

## William A Baker - Elijah

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Asked as to who is the most outstanding character. Notice I didn't say the most important.

That adjective would be correct. In a measure, the most outstanding character. The Old Testament scriptures. Quite a number of names could be enumerated. Adam, Enoch, Noah, Abraham and Moses.

It's difficult to compare the relative virtues or importance and impact upon human history of any one of these characters. But there is another name which perhaps apart from Moses, made the greatest impact of all the prophets of God upon the hearts, minds and the history of the children of Israel, and that character is perhaps the most outstanding because of the great drama that is associated with him in which he played the lead of the most important talk, the most spectacular of all the prophets of God, and you perhaps already have guessed his name. Elijah the Tishbite of the land of Gilead.

This is all that we know of Elijah, Elijah the fishbowl. The name itself, Elijah means Jehovah is my God.

And this ties in with the manna text for today. When Elijah upon Mount Carmel and his contest with the priest of BAAL exhorted the great crowd of Israelitish witnesses that had gathered together to see what was going to happen. Remember, he exhorted them, if Jehovah be God, follow him. If BAAL be God, follow him. Why halt ye between two opinions?

So quite properly, Elijah was named Elijah for Jehovah, the God of Israel was his God. The word Tishbite means bringer of a message. Apparently, while it might have some connection with the village of his birth, apparently the name is used because of its special significance. He was a bringer of a message, a bringer of a message at a very critical time in the history of Israel, in the history of the Lord's typical people. The land of Gilead, from which it's said to come is on the east bank of the Jordan, the northern part of Israel's inheritance, the very rugged and infertile country.

On the whole, it took a rugged individual to be able to survive the hardships of land of Gilead. Possibly that is the reason why the prophet Isaiah, centuries later, perhaps ironically, in a measure inquired, is there no bomb in Gilead?

Seemingly implying that if there was a bomb there, quite rare, unusual, and it was from that land that Elijah came. He was a rugged individual, physically, a man of unusual stamina, you remember, even in his old age, and I imagine he was far from a young man as a prophet of the Lord. After the contest of the priests at BAAL on Mount Carmel and having informed Ahab that he better get back to Jezreel, in a hurry because there were signs of an abundance of rain and he might get bogged down if he didn't leave at once.

We read that Elijah girded up his loins and ran beside the chariot of Ahab, 16 miles from Carmel to Jezreel, and very wisely he refrained from entering into the walls of the city. He stopped the gates of the cities and left Ahab. He was a reformer in Israel, that was his job. In the days of Ahab, Lord sent him to preach a reformation.

Remember, so great was the impression that his ministry left upon the minds of the children of Israel. The very last two verses of the canon of the Old Testament Scriptures completing the Old Testament refers to Elijah. Behold, I will send Elijah the prophet. This is Malachi, the fourth chapter,

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the fifth and the sixth verses. The last two verses of the Old Testament.

Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord. This word dreadful is rather a unfortunate translation. You can't blame the translator the King James Version too much. They were just coming out of the darkness of the dark ages, and naturally they wanted to make everything as impressive as possible. So they used adjectives rather exaggerating literally, where this word occurs several other words.

In English it means awesome, awe inspiring day. The prophet Zechariah says it is one day, a day peculiar to itself. There has never been a day like it. This is Fenton's translation. So it is because of these unusual characteristics that it is a terrible death.

Well, it does terrify a lot of people. They look out upon the world and tumult, commotion, wonder what the end thereof may be as affecting their flight of personal interest, and well they may, and he shall turn the heart of the fathers to the children and the heart of the children to the families. This seems like a very definite statement, doesn't it, of a great reformation.

But notice lest there's the qualifications, lest I, the Lord come and smite the earth with a curse. In other words, put into effect the penalties which the sins and unrighteousness of the unreformed merit, and thus the canon of the Old Testament closes. So great was the impression made, doubtless, these last words to the last prophet, the canon of the Old Testament, that in Jesus day there were quite a lot of questions raised in the mind of people. John the Baptist came preaching, remember, immersion in water for the remission of sins and exhorting those whom he described as a generation of vipers to repent, to reform.

