



## BELIEVERS CHAPEL

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### The Sermons of Dan Duncan

1 Kings 19: 1-18

Lesson 3 of 6

2020

"Still Small Voice"

TRANSCRIPT

Thank you, Seth. We are continuing our studies and this morning we are looking at I Kings, chapter 19, verses 1-18; and I am going to read the entire passage. Now, Elijah has just completed his victory over the prophets of Baal on Mt. Carmel, and now we read of Ahab's report to Jezebel, beginning verse 1:

<sup>1</sup> Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. <sup>2</sup> Then Jezebel sent a message to Elijah, saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time." <sup>3</sup> And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. <sup>4</sup> But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O LORD. Take my life, for I am not better than my fathers." <sup>5</sup> He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, "Arise, eat." <sup>6</sup> Then he looked and behold, there was at his head a bread caked *baked on* hot stones, and a jar of water. So he ate and drank and lay down again. <sup>7</sup> The angel of the LORD came again a second time and touched him and said, "Arise, eat, because the journey is too great for you." <sup>8</sup> So he arose and ate and drank, and went in the strength of that food 40 days and 40 nights to Horeb, the mountain of God.

<sup>9</sup> Then he came there to a cave and lodged there; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?" <sup>10</sup> He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down

Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.

<sup>11</sup> So He said, "Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; *but* the LORD was not in the wind. And after the wind an earthquake, *but* the LORD was not in the earthquake. <sup>12</sup> After the earthquake a fire, *but* the LORD was not in the fire; and after the fire a sound of a gentle blowing. <sup>13</sup> When Elijah heard *it*, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice *came* to him and said, "What are you doing here, Elijah?" <sup>14</sup> Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

<sup>15</sup> The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; <sup>16</sup> and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. <sup>17</sup> It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. <sup>18</sup> Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

1 Kings 19: 1-18

May the LORD bless this reading of His Word and bless our time of studying it together. Let's bow together in a word of prayer.

Father, we thank you for this time together and this opportunity for us to fellowship together in Your Word; to read the scriptures, as we've done, and consider the meaning of this text in some depth, and how it applies to us. And we thank you, Father, that we have a teacher to help us to do that: A teacher to guide us in illuminating our minds—the Spirit of God. We have sung about Him in the previous hymn that we sang; the third person of the Trinity, Whom You have placed within the heart of every believer. You have sealed our hearts at the moment of our faith, and we are secure "...unto the day of redemption..." as Paul wrote (Eph 4:30). And He, there, teaches us; speaks to us; and guides us. And I pray, Lord, that His teaching ministry this

morning will go unhindered, that we will be receptive to it, that He will guide us through the text and open our hearts to it. And open our minds to how it applies to each one of us. Beyond what I will say, may He teach us and apply things to each one of us.

So Lord, we pray for ourselves spiritually and pray You bless this service, and pray that You bless the Sunday School hour. Bless Mike as he teaches, and Jeff and Alan and all of the other teachers. From the youngest to the oldest, Father, build up Your people in the faith. And not only here, but across this land, and around the world, on this Lord's day. Lord, build up your people in the faith.

And Lord, we pray for those who are ill and that cannot be with us. Lord, You know the needs of all of us. You know the unspoken requests that are there, so we pray that You would bless those who experience protracted difficulties and illnesses: Give them strength and encouragement.

We pray that You bless us now as we sing our next hymn and then as we turn to the Scriptures. Bless us, Lord; build us up in the faith. We pray in Christ's name. Amen.

50 years ago, Francis Schaeffer wrote a book titled, *He Is There and He Is Not Silent*. The title itself states two important facts: God exists, and He is personal. He speaks to us. Life is not only biological and material. The universe is not just a big machine that will someday grind to a halt. The future is not darkness and deadness. Rather, God **is**. He has always been and always will be. He is the creator and sustainer of all things and has a plan for the universe. We know this because He has spoken. God revealed Himself to the prophets and apostles.

