha's pastoral work and spreading fame. Then we have a series of incidents in which Elisha is shown as he goes about in the land doing good helping people presenting the Word of God to them--recognized in Israel as the man of God. We have in chapter 4 a number of incidents which are ~~xxx~~ often covered in Sunday School lessons, incidents which simply show the prophet going about among the people, not in the great occasions of standing before the king, but in the interesting occasions of dealing with people in their daily life and helping them and presenting the word to them. In the first part here helping the woman who ~~xxxxxx~~ was in financial difficulty, giving her supernatural help from the Lord to solve ~~xxxxxxx~~ her problem. Then we find him as he passed to Shunan and we notice before how when he first came up, he went from Jericho clear up north, he went to Bethel, and then clear up north to Carmel and then back south to Samaria. We had before this. Then he went down with the army. Now he is back and here as he comes by he comes to Shunan. He is going back and forth traveling a great deal in the country. He comes to Shunan and this woman prepares him a prophet's chamber. He stops there repeatedly. Evidently he is carrying on an itinerant work. It is ~~xxxx~~ remarkable how often in the Scripture we find men doing an itinerant work, going to place to place. There is too much of an idea now days that if a person is doing the Lord's work he has to be staying in just one particular place and is responsible particularly for that place. Certainly the Lord often has great work for people to do in one particular place but if the work of God is going to spread there must be those who are going about here and there doing the itinerant work of the gathering together even a small group of believers and working with them and then going on to another group. Mr. Melvin Little, who was here last year, is now working out in South Dakota. I remember hearing the previous minister from Lemon telling how he had I think twenty different ~~xxxxxxx~~ outposts in which he was preaching in South Dakota. Some of them he

would only get to once in ~~six~~ two weeks. Some of them were as much as fifty miles ~~apart~~ apart, but he was traveling around to these different places. Some of them preaching once or twice a week, some of them once a week, and some once in two weeks: but gathering together little bands of believers in all these places and strengthening them and giving them the Word of God.

So Elisha comes repeatedly to this place of Shunam. The woman has provided the prophet's chamber ~~for~~ for him there and he is helpful to the woman and you remember the incident where her son dies and where he is used of the Lord to restore the life of the child, an incident that they say is one of the most frequently quoted in Sunday School lessons from this passage. Then we have one which is not quite so frequently quoted but of course is important. Verse 3rd and on. Elisha was at Gilgal now, down by the Jordan, and there was a dearth in the land. Food is hard to get, prices have risen pretty ~~hard~~ high. They cannot get as much as anybody would like to have. The sons of the prophets are sitting before him and they put on the pot and start in seething pottage for the sons of the servants of the prophets. They pour it out for the men to eat after the meal is prepared and as they are eating it they cry out, "Oh, man of God, there is death in the pot." and they couldn't eat of ~~it~~. Then he blessed the food so that there was no harm in the pot. There was death in the pot, but he healed it. Then we have the man coming right after bringing plenty of food and the Lord causes the food to be marvelously increased. Then in chapter 5 we have the healing of Naaman.

(Question) Elisha is going traveling back and forth through the country and doubtless preaching everywhere. Accompanying this preaching the Lord is giving these miracles which are described here showing as he went ~~back~~ back and forth occasionally in different places where there are particular difficulties, the Lord worked a miracle and the Lord caused in this way that greater attention would be given Elisha's message. We notice that there are only four great periods of miracles in the Bible. We have clustered around the coming of the Israelites out of ~~the~~ Egypt in the conquest of the promised land. Then we have them clustered

around the destruction of the Baal worship. ~~We have a number of them~~ and the work of Elijah and Elisha. We have a number of them in connection with ~~the~~ Daniel in the exile--keeping alive the faith of the people in that serious phase. Then we have them in connection with the work of Christ and the beginning of the work of the apostles. Only in these four great crises in the preservation of the knowledge of God do we have any number of miracles, but at each one of these we have quite an outpouring of remarkable acts of God certifying to the truth of His Word and to His message. So we may not be able to show very fully regarding every particular one of these as regards to the purpose, but as a group together they witness to the truth of Elisha's message and kept the Baal worship from being successful and completely wiping out the knowledge of God. So it would have been necessary to start again with a single man like Abraham and start the whole process all over again.

(Question) He told here how they took the pot of pottage and put these wild gods into it because they were evidently preparing a vegetable pottage and they didn't have enough food so they put some wild vegetables and some poisonous ones got into it. It was due to a crisis that they were ~~being~~ not as careful as they should have been about getting it. I remember once when a friend and I in the Sierras started at four o'clock in the morning and walked across a mountain range and came down to a beautiful little lake. We had made a long ~~trip~~ trip over there and we had a long ~~trip~~ trip back by ~~the~~ a trail. We got back at midnight. We got down there at noon to this little lake and it was quite a difficult trip over the mountains and all we had taken along to eat was a little can of sardines and a few crackers. We looked at the can and it was dirty. We opened the can up and we were so hungry that we both got right into it. I think that about two of the sardines was enough. The taste of them was pretty atrocious. We didn't eat any more all the rest of the day and up to midnight when we got back. We were wondering whether we would get back. We weren't really sick but we were mighty near it.

Well, now anything like that we never went through except for the fact that we were real hungry and there was absolutely no other food within twenty miles in any direction--no possibility. These people were in a similar situation. They were having a great scarcity. They didn't have enough food and they tried to multiply the amount by putting the ~~raw~~^{wild} vegetables in and doubtless they got a good many that were good, but among them they got some that they weren't as careful about as they should have been. They weren't just sure what it was that they put into the pot. Then after that when they gave it to the people they began to taste this bad taste and they were frightened and they called to Elisha for help--they were very hungry and they called to Elisha for help. And Elisha here presented an antidote which causes that it doesn't do them any harm and even improves the taste of it.

Well, now, the next chapter then is Naaman--a very familiar chapter. It is one of the most familiar in the Scripture so I don't think we need to take particular time on it. There are some verses that are particularly worth noting as we go along--the witness of the little girl in Syria, the wishes that her master should be healed, and tells of the prophet in Israel, then the message to the king of Israel and how the king of Israel ~~is~~ thinks it is just a pretense for war, but Elisha sends to the king of Israel. Elisha wouldn't speak to the king of Israel before this. He said, "I have no message for you," but in this situation Elisha sends to the king of Israel and says, "Send him to me. He shall know that this is a prophet in Israel." This is not a case of helping the work of the king of Israel so much as it was a case of ~~making~~ meeting the particular need and of giving further evidence of the power of God. Then the attitude of Naaman, "Are not Abanah and Charchar, rivers of Damascus, better than all the waters of Israel?" And it is easy to see why he would say that as you see those beautiful streams of Abanah and Charchar and that ugly brown Jordan River coming down through that wilderness area. It is pretty easy to feel exactly as he felt. "Are not Ahanah

and Charchar better than all the waters of Israel?" It is not the appearance that he wants; it is the reality. It may not look to our fleshly eyes to be the right source. We can find that which is far more attractive to us. Not that the unattractive is necessarily right. Many people go to that extreme and get that false attitude that which is learned or that which is respectable is wrong because so often it is wrong, but it is neither that that which is learned is right nor that which is unlearned. Not that that which is respectable is right nor that that which is poverty-stricken is wrong. But that which comes from God is right regardless of these other things. *end of 66*

Dip seven times into the Jordan River. Three would not be enough. It must be seven. So he dips seven times and on the seventh time he comes out and his flesh is like the flesh of a little child. It is clean. Even though this number seven is just the number given and has of course no significance ^{in itself} in this connection I think there is a lesson for us in the fact that after six times there was absolutely no sign of change. The importance, of course, here ~~is~~ always in the Lord's work ~~is that the Lord~~ if the Lord wills that a thing shall occur after a certain time or in a certain situation, how often people go and ~~soon~~ they become discouraged too soon. They fail to go on to the point at which God will give the victory. ~~The work~~ The work may be three-fourths done; it may be nine-tenths done and absolutely no sign of anything, and the person there may become discouraged and stop and if he went on just a little bit further, the victory would be secured. Very often there is no sign whatever until you actually reach the point. Here God had said that it must be done seven times and six times brought no observable proof at all. I think there is a great deal of waste in Christian work from people doing a great work and not doing it far enough to get results. I read a statement ~~once~~ about advertising and it said that a survey had been taken of letters sent to people to advertise things. He sent them two dollars and it said that it was found that the number responsible to the first letter is far less than the number to the

second letter and if you get five or six letters you get far more responses than to the first and yet most advertising firms send out one or two letters and they stop and they do not follow it up. The result is that they don't get the result of it. There is a perseverance, a pushing on, that is necessary if we are to accomplish what we want. Some people have the idea that to give somebody the gospel we tell them about the gospel and he has heard it and if he doesn't accept it, you have done your duty. Now go on and go to someone else. That is not the teaching of the Scripture. ~~He has heard it and~~ The Lord wants the message of God to be presented and made clear until finally it reaches the people to whom it is brought. No human being has the power or right to say of someone else it is sufficient. No one would know that. Of course, it is right. We must be extensive as well as intensive. We must reach great multitudes. We have no right to say that this man has heard, therefore he has no right to hear again. Naaman had to dip seven times before there was any sign whatever of a response. Then when the response came, it came rapidly. Now there are other questions that ~~we~~^{we} might take up if ~~xxxxxx~~ we had plenty time. Unless someone wants to ask one in particular, I think we will go on to chapter 6.

Question--Mr. Shedd) You go to Rome today and you will find in Rome earth that was brought from Jerusalem to Rome where they bury the ⁶⁷⁻⁵³⁴ and monks. That is a custom which has been carried on, but I don't think it is a Christian custom. I think it is a heathen custom. Naaman was one who had been greatly helped here but who certainly was not a thoroughly disgusted servant of the Lord at all.

Then in chapter 6, you have again various incidents recorded in the first twenty-three verses and then very, very strangely the story of chapter 7 begins at chapter 6, verse 24. I think that Archbishop really ~~stumbled~~^{stumbled}. I think he was fast asleep when he made this chapter division. I can't see any sensible reason at all for having verse 24 and verse 23 of chapter 6 belong to the same chapter and

having a chapter division where chapter 7 starts. There is one story that begins at 6:24 and runs right through the end of chapter 7. It is perfectly absurd to have it broken by a chapter division. We have various incidents in verses 1 to 23 and then we have this time of crisis described in verse 24 on through the next chapter.