And so the officers of the temple, interested in Any commotion or any movement among the people sent out their representatives from choir, and John asked him, arthur, Elijah. That's the first question. John says, no, art thou that prophet? He wasn't referring to Elijah a second time, but the prophet of whom Moses spake.

A prophet. Shall the Lord your God raise up unto you like unto me? Him shall ye hear? John says, no, I'm not even that prophet. Well, who are you?

And then John called attention to the fact that he was a prophetic character, that he had come in fulfillment of prophecy, and he quoted, I am the voice of one crying in the wilderness. As saith Isaiah, the prophet, make straight the way of the Lord. Make way for the presence of the Messiah. Well, John carried on a reformation work in a limited way.

Thousands flapped into him and were received at his immersion for the remission of sin, and he created quite a little stir in Israel.

And the most important job that he performed as the prophet, the last of the prophets, the last of the Old Testament dispensations marking in his death its close.

A question arose in the minds even of his disciples. Remember, John made one mistake.

He was sent unto the house of Israel, not unto the house of Edom. At that time, as appointees of the Roman government, Herod, an Idumeon, a blood cousin to the Israelites, but a descendant of Esau, was governor of Israel, of Judah. He had had an affair with his brother's wife in Rome. It was a scandal even in the scandalous city of Rome in his day. Even one of the Roman historians mentions the incident.

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But he married his brother's wife and John rebuked him and by that act lost his head.

Brother Russell points out the fact that that was a mistake on John's part. That wasn't any of John's business. That wasn't a part of his commission. Maybe the Lord overruled John's excess of zeal bring about John's death.

Well, Jesus disciples came to him. They were perplexed. They were Jews, Israelites. They knew all about the traditions and expectations of their brethren, other Israelites, and they came to Jesus inquiring.

You'll find this in the 11th chapter of Matthew about John.

And remember Jesus. Answer. We quote here from an authorized version.

If you are disposed to receive it. This was Elijah that was to come, if you are disposed to receive it. Indicating that while it was true that John did come in the spirit of Elijah to carry out a reformation work and fail, yet it wasn't a vital point of doctrine whether John was the appetite of Elijah or Not it wasn't the important thing. Remember, John's disciples came to him too, inquiring about the matter here. John had had remarkable success.

To begin with, the people flocked unto him, and then he baptized this carpenter from Nazareth, who came and requested it of him.

Immediately many of John's disciples began to leave him and to follow after Jesus of Nazareth, and John's following and influence was declining, and Jesus following and influence was increasing. So his disciples came to heaven, inquired, and remember John's answer. It is one of the most beautiful things in all human literature.

He that hath the bride is the bridegroom, but the friend of the bridegroom, standing afar off and hearing the bridegroom's voice, rejoices greatly. This my joy is complete.

In other words, his John was sent as a voice crying in the wilderness of indifference and ritualism in Israel. Make way for the presence of the Messiah.

And his ministry was finished, and he had thus introduced the Messiah. Maybe that is the reason Brother Russell suggests that he exceeded his ministry and rebuking Herod. Be that as it may.

Remember when Elijah appeared in Israel dramatically, suddenly, without any preliminaries, he just appears before Ahab with a message from the Lord for Ahab, and Ahab, of course, is interested in who John or who Elijah might be, and remember how he identified himself. I am that prophet which standeth before God before Jehovah.

What a title. No wonder that in many instances subsequently, when he was addressed by others like Obadiah as well as Ahab, they courteously addressed him. O, thou mighty man of God. Thou man of God. Literally in the Hebrew, Thou mighty man of God.