There are no prophets or apostles today. —The canon of scripture is closed. But God is still speaking. How He is speaking today is the question that many have. We get an answer from the way He revealed Himself to Elijah when He passed by him in a "...still small voice." (vs12 KJV). The voice came to the prophet at a low point in his life; when he was in great need of a Word from the LORD.

But this is one of the surprises of I Kings, chapter 19. We would not have thought that Elijah would ever have had a low point. Everything we've seen of him has been of a bold and brave man; a man of great faith and courage. But this would change soon after the fire of the Lord fell on Mt. Carmel and the rain fell on the land while Ahab raced home in his chariot with Elijah running before him to the gates of Jezreel. Ahab's queen, Jezebel, was there waiting for him and for news of what had happened.

This summer palace was in the valley below Mt. Carmel and it is not impossible that Jezebel had been able to see from the palace, the fire on the mountain. If so, she must have thought that Baal had answered with a lightning bolt and won the contest. So, she was unprepared for the news that Ahab brought. Fire fell, but it was Yahweh's fire, and all of her priests of Baal, all 450 of them, had been slaughtered by Elijah. She didn't take the news well.

Elijah was still in the neighborhood, and likely thinking that the Lord's answer to his prayers, with the fire and the rain, would result in a great revival—Elijah was waiting for the good news that the palace, like the people, would bow down and confess, "The Lord, He is God." This expectation would help explain his response when Jezebel's messenger arrived with her letter vowing to kill him, just as he had killed the prophets. As she said, "So may the gods do to me and even more, if I do not..."

He was disappointed. He was disillusioned. There was to be no revival after all. Baal worship would continue as the state religion, just as it had before he began prophesying. He had failed; and now the queen was coming to cut him up into little pieces. He was terrified and wasted no time. He got up and ran for his life; all the way down to the southernmost city of Judah, Beersheba.

There he left his servant, (suggesting that Elijah thought that his ministry was over, and he would no longer need a servant), and then left the land where he had been called to serve. Verse 4, "But he himself went a day's journey into the wilderness and came and sat down under a juniper tree. And he requested for himself that he might die, and said, "It is enough now, O LORD. Take my life, for I am not better than my fathers.'"

What had happened? As I said, this is one of the surprises of the chapter. Elijah had been unflappable in his courage in the face of danger. He had confronted King Ahab without fear for his life. He had been on the mountain alone, outnumbered by the enemy, 450 to 1. He had prayed with confidence for fire and for rain; and had seen God answer his prayers. He had experienced God's provision during the famine, and experienced God's provision in miraculous ways, with ravens feeding him bread, and the widow's bowl never running out of oil. He'd prayed for a dead child and raised him up by God's Almighty power. He had been a faithful, fearless servant of the Lord, and the Lord had never failed him. So we would expect Elijah to have received Jezebel's letter without concern, even perhaps with some amusement; walked into the palace and said, "You wanted to see me?"

Instead he became weaker than water, concluded that his ministry was a complete failure, lost all hope, became afraid, ran for his life, and even asked God to end his life, "Take my life, for I am not better than my fathers." (Evidently, they too were faithless and failures.) What happened? One commentator offered the possibility of fatigue, lack of faith, or a sense of resignation at the prospect of never having peace. And I suppose any one of those, or all three, are possibilities.

Fatigue is frequently the reason offered by writers and commentators. Charles Spurgeon is one. In his sermon on this passage, he said, "When we pass through great excitement of high joy, there almost always comes a following or a corresponding reaction and depression. Emotional peaks are often followed by emotional valleys. Elijah was literally on the peak. He was literally on the mountain top, brought down fire from heaven, slaughtered pagan prophets, and ran for miles from Carmel to Jezreel. So the valley," Spurgeon said, "was to be expected."

And Spurgeon had experience with this in his own life, in his own depression. Others have as well. Great men have suffered from that. Martin Luther called it his 'blitzkrieg'. Winston Churchill called it his 'black dog'. Spurgeon called it 'fainting fits'. In fact, there's a chapter in his book, *Lectures to My Students*, titled 'The Minister's

Fainting Fits'. And in it he gives different causes for that, precautions to take, and cures for depression.