~~pastoral work and spreading fame.~~ Under

Last time we started ~~xxxxxx~~ Elisha's pastoral work and spreading fame. Under this heading we looked at the various ~~xxxx~~ incidents in chapter 4, ~~xx~~ the ~~heating~~ healing of Naaman in chapter 5 and we glanced at the various incidents in chapter 6:1-23. Then we come to what certainly ought to be one chapter according to any reasonable or logical method of chapter division. Chapter 6:24 to the end of 7. Chapter 7 begins right in the middle of the incident. Not only in the middle of the main incident, of the main event that happens, but right in the very center of one of the paragraphs of it. It is an extremely infamous place to put a chapter division. This story then I'll give a very rough title to--a time of crisis. It was a time of ~~xxxxxx~~ crisis, of course, for Israel, but I don't think that is the purpose of ~~xxxxxx~~ giving it here. There are many ups and downs in the political life of Israel and most of which prove to be really serious for the nation are recorded in the Scripture. That is if there was a great attack made which resulted in exile and destruction of the nation. That of course is recorded. But a great time of emergency which might have so resulted and did not actually is not necessarily included in the Scripture. The Scripture is not a book of politically history in the sense that it endeavors to give us a full understanding of the political life of the people. There are many extremely important ^{political} ~~historical~~ events ~~xxxxxx~~ ~~xxxxxx~~ which are not even mentioned in the Scripture. We have very good evidence of this in the fact that we have references to certain events in connection with the history of Israel elsewhere which are not mentioned in the Scripture and which ~~xxxx~~ from the political point of view would be of considerable

importance. The Bible is not a political history. It is not an economical, a history of economics; it is not a history of social life. It is not a book of geology; a book of astronomy, a book of botany, a book of medicine. Where it touches upon any of these fields it is correct in what it says, but it does not give enough in any one of the fields to give you a clear picture or a complete understanding of that subject. This, of course, is far more true of the natural sciences than of history because in those fields there are far less contacts. In history the contacts are so many that it leads people to the erroneous conclusion sometimes that to run a full and complete history of Israel the Bible would give it to you. The Bible does not attempt to give it to you. The purpose of the Old Testament is to tell of God's relations with his people Israel. Of course, that would involve thousands of encyclopedias to give that in full. It endeavors to give you those matters in God's relations with Israel that are of special importance for us. To give us an understanding of how God dealt with His people; of how he called them out in the midst of wickedness; how he called them to leave a pagan and a heathen environment and to be separated unto Himself; then how He gave them His word and developed their understanding and prepared the way for the coming of His Son into the world. So this incident here while it was a tremendously important thing far from the history of Israel, it is recorded in the Scripture because of the fact that it was a very important thing in the relation of God's prophet to the people, and it was an incident in the midst of which God's prophet played an important part through which God increased the influence of His prophet and led people to see that he was indeed one who spoke from the Lord. So that is the primary purpose of the story which is given here. It is given here in a place where we are not dealing really with the account of the history of the kings of Israel but we are dealing with the history of Elijah. That, of course, is a part of the great subject of the Baal crisis. The Baal crisis is being overcome-- first by the extremely important negative work of Elijah in showing how wrong it is and in showing that God is the true God, and then by the extremely important

~~task~~ follow-up work of Elisha in teaching the people and in giving them a knowledge of the truth. Either one of these without the other would have not accomplished the work that God desired to be done. So this begins with another seige by the Syrians, another seige of Samaria. This seige is so very severe that prices run way up. We, of course, are not in a position to evaluate the prices but we are able to see the great seriousness of the situation from the sort of thing that they were selling--the head of a donkey was sold for eighty ~~pieces~~ of silver. How much "eighty of silver" would be is pretty hard for us to understand now even if we saw the exact value. We can't tell it. Even if you say that that particular coin was worth so many cents or so many dollars, the thing that matters is after all ~~that's the purpose~~ the purchasing power. You might say that a certain European coin or a certain amount of European money is worth a ~~certain~~ dollar. Well, how ~~much~~ much is a dollar? Fifty years ago you could probably get a ~~nine~~ night's lodging and three good meals for a dollar and have something over. Today it would hardly be a start in that. All our prices have gone up. A dollar today is worth a small fraction of what it was fifty years ago and perhaps not even half of what it was worth ten years ago. So our money fluctuates in value and we really wouldn't be ~~any~~ much better off if we knew these eighty pieces of silver if somebody said that is fifty dollars or that is a hundred dollars or that is twenty dollars. You would have to know at what time it was, and also of course what one thing would be expensive and another thing inexpensive and the proportion would turn around. You might say it costs ~~thirty~~ thirty dollars for a railroad ticket from here to Chicago today. What would such a ticket have cost two hundred years ago? Well, you just can't evaluate it. Conditions of transportation were so awfully different. If one were to have built a railroad it would have cost him thousands and thousands of dollars. Circumstances change ^{and} ~~in~~ that which is cheap becomes expensive and that which is expensive becomes cheap. But the eighty of silver sounds like a considerable amount of money and was evidently intended to be that and how much would a person

ordinarily pay for the head of a donkey. Ordinarily they would have to pay you ~~far~~ to accept it. It was something you would think of as of no value ordinarily. Here people were fighting to get a half of this because food was so extremely scarce. A fourth part of a cad, which again we can't tell just what the value would be, but a very small amount of dog's dung--why would anybody pay anything for that? That was worth five pieces of silver which showed the famine condition in the land. Things that would be ordinarily of no value at all brought very high prices. In a situation like that the king of Israel was naturally in great dispair. In the next few verses we find how tremendously his despair was increased.

A woman cried to him and asked for help and he said to her that if the Lord doesn't give any help, how am I going to give you any help? How can I get anything for you? He said to the woman, "What is the matter?" And the woman said, that another woman had asked her to kill their children--the terrible extent of the suffering condition in which people were actually ready to kill their children and eat them. So when the king heard of this terrible situation, what did he do? Did he immediately say, "I have done wickedly. I have not followed the Lord as I should have? I've been false to Him. Let us have a day of national repentance. Let us look to God for help. Let us see if possibly God will give us some relief in this terrible emergency." Instead of that the king said, "God do so and more also to me if the head of Elisha the son of Shaphat stand on his head this day." Elisha had been preaching ~~right~~ righteousness and now he turns and blames Elisha for it. It simply shows that no matter how hard you try to please the world you ~~can~~ can't do it. If a person serves the Lord, he is going in general to be well spoken of of the world. People will recognize your honesty and they will trust you ~~at~~ at times when you do not expect it at all. I remember hearing of a man in south Jersey who had a garage and down there the people thronged there on Sundays. Most of the garages make their money off of doing repair work on Sunday, but this man was a Christian and he said, "My garage is closed on Sunday. There

is no repair work done on Sunday."

There was a cake baked on the coals and a cruse of water at his head. Now the cruse of the water was not but the cake baked on the coals, chicken pie, do you think? Meat pie? Now, of course, this is another illustration where the English language has changed and it does not mean what it meant 300 years ago. And if you tell anybody today that he had meat to eat and you would think that it was something that was made from dead animals ~~and you would think~~ but it is not at all. That is our modern word meat, the word for meat 300 years ago, simply was food anykind of food. Just like the word corn in Old English means any kind of grain. When it speaks of corn in Egypt in Genesis, it means wheat or barley, it doesn't mean corn in our modern sense. When the King James version was translated, they had never heard of corn and even in England today people when they speak of corn, don't think of the sort of corn we eat, they think of grain. They call our corn . But we use the Bible translated across the seas in the land which 300 years ago and it is very important that we know in a few, at least, of the many many cases where the English language is changed. What the English words meant at that time, so that ^{they} ~~we~~ will not misinterpret the word of God. Now, of course, the easiest way is to look up the Hebrew and find the word, when you find that the Hebrew word food is translated meat here, it gives you a good meat in Old English does not mean flesh, they use the word flesh when they mean flesh or meat. Meat in Old English is simply any kind of food. And now he came to Horeb, which is doubtless the same as Sinai. Way down in the southern end of the peninsula there. Elijah came there and he came to a cave and he stayed in the cave and he was in the cave and the word of the Lord came and now it is time for the Lord to speak to him, and even now you notice what the Lord does. The doesn't comment and say Elijah, you have done wrong, you have run away from your duty, turn around and go back and do the thing you should. Why didn't you stay there in the first place? That is not what the Lord does. The Lord comes with a

question and it is a very important object lesson for us always. Even the Lord would use this method. The Lord caused Elijah to bring out the situation. He caused Elijah to take what was in his mind and bring it up to consciousness where he could look at it and examine it. And you will find that very often when you have a problem, you have something you don't know what to do about, if you will explain it to somebody else just in the mere act of explaining it, you will see the answer. Even though, they may not perhaps be able to advise you, they may not be able to see the answer or to know enough about it. The fact of your explaining it to them, brings it up to your consciousness, forces you to look at different sides of it, to consider the matter with your mind instead of just with your feeling and it is a very useful thing and the Lord, here, puts it up to Elijah, now explain the thing, put it into words exactly what it is. Why are you way down here Elijah? and Elijah says I have been very jealous for the Lord of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with a sword and I, even I, only am left and they seek my life to take it away. A very reasonable thing for Elijah to have said before he met Ahab in the first place or after he had met Ahab in the course of the drought, a very reasonable thing. Obadiah said Ahab wants to kill you. The spirit of the Lord won't leave you here where Ahab can kill you, he will take you away and so it would be very reasonable in that situation to say, my life was in terrific danger, I have to flee forty days walk across the desert in order to get to a place where I am safe, but now, after he has had that great stand on Mt. Carmel and has been enabled, he alone to prove the error of the prophets of Baal and he, alone, to kill several hundred of the prophets of Baal which he certainly couldn't have done if Ahab or Jezibel had felt they had any part of the stopping, the people were with him, the temporary feeling, the children of Israel were entirely with him. Ahab didn't dare lift a hand against him and yet he runs forty days and forty nights into the wilderness and says, I only

I am left, they seek my life there is nothing that I can do but run away. Well, even there, the Lord doesn't immediately give ~~thm~~ a rebuke and say what utter nonsense. It would have perhaps been sensible before but in the present situation it is you were brave to meet Ahab in the first place. You were brave to meet Ahab in the second place and to go up to Mt. Carmel and now when the danger is over you flee. It is utter nonsense, but the Lord didn't say that. The Lord knew that what Elijah needed now was not reason, what he ~~needed~~ needed now was feeling, what he needed now was emotion, what he needed now wasn't reason but realization of facts wthich he already knew. I remember hearing a man tell once about going to a service on an Easter morning and he said that there on that Easter morning service he said he felt so disappointed because there they were on that Easter morning remember ing the resurrection of the Lord Jesus Christ and he said that the minister ~~said/his/~~ spent his time giving them evidences that it was a fact that Christ was raised from the dead and he said that they all knew with their minds that it was a fact. He said they all believed it with their minds but what they needed was to get the import of ~~the~~ it driven into their souls. What they needed was to get an ~~emotional~~ emotional realization of what it amounted to and what it meant and in that particular situation with that particular congregation what they needed was rea~~lization~~lization. We all of us believe that God is everywhere. We believe in God's presence here~~d~~ and yet how much more I notice that even in a test sometimes I am sorry to say, that if I go out of the room, if just after I leave or just before I get back I hear sounds in the room that I am sure wouldn't be there if I was present in the room. Well now in all the aspects of life, if the Lord were sitting beside you, if you could see Him there, what a difference it would make for our lives. He never goes out of the room and never comes back into the room. He is always here and we believe that. We believe it thoroughly that Christ, that God is always right here and yet we don't act on it. And the reason we don't act it isn't because we don't believe it intellectually,

it is because we don't realize it in the depths of our soul. It isn't a reality to us. Well, now, I don't mean that the minister shouldn't preach a sermon on the apologetics of the resurrection, I think that it is very vital that he do so, but whether Easter morning is the best time to do it, it may be, with certain congregations the people who just come because the thing to do is to go to church on Easter morning, it may be the very thing to do to give them there the intellectual evidence, but with a congregation of people who thoroughly believe it, what they need then, is realization, rather than reasoning about it and we all need both, we need the reasoning and the realization. Now Elijah was in a situation here where you could give him a reasonable argument, but he wasn't in the situation to understand it fully, to realize the force of it, to have it affect him, and often you will speak to people and they will say, oh, yes, I know that is true and then they go on just exactly the way they were. They don't realize that it isn't reality to them. Now often we cannot make things reality to people. We can give them reason, we can present the Gospel to them and they don't feel any need. They don't see any importance of it to them, but we can give them the reason and then the Lord sends the realization. He sends something into their lives, some sorrow, some difficulty, some trouble, and when that comes if we have already given them the reason, they now get the realization and they put the two together and the Lord may convert them in the time of their need through words that you have given them before when they didn't show the least realization of any importance in what you said and didn't seem to be a bit interested. Well, now, in this situation Elijah had already the reason but he needed the realization and so we read here in I Kings 19 in the 11th verse that God didn't give him an argument, he gave him an illustration. He give him a picture. He dramatized it, he impressed it upon his mind. He said, go out and stand on the mountain before the Lord and behold the Lord passed by inbetween the first and second sentence of this verse we know that Elijah went out and did as he was told,