What an impressive and dramatic character he must have been to even thus impress Ahab, who became his bitter enemy because of the rebukes that he received at the hand of Elijah. Yes, if you can receive it. John was what we might call a small prototype of Elijah, the most outstanding type, outstanding individual, as a typical character in all the Old Testament scriptures, so high with his standing before that God whom he served, Jehovah, that in that vision on the mount of

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Transfiguration, he appeared together with Moses and Jesus, representing the two great divisions in the kingdom of God. Elijah, the heavenly division, spiritual phase of the kingdom, and Moses, the earthly division, the earthly phase of the kingdom, and Jesus, the glorified.

Hand over all, controlling and directing all, and that prayer is answered. Thy kingdom come, thy will be done on earth as it is done in heaven. Remember, in volume two, Brother Russell devotes a whole chapter to Elijah and his typical Character. It's well worth reading and re reading.

And many articles in the Watchtower in later years are devoted to a discussion of Elijah and his various activities and associates in his activities.

In this chapter as well as elsewhere, Brother Russell points out properly, as the scriptures plainly indicate, that Elijah is a type of the church in the flesh, including Jesus as the head of the church in the flesh. During the three and a half years of his earthly ministry down to the end of the gospel age, you know, Elijah's appearance was not only dramatic, but his disappearance, the end of his ministry was not only dramatic but spectacular in the highest degree. There had never been anything like it recorded in all the Scriptures.

Remember having spectacularly crossed the Jordan, the waters dividing, as they were smitten by his robe, his mantle, accompanied by Elisha, who had become his servant and was to succeed him in his prophetic office. Suddenly, as they went on talking, they were separated by a fiery chariot drawn by fiery horses divided asunder, and Elijah was taken up into the sky. Reads heavens and the heavens often words often used with reference to the sky, sky, the atmosphere by a whirlwind. In all the pictures you see, you see Elijah going up in a chariot.

Well, that's not scriptural. The Bible doesn't read that way. They were separated by the chariot, but Elijah went up in a whirlwind. There were many interested observers of the closing event of Elijah's ministry. The sons of the prophets.

According to Jewish tradition, Elijah had organized prior to his appearance as a prophet, the sons of the prophets. It was a school. Now, the word prophet in the Old Testament scriptures has a very broad meaning. It doesn't only refer to special individuals who are prophets, sense that they were seers used of the Lord to foretell future events. But it is a common term, a common noun, a term applicable to all public teachers and expounders.

Fenton in his translation calls attention to this and says that these prophets so often referred to find a parallel in the Christian world, and those to whom we give the title of preachers, literally all preachers, public teachers in Israel were prophets, and in the last verse of the fifth chapter of Jeremiah, Jeremiah has some very bitter things to say about the preachers of his day, the prophets of the Isaiah. He says a horrible thing is done in the land. The preachers preach lies and the priests do tricks with their hands.

And my people love to have it so, and what could be more horrible than that? You notice he doesn't blame the preachers so much as he blames the people, liked people like preachers preachers have its ears, and what the people want, they preach, and what could be more horrible than that according to the promise. So this term is a very broad term, used specifically in the narrow sense quite frequently and used in the broader sense more frequently.

Now, Elijah's period of prophecy has a time feature in it, a very important time feature that is indicated in the Book of Revelation as well as elsewhere.

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Remember speaking of the Church in the flesh after the days of the apostasy and the man child was born. After the apostate Church and the ambition of her leaders, the great bishops that had developed within the apostate system, she found herself great with child and in great agony travailing to be delivered. 12th chapter, the book of Revelation, and she brought forth a man child.

This was the birth of Antichrist. Antichrist had been conceived at the Council of Nicaea, when Constantine, having professed conversion to the Christian faith, having called a meeting, a conference of the bishops of Christendom, of which there was 1100 or more, according to historians, that great red dragon that says it drew a third part of the stars of heaven and cast them to the earth. These stars were the good bishops, religious teachers and instructors scattered throughout the Roman Empire, and according to Church history, about one third of the bishops of Christendom responded to the invitation of Constantine, and Constantine finally settled the question before the conference, particularly the heresy of Arius, the great heretic of that day, whose heresy was truth, as is usually the case on the part of heretics and heresies.