One cause is, as he put it, a long stretch of unbroken labor. This is not a cause unique to ministers; it is a problem for anyone who is overworked. So Spurgeon spoke of 'Holy Inaction' and 'Consecrated Leisure'. I like that. He supported that from the Law of Moses and the Sabbath, which gave rest, not only to people, but to animals, and even to the ground. So obviously, rest is good, rest is necessary.

But he also supported the necessity of 'Holy Inaction', (as he put it), from our Lord's life when, in Mark, chapter 6, verse 31, the Lord took his disciples away from the crowds to a secluded place for rest. In his sermon on this passage, Spurgeon spoke of the mind operating on the body. And how it can, as he put it, "string the bow too tightly, and if the string is not relaxed, there is the danger of breaking altogether." And that, he thought, was what happened to Elijah. The excitement and fatigue all conspired against Elijah and resulted in his breakdown. That's conjecture, but it's not unreasonable. And what follows may give some support to that.

But certainly, in all of this, there was simply a failure of faith. When Elijah got Jezebel's letter, he didn't open it up before the Lord, he didn't make the danger known to the Lord, and he didn't pray for protection or direction. He simply took off and headed south. He didn't seem to have a plan. He just ran for his life, as the text says. What plan he had, if any, was to put as much daylight between himself and Jezebel. So he ran.

What would have happened if he had gotten down on his knees or put his head between his knees, as he did on Mt. Carmel, and sought the LORD—the only God Who is, and Who sends fire and rain? I don't want to be glib or simplistic about this. It's no doubt a scary thing to have a person of power, like Jezebel, threaten your life. And she was powerful. Ahab ruled Israel, but Jezebel ruled Ahab. She was the power behind the throne, and a powerful person. And she meant business. She meant to bring Elijah to a bloody end. And that would put fear in anyone. It's almost like having the IRS after you.

Still, God's people walk by faith. And that means trusting the Lord, looking to Him and acting in obedience, doing what is right. Elijah failed in all of that, which the best men sometimes do. This is real life. This is the way it is, which is why there is a lesson in this for us. The greatness of this prophet is not found in himself, but in the Lord God. Elijah was completely dependent on the Lord. Up to this point, it seemed Elijah was invincible. He withstood every storm, was up to every challenge. He mocked his enemies and beat them.

It is easy to think Elijah was not like us. He's a superman. Then this happens. What he anticipated happening from his ministry didn't happen. He was disappointed at the results of his ministry, then fearful of the queen's threats. He ran away, thinking that he is alone in the faith. It is 'Elijah against the world'. Then he sits down under a juniper tree and asks the Lord to take his life.

So James wrote, "Elijah was a man with a nature like ours." There's a lot of consolation in that. This is a man we can identify with and learn from—from his success; and from his failure. And there is value in that. We can learn the dangers and pitfalls from Elijah's mistake, and know how to be cautious, and how to avoid them.

But in our therapeutic age, it is tempting to focus mainly on that, and miss the real lesson, which is not Elijah's psychology and problems, but the Lord's Person, and how He reveals Himself, and how He communicates to us. Elijah's failure, as serious as it is, is really background. It is the occasion to show what God does, and Who He is. In fact, we learn something of that here in the Lord's response to his desperate prayer. He has answered all of Elijah's prayers: His prayer for the life of a child and his prayers for fire and rain. But this prayer, "O Lord, take my life", to that He says, 'No. I won't answer that prayer.' He doesn't answer selfish, foolish, harmful prayers. He gives to His children only what is good and helpful for them.

Remember in Luke, chapter 11, in verse 12, Jesus talks about a good father. When his son asks for an egg, he doesn't give him a scorpion. Well, when a son asks for a scorpion, a good father doesn't give him a scorpion. And the Lord doesn't give us the things that are harmful for us. What He does is answer the cry that lies behind this

prayer of despair, which is, "O Lord, help me." He will do that; which reveals His great mercy which He gives to all of His people.