but it is not stated. We have to read it in and it is perfectly clear from the context. He didn't stay in the cave when the Lord passed by, he did as the Lord said. He went out and stood there and behold the Lord passed by and a great and strong wind tore the mountain and broke in peices the rock before the Lord and Elijah looked up and he saw that tremendous wind and he ~~was~~ saw what happened and he thought my, what a God I have who can do things like this and it impressed upon his mind that the Lord was not in the wind. Elijah realized that this wasn't the Lord. This was just the movement of the Lord's finger. It is just a tiny exhibit of what the Lord can do, but it wasn't actually the way the Lord was manifesting himself, he was simply reminding Elijah of his power and after the wind was an earthquake and he saw this tremendous earthquake there in which a human being feels like a little fly, absolutely helpless and he sees this tremendous earthquake and then he realizes that the Lord isn't in the earthquake. That is not God, that is simply another motion of the little finger of the Lord's left hand. It just is an exhibit of the strenght and power that the Lord has and then he sees the tremendous fire come sweeping over the mountains there and the great forest going up in tremendous smoke and when he sees that great fire he things another manifestation of the Lord, but that is not what the Lord is. The Lord isn't a fire, he isn't an earthquake, he isn't a wind, the Lord is not a force of nature or all the forces of nature together. The Lord was not in the earthquake, was not in the fires, was not in the wind, just a little manifestation of the Lord's power and then after the fire~~s~~ was a still small voice and here is the still small voice and the Lord has prepared him to hear the still small voice because he has given him the exhibit of his mighty power and has driven into his mind the realization that Ahab and Jezebel and the human beings that God could wipe them all out with a motion of his hand if he chose to do so. That God holds all the power before him and that what God says is far more important than any threat from Jezebel or any effort of the children of Israel to

seize his life, that if God wants him to go, he will go wherever he is, and if God wants to protect him, then God will protect him anywhere. The important thing, is he doing the Lord's will, is he where the Lord want him to be and the Lord has come to him in v. 9 and said, what are you doing here Elijah? Why aren't you up in Israel where you are supposed to be. What are you doing down here? And now the Lord gives him the realization of the folly of his going and the Lord here again repeats the same question and he says what are you doing here Elijah? And Elijah said, I have been very jealous for the Lord God of hosts because the children of Israel have forsaken your covenant and torn down your alters and slaying your prophets with a sword and I alone am left and they seek my life to take it away and he repeats the statement above, but it sounds rather silly now. I sounded rather sensible before to him as he repeated it there in the cave and he thought of the terrible dangers he escaped by fleeing but now he has seen the force and power and majesty of the Lord as exhibited by the power and the wind, earthquake and fire and it sounds rather silly as he repeats the statement that sounds rather silly and yet he is not a hundred percent realizing the importance of the situation yet, realizing the full meaning and the Lord gives him another and the Lord says in vs. 15, he says, you are afraid of the king of a little country like Israel. You are afraid of the queen who has only power as she leads the king to be willing to do what she wants, has no power of her own and she is the wife of the king who suffered this tremendous defeat on Mt. Carmel and the people are convinced that he is wrong in giving into Jezebel's whims as he has been doing. You are afraid of him. Why the Lord says in vs. 15, Go up to Damascus, a far greater capitol than Samaria, the capitol of a country far larger and stronger than Israel and when you come anoint Hazael to become king over Assyria. Take a man who is not even a member of the royal family, a man who is not in line for succession at all to the throne of a country much greater than Israel and you will go up there and you will anoint him to become king of Assyria. Now, how can Elijah do that?

He is fleeing for his life from the wife of a king of a much smaller country of Assyria, how can he go up and say who is going to be king. What

who isn't even of the royal family is going to be king of Assyria? Well, if God can give him an order like that, if God can exert power over the great heathen nation of Assyria like that, why be afraid of the people of Israel? Why be afraid of Jezebel? And then he continues if you can do this for Assyria, why certainly you can do the same for a much smaller country of Israel, so he says, and Jehu, the son of Nimshi, appoint to be king over Israel. Israel is hardly worth mentioning politically after Syria, but you are afraid of Israel, you are afraid the king of Israel is going to hurt you, well, you go up and appoint a new king. You anoint a new man, a man not of the royal family at all to be king of Israel and, of course, Elijah, as a man, it is perfectly silly to think of it, but Elijah, as a representative of God is able to remove kings and to put other kings

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(end of record)

we will teach in prophet's course next year and you will probably note as you go on. It doesn't give these predictions which they are, of course, they are predictions. If you were to say to me, go over and appoint Churchill to be the prime minister of England, that would not be an order that would be a prediction, but by the time I would have gotten there, they would have a new election

because if I would go over to England and say I am going to make Churchill prime minister, they would probably put me in the insane asylum. And Elijah knew that they would do the same thing to him or worse if it wasn't for the fact that he was representing God and God

but he gives them logical orders. First the great thing that doesn't immediately concern him but which makes the changing of the kingdom of Israel to be a thing of lesser importance. You go and appoint a king for this great country of Syria and then you appoint, it isn't chronological of course, but it is logical here, then you appoint Jehu to be king of Israel and you appoint another man to be king of Syria,

and that is a very tackful way in ~~w~~hich the Lord tells Elijah has failed ^{that he} and another man, his work is done. Perhaps failed is not the way to say it, no one of us is perfect, no one of us can do all that needs to be done, but Elijah has done his work, he has done the great thing that he can ~~d~~ and now the thing he is to do is to prepare a man to take over and carry on. Elijah, humanly speaking, we might think that he could have stay~~y~~ed and relaxed at Carmel and gotten sshape and then doen what needed so badly to be done. Go about through the cities of Israel from town to town, from village to village, preach the word of the Lord in town after town, remind them of what has ahppened at Mt. Carmel, stress home to their minds the fact that the Lord is God and not failed and ~~a~~carry through, all thru the land the great work ~~that was done by ELIJAH~~ which had begun by Elijah upon the Mt. Now if Elijah had started that work in the 1st place, he would have gotten no where, before he had gone through three villages, they would have thrown him into prison. He couldn't have accomplished anything, but first that thing that was needed was something to shake the people lose from their indifference and God sent the , the next thing that was needed was a great evidence to them of the fact that God is God and not Baal and God sent the fire off Mt. Carmel. The third thing that was needed is the pastoral work, going from town to town and village to village, driving home the message reaching the people in their needs living beside them and helpigg them in their daily tasks and showing them the work that God has for them and the place of God in their lives and this work which Elijah should have done, he had deserted and fled, and now the Lord says you are not the one to do the job, I am going to appoint someone else to do the job. But how tactfully he does it. He recognized the great work that this great man has done in the past. He recognizes and he very very tactfully showing that the change of the great empires are going to come to the end of their lives and be replaced and in both of these cases, replaced by murder and assination he shows him that ~~s~~ also his work

is about to come to an end. He has~~g~~ done a small work in time, only a few years, but a very great work and important, but now a man of different type is needed to do the other part of the work, which he has not shown himself capable of doing and how often in Christian work, a man does a tremendous work that is vital and important and very splendid and then when he finished it, he wants to go on ~~to/the~~ doing more of the same kind of work which isn't what is needed. And he is unable to take up the particular type of work that is needed at that particular stage of the Lord's work, but he stays right there and makes it impossible for someone else to take it up and to carry on the thing that is needed that perhaps couldn't have been done without what he has already done, what is needed to carry on from that point. And so God, here takes a hand in it and says, Elijah is not permitted to do anything like that. He says, Elijah you can appoint the great king, and he says, I will appoint someone to take your place, and Elisha the son~~e~~ of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room, in your place, the word room in Old English means place, doesn't mean room as we today know it. And it shall come to pass, that him that escapeth the wrod of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. You are afraid of the children of Israel that you think are unitedly going to kill you, why there is going to be turmoil, there is going to be confusion, these whom you are commissioned to appoint are going to be God's instruments to change the whole situation around. ^Him that escapeth the sword of Jehu shall Elisha slay and yet I have left me ~~seven/thou~~ ~~sand/in/Israel/all/the/knees~~ now that is not an accurate translation, have left me . What is the Hebrew of that, how many have your Hebrew Bibles here today? I didn't specifically ask for it, but I think it particularly ^{is} helpful to follow this in the Hebrew ^{is} if you can. Mr. Ward will you read it for us please? Do you have one. This is I Kings 19:17. I don't know that we will go very far in the verse in Hebrew because the point that I want to bring out is not very far along in it, but Mr. Ward what I want is the 18th verse and will you read it to us, please? That first word, you may

not know the word, can you tell us the form of it? As you translate it into English what is the very first word? The very first would be the beginning. And would be the first and the second is the t at the end which is I and I, what is the next word after I so you say have caused, now does it necessarily have to be have caused? What about a like this a before the perfect would do what? It would change the tense around in our translation. A as the conservatives call it, a conversive, as the liberals call it a consecutive, and I don't care which term you use as long as you have the idea in mind that the changed it around from perfect or imperfect to perfect, that is why everyone used to call it conversive because that is what it does, then some people said the reason that it does that is that is another verb before and therefore it is on account of its following what comes before that it is a consecutive, it is a coming after one, so they said, we will call it consecutive and then on the basis of that in a few places in the Scripture, they made arguments against the text on the basis of its not following that way. In fact, of it even beginning and Dr. Robert Dick Wilson used to insist that fact is that it is conversive it is changed. Now the theory is that it does that because it is consecutive, but that theory is not proven, why not stick to the facts. ~~What~~ ^{But} most conservatives have become rather tired in this particular regard as the liberalist have kept on using the word which is used in most books and I don't see anything to make a fuss about in it, I don't think it matters ~~why/why~~ ~~why~~ what ^{you} call it, if you know what the facts are. And the fact is that it is conversive and that it generally is consecutive, but not always and so there is that little danger of using the term consecutive as it suggests that it always is and it isn't always and so for that reason some conservatives have preferred to call it that and I have the habit so definitely from my conservative training that I will probably always shall continue with it. But if you prefer to call it consecutive, I will not wrangle

with the liberals for so doing (laughter) if you take it then as a conversive or a consecutive and the fact is that in most cases the ~~verb~~ does change perfect into imperfect and in most cases changes imperfect into perfect and in the case of the imperfect you can always tell by the point which it is and the case of the perfect you can never tell by the point because the pointing is just the same as in the imperfect. The only thing that might make a difference in it sometimes in the accent of it, only sometimes that, and the accents were put in, of course, by the master ~~binding~~ authority on whatever, but in the overwhelming majority of cases, it is conversive and as far as being consecutive is concerned, here it ~~follows~~ ~~the~~ statement of what is going to happen. We have a similar thing at the beginning of verse 17 ~~and it will be, now nobody~~ would ever think that anything would be ended had been, because it wouldn't make sense, everybody translates ~~those words~~ before the perfect in the beginning of vs. 17 and it will be. Now here in the beginning of 18 it comes after it, if certainly is in line with all ~~the~~ parallel everywhere else and ~~like~~ part of it translate it ~~and I will cause~~ to ~~and~~ what does ~~mean, does anybody know?~~ ~~is be left over,~~ it is a remnant, it is that which remains, leftover, and I will cause to be left over, that is to say there will be all this turmoil and confusion and yet after all of this ~~is~~ over, after Hazael has wrought tremendous slaughter in the land and after Jehu has wrought tremendous slaughter and that him that escapes from the ~~the~~ sword of Jehu shall Elisha slay and after all of this has ~~ha~~ ~~happened~~ I still after and through all of this will keep alive, will preserve, will cause to be left 7000 in Israel. The next word, in Israel, by the way, is the word ~~and we won't read on from there now because I just want to bring up that point there. I will be~~ cause to be left. What does have left to do with the context here? It means nothing, absolutely nothing. To translate the Hebrew as it stands makes perfect sense in the context, to change the Hebrew and translate it as if it were a ~~con~~ junctive here