But he was condemned and banished to what is now known as the Balkan state, with several other bishops who supported him in his heresy. But it was there that this man of sin, the Antichrist, was conceived, and finally, after a couple of centuries of struggle, Michael and his angels fighting with the dragon and his angel, who as God, who professed to be the vicegerent of God, the Bishop of Rome, the chief bishop of Christendom, acquired the ascendancy in 539, under the decree of Justinian. By Antichrist was born, became a political system in a small way. It took it several more centuries to grow, grow and to increase in power, until finally it dominated the whole of the European division of the old Roman Empire.

The dragon gave this man of sin its seat and power and great authority. It was in the year 799 and 800, Pepin and his son Charlemagne, the French monarch, defeated the Longo bards, the last organized Aryan group, and brought them into the Roman confession. Boxtock and Baron. With some individual exceptions, it ended the influence of Arianism within the domains of the Roman Church, and gave unto the Pope, the Bishop of Rome, the ten Papal states over which he held power until 1799, when Napoleon, or the general French General Berthier, at the command of Napoleon, with his French army, invaded the ten papal states, defeated the armies of the Pope and the Austrians and set up the Roman Republic. Thus ended the millennium of the man of sin, whose power and authority the prophet said, would thence onward be consumed unto the essence.

Well, we are told of this woman after she produced this man of sin, that she fled into the wilderness where a place was prepared for her of the Lomarch, that is, she disappears as an organized group of true believers from the stage of Christian history. You can't put your finger upon a movement. You can put your finger upon individuals that were connected with movements whose voice speak as the voice of Elijah. Remember what Elijah told Ahab. There shall be no rain in Israel except by the word of my mouth.

What did that mean? It meant simply this, that there would be no word of truth, no life giving word of the Gospel. Jesus said, the words which I speak, they are spirit and they are life. He was the head of the Elijah class in the flesh, down through the Gospel age. The voice of the Lord has never been silent, has never been stopped in Christendom.

It just simply was about a shadow or an echo in the wilderness. She was given two great wings as of an eagle. The Old and New Testament, and there in this wilderness condition, she was nourished by the Lord. The Revelator and Daniel indicate that that period of wilderness experience in which there would be no rain, no truth to be found through nominal channels of the Roman

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Church for 1260 days each day of the year 1260 years from 539 A.D.  
to 1799 A.D.

it is a definite chronological period. But you remember that in the litter of three and a half years, in a case of the type, Elijah had varied experiences. For instance, when he had called attention to Ahab, to the facts, and to Jezebel, to Ahab and to the ruling class under Ahab, by Elijah was told, leave at once and take up his abode at the brook. Cherub. This word Cherith.

Cherith means division to the vine. It suggests to my mind at least, the words of the apostle Paul study to show yourselves approved unto God. Workmen needing not to be ashamed rightly divine. Writing the words of truth all down to the Gospel had been such a class. Such a class had access directly or indirectly to the word of God, even though it prophesied or taught in saclo of the dead languages Latin, Greek and Hebrew.

You really had to be a scholar in order to find access to the Bible for a long period of time. How long Elijah stayed at the brook Cherith? The exact time is not given. Some things are suggested approximately. But after the brook Cherith was on the east side of Jordan, that high, some places rather steep.

A mountainous region of Edom it was. There were many brooks coming down from the higher table land, particularly in Elijah's day, and later, and by one of it was one of these that Elijah was to abide. The brook furnished water and the raven fed him.

You know, this matter of the ravens feeding Elijah has been quite an object of the jibes of incident agnostics. You know, ravens are an unclean bird and a law of Moses, and yet Elijah received his food morning and evening of every day by these unclean birds until the brook ran dry, and then he had to move, and his second move was up apparently on the west side of Jordan, near Mount Carmel and in one of the many caves possibly.

