

WATCHMAN'S TEACHING LETTER

Monthly Letter #217 May, 2016; Teacher Clifton A. Emahiser
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THOSE TO WHOM THE COVENANT BELONGS

This is my two hundred and seventeenth monthly teaching letter and begins my nineteenth year of publication. In the last letter, WTL #216, I brought up the subject of **THE ELIJAH MINISTRY** at Malachi 4:5-6, which I will quote again because of its **GREAT IMPORTANCE**:

“⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: ⁶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

To understand the Elijah Message to a greater degree, I am going to cite an excellent article entitled “Elijah the Tishbite” that first appeared in the July 1947 *Destiny Magazine*, later packaged into a 1947 Yearbook, pp. 232-238, written by Howard B. Rand. However, I am going to include my own critical notes, edit out terms like “Jehovah” in favor of the true name “Yahweh” and other labels that are more fitting.

ELIJAH THE TISHBITE, Part #1, by Howard B. Rand
Edited by Clifton A. Emahiser

“The birth, life and history of many of the men whose activities are recorded in the Sacred Record are prophetic of things to come. As an illustration, the ‘time of Jacob’s trouble,’ to which Jeremiah refers (Jer. 30:7), defines a period in the experience of the people of Israel in the last days and is a description of the troubles which would overtake them as the age draws to its close. But this period of trouble has its pattern in the difficulties Jacob himself experienced during his lifetime and this is the specific reason it is called the ‘time of Jacob’s trouble.’

[CAE Note: Here Rand is absolutely correct, and we should really read Jer. 30:1-12:

“¹ The word that came to Jeremiah from Yahweh, saying, ² Thus speaketh Yahweh Almighty of Israel, saying, Write thee all the words that I have spoken unto thee in a book. ³ For, lo, the days come, saith Yahweh, that I will bring again the captivity of my people Israel and Judah, saith Yahweh: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. ⁴ And these are the words that Yahweh spake concerning Israel and concerning Judah. ⁵ For thus saith Yahweh; We have heard a voice of trembling, of fear, and not of peace. ⁶ Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? ⁷ Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob’s trouble; but he shall be saved out of it. ⁸ For it shall come to pass in that day, saith Yahweh of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: ⁹ But they shall serve the Yahweh their Almighty, and David their king,

whom I will raise up unto them. ¹⁰ Therefore fear thou not, O my servant Jacob, saith Yahweh; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. ¹¹ For I *am* with thee, saith Yahweh, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. ¹² For thus saith Yahweh, **Thy bruise is incurable, and thy wound is grievous.**”] Back to Rand –

“Our Yahweh referred to Noah and to happenings in his generation which would furnish a pattern of events to just precede the close of the age and His triumphant return. In the days just preceding the coming of the Son of man, Yahweh said that conditions upon earth would be ‘as the days of Noah were.’ Many other instances could be cited to show the prophetic significance of the lives and activities of men of old. A study of the many parallels between their lives and present-day events will shed much light upon the fulfillment of prophecy in modern times.

“Translation

“Among the men whose lives are recorded in the Bible, those of Enoch and Elijah are of special interest because neither of these men saw death. Both were translated. Elijah was translated in 3108 A.M. and 888 years later, in 3996 A.M., Christ was born and His name was called Jesus. Now 888 is the numerics of the name Jesus and He was born 888 years after the ascension of the prophet Elijah, who is a type of those who shall not taste death but be translated at the time of the second appearing of Jesus Christ. Elijah appeared with Moses on the Mount of Transfiguration when Peter, James and John were eyewitnesses of the coming of Yahshua in power and glory (2 Peter 1: 16-18).

[CAE Note: This paragraph is all right, except that Rand is using Ussher’s chronology, which are many times in error.] Back to Rand –

“Law of Moses

“The message Elijah gave is associated with the warning which was to go out just before the great and terrible Day of Yahweh:

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Mal. 4:4-6.)

“As a prototype, a study of the times and events in Elijah’s day, his ministry, the message he gave and the acts he performed, plus the ending of his sojourn upon earth by translation, throws much interesting prophetic light upon these days in which we are living.