does not make any sense in the context. This will happen, this will happen and yet I have left, what ~~is~~ has this got to do with it? This will happen, this will happen, and yet I will keep alive, I will cause to remain 7000 in Israle, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. Now if this is what the Lord is going to do in the future, is the statement as it stands in the A.V. a correct translation? It is not. It doesn't fit the context, it is not a correct translation of the Hebrew. One other question though, is the statement as it stands in the A.V. a true statement? It is a true statement. The Lord cannot cause them to be left over in the future if they are not already left over, can he, unless he is going to bring them to life from the dead? Unless he is going to revive them again, after they have already gone? He can't, if the Lord after all this future turmoil is going to still cause that there is going to be left over 7000 who have not bowed the knee to Baal, at the present time, as he speaks these 7000 are living and not only are these 7000 living, but probably a good many more. And at least these 7000, at least there are 7000 today who have not bowed to Baal in the land and these 7000 are going to be preserved after all the turmoil that he has predicted in the previous verses and so it is a prediction of the future. Not a statement of the present. But the prediction of the future involves in its very nature a true statement about the present situation and therefore the statement as we have it, though it is not a correct translation is a true statement and the facts that can be correctly gathered from the statement about the Hebrew. And the N.T. when it quotes this gives a partial , that is to say, it brings out the present facts rather than the future prediction, but it is a present fact that is given and properly inferred from the future prediction and therefore the N.T. says I have left 7000. The N.T. quoting the present situation showing the present situation, not giving the whole situation which is the future prediction into which detail there is no point in this particular N.T. statement ingoing into.

So it just quotes a part of it and then the A.V. translators felt that if that is the way the N.T. quotes it, we better translate it that way and so here you would have a partial quotation in the N.T.. A quotation which is true, but not the whole quotation. You rarely have a whole quotation but it takes the truth that is there they want to give you, we have that carried back into our O.T. ~~class/later/here~~ translation here to give us an incorrect but not an untrue fact. It is incorrect because it doesn't give the whole statement of what is contained in the index here, but is perfectly true. And it is a thing that he wants to drive home to Elijah. He says, after all this turmoil is passed, there will still be left 7000 who haven't bowed to Baal. Now if that will be true then and therefore you are not the only one left, there are lots of others like you. Of course, it is true that most of these are in hiding, they are either hiding in caves somewhere or else they are afraid they are alive and are keeping quiet about their . ~~Elijah/Elijah~~ is the one who dares to speak out bravely. But Elijah is not alone. Thousands of people (end of record)

And so in vs. 19, he departed from there and he found Elisha, the son of Shaphat. Now that is passing over a lot in a few words. This particular day the Lord said this to him. Was it that afternoon or the next morning or when that he found Elisha, the sn of Shephat. How many think that it was that same afternoon? How many think that it was the next morning? How many think that it was two days, 3 days later? How much later do ~~l~~you think, Mr. Agapetus? (answer) maybe a month. You think he went faster going back than he did when he was rushing down you remember it took him 40 days to come down. Do you think he went back in a month? When he came down in 40 days? Well, maybe he did. He could have done it that after noon if he had had an airplane, but under conditions of travel in those days and under the rush that he was in when he came down and if it took him 40 days to come down, my guess that it would be at least 40 days going back. Now, of course, that is not much over a month $1\frac{1}{4}$ very far off from the accurate situation, maybe he did speed it up and do it in a month, but my guess is that he took it rather slowly. I wouldn't be surprised if it took him maybe 2 months. At any rate it was at least one month and perhaps 2 months. Somewhere in between there because we read here that Elisha was the son of Shaphat of Abel-meholah, which is a little town in the northern kingdom down near the shores of the Jordan river and so he comes up there all through the desert, which took him forty days to come thru, and then the additional distance from the desert across Judah into Israel and then into the kingdom of Israel ~~at~~there near the Jordan river, and there is this town of Abel-meholah. Well, how do you know he found Elisha in Abel-meholah? Maybe Elisha was down in the wilderness here. Maybe he was just a day or two from Mt. Horeb. How many think that he met him down in the wilderness? Why not Mr. Hayes? (answers) He was plowing in the field and he is not apt to be plowing the field in the middle of the desert. Well, now maybe his father up at Abel- meholah owned a little oasis down in the desert way down there in the wilderness and he had sent Elisha down there to work that ground and to

bring a report to him and would take him over a month to come back. It is not impossible, but you notice that he was where his father and mother were, wasn't he? Vs. 19 tells us Elisha was plowing, so we know that he was in a field, he was plowing with 12 yolk of oxen, so we know that they were a rather wealthy family. Very few families except quite wealthy families would have 12 yolk of oxen and you wouldn't use 12 yolk of oxen to plow a small field. He was in a big field, a fairly well-to-do family and he said to Elisha^{jah}, let me go and kiss my father and mother and then I will follow thee. And it doesn't suggest that it would take him a month to get to where his father and mother were to kiss them. The whole implication of the passage is that Elisha was at home. And so vs. 19-21 he called the people and he gave to them and they ate, certainly suggests that he was right ~~at~~ at home. They seem to show that Elisha was at home when Elijah came to him and therefore since we are told that he was from Abel-meholah, we can feel quite definite that this represents a trip that he had made up there to this town. And you see that is the important thing in studying these historical passages, is not merely to ~~see~~ see what it says, but to see what it means and to gather from it the facts that are clear there. It is not stated that this was Abel-meholah, but the evidence is sufficient to make it almost 100% certain that when Elijah came to Elisha, it was up there in this little town and your historical facts often are not specifically stated, but are absolutely almost

. And I think that is very vital to learn to do that with historical statements to see what the Scripture does say and what it does not say and then if you learn to do it with historical statements you are in the position to use the method of going on and doing it with theological teaching. And if you don't learn to be accurate and careful about seeing exactly what the historical teachings are of the passages, there is the great danger that you may be inaccurate when it comes to dealing with the ~~teaching~~ teaching and derive ~~it~~ from it that which is not in it. If people would be careful in these things we could avoid a great many doctrinal contraversies which have agitated

the Christian church. (end of lecture). through the wilderness and across Judah and now in the kingdom of Israel near the Jordan river and there we read in vs. 19 that he departed thence and found Elisha, the son of Shephat, who was plowing with twelve yoke of oxen before him, and he with the 12th: and Elijah passed by him, and said, oh, I am so glad to find you, you are the man who is going to succeed me in this great work and it is wonderful to know that you are going to do it. But that wasn't what he did. I suppose that all that trip up there he had been feeling bad, and he had been thinking all the way, my, my, why didn't I stay at my post of duty instead of running off. Why didn't I take a three or four day vacation at Carmel which would have tided me over, I didn't have to take two or three months down in the wilderness like this. Why didn't I go and get to work. Well, now why can't I do it? Why can't I start in now going around and getting the results of the work up there on Carmel, why do I have to go appointing a man who is to be my successor? Why is the Lord going to take me away from it when it is only nicely started? Why can't I have the chance of making up for it, this mistake that I made, go on and do another piece of work just as great as the one for which the Lord used me already and this man, Elisha, what sort of a fellow is he anyway? This one who is going to succeed me. And he came along and he evidently was feeling in a rather gruff frame of mind and he came and he saw the man plowing the field and he said, that is the fellow, all right, and he just took his coat and threw it over his shoulders and here we have the proof that God, who had spoken to Elijah, had also spoken to Elisha. The ordinary fellow plowing, busy in the field, somebody comes and throws his coat over his shoulders would think the man was a little queer or would wonder who on earth he was and what he was doing, would wonder what on earth this could mean, but Elisha immediately was ready for action. Elisha immediately who Elijah was, Elisha, doubtless, as everyone else in Israel probably had heard what had happened at Carmel and probably even before it he had been feeling disgusted at the situation of the country and the way the people were all quiet and nobody spoke out in this situation and he was wishing

oh, that there was something that could be done and then when he heard how Elijah had come and of the great conquest on Mt. Carmel and he said, oh, how I wish I could have seen it. I wish I could have been there. I wish that I could have had an opportunity to really utilize it and then Elijah disappeared and he may have felt very bad and thought, well, now, here was a great opportunity and the man has just disappeared, it is just like a shooting star in the night, just a flash and it is gone. This wonderful exhibition and now it is gone. If only I were trained and capable and ready to start out and go and take some advantage of this situation. Why if I could be with a man like Elijah, if I could just go along and do menial tasks with the man just to be near the man, just to learn something of his spirit and of his attitude, what it was in him that the Lord found that He could use so wonderfully so that perhaps I could be used of the Lord in some way, and all of a sudden, he looked up and he sees a man coming that he recognized from the description, he ^{never} doubtless had seen him, but from the description, he knew and why there is Elijah, and Elijah picks up his coat and throws it over his shoulder and he goes on as if he is going to keep walking and he says, my, my, here is my chance, he says, the man is really calling me to come and work with him, and so he immediately left his oxen and he ran after Elijah and he says, just let me go back and kiss my father and mother, just let me go and say good by to them and I will go along with you, I will follow you. Elijah, says go on back, what have I got to do with you? And rather an abrupt way of speaking and the sort of thing that would discourage the average person from taking an interest in it, but Elisha was not an average person. Elisha was one with whom the spirit of God had been dealing. He knew that he wanted to serve the Lord and he couldn't be turned back with an abrupt speech and he did go back thought. Elijah said to go back and he went back and whether there was more conversation first, we don't know. At any rate, we have reason to think that Elijah was going to wait for him. He went back and he took the yoke of oxen and he slew them and he boiled their flesh with the instruments of the oxen. I don't know what that means in Old English, but in present day English, if

you boiled the flesh with onions, why you would put the onions in the same pot that you cooked the flesh in, and if you boil the flesh with the harness and the yoke of the oxen, why you wonder what kind of tasty food it would make. But, of course, the Hebrew word here translated boiled actually means to cook, and whether he cooked by boiling or by broiling or what method of cooking was used, we are not told, the word is perhaps more often used for boiling than any other type of cooking. Perhaps he did boil it, but it isn't necessarily the way he did it. But we speak of cooking and we say this man cooked with gas, and this other man cooked with electricity, and here he cooked the oxen with the instruments he was using in handling the oxen and it is very clear that our English with here, is a with of instruments. Because our English with like most English prepositions has many different possibilities of meaning. I picked up a book once called literature by languages and the man, I forget his name, suppose it was Jones, he said in the introduction that he hoped that after you had looked over this book that you would feel ~~in~~ compelled to say to all of your neighbors. Buy literature, buy language, buy Jones, by Christmas by hook or by crook. (laughter) and I think there were three or four more by's that I don't remember, but it simply illustrates how many difference meanings there are, oh, and he didn't bring in, of course, the house by the side of the road, but there are many different meanings to our different prepositions and it is hard to explain to anybody why we use this one rather than that one. We fought the last war with ~~Englis~~gland. We fought it with Germany. Both of them and yet they are the exact opposite. Our prepositions are difficult to analyse exactly what they mean, and that unfortunately is true of every language of which I have any acquaintatance. Prepositions are the hardest things in the language to explain exactly. They have an of meaning, it is not a circle or a square, it is sort of a square figure, the area of meaning of the different languages. I used to carry my student card with me for my identification while I was a student in Germany, and it mentions a town in America where I was born, it simply said, Allan A. MacRae, born to and

they used the preposition to there indicating the place where you were born, now in English we would say at. But they do not have a word at, they use the word to is the word indicating the place where you were born and the different prepositions have ~~different~~ great difference in different language. There is a preposition in German meaning on, upon, and there is another meaning on, or at (end or record)