And Ahab would, while he couldn't find them on the east side of Jordan, he certainly wouldn't look for them in the very heart of his own territory. That would be the last place he'd expect Elijah to seek refuge. But he did. You know, if you read the history of the Church and the reformers, individual reformers down in until the time of sectarian reformers under Martin Luther and others, the Lord's providences often were manifested for the deliverance and protection of the Elijah class. As the Roman church grew great and powerful and the papacy died, dominated the political governments of the earth by diverting revenues that belonged to the secular princes into her own coffers and exploiting the people through masses and various other devices.

The secular princes often would resent this properly. So these revenues should have gone into their coffers, and whenever an individual reformer appeared, who seemingly had the power and the wisdom, the understanding of the word of the Lord, to attempt at least sometimes measurably successful a reformation within the domain of the prince or within the general church itself, these secular princes would get together and would arrange means for the protection of these reformers, more or less successfully for a time, so that the light of the torch of truth never went out during the whole period of the Gospel age. It was a wilderness condition. But the Elijah class, when being nourished of the Lord and protected of the Lord and the antitypical ravens, were these secular princes.

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It's remarkable to read the history of the church. How often this proved to be the case, and sometimes during the lifetime of an individual reformer in his active ministry, with all its power and authority, because of the peculiar political conditions the Lord and his providences had permitted to develop, the Roman Inquisition did not dare move in really a political miracle. But then the book ran dry and Elijah had to move, and the Lord directed him to go to a certain widow and her son and to take up his abode with them near Mount Carmel.

And Elijah did, if you remember the beautiful story, a miracle of the widow's cruse of oil and her cruse of flour, grain. The oil never ran out and the grain never gave out during all those months or weeks, whatever the time might be. Then finally the Lord appeared unto Elijah in the third year. It doesn't say how early in the third year. It may have been quite early in the third year.

A day for a year would mean that this would be some time prior to the end of the 1260 years. Elijah was again to meet Ahab, and through Ahab, challenged the priest of BAAL to meet him on Mount Carmel to prove whether Jehovah was God or BAAL was God. Remember, Ahab had a servant. In fact, he was apparently his prime minister, his right arm, a man who worshiped Jehovah, a man who was interested in preserving the worshipers of Jehovah.

He told Elijah on one occasion that he had preserved alive in a cave, 150 in each cave of the prophets of Jehovah, Obadiah. You never hear much discussion about Obadiah, but he's an outstanding character of the type, and Obadiah had been sent out on this occasion to search for water. The streams and the wells had run dry. Ahabs assers, cattle and camels were threatened with death, and less water was found.

And Elijah suddenly appeared before Obadiah. Obadiah was filled with consternation and alarm. Why, he says, you know, Ahab has been searching for you all through Israel and the neighboring nations, trying to find you, and here you suddenly appear before for me, and Elijah told him to go and tell Ahab that he had an appointment with him.

And Obadiah said, if I do, he'll put me to death. But I guess Elijah convinced him that that wouldn't be true, for he went and found Ahab, and Ahab kept the appointment. Do you remember the first thing Ahab said unto Elijah? Art thou he that troubleth Israel?

How often that's true. The true people, the true church, is always accused by its enemies of being the one that's making the trouble. They overlook the fact that they, in their unbelief and apostasy, they're the troublemaker in their idolatry and idol worship. But to blame the Lord's people for, and remember Elijah told him, I said, no, I'm not the one, it's you.

And that wicked woman Jezebel, she's the troublemaker in Israel with the priests of baal. Remember they messaged the church of Pergamos. That's in part of those 1260 years. Thou sufferest that wicked woman Jezebel to teach and to seduce my servants and to worship idols, images.

Yes. This type is woven all through the book of Revelation. It was in the Thyatirion period that this system, represented by Ahab and Jezebel, reached its peak of power, and it was during that period that the Lord, through the antitypical Elijah Titan period, challenged, issued the challenge. Ahab.