“Elijah’s Appearance

Let us review the life of Elijah as it is revealed to us in the Scriptures. We find that in his day a foreign ideology had so undermined the spiritual stability of Israel that

the nation was in mortal danger from the activities of the enemy within, supported by Jezebel, the wife of Ahab the King. Elijah suddenly appeared upon the scene and vanished from it as abruptly as he appeared. *Young's Analytical Concordance* says of him:

“The grandest and most romantic character that Israel ever produced. ‘Elijah the Tishbite of the inhabitants of Gilead’ is literally all we know of his parentage.’

“Drought Predicted

“The name Elijah means ‘My Almighty is Yahweh,’ or ‘Almighty Himself.’ In the year we first hear of this prophet, Jehoshaphat, King of Judah, had reigned nine years in Jerusalem and Ahab, King of Israel, twelve years in Samaria. Elijah suddenly appeared on the scene with a message for the King of Israel:

“And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As Yahweh Almighty of Israel liveth, before whom I stand, there shall not be dew nor rain these years.’ (1 Kings 17:1.)

“James informs us that the actual length of this period of drought was three and a half years (James 5:17 See also Luke 4:25).

“Yahweh Versus Baal

“Israel had apostatized, the people having turned away from the worship of Yahweh, the Almighty of Israel; to embrace Baalism which was flourishing in the land under the patronage of Jezebel, wife of King Ahab. The conflict was between Yahweh and Baalism, with Elijah sponsoring the cause of Yahweh and Jezebel that of the false prophets and idolatrous worshippers. Jezebel had sought to murder all the prophets of Yahweh and while she had killed many she had not succeeded in destroying Elijah for he suddenly appeared before Ahab and announced that a judgment of drought was to afflict the land. This drought was not to end until the people acknowledged Yahweh as the Almighty of Israel. Immediately following that announcement, Elijah disappeared and, though Ahab sought for him in all the surrounding nations, he was unable to find him.

“Elijah was not a prophet of peace; his messages were of judgment and his mission was the destruction of heathen worship and judgment upon Israel if the people refused to heed the Almighty’s injunctions as the prophet warned them of their evil ways. Ever since the days of Joshua a conflict had been in evidence in Israel between the forces of good and the powers of evil. The question continually before the people was whether they would follow Yahweh or accept the heathen god Baal. A crisis had now come in that conflict and Elijah represented the forces of righteousness and Jezebel the power of evil.

“Jezebel’s Influence

“Jezebel exerted a tremendous influence over the affairs of state, though holding no office herself. As the wife of King Ahab her influence in the land was very great. The King himself was definitely under her power in conducting the affairs of state. Jezebel was personally responsible for importing the worst and most debasing form of the

idolatrous practices of Baalism from Phoenicia and in her zeal instigated persecution of the followers of Yahweh.

“Many of the things Jezebel desired to do, and was able to accomplish, were contrary to the Israel law and to the policies of the predecessors of Ahab. Strong willed and popular to an extent, at least with those whom she favored, she became a tremendous power behind the throne, even to securing her husband’s consent to the acceptance of the anti-Yahweh teachings of a foreign politico-religious system. These anti-Yahweh teachings of a foreign power were repugnant to the Yahweh-fearing men and women in Israel but, in spite of their opposition, Baalism was protected and cultivated and finally became well entrenched in the land under Jezebel’s tutelage and with the consent of Ahab. The leaders, teachers and supporters of these anti-Israelitish beliefs were accepted, pampered and entertained by Jezebel, and she saw to it that they lacked nothing insofar as she could provide for their needs, even to eating with her at her table.

“Jezebel’s powerful influence (with a personality which enabled her to carry out her will) and her control through Ahab over the affairs of state were detrimental to the well-being of the nation; her sponsorship of a political and religious concept foreign to Israel’s constitution and purity of worship brought upon the nation the very evil which Elijah had announced to Ahab would come upon the land – a great drought. The idolatrous worship of Baalism produced political deterioration and moral decadency, and exerted a most dangerous influence upon the policies of those who governed the nation.

“With this background it is fitting that the name Elijah means ‘My Almighty is Yahweh’ or ‘Almighty Himself,’ for the conflict had reached a climax and the tests were about to be made to see whether the people would serve the Almighty or continue to worship Baal. While Ahab was King, back of him was Jezebel and the trial or test of strength was between Elijah and Jezebel though the prophet appeared to Ahab and announced the Almighty’s judgment to him.

“The Prophet Miraculously Sustained

Jezebel would have sought to kill Elijah through direct command or by treachery, so immediately following the pronouncement by the Prophet that there would be no rain in the land, Yahweh directed him:

“Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.” (1 Kings 17:3-4.)