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but if you speak of a you use one of the prepositions use one of these two and he is a professor at the university you would use the other one of the two. There is a definite difference, but ~~if~~ anyone would be quite shocked if you used the wrong preposition in that connection. Prepositions are quite precise in languages, but they differ from every language from every other one and you cannot simply say of any language, this preposition of this language is exactly the same as this preposition in this language. It doesn't exactly that way. And so here the expression is perfectly clear. In English when we think of the possibilities of our language, read it in our present day ~~Latin~~ idioms it is quite confusing. And so he arose and went after Elijah and he ministered unto him. He was ordained at once. Well, we don't use this word nowadays very much, this word ~~minister~~ minister in the old sense. Christ said, he that would be let him be your minister, and he didn't mean ordain them right away anyone that wanted to talk with him, ordain as minister. The word minister in Old English is one that ministers to your need, is one who does the necessary, gives you the necessary has a more of a menial connection rather than a connection of leadership and this is certainly what is meant of Elijah here. He was later described as the one who poured water on the hands of Elisha^{jah}. He did the little menial tasks. He was humble and willing to submit himself to the things, just to do any simple task in order to make it easier for Elisha^{se} and as he ~~did~~^{jah} was doing that, of course, he was learning something. Now the account of Elisha skips a chapter you might say. There is no mention

of Elijah or Elisha in chapter 20. Chapter 21 gives us something further about ~~Elisha/Elijah~~, no mention of Elisha, but the mention of ~~Elisha/Elijah~~ is comparatively incidental. Elijah is active in 21, but it is Ahab and Jezebel who are in the center of observation in the chapter, and in chapter 20 there is an incident in the life of Ahab in which Elijah is not even mentioned. When did this occur? Did this occur while Elijah and Elisha were going north? Did it ~~occur~~ occur while Elijah was down at Mt. Carmel? Did it occur some time later, we are not told. We have no idea of the chronological relation between chapter 20 and the last part of ch. 19. We do know this that it is an account of importance historically and it is of importance in learning something about the activities of the prophets. We could spend a good bit of time on the chapter, but in a way, I am tempted to just pass this over, but I think we had better just glance at it very briefly. You will notice in the beginning of it that Ahab is specifically helped by the Lord through his prophets in his battle. In other words Ahab, despite his wickedness and despite his sin, and despite his opposition to God at so many points, is here assisted by the Lord's servants in what he is doing. Ahab is here in the position of the leader of the Lord's people and the Lord is interested in the welfare of his people and the Lord sends help to King Ahab in this situation. The Lord gives Ahab directions what he is to do. Despite Ahab's wickedness he has a place in God's plan here, and God desires to use him for his purpose, and so when the king of Syria, Ben-hadad calls on Ahab to surrender things to him, Ahab simply submits verbally at least at first, that is he goes as far as he can in compromising and trying to avoid war in making peace and showing how it is not he that is picking but then when Benhadad is going to send his people to Samaria to take whatever he wants, carries it to this extreme, Ahab calls in his leaders and says what shall we do. And they say do not give in to this man. Do not appease him. If you give him something, he will only want more. Don't appease him. You had better make a stand against him and Ahab here listens to the wise counselors and proceeds to send the word that he will not submit to these demands and then Benhadad declares what he is

going to do to Ahab and then we have this great sentence - - Let not him that girdeth on his harness boast himself as he that putteth it off --- a mighty good sentence ~~for~~ for any of us. You had better not say what you are going to do and be proud of it until you have done it, and have something to show. These are not words , it is a mighty fine sentence, and it comes from the mouth of king Ahab and so he gives this declaration and then in vs. 13 the prophets begin to take a hand and here comes a prophet and tells King Ahab the Lord's message. He says all this great multitude, I am going to deliver into your hand and you will know that I am the Lord. And Ahab said, by whom, who will be the instrument and he tells him and Ahab proceeds to do as he says to put the men that he specifies in the leadership in the battle and Ahab says, and who is to be the leader in the battle, who is to direct him? And he says, you are, and so Ahab proceeds to carry out the plan which the Lord laid before Ahab and they carried out the plan and they win the battle. And the Lord has told him what to do and he has done it and he has won his battle and then in vs. 22 the prophet comes to him again and says, go and strengthen yourself and see what you do for the return of the year the king of Syria will come up against thee. And now the servants of the king of Syria ~~are~~ are looking for an explanation. They say we~~r~~ are strong people and we have a great multitude and yet these Israelites have succeeded us, why is it? Well, it is easy to find the reason for it. Their gods are gods of the hills and our gods are gods of the plain and we fought on their ground in the hills and that is why we lost out and so ~~a~~ this scientific inductive examination, resting on one case, (laughter) gives them the answer and they proceed to act upon it and, of course, scientifically they should have tested with a few more cases ~~a~~ instead of committing everything to the decision based on one case and I know no one here will do such a thing and you will get a good many cases before you reach a conclusion, but it is worth warning you ~~that~~ that you will find that the people in your churches are going to make conclusions on one case and you will find that even some of the best scient~~ist~~est in your church, people who wouldn't think of doing it in science will do it in another

field. They will meet a person and on their first contact with them, they will say something that they don't like and they will immediately decide that they don't like ~~it~~ them. That is on just one contact, one experience ~~it~~ with them. They will hear a man make a great sermon and on the one sermon they will say, he is the man we ought to have for our church, and then they will find that that is the only good sermon that the man is able to preach. (laughter) People just do that way and so the Scripture here gives us a warning, don't make your judgement on the one fact, but on the other hand when someone is going to judge you and they are going to make a judgement on the one fact, see that the one you give them is one that is representative of your best because if you don't why they will ever after find it difficult. It may take a long time to offset the impression they got from the one poor instance that they have seen. So that the Syrians came up and they saw to it that they would fight in the plains where their gods were supreme and the children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country. The Old English word for kid here, means a young goat. (laughter) it is so commonly used colloquially today. And now the Lord spoke again, the man of God came and spoke to the king of Israel. Incidentally notice in the statement, the man of God who came to Ahab said, Thus saith the Lord. In your A.V. the LORD is in capital letters - meaning that in the Hebrew it is the word that the R.V. represents as Jehovah. It is the specific name of the God of Israel. Ahab had had no possibility of thinking that it was Baal who was telling him how to win the battle, nor thinking that it was any God, except the God Jehovah, the God of Israel. It is very clearly specified that it is Jehovah, the God of Israel who is giving him this information, telling him what to do and whom he is obeying in this carrying on of this battle and so he said again, I will deliver all this great multitude into thine hand, and ye shall know that I am the Lord, Jehovah. In other words you will know that I am Jehovah, the God who has control over a battle, and over all the events of life, that He is the one and the only one. And so they pitched against each other seven days and the

And then Benhadad fled and the Israelites defeated them. And then Benhadad fled and

came into the city and hid in an inner chamber and his servant said to him, Now we know the kings of Israel are merciful kings, let us go and show how penitent we are for all the harm that we have done and let us tell them that we will do everything good in the future and maybe they will believe what we say and then we will make a good friendly peace with them and so they came and in a situation like that it is always hard to know what to do. When one capitulates, ~~with~~ one whom you have been opposing and he capitulates, the question is is this a wicked force which we are opposing which must be destroyed? Or is this a misguided force which can be won through friendship? And Mac velli in his book the prince which was the guide of Napoleon and many other great political leaders, a book which I have never read but I read references to it and one which struck me as very good was that Mac advised in any situation like that, do not take a middle course. Take one extreme or the other. He said, decide definitely they must be destroyed, and destroy them, or decide definitely that they must be made friends and really make friends with them. He said, don't do half one and half the other. That is what we did with Germany in 1918. They were defeated by the allies and Germany was defeated and the allies proceeded immediately to take a middle course which neither destroyed them nor made friends of them and which rendered a II world war absolutely inevitable whether there had been a Hitler or not, and which made it impossible that Germany should ever regain the position of a strong democratic nation, but also left it such that they would not simply live in utter poverty, they were in a situation where they were inbetween and it was the worse that could have been done, either course would have been far better than what we had done in 1918. And that was the situation here. The question was what was the right course to do? What was the right thing to do? Well, now as long as the battle was on, Ahab was only too anxious to find out what is the Lord's will, how will the Lord give us victory, will we win out? But once the battle was over, Ahab was quiet competent to make his own decision and to decide what was the right course to choose, whether the one or the other or one in between. What was the proper answer? And so these man came to him and they

watched and they presented a plea and they watched to see whether ~~it~~ was safe for ~~Ahab~~ Benhadad to come and Ahab immediatley said, oh, he is my brother, he said, Benhadad, how is he? And showed a friendly attitude and they brought him and Ahab accepted his promises and sent him away and we don't know ~~enuf~~ about Ben hadad for us to have been able to make the decision, whether Ahab acted wisely or not up to this point. We will not know. Perhaps that was the wise decision, or perhaps the wise decision would have been a good deal further in one direction or it might have been in the other direction, perhaps he should have said, I cannot make an agreement with Benhadad after what he has done, we will have ^{to} ~~be~~ have a different king and a different attitude before we can make such an agreement. What he should have done, we have no way of knowing up to this point, but God's direction had been that which had given the victory and now the victory was won and God is forgotten and Ahab makes his own decision arbitrarily and that is the attitude in which any one nation is all too apt to get in modern times when we are in difficult straits, we are ready and anxious to look to God for help, but when the victory is won, we are apt to forget about Him and try to make our own clever plans for a great wonderful one world. And so in this situation now we have how God dealt with (end of record)

Well, we may have different ideas as to what the tone was, but this we can say. The tone of it was not a satisfactory tone, that we know. Whether it was as Mr. Zumbach suggested as defiance to God, or whether it was as Mr. Smick suggested a stress on himself, or whether as Mr. Ellis suggested a sort of a false sanctimonious, whatever it was, it was not satisfactory because the Lord rebuked him. That we can be sure and the discussion as to just what type of tone it was, is a matter in which we would want to read the whole chapter and get the context of and we will do that next fall, but the thing that I am trying to call your attention to now is that the whole of verse 12 is important, but as the word stands alone it sounds like something very nice. I am not going to tempt the Lord, why should I tempt the Lord. The Lord says it, why not believe it, that is enough, you don't need that , but Isaiah doesn't say that. Christ said that you have said, blessed are ye called if you have seen and believed, but still more blessed are those who have not seen, not had the chance of seeing but still believed. Ahaz says here, I don't need a sign. It sounds very satisfactory, but it isn't satisfactory because the Lord rebuked him. Rebuked him very strongly. I would put a strong rebuke into the voice of 13, I don't see how you can avoid it. Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? There is rebuke in that, there is condemnation in it and the condemnation must be against what was in the verse before and I think that is very important and most people completely lose the thought of Isaiah itself, because they do not realize or stop to think of the fact that verse 12 is one which is unsatisfactory to God and in view of that they completely misinterpret verse 14 and 15. Well now, we are looking at I Kings 22 here and then we find that after Ahab says how often must I tell you not to tell anything false in the name of the Lord, makes it perfectly clear that Micaiah's tone said, I am doing what they tell me, I don't believe a word of it and so he says now, you tell us what is true in the name of the Lord and what he meant was you repeat what you said but put it in a tone, but that is not what Micaiah did. Micaiah said the opposite which Ahab