Ahab was a secular ruler. Elijah didn't deal with Jezebel, that wicked woman type, and Anthony, although she was involved in the judgments which he pronounced, he contacted and dealt with Ahab, rightful king of Israel. The secular leader who should have kept Israel from idolatry did not,

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because of his wicked conflict.

So unto the church there in the Thyatira period, the Lord said, I gave her space to repent.

There they were translated space as chronos time, time with a period of 360 years chronologically a prophetic year. So the Lord gave her quite a period to repent, and he says, except you repent, I will cast you into the bed of affliction and kill your children with death.

It was in that period of the Thyatira age of the Church that the seven great crusades occurred. The bed of affliction. They entered into it voluntarily, as if some power influence was moving them, forcing them, and the power and influence was moving and forcing them the Lord's providential judgments against that church because of its wickedness. Then he said he would kill her children with death.

In that same period, toward its close, occurred the Black Plague. The most disasters playing this way world has ever witnessed that ever afflicted mankind. More than 50% of the Catholic population of Europe perished in five years, greatly weakening and undermining the political power as well as the industrial and economic power of Europe, preparing the way for the great secular reformation that was to come, and let's just notice a few names important in that period. First of all, Claudius of Turin, the most outstanding character of the Thyatiraan period, whose ministry covers its period of Morton 30 years at the opening beginning a Roman Catholic archbishop who made perhaps the most prominent impact upon the thinking both of the secular leaders and the religious leaders of his day and subsequently of any of the reforms.

He saw the truth in its basic principles, and let's notice what these basic principles were and have been down through the Scottish as they governed the thinking of the Elijah class. First, the Bible, the one and only source of faith and the practice that was the basic principle endorsed by all the Reformers. Secondly, Jesus the sole head of the Church. The Church needed no other head visible or invisible.

Third, justification by faith alone and not by works. Fourth, only the consecrated are priests of God at the laying on of the hands of men or the votes of the Bishop of the Church or the appointment of the so called head of the Church. The Bishop of Rome could not make a priest. Only the Word and the Spirit of God could make a priest.

That the hope of the Church was joint heirship with Christ and the kingdom. Some were more or less vague on these, some were surprisingly clear, and as time went on the last of the individual reformers who just was the prelude really to the sectarian reformers added two other important items. This is Joanne West, a messenger to the church at Philadelphia. The bread and the wine in the Lord's Supper symbolized the humanity of Christ.

Head and body given up unto death for the world. There's your sin offering. Seventh, future probation awaits the non elect world. Had Joanne Wessel saw what wasn't to be seen until Brother Russell's day, that natures are separate and distinct, he would have had the basic features of present truth clearly long before Brother Russell affected in the Lord's providences the cleansing of the sanctuary as promised to the prophet Isaiah. Following Clavius of Turin was Agobard of Lyons, Rathimus of Corbi, Berenger of Tours, Guido of Milan, Peter Abelard and Arnold of Brescia.

Last of all, remember the promise I will give unto the overcomers of morning bar Peter, Walter.

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These Reformers and many other subordinate these are the outstanding ones belong to the Thyatirian period when the balance of divine providence would begin to turn in favor of his consecrated people. Solomon of the Songs of Solomon makes use of this beautiful expression. Who is this that cometh up from the wilderness leaning on the arm of her beloved. Yes, the Church gradually began to emerge from the wilderness condition. She didn't escape it completely until 1799.

Yes, Elijah challenged the priest of Baal, and while that contest with the priest of Baal covered one day literally an antitype. It covered several centuries.

Remember the contest. We need not go into it in detail if you're familiar with it. If not, read it at your leisure. How that the the priests of BAAL were discomfited by the triumph of Elijah, when in spite of all their prayers and cries and immolations, cutting of themselves with knives and so on, beseeching their God BAAL consumed their sacrifice. Tradition that tells us that they had a priest hidden in their altar with combustible material he was supposed to light at a certain time.