And we see that here, beginning with verse 5. Notice how gently He deals with the prophet. He sends an angel to him. The angel didn't tell him to 'Get up'. And then, when he got up, grab him by the lapels and say, 'Act like a man. What's the matter with you? Get back to Jezreel.' No, just the opposite. Elijah fell asleep under the juniper tree and we read, "and behold, there was an angel touching him, and said to him, "Arise, eat." Then he looked and behold there was at his head a bread cake, *baked on* hot stones, and a jar of water. So he ate and drank and laid down again."

The Lord dealt with him in his weakness. He knew what Elijah needed. He needed rest. He needed nourishment. Elijah was off course. But still, the Lord took care of him. It is an example of what David wrote, (what was read earlier in the service), Psalm 103:14, "For He Himself knows our frame; He is mindful that we are *but* dust." So as a father has compassion on his children, the Lord has compassion on us. He had compassion on Elijah.

And more, He wasn't finished with him. He gives direction to his escape and turns this flight of unbelief into a journey of faith; one that is for his spiritual education when He tells him to keep going south. "The angel of the Lord came again a second time and touched him and said, "Arise, eat, because the journey is too great for you." So he arose and ate and drank and went in the strength of that food 40 days and 40 nights to Horeb, the mountain of God." (vs7). In the Bible, mountains are places where God reveals Himself. And this was a special mountain of divine revelation; Horeb is Mt. Sinai. And there the Lord revealed Himself again to His prophet in order to lead him out of his doubt, his unbelief and despair. And again, He was kind and merciful in the way that He dealt with Elijah.

He begins with a question. He asks, "What are you doing here, Elijah?" What was the Lord's prophet doing outside of his field of ministry? This is what He asks him, and He is asking this in order to make Elijah think; to get his mind straight. And in verse 10, Elijah was quick to answer, "He said, "I have been very zealous for the LORD, the God of

hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." (vs10).

Well again, Elijah was disillusioned. He had zeal. He did miracles on Mt. Carmel. But it didn't produce revival in Israel. It seemed a complete failure. He couldn't reconcile his ideas of God and what God was doing with what happened. So the Lord now shows Elijah why He had brought him all the way down to this special mountain. He instructed him to go outside his cave and stand before the Lord. "And behold, the LORD was passing by..." It was an impressive event. First there was a terrifying wind that broke rocks in pieces. Then there was an earthquake that shook the mountain. After that a terrifying fire swept by. But the Lord was not in any of these great displays of power.

But then there was "...a sound of a gentle blowing." King James version has, "...the still small voice." The Hebrew is 'a small whisper of a voice'; a thin sound, barely heard or felt. That's where the Lord is. He reveals Himself in a voice like that of a refreshing, calming breeze. What was He teaching? Well, it represents the quiet work of God's grace. That's how the Lord works to produce great change in people.

Wind and fire can inspire dread and awe and reverence in people. But they don't give faith. When Moses was on the same mountain receiving the ten commandments, it smoked and quaked. It terrified the people. But after that they worshiped a golden calf. Miracles don't convert people. Ahab saw fire on Mt. Carmel. He saw rain in the Jezreel valley. He didn't believe. Jezebel heard all about the miracles. She didn't believe. God did a great work through His miracles. He does a great work through miracles and has done that all through the Word of God.

We see, that as we read the scriptures, He prepares the soil. He breaks up fallow ground, so to speak, with mighty works, just as He prepares the heart with the threatenings of the Law. But it is His quiet work of grace in the secret place of the soul that melts the cold heart that causes conversion. That is God's glory. He said that to Moses on that very mountain where Elijah stood. This is where we read in Exodus, chapter 34, the Lord showed Moses His glory. He put him, you remember, in the cleft of

the rock and *passed* by him, which is the same word used here of the Lord *passing* by Elijah. And the revelation is the same. The Lord said, in Exodus, chapter 34, verse 6, "...the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;" And God said that is His glory.

We do see God's glory in majestic displays of power and other magnificent things. Sunday evenings I drive to the meeting here, the meeting of the Church Sunday nights usually as the sun is starting to set, and think, God does a magnificent work every evening at sunset with more beautiful colors than a Turner painting can produce. And He does it differently every afternoon. And that is an amazing thing. That is a great show and display of His artistic beauty, and glory, and power.