didn't want him to say and when he said it, the king of Israel says, Jeho-
 shaphat didn't I tell you that he wouldn't prophesy good concerning me. He
 did what Ahab said, if Ahab wasn't satisfied. The reason is that Ahab didn't
 want him to do what he said, he wanted him to pretend to do what he wanted
 him to say and so when he actually did what he said, Ahab ~~would~~^{as} not satis-
 fied. Well, the rest of the chapter is fairly simple. They put Micaiah in
 prison until Ahab came back safe and he never came back safe, he died there
 in the battle at Ramoth-gilead and then II kings we have Ahab dead and Moab'
 has rebelled against Israel and Ahaziah, the son of king Ahab falls down
 through a lattice in his upper chamber and is sick and he sends messengers
 and says, Go, enquire of Baalzebub, ~~of~~ the god of Ekron whether I shall re-
 cover of this disease. And does he then send the messengers to Baal, whom
 Jezebel worshipp~~ed~~? Does he do that? He does not do that. There has been
 a tremendous set-back in the Baal whorship by what happened at Mt. Carmel, a
 tremendous set-back, and Ahaziah, the son of Ahab, does not send his messenger
 to Baal, the god of Tyre, he sends him to Baalzebub, which literally means
 lord of flies, the god of Ekron, one of the Philistine cities in the opposite
 direction to Tyre, south instead of north, that is southwest, instead of
 northwest, and he said, go and enquire of him whether I will recover of ~~this~~
 disease and the Lord interferences now, and the Lord sends Elijah and Elijah goes
 up to meet the messengers and says to them, Do you ~~think~~ that there isn't a
 god in Israel that you should go and enquire of Baalzebub the god of Ekron?
 Now therefore thus saith the LORD, Thou shalt not come down from that bed
 on which thou art gone up, but shalt surely die. And Elijah ^Departed. So
 the Lord gave a message when he hadn't been asked for a message here. Why
 did he do this? Ahaziah was the king of Israle, Israel were god's people,
 Israel were the people God had set apart for his name and Ahaziah is sending
 to worship false gods and Ahaziah as the king is in the postion where he
 sets an example to the people and it is not a case of one man, it is a case,
 of showing to the people the fact that God is the God of Israel and the one to

whom they should serve, so the messengers turn back and he said why did you come back and they said, a man came to meet us and said go give this message to the king and he said, what did this man look like? And they said that he was a hairy man and had a girdle of leather about his loins, and he said, my, that must be Elijah, the Tishbite. And so the king said send a captain with fifty men and they went and they came to where he was, Elijah was on the top of a hill and they said, man of god, the king says to come down and what did Elijah do? Elijah said, if I am a man of God, then let fire come down from heaven and consume thee and thy fifty and there came down fire from heaven and consumed him and his fifty. Fire had come down on Mt. Carmel and had consumed the sacrifice, and if Elijah had then rested a bit and then gone on with the work of carrying the message of God through the land, it might not have been necessary to have fire come down again at this time and the fire then had come down and completely destroyed the sacrifice, but the opportunity had not been seized, the people were drifting back into apostasy, and it was necessary that another sign be given and here a sign which brought disaster upon the human beings involved. In that case the prophets of Baal were killed, here it was simply soldiers of the king. And so the Lord sent down fire from heaven and consumed him and his fifty and gave another sign to the people of the land that God was the God of Israel and that he was a God who was wrathful against the nation if it turned away from him and again they sent another captain with fifty and Elijah answered the same way and fire came down and so they sent a third captain of fifty and this one took a different attitude and instead of coming before Elijah as one who is going to arrest this man and take him to the king, he came as one who was making supplication before the representative of God and beseeching him to have mercy upon them. He says therefore let my life now be precious in thy sight and the angel of the Lord said go down with him, be not afraid of him and so Elijah went down and gave the word directly to the king and nobody dared to touch Elijah now, after the further evidence that the Lord had given, supplementing that which had

been given on Mt. Carmel some years before and so the king died and Jehoram reigned in his place and continued in the same way as Ahab, but the time was ready for Eli^{sha}ah to begin his career. We don't know how long it was after Carmel or after , there is nothing given to tell the time, but in ch. 2 we have a very interesting series of events where Elijah is going to be taken up into heaven and Elisha knows it and how Elisha knows it, we don't know. But Elisha who has been subject unto Elijah, doing what Elijah tells him to do, now refuses to do so. He is obeying God and Elijah is only a representative of God and so Elijah says to Elisha, stay here in Gilgal, the Lord is sending me to Bethel and Elisha said, as thy soul liveth, I will not leave thee. And so they went down unto Bethel. And the sons of the prophets at Bethel they knew what was going to happen to. They said, do you know what the Lord will take away your master today, and he said, yes, I know it, hold ye your peace. And Elijah said to him, Elisha, tarry here, the Lord hath sent me to Jericho, and Elisha says as the Lord lives in thy soul, I won't leave thee, so they came to Jericho. And the sons of the prophets at Jericho came to Elisha and said, ~~do not leave~~ you know the Lord will take away your master from your eyes today, and he answered yes, I know it, hold you your peace, and Elijah said, stay here, because the Lord has sent me over to Jordan, and Elisha says, No, I won't leave you, I am going with you there and ~~with them~~ the two went and 50 men of the sons of the prophets stood and watched from a distance and the two of them came from Jordan and Elijah took his mantle and wrapped it together and struck the waters, and they divided hither and thither, and the two went over on dry ground. And you find miracles like this in four great sections of the Scripture, and only there. You do not ever find Abraham striking the water with his coat and walking over on dry ground. You never find Abraham doing it, you never find ~~it~~ David doing it, you never find Isaiah doing it, you have no evidence of such miracles as this except in these four periods of special crisis in which the Lord pours out this supernatural work. The first in the number, the deliverance of the people

from Egypt, and the bringing of them into the land of Promise, the second of them, the time when the Baal worship threatens to completely destroy the knowledge of God, the third in the exile in connection with Nebuchednezzar and the fourth in connection with the work of Christ and the beginning of the spread of the gospel under the apostles and those are the only times in the Bible when we find such miracles as this and you have page after page, chapter after chapter, book after book, with nothing of this sort happening in the Bible, and there are two extremes, one is to seek for this sort of thing in every page and every chapter in the Bible, and it is not there, and the other is to try to rule it out because it is there and is definitely there, but it is done in restricted periods and it always has a purpose in God's economy. Well, we will continue rapidly with the life of Elijah and Elisha and then go into more detail (end of record)

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Now for next time there are simply four chapters 17-20, but I want you to look at the but in 17 - 20 in II Kings and make records of the parallel in Chron. and the additional material contained in Chron. You will find that in this case the two run fairly similarly, there won't be much added. Now we were looking yesterday at the end of the career of Elijah. (question 1) take II Kings 17-20 and the material dealing with the same events and the same kings in II Chron. Now we were looking at the end of the life of Elijah and what a difference there is between Elijah and Elisha. The two are very sorts of different men and both of them are needed. If they had come in reverse order, Elisha could have gone up and down through the land of Israel gathering two or three men here and some more there and giving them the word, some people would have been quite indifferent and uninterested in what he had to say, and he would have accomplished comparatively little in his lifetime, with his quiet steady faithful work and then he would have been succeeded by Elijah who would have this great exploit on Mt. Carmel and his great breaking down of the indifference of the people and forcing them to re-

cognize the importance of eternal things and there would have been a tremendous turning of the land to the Lord in the days of Elijah and then it would have just disappeared and ended, and no follow up to amount to anything, because the follow up after an evangelistic campaign is tremendously important. I remember 30 years ago that Alexander, the pastor of the Presbyterian church of Pittsburgh heard of the plan to bring Billy Sunday to Pittsburgh for a great city wide campaign and the people some of the people in town, the other ministers said we don't want Billy Sunday to come to town, all he does is to stir people up and get them excited, they sign cards and they even join the church, then they drift off and forget about it and it is twice as hard to reach them again or after they have gone thru that experience they become soured on us and there is just no point in it. They said that we know people in other cities that have had exactly that experience. They have had, there has been a great overturning of the city where Billy Sunday has come, people tremendously interested, and they come and dozens of them join the churches, a year later, where are they, they are gone, they have disappeared, there is no interest, they were just stirred up and that is all. They said, just keep on our steady work and that is what matters. But Alexander said, no, he said, I think that there is a fault that is perhaps in those cases not in Billy Sunday, it is in the follow up of the church and so he got busy and trained his people for months before Billy Sunday came and he trained them not only in personal work, but he trained them in following up the converts and winning their friendship, in dealing with them and helping with them becoming established in the things of the Lord. The Billy Sunday campaign came to Pittsburgh and at the end of the campaign there were several hundred people who had joined that tremendous Presbyterian church there, one of the largest churches of Pittsburgh and these people came to the church and immediately there were meetings for them, there were Bible classes, there were people who were already trained to be friendly to them, to be interested in them and make them feel themselves part of the church and

helping them to grow in grace and in the knowledge of the Lord and a year later they took a survey and they found that only one person had drifted off, out of all of those that had come in. The result was ~~that~~ permanent and definite because there was not merely one stage accomplished, but two stages, the work that his people did could have gone on for many many years without accomplishing a fraction of the work which it did without the Billy Sunday campaign, it would have accomplished a good deal, but the indifference and the lack of interest in the people was broken down by that great stirring experience of the Billy Sunday Campaign and the experience of the Campaign could have disappeared and dissipated and into nothing ^{ing} were it not followed ~~so~~ by the steady careful follow-up work which not only kept the converts firm, but brought others in. Now in this case, Elijah and Elisha, ^{if} the work has been reversed in order ~~that~~ the accomplishment would have been perhaps one tenth of what it was. It came in the proper order. First the great work of Elijah that shattered the rock in pieces, that tore down the indifference of the people and forces them to pay attention to the things of eternity and then the follow up work of Elisha which carries on and gathers up the results of Elijah's work and carries it out to the individual hearts and lives all through the land. Now, it would have been, of course, in a way, far better if one man could combine both qualities. If one man could combine both qualities and could do them in the proper order. If Elijah after the experience at Carmel, after he had gotten himself well rested and relaxed for a few days then could have started out and followed up the work through the land without this break and this gap while Elisha was being trained, it would have been far better, but as it was not too many years pass by before Elisha was at work doing the follow up work and the two work together to accomplish the work that the Lord desired done and in the end have the Baal worship completely gone from the land and a sufficient revival of the things of God in the land that the word of God was continued and in the end the word was given to us and the preparation was made through the people of

for the coming of the Lord Jesus Christ, God's son into this world. And so it is one of the four great periods of miracle working in the Bible which showed the tremendous importance of it in the spiritual history of the world and it is a situation in which God used means adapted to the purpose. God simply could have said, let all the Baal worshippers be lifted up out of Israel and be transported back to Tyre. He could have said, let them all be stricken dumb immediately so that they can't speak and spread their doctrine in the land. He could have worked one great miracle that would have brought a complete end to the terrific crisis immediately, but that is not the way he did it. He used men, he used human means, ordinarily God uses men for his purpose and he trained Elijah and Elisha each for his specific type of work, he selected men of the particular quality needed and he put these men with the particular qualities needed into the particular situation and in such a way that each did the work that he was capable of doing and put together they accomplished a great work that was necessary to keep the witness of God destroyed in the land. Now, of course, this does not mean that our sovereign God does that in every situation through the history of his church. God has chosen during this age to give Satan a very large measure of freedom. And he has chosen to give us a very large measure of possibility in thinking how to carry out ^{his work in} the planning and attempting to understand the principles laid out in the Scripture and to follow that and the result is that in the history of the world, we have had country after country that has been a wonderful Christian nation, not entirely Christian, but a nation in which Christianity has been dominant and which has seemed to the world to be a Christian nation in ~~which~~ it has been completely lost and given up and has become a heathen nation or a nation that is heathen in all but name and we have had other cases where nations, it has seemed just like in the balance of this and you can take the history of England and see how it hung in the balance and if Queen Mary had lived 3 years longer, England probably would no longer have been, would never have been a great Christian nation that it became and you