And they found him afterwards, smothered. He didn't get the chance to pull off his trick. A fire came down from God and consumed Elijah sacrificed, and remember the slaughter of the priests of baal, and after that Elijah sent his servant to see if there were any signs of rain.

And when he had gone seven times, the seventh time he returned, and I said, I see a cloud no bigger than the man's hand. Elijah says, we'd better get out of here. Storm coming, and the incident occurred which I've already mentioned, that was fulfilled in 1799.

Shortly after that, 1804, the first Bible and tract society was organized and followed others and a great flood of truth. Reign of truth, the Bible which contains the truth, and all languages have gone out an irresistible stream of truth to all the world since then. There's no stopping of, and Jezebel was exceedingly angry and Elijah fled.

We've got to be brief in this. He fled to Horeb, the mount of God, and remember what happened there.

I would understand that horrib and the last arrival. But approximate, perhaps the end of the time of the gentiles or maybe 1874. Just use your own judgment. I'm inclined to the thought of 1914, the end of the time of the Gentiles.

Remember, the Lord spake unto him twice. Elijah in the beginning, what are you doing here? And then, having given him certain instructions, he asked again, what are you doing here? Elijah says, well, they've broken down your altars, they've slain your prophets, and I'm the only one in the west in all Israel. Of course they don't food yourself.

There are still 7,000 in Israel who haven't found the need of Baal. Obadiah had been taking care of many of them things. Obadiah really knew more about the situation. Elijah. Well, Elijah had been hiding out most of the time, or fleeing one or the other.

And the Lord hadn't informed him. He hadn't come in contact with all the details so the Lord gave him a vision of the time of trouble. The wind, the earthquake and the fire and the light that discovered the Lord was not in the time of trouble. That the time of trouble didn't represent the Lord.

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Oh, it represented his judgments. But it was no revelation of God's character except that the Lord is angry with the wicked every day, individually and collectively, as Scriptures declare. But trouble is not an index of the Lord's purpose. That's not his real purpose. Trouble is intended to be salutary, corrective.

Disobedient children get in trouble with their parents and others and have to be corrected. So disobedient mankind get in trouble. They have to be corrected and properly instructed. What is the objective of the Lord's plan? Life that more abundantly.

So Elijah then heard a still small noise that was the Lord. Remember to be brief. The Lord told Elijah to get down to anoint Hazael king of Syria. Ever hear that word in recent days, months or years? A very vital spot in the critical conditions in the Middle East.

But Ben Hadad was king of Syria, and the Lord told Elijah, now you anoint Hazael as king Assyria. It looked like in him something that was impossible politically, and the instruction was given, and anoint Jehu to be king over Israel in the place of Ahab.

And anoint Elisha to be a prophet in your stead. I'm going to end your ministry. Well, Elijah got down. He did call Elisha. He did the third thing first.

But he didn't anoint Hazael, nor did he anoint Jehu. Elisha was left to do that work instead of Elijah. There's some very interesting factors involved in this. We can't take time, time up to go into them in let me say in respect to G, that seemingly he represents organized socialistic labor among all the different communities or divisions or nations of Christendom.

And socialistic labor organizations have played a very prominent part in world development, particularly in the past 40 years, and the apparent situation today is that it quite immediately is us to play even a more prominent part. It was Jehu who destroyed Jezebel and the priests and the followers of baal, and he did it by cunning, sophistry and tricks. Read the account at your leisure.

Hazael would seem to me to represent the United States. Hazael was king of Syria, not connected with Israel and headed by the United States, the so called capitalistic democracies of Christendom.

And certainly there's no question as to the importance of the part that the United States is playing in the political and religious world of Christendom. Another interesting factor in that we will bide the time. The events will clarify certain features that might be more or less foggy. May the Lord have you blessed.