But the great glory of the Lord, and His greatest work, happens in quiet ways and places in a small whisper of a voice—in ways that we may not see. And the Lord was doing great things in Israel that Elijah did not know about. He thought he was the only faithful man left. It was Elijah against the world. That is a pretty discouraging feeling to have, that it is you against everyone else. I think that wore him down.

So, the Lord told him 'it's not the case, Elijah'. In verse 18, He speaks of 7000 who had not bowed to Baal. These were Israelites, I would assume, who had been influenced by Elijah's ministry. And Elijah didn't know they existed. His influence was wider and more effective than he knew. This is how God works most often, normally. Not with thunder and lightning, shows of power, but quietly, in small places, and in unspectacular ways to bring people to Himself.

In his sermon on this passage, Spurgeon had some examples of that; of how people are brought to the truth in very simple and unexpected, unspectacular ways. His own conversion is an example of this very thing: How as a boy on a Sunday morning the weather forced him to seek refuge in a small, primitive Methodist chapel. (I know you've heard the story.) The regular preacher was snowed out, so a simple man from the congregation, not a preacher, got up and spoke briefly from Isaiah 45, verse 22, "Look unto me, and be ye saved, all the ends of the earth..." And Spurgeon did that. He looked to the Lord and was saved. It wasn't the eloquence or display of power in that preacher

that worked on him, but the Holy Spirit through the Word of God. And that is how He speaks to us today.

And He will do the same with you that He did in that Methodist chapel. He speaks in a person's soul as you tell them the gospel. Or maybe the Bible itself will speak, as it did for Augustine when he sat in a garden in Milan, under conviction of sin, and heard a child singing, "Take up and read, take up and read." And he did. He took up his Bible. He turned to Romans 13, read verses 12 – 14, "...let us lay aside the deeds of darkness and put on the armor of God. Put on the Lord Jesus Christ." It's not even a gospel text, but he believed that, and God used that to bring about his conversion and salvation.

People may read scripture or hear you giving the gospel, but it's another voice, 'the still small voice', the voice not actually heard—the Holy Spirit calling them. This is irresistible grace. And they come. And it's so in the Christian life as well. There is a place for divine threats, for warnings against sin and disobedience, against getting off the path—and only a fool ignores those warnings—that's Hebrews 12: He disciplines his children.

But it is chiefly through grace and mercy that the Lord works in the lives of His people to give them a desire for obedience and service out of love and gratitude. I love the statement by the Scot, Thomas Erskine, who said, "In the New Testament, religion is grace, and ethics is gratitude." It's the Lord's lovingkindness that moves us to obedience, to gladly follow the Lord and trust Him, and do what He would have us to do. And the Holy Spirit teaches us that; convinces us of it and stirs up within us zeal and godliness through God's Word. That's where the Holy Spirit works. And it is through the Word that the Holy Spirit speaks.

So we need to know God's Word: Know scripture, in order to know Him. The Bible, God's revelation; what is referred to as 'propositional' Truth, is the greatest possession we have. And the Holy Spirit speaks to us in it. He nourishes our souls through it, and He guides us by it in His whisper, in His inaudible voice. Romans 8 speaks

of this—how He testifies with our spirits that we are children of God and that He prays for us “...with groanings too deep for words” (vs26).

And then the Lord speaks in His providence like acts of kindness and help to others. It is often very simple, but still very profound: As with Onesiphorus, risking his life, seeking out Paul in a Roman prison, and helping him. God sent him to do that, and in doing that revealed God's goodness and care for His people. (2 Tim 1:16-18)

Donald Grey Barnhouse told a story that I heard many years ago in one of his sermons, about a young boy on a train who was crying. And this went on for some time. We have all experienced that on airplanes, maybe experienced it because our kids are the ones that are doing it. So after a while, one of the passengers became irritated and asked out loud, "Where's that child's mother." Someone answered, "She's in the back car in a casket." The man was grieved and said, "Bring him to me. I'll look after him." And he consoled that boy through that sad night. This is the Lord's compassion done even by people of the world, due to the image of God that we are all made in. God uses all kinds of means to show and reveal Who He is and speak to us in that way. That is where He works, in the common places of the world; and the way He works in providence and through the scriptures—chiefly through the scriptures, as the Spirit of God speaks to us in them.