can take Austria, which was ~~pr~~practically entirely protestant and you can see how the Jesuites had not very cleverly gotten ahold of the son of the Emperor who was just on the verge of becoming a protestant and won him away from it and gotten all of his influence to work in their favor in driving protestantism out of the land, Austria might have been a nation with as great an influence for God that England has had in these last 300 years, instead of being a nation in which the word of God was practically unknown. Some nations have gone this way and ~~some~~ some nations have gone that way, and very often one has gone one way a distance and then turned and gone the other way a distance and there are changes in both directions and it is perfectly evident that God has not chosen to intervene with force in this way in order to keep any one nation in modern times or to hold any one nation or to direct it but He has chosen to give human beings a chance to study His word and apply its principles and has wonderfully ~~be~~ blessed when they have done so, but back in those days when His word was confined to a single nation, He even then gave Satan a large measure of freedom, but chose at the great crisis to stop ~~h~~ him before they went so far as to put an end to the witness of God and when men stepped forward in a fine consecrated way, He gave them special power in order that we should have these things for our example, for our understanding, that we should learn the principles and know that He will bless our work in these days proportional to our following and understanding of the principles that He sets forth in His Word. And so for the carrying on and the understanding of Christian work, one of the most vital ^{ections} ~~stages~~ of the Scripture is this part about Elijah and Elisha, to see how God despite human frailty worked and moved forward and accomplished. Now the time has come when that great man Elijah, the man who had done this tremendous work and ~~practically~~ it is hard to think of anyone else hardly who could have duplicated the wonderful work that Elijah did, but who had failed to carry on the work through the second great and vital stage. ~~When~~ Now he is to be taken away and you see the gruffness of Elijah in his dealing with Elisha here and

we see the way in which Elisha, like Jacob of old, when he wrestled with God was holding on to God and dependence to follow and no excuse and no putting aside on the part of Elisha/Elijah would lead Elisha to stop at any one of the places where he told him to wait, but he stayed with Elijah, knowing that Elijah was going indeed to be taken up from him on that day and the sons of the prophets who knew that also were asking questions and wondering and now Elijah tries to get Elisha to stay, but he refuses to do so and Elijah works the miracle in the walk across the Jordan on dry ground and after they came over the Jordan this time, then Elijah says to Elisha, vs. 9 of ch. 2... ask what I shall do for thee, before I be taken away from thee... And Elisha said, you are not a good enough man, I want to be twice as good as you are and I pray thee let a double portion of thy spirit be upon me. Now that is the impression that people get with our English translation here and we can well imagine what kind of a man Elisha would have been if he were to show such an utter lack, well, I won't say merely judgement, but tact, by asking something like that of Elijah. It would have shown no discernment at all to imagine such a thing that he could be twice as good a man as Elijah was. It was ridiculous and fantastic for him to imagine such a thing. There has been no man in history that was twice as great as Elijah, but certainly if Elijah had his shortcomings as we all do and Elisha might have hoped that he be free from Elijah's shortcomings, even though if he thought much, he could know that he would have other shortcomings that Elijah didn't have. He might have hoped in the promise of God perhaps to be a somewhat greater man than Elijah, but that would be hoping a great deal, but even if he did think that, to come out and ask, to say if Roosevelt had said shortly before his death, to Truman, well what advice can I give you as to how to be a good president and Truman said, Oh, I would like to be twice as good as you are, why it wouldn't have been the sort of statement that would have helped in getting really helpful advice and suggestions from him, and

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I remember once when I was in Seminary a modern (end of record)

here was institutional mission, he forsook his evangelistic work to go into agriculture here, to make the land better, and what business does the missionary have going into Agriculture when he should be preaching the gospel. Well, that attitude is nowadays as a very natural reaction to the fact that there are many missionaries in recent, in the last 50 years who have gone into agriculture or into medicine, or into some other social field, and have made that their life work (end of record)

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(first part of record slips) And after the book came out, I remember the students and myself and Dr. Machen was disgusted when he looked at the book; and saw the ~~type~~ type of sermons which were in it and he made the statement about his sermon there, the way the sermon felt rather alone along with 12 modernistic sermons in the book, and then in the introduction of the book, the man had said that Dr. Machen was one of the leaders in 1 and that was a pretty bad before the beginning of it, and this student felt that when Dr. Machen was talking about that that he ought to say yes, and if the man had really been interested in getting a true example of a first class fundamental sermon, of course he would have asked some great preacher like Dr. McCarney for a sermon instead of asking you, so I think the conversation rather ceased at that time. I thought personally that Dr. Macarten might have written a sermon that as an ordinary sermon would be more what you would expect from a great preacher than Dr. Machens, but that would run very very high as a sermon and it was a very fine presentation, but even if I had agreed with the other fellow, I hope the Lord will give me sense enough not to say so. Well, now here in this, you laugh at this, but it is amazing how many people who do a fine work for the Lord and who are consecrated and earnest and kind will do things just as foolish as that fellow did and reveal to the people and the Christian world, and especially many a person goes

out into a first pastorate and ends it up in utter failure, when he has done very fine work and it is truly but has done that sort of thing, and the English translation as it sounds to us today were a correct translation would be a good example of the sort of thing to avoid and the Bible has many examples of the sort of thing to avoid, but Elisha, the outset of his ministry does not give us any such an example. In a situation like that you can't be sure that that is not what . Now I have heard people say that if I had a double portion of Elijah's spirit and Elijah did seven miracles and Elisha fourteen, then it shows that God did give him a double portion. Well, I don't think the portion of his spirit means how many miracles did he do, and I don't think that even if that were the case that he would have asked such a question as this. The word here translated double, if you say as you went down the street, you know you say to somebody as I walked down the street I was amazed and I saw your double there, and that it was you for a minute. You don't mean you saw two people down there, you mean you saw his double, in otherwards his duplicate and in modern English we usually say duplicated for the equivalent for the similar thing and double for twice, but sometimes we use the word double in our English in the sense that it was used in this verse here. It is the corresponding, it is the similar. He said, the Lord has given you this wonderful spirit of accomplishing these great things, oh, that the Lord might do forme similar things, that the Lord might give me a duplicate portion of that which he has given to you, that I might be your true sucessor in the work and Elijah said, you have asked a hard thing, but he said, if you see me when I am taken from you, you will be this way, but if not, it will not be so. The Lord revealed to Elijah a means of encouraging Elisha. He might have said, you have asked a hard thing, we will pray the Lord that He will do it, and maybe years from now you will be able to look back and make a fair judgement. That is what we can do. There is no ~~thought~~ one of us as we start our ministry who knows how well it is going to succeed and many who start best end up very poor.

And many who start slowly end up ahead of many others. There was a man who graduated from this Seminary not many years ago and an older man had been coming in and attending classes in his spare time, he was a very busy man otherwise, but he had been attending classes some, and he had become quite acquainted with that class and he said to me after the class graduated, he referred to this man and he said, you know, he said, I think that fellow has got real struggles for the next 10 years. He seems to be one of the least promising members of the class. He said, I think he has tremendous struggles ahead and he said, I am wondering if he will stick to the ministry for 10 years or if he will drop out, but he said, I am convinced that if that fellow sticks to it for 10 years and really stays at it and works and makes a go of it for 10 years you will find that at the end of the 10 years, that he is the one of the whole class who will be accomplishing the most and who will go the furthest in the end. He said that he had quality underneath that was not obvious which will make him the outstanding member of the class if he overcomes these superficial difficulties which may hold him back during the first few years. And so it is very difficult to tell what is ahead, very difficult and most of us don't know whether we have a duplicate portion of someone else's greatness or not, we know that if we follow the Lord and study the principles of his word and work hard and learn how to apply these principles, not only to the work but to ourselves, we can know that the Lord can use them to the utmost of our ability and will say well done, good and faithful servant at the end of the course. But in Elisha's case, the great crisis which he was facing there, which was faced in the work of God, God did ~~not~~ choose to give him this encouragement, of giving him a special sign at the beginning of his ministry of God's presence with him and so God enabled Elijah to know this, that if He would see Elijah going up, that would be the evidence, and it is very good if you are to have an evidence like that to be told in advance what the evidence is. It is ^{mighty} ~~not~~ ~~be~~ ~~easy~~ to look back at things and to draw all signs of conclusions. If the Lord is going to give you a sign that you can know his will, I think that he is apt to in a supernatural

way reveal to you in advance what the sign is, as he did to Elisha. Well, ~~there~~ there appeared to both a chariot of fire and horses of fire and parted them both asunder and Elijah went up by a whirlwind to Heaven and Elisha saw it and so God had given him that sign. Elijah didn't simply disappear, he say the chariot and the horseman that carried him u into heaven, the chariot of fire and the horses of fire, and what did Elisha call the chariot and the horses that carried Elijah up to heaven? How many can tell me what he called them? Do you have your Bibles before you? How many know what he called the chariot of fire and the horses of fire ~~that~~ carried Elijah up to heaven? How many don't know what he called them? Well, I thought at first there was about two on one side and about three on the other, but the other side has grown to five, so shall we say the majority don't know

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(laughter) When, he said, my father, my father, the chariot of Israel and the horseman thereof, was he ~~describing~~ describing the horses and chariot that took Elijah up to heaven? How many think he was not raise their hands?

Well, there are the two possibilities here, of course. I thought I discussed this in this calss sometime, didn't I? Proverbs calss, oh, I see. Well, does anyone in Proverbs cclass know? Well, hten, we must take a minute for it. The statement here, I am sure many a person in Sunday School in reading this account and reading this statement has wondered what it meant. Elisha might easily see that chariot and horsemen and say the chariot of Israel and the horsemen thereof, why would he begin with the words my father, my father? My father, My father, does he mean Elijah, Elijah, the chariot of Israel and the horsemen thereof has taken you up into heaven? And why would this chariot that God sent be called the chariot of ^Isr^ael anyway? Well, we have here the question, is that what he is talking about or is he speaking of Elijah himself? Is ~~he~~ saying of Elijah, Elijah, my father, my father, my leader, the one who I studied un^{er}, the one who lead me. Elijah is the chariot of Israel and the horsemen thereof, this man who ^{was} ~~was~~ disliked of the

king, this man who went about carrying the word of God, this man is actually the ~~banks~~ of Israel and the B36 thereof (laughter) this man is actually worth more to the defense of the nation than several extra divisions of soldiers, this man who seems not to be a soldier at all, this man who seems to be opposing the powers that be ~~w~~as actually keeping Israel from going over the abyss of wickedness when God would have to pour out his wrath than, was actually working effectively to bring Israel back to God and to ~~lad~~ the people to do what ~~w~~as in accordance with God's will and the result of it is that for the protection and the deliverance of the nation he is worth more than a whole division of soldiers. Is that what he means? Well, there are the two interpretations from this verse. One is that it is, that he is here describing the chariots of fire that took him up and the other is that he is describing the man and attributing the importance of Elijah and as between the two we have in the context nothing that proves which he means, but we have in teh vs. 11 the reference of the chariots ^{and} ~~of~~ horses of fire and vs. 12 the chariots and horsemen of Israel and that would suggest that the former is the correct one and that actually it is the chariot he is describing rather than Elijah, so a text without a context is only a pretext but a text interpreted in the light only of the near context may be utterly misinterpreted. (question 12 $\frac{1}{2}$) Yes, as Mr. Zumbach points out, that while you interpret it in the light of the near context, you may get one of the two interpretations as the correct one, it doesn't prove it, it suggests it. If you widen your context, you will find that in II Kings 13 exactly the same formula is used and when you have exactly the same formula used, it is a pretty good evidence that there is a relationship between the two and that one can be interpreted to one extent at least in the light of the other, and when the two formulas, when exactly the same formula is used and both are ~~usd~~ in connection with the end of the career of a man, it is pretty good proof that that which explains it in one case can probably be applied to the other~~e~~ and so Mr. Zumbach has directed our attention to II kings 13 and in