The International Standard Bible Encyclopaedia says:

“Elijah’s ‘ravens’ may indeed be converted by a change of vowel-points into ‘Arabians’; but in spite of the fact that Orientals would bring offerings of food to a holy hermit, the whole tenor of the narrative favors no other supposition than that its writer meant ‘ravens.’

“Ferrar Fenton, in his translation of this text, suggests Arabs instead of ravens with the following footnote:

“The word Arabim, was erroneously translated ‘ravens’ by the Greek versioners, and the blunder, as usual, has been repeated since. It means Arabs, as I have translated in my text.’

“Regardless of how this text is rendered, the Almighty saw to it that Elijah was supplied with bread and meat:

[CAE Note: The raven is an unclean bird of the crow family and feeds on carrion (*i.e.*, dead and decaying flesh), fish, grain and nuts. V. 6 states the ravens brought Elijah “bread and flesh” morning and evening, so where did the ravens find baked bread? And the flesh could only be decaying flesh, definitely against Yahweh’s food laws. Also, many believe that John the Baptist ate locust insects, but there are Honey Locust trees that bear pea type pods with small pea shaped sweet fruit that is safe to eat (commonly fed to animals), and it is likely that John ate from the Honey Locust tree. Also, in Elijah’s day, Arab referred to any of the Shemite or Canaanite tribes of the east, and were not necessarily of alien races.] Back to Rand –

“And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.’ (1 Kings 17:6.)

“Elijah and the Widow

“The brook finally failed as a result of the continued drought and the Prophet was instructed to go to Zarephath in Zidon where he would find a widow with her son and he was to dwell there. Elijah departed and found the woman gathering sticks. He spoke to her:

“... Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.’ (1 Kings 17:10-11.)

“The woman replied that she had only enough meal and oil to make a cake for herself and her son, after which they expected to die. But Elijah told her not to fear but to make a cake for him first and afterward make cakes for herself and son:

“For thus saith the Yahweh Almighty of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* Yahweh sendeth rain upon the earth.’ (1 Kings 17:14.)

“The woman obeyed Elijah and the barrel of meal did not become empty, nor was the supply of oil exhausted during the remaining years of the drought.

“During the time that Elijah stayed with the widow her son was stricken ill and died. She mourned her loss in Elijah’s presence and he took the child to his chamber and interceded with the Almighty that the spirit of life might return again to him. The child was revived and Elijah delivered him to his mother. The widow then testified:

“... Now by this I know that thou *art* a man of the Almighty, and that the word of Yahweh in thy mouth *is* truth.’ (1 Kings 17:24.)

“Elijah Sent to Ahab

“After many days had passed Yahweh commanded Elijah in the third full year of the drought to go to Ahab. Commenting upon the length of the drought, a footnote in *The Companion Bible* has this to say concerning the statement in 1 Kings 17:1:

“These years (not three years). No definite period stated. ‘Years’ is plural, not dual. In Luke 4:25 and James 5:17: ‘three years and six months.’ These six months must be reckoned before the three years, not added at the end because of ‘the third year,’ *i.e.*, the third full year.’

“The famine was very severe in the land and Ahab and Obadiah, the governor of his house, were out hunting pasture in order to save the lives of the king’s horses and mules if possible. Obadiah had gone in one direction and Ahab in another.”

[CAE Note: I do not particularly recommend *The Companion Bible*, so be very careful how you might be wrongly influenced by it.] Back to Rand –

“Obadiah Meets Elijah

“When Jezebel sought to slay all the prophets of Yahweh Obadiah hid one hundred of them in a cave, supplying bread and water to sustain them. It was at that time that Elijah met Obadiah and the latter exclaimed, ‘... **Art thou here, my Adoni Elijah?**’ (1 Kings 12:7.)

“The prophet told him to go inform Ahab that he was there but Obadiah was fearful that while he went to tell Ahab, Elijah would again disappear. He told the Prophet that there was not a kingdom or nation where Ahab had not sought to find him and he had even taken an oath from those in the places where he sought Elijah to positively confirm the fact that they did not know his whereabouts. Obadiah told Elijah that if he informed Ahab that the Prophet was in the vicinity and Elijah again disappeared Ahab would slay him. Obadiah reminded Elijah that he had saved the lives of a hundred of the prophets when Jezebel sought to kill them. At the conclusion of Obadiah’s plea Elijah reassured him that he would be there and would meet Ahab that same day. Obadiah did as he was instructed and Ahab came to meet Elijah. When he saw the Prophet he exclaimed: ‘**Art thou he that troubleth Israel?**’ But Elijah answered:

“‘... **I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of Yahweh, and thou hast followed Baalim.**’ (1 Kings 18:18.)