Now, in verse 13, Elijah responded to the revelation by wrapping his face in a mantle, a sign of humility before the Lord. And the Lord again asked him what he was doing there. And he responded as he had the first time, verse 14. “Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.” “ That may surprise us a little bit because it seems that he has been unaffected by the revelation that God has already given him. But then we all advance in our faith slowly. And I think that's true of even a prophet. Reminds us of that man in Mark, chapter 9:24, who said, "I do believe; help my unbelief."

In the last verses of our passage, vs 15 – 17, the Lord helped Elijah, renewed his mission, and in fact gave him a lighter ministry, and made him an agent of the Lord's justice in dealing with those who rejected His Word and threatened His prophet. He was to go to Damascus and to anoint Hazael king of Syria, (and he would become the scourge of Israel). Then he was to anoint Jehu king of Israel. Jehu would kill all who Hazael didn't. Thirdly, he was to anoint Elisha the prophet to take his place. Those who oppose God in unbelief would be removed, but His work of grace would continue. The prophet would continue through Elisha, and those 7,000 would be preserved.

God is sovereign over the nation and sovereign over the nations. So Elijah could go out in obedience to the Lord with absolute confidence. He does His mightiest work quietly through His Word in the heart by irresistible grace and calling and leading. He is doing things that you and I don't even know of. We don't see it, but it's going on, using the obedient saint in ways that he or she may not even be aware of. 7,000 were believing in the Lord, and Elijah had no idea of the fruit of his ministry.

And you have no idea, either, of the width of your influence, as you are obedient in the field to which God has called you. There is fruit growing there. You're not aware of it. Don't quit. Continue in the field and be faithful. The Lord produces the results. Ultimately, of course, as I say, it's God's work. It's His mighty work. He does it through His Word. When we speak the gospel, He calls the sinner. — And they come. He speaks to us in His Word, and He gives us wisdom and leading.

So we need to give attention to His Word, study the scriptures, and know the Bible. It is our greatest possession. It is His voice in our hearts. God has done many mighty works: And those works break up fallow ground; they can prepare a person for the good news. That happened to the Philippian jailer in Acts 16, when the earthquake shook the prison. It shook him to his soul, but it didn't save him. It drove him to despair and the verge of suicide so that he cried out to Paul and Silas, "What must I do to be saved?" They answered, "Believe in the Lord Jesus." He heard that and did that. He believed in Christ and was saved. And so was his whole household, when they believed later that same night. That is the power of God. It is His Word. It is in the Scriptures,

which are "...living and active and sharper than any two-edged sword". (Heb 4:12). They bring out change in the soul, and salvation. They bring eternal life.

If you are here without Christ, having never believed in Him as God's eternal Son and man's great and only Savior, then you need a real miracle, the greatest miracle—the new birth. Look to the Lord. Trust in Him. All who do are forgiven and receive eternal life. Look to Him and be saved. And continue looking to Him daily in His Word, the Scriptures, the where and how He speaks to us. God help all of us to do that.

Let us bow in a word of prayer.

Father, we do thank you for Your goodness, and Your patience with us. We look at Elijah, this great man of faith and courage, this great prophet, and we see him break down. We see his weakness and as James reminds us, 'he has a nature like ours'. We're just like that. We're no stronger. We need the strength that only You can supply. But that strength is going to come through Your Word, it's what girds us up. It was a failure of knowledge that led to a failure of faith in Elijah. We pray that you would protect us from that. Give us a hunger for Your Word that we would be men and women of Your Book and grow in grace and knowledge. We thank you Father for Christ, for the Savior that He is, and for the salvation He has brought to all of us who put our faith in Him. And it is in His name that we pray. Amen.

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