means far more for the defense of the nation if he followed his god-given call than if he makes himself simply one more member of the armed forces and ~~that~~ if he truly followed the Lord, that is recognizing the end even by the . (question $\frac{1}{2}$) Well the best defense was of attack, and in those days it was pretty hard to make a good attack without (question) I heard of a man, an Italian American who was dropped by parachute in southern Italy and who there went around there among the people and organized them and made preparation for the American attack in Italy and I heard that when later on when Pres. Roosevelt decorated him, he told him he had saved the lives of perhaps two or three divisions of soldiers, that his work had been worth that much in the war, and that is what he is comparing here, to a full regiment of horses and chariots, but the horseman didn't ride on horseback in those days, they stood in the chariots and drove from the chariots. Horseback riding came much later, but the horsemen were men who drove horses in the chariots and so the chariots and the men who directed in the chariots, quite a considerable force of that would not mean as much to the defense of the nation in the eyes of King 2 he says, Elijah had Whether Joash had actually meant this or not, we can't say, we don't know his heart, but we do know that this is what the people at large ^{thought} got and ~~it seemed~~ the king as kings and leaders are very apt to do. They may say what they themselves think, and sometimes do, but very frequently they try to represent the feeling of the people ~~which~~ which will win the approbation and approval of the people. At least that was involved when Elijah was gone and the nation of Israel recognizes the importance of Elijah to the defense and protection of the nation and the king expressed the words. When Elijah died, there was no grief, there was nobody there, but Elisha, and Elisha alone had the spiritual perception to realize the importance of Elijah to the nation which when Elisha

died was recognized by the nation as a whole 3 . So here if you bring the larger context in you find that which ~~show~~ throws light upon the passage and if you were studying through here , I would say when you came to chapter 2 and you didn't know anything about what follows, if you came to chapter 2 and you ~~came~~ had this question, the wise thing to do then, would not be to say, I have got to get the answer to this now, I have got to find out what this means immediately, so the thing to do would be to say what are the possibilities and here are these few and get the evidences for both of them and then, if you know what will ~~ghrow~~ throw light on it, fine, but if you don't put it up on the shelf, ~~here~~ and say here is this, when will I find the answer and then as you read on and you get the 13 and you find the answer. Now, of course, in a case like this you could get it from a Concordance, but there are many many portions in the Scriptures, and when you read a verse there are two possibilities and you don't know ~~wha~~ which it is and as you read something else, if you have this problem in mind, you find the answer. I think that it is one of the most important things in Biblical interpretation, don't think you can take a chapter and a paragraph and can determine everything about it immediately necessarily. You may be able to tell a great deal about it now, and it is vital to take passages and study ~~the~~ just as thoroughly as you can, but no matter how thoroughly you have studied them, you will find many problems that you do not know the answer of, and one Commentary says it is this way, absolutely certain, there is no question about it, and another says it is this way and there is no question about it, and don't say I have got to find the answer now. You may find it, but you may not find it, but if you get the thing well in mind and get the problem well before you, then when you are studying some other portion of the Bible and it doesn't seem to ~~me~~ ^{you} to have any other connection with it, you are not even thinking about the particular problem, but you have it in your mind up on the shelf, as one of the things you are interested in and you read somewhere all of a sudden, the Spirit of God shows you that this is the answer

to the other problem that you have in mind. Or it takes something from the other part of the Scripture and shows you that is the answer to this problem here and so you can go on through the Scripture always finding the answer to old problems, and always finding new problems of interpretation as your knowledge widens out and you learn more and more of what the ~~Lord/God~~ Word of God means. If you try not to say, what does this mean now, we have got it, we finish it, but what are the possibilities of this and how sure can I be which of them is right and get all the light you can on the possibilities and then be watching for further light which you study elsewhere which may give you the answer. It is like Sir Isaac Newton, when he studied all the possibilities of the heavenly bodies, and with the information that was available to him and couldn't figure out any reason why the planets moved in their courses and the particular way they moved and there just didn't seem to be a sensible answer to it and one day he saw an apple drop and of course, he had seen thousands of apples dropped in his life before, but this reminded him of a fact that seemed to have nothing in the world to do with the progress of Venus and Mars through the heavens, but when he saw it, it reminded him of this fact and he had the other problem in mind and he put the two together and it made the greatest advance that perhaps has ever been made in Modern Science, certainly one of the great foundations of all of our modern Science, was made by taking a common fact which everybody knew, but nobody every thought of using in connection with that and thousands of other people had seen apples fall and ~~the~~ hadn't the problem in mind that Newton had and even if they had had Newton's brains, they wouldn't have thought of the answer because they didn't know the problem. So here we find the problem here, two possibilities and we turn over to chap. 13 there and we find that there is only one possibility there and it shows what is the correct answer in this case, also. And then Elisha took up the ^{mantle} ~~batle~~ of Elijah that fell from him and went back and stood by the bank of Jordan and here is Elisha who has been simply following Elijah around doing menial tasks with Elijah having that rather

gruff attitude towards him and in the course of it Elisha was learning a great deal from Elijah, but yet he has been very much of an underling and now the time has come when he must step forward and assume leadership and will be able to do it. There are some people who are very fine as assistants to others but when they were put on their own they have been utter failures. They haven't the confidence to go ahead. There are many other people, probably more than this who might be very good as leaders, but who don't know enough to be leaders and can't become good leaders until they follow someone else for awhile and then don't have enough humility to follow someone else for awhile and learn, they simply cannot be underlings, they have got to have the leadership themselves and the result is that they never develop to the point where they deserve leadership. Well, now Elisha had most remarkable and wonderful humility and he had served with Elijah during his time with him, but now the Lord has thrust him forth to go on his own and to lead himself, does Elisha have the confidence to do it? Will he be able to do it? And the Lord gives him this wonderful help right at the beginning of his ministry. He permits him here to find out by a wonderful evidence, that God is with him as he was with Elijah and so he takes the mantle of Elijah and strikes the waters as Elijah had done as they came across and he says, where is the Lord God of Elijah, in other words is the God who was with Elijah with me somewhere? Is the God who directed Elijah and helped Elijah going to lead me as He did him? And God gave him this wonderful evidence of the same sort of power with him which had been with Elijah. That doesn't mean that any time he ever came to a river after that, ~~he walked~~ if he wanted to he would just ~~strike his coat~~ take his coat and strike it and get across. They could have hired him to save expenses of crossing the river having him open it up day after day for people to cross and a man who had that sort of an miraculous power would be apt to fall into that sort of thing and use it in such a way. There is no evidence that God ever gave Elisha such a power as that. There is no evidence that he ever again was able to cross the river in this way, but

here, God had caused that Elijah do it going over and then that Elisha do it coming back as a means to increase Elisha's confidence and it is very unlikely that the Lord will ever give anyone of us such a miraculous experience as that, but it is very likely that any of us who are true to him will have providential experiences in our lives in which God will in one type of a way do things in order to increase our confidence and to show us that he is with us and ready to use us if we follow Him truly and so here has been this act of the Lord in order to give Elisha's confidence. Not that God worked miracles needlessly. There is a purpose, there is a reason for it and here there was a very definite and a very important reason and there is no evidence that there was anyone else who knew much about it. Now the next verse says that the sons of the prophets said, the spirit of Elijah doth rest on Elisha. Does that mean that they saw how he came across the Jordan? Well, maybe, but I don't know. They were at Jericho and the Jordan is quite a little distance from Jericho, unless they had a pretty strong telescope, but a very good field glass, I doubt if they would have seen how he got across the Jordan. (question 10 $\frac{1}{2}$) Yes, they knew that. They had said that before to him, they knew, and yet they were not sure. Because now we have their scepticism showing. They said they came to Elisha, and they bowed themselves on the ground before him and he has Elijah's leadership now, Elijah is gone, and they bow before him, but they said, here are fifty strong men, let them go and seek your master, maybe the spirit of the Lord took him up and dropped him on some mountain or some valley, maybe we had better go look for him. And Elijah said no, don't do it and they kept on saying that we had better do it. How do we know, poor Elijah, the spirit of God might have dropped him off somewhere in the hills there and the poor fellow is hungry and he may be not strong enough to walk all the distance back, maybe he won't know the right direction. We have 50 strong men here, let them go and make a good search for him. And they kept on asking until he was ashamed. I don't think we would say today you were ashamed because somebody kept asking you something,

he was embarrassed perhaps. They kept on pressing until he just couldn't resist any longer without being gruff with them and he said, all right, go ahead and so they sent fifty men and they looked three days and they didn't find him and Dr. who was formerly associated with me in O.T. teaching, wrote a little book on this, on modern scepticism taking this verse, they on making this investigation and he wrote quite a booklet on this subject, calle d the Jericho prophets. But they didn't find him. God had given the word. Elijah had been taken up. Elisha was the successor, and they should have believed Elisha's word in the first place, but, of course, they didn't, but now they know at least the Elijah had not been dropped any place they had been at, and so they came to him and he said, that is what I told you. I told you that there was no point. Then the men of the city spoke to Elisha and said, we have a nice place here but the water is no good. The ground is barren. This water is bad water. It doesn't make things grow and is there anything which could help it and Elisha said, give me some salt and he went out and cast the salt into the water and said, thus saith the Lord, I healed these waters and there shall not be from thence any more death or barren land. v. 21,22. And the waters were healed unto this day, according to the saying and if you don't believe it they can show you right there at Elisha's fountain and I took a drink out of it and it was as good water as I have ever tasted. But we are not sure, of course that that is the very fountain that he referred to. It is a long time ago that this happened, but it there gave a sort of a ~~key~~ note to Elisha's ministry. The helpful ministry of going among the people, they looked to him, it is hard to think of anyone coming ~~from Elisha~~ to Elisha with a request like this. Elisha was interested in the great and vital things, but there was no evidence that he was ever able to get down into the humble affairs of the people and to take an interest and to deal with these matters, and it was vital in Elisha's life to go about among the people and represent God and to be helpful in the ordinary affairs of life. Now some people would say this act of Elisha

here was institutional mission, he forsook his evangelistic work to go into agriculture here, to make the land better, and what business does the missionary have going into Agriculture when he should be preaching the gospel. Well, that there are many missionaries in recent, in the last 50 years, who have gone into agriculture or into medicine, or into some other social field, and have made that their life work
(end of record)

Special Hour.

Continuation of Elijah and El.

18, 37 - 19, 18
Scrip. - Carmel to Sinai.

Failure ... Success.

Important elements to note
perhaps a word of recapitulation
of previous talk.

I. Preparation

Imperative need, but
Elisha must be trained.

Army in last war as
compared with this one

Moses and Israelites.

*God sometimes uses Balaam's eyes, usually
as Paul however
missionaries & god of luck
situations*

II. Where the failure came.

A. Lack of clear thinking.

Need of the follow up work.

Evangelists
Story of Sunday in Pittsburgh

Missionaries
training of leaders.

Converts
Need of church home

Seed planted
Care needed

KIA

*Training in summer work
" " first activities
Sem. only a start.*

B. Clear thinking in general

Story of man led to Princeton
God a god of reasonableness
James wisdom.

C. Not giving way to exhilaration of situation

~~Not~~ Elijah and Ahab.
Pull of the crowd *stuck your animal*
Emotion of the hour

D. Need of rest.

2 kinds of people
Need of balance.

Relaxation
difficult, but necessary

no one indispensable,
but everyone's
best needed.

*Christ on the Sea of Galilee
2T. 1.7*

*Ps 37.7
11/28 Seeing Him who is invisible*

Rest in the Lord.

III. Most important

Single eye to God's glory

Here both are outstanding

All else worthless without this