“A Challenge

“Elijah wasted no time in coming to the point and with the boldness that marks the true prophet disregarded himself as he lashed out against the false beliefs of the people and the idolatrous religion sponsored by Ahab’s wife. Elijah immediately challenged Ahab to arrange a test. He demanded that all Israel be gathered at Mount Carmel and with them four hundred and fifty prophets of Baal, besides four hundred of the prophets of the Shrines of Baal who dined at Jezebel’s table. Ahab complied with the Prophet’s request and when all Israel had gathered at Mount Carmel Elijah addressed them:

“‘... **How long halt ye between two opinions? if Yahweh be the Almighty, follow him: but if Baal then follow him.**’ (1 Kings 18:21.)

“But the people did not answer him. Consequently Elijah, after asking that the prophets of Yahweh be separated from those of Baal, proposed that the following test be made. Two bullocks were to be brought and the prophets of Baal were to offer one on an altar while Elijah, the Prophet of Yahweh, would place the other on an altar. No

fire was to be applied. The prophets of Baal were to call upon their god and Elijah was to call upon his Almighty. The one who answered by fire would be the one true Almighty. The people all agreed to the plan.

“Prophets of Baal

“An answer by fire was universally recognized as the acceptance of a sacrifice. In giving assent to the test Ahab, the King, and Israel admitted this. Baal was the god of fire and a personification of the sun. Thus the test proposed by Elijah was readily accepted by the people. The prophets of Baal might have been dubious, but before the King and that great assembly they dared not hesitate.

“Elijah asked the prophets of Baal to make the first demonstration so they dressed their bullock and placed it upon the altar. Then they began to call upon Baal – all that morning until noon – saying:

“... O Baal, hear us, But *there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the evening sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.’* (1 Kings 18:26-29.)

“Evening Sacrifice

“Noon, or midday, extended to 3 P.M., and during this time the prophets of Baal continued while Elijah made fun of them. The time of the evening sacrifice would be three o’clock that afternoon. Elijah, under the direction of the Almighty, had selected that hour to make his demonstration as it was the hour of the day with which all Israel would associate the time of sacrifice to Yahweh, the Almighty of Israel. It was also the time of day that the Pastoral lamb was slain for the Passover and later it was the hour that Yahshua Christ died on the cross, the Lamb slain from the foundation of the world. It was therefore fitting that Elijah should begin his demonstration at the time of the evening sacrifice for he had from three o’clock until sunset to complete the task.

“And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of Yahweh *that was broken down.*’ (1 Kings 18:30.)

“The Altar of Yahweh

“Elijah took twelve stones, according to the number of the tribes of Israel, and built an altar in the name of Yahweh. He made a trench about the altar and Ferrar Fenton gives the capacity of it as about two hogsheads or between one and two hundred gallons.

[CAE Note: I have *The Holy Bible* In Modern English by Ferrar Fenton, and while it may be of some value as a reference Bible, it has its share of problems.] Back to Rand –

“After completing the altar and laying the wood and the bullock upon it, Elijah commanded that four barrels of water be poured upon the burnt offering and the wood. He commanded that it be done a second and a third time and the trench also was filled with water. It seems that Elijah had completed the construction of the altar before the time of the evening sacrifice, no doubt building it during the time the prophets of Baal were constructing their altar and making their demonstration:

“And it came to pass at the *time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Yahweh Almighty of Abraham, Isaac, and of Israel, let it be known this day that thou *art* the Almighty in Israel, and *that I am thy servant, and that I have done all these things at thy word. Hear me, O Yahweh, hear me, that this people may know that thou *art* Yahweh Almighty, and that thou hast turned *their heart back again.’*** (1 Kings 18:36-37.)

[CAE Note: Please mark the words, “... **thou hast turned *their heart back again.***” as the same concept is also found at Malachi 4:5-6.] Back to Rand –

“The Fire of Yahweh

“Yahweh answered Elijah in a demonstration of fire and heat comparable to the energy released by the splitting of the atom. This fire the Scriptures designate as the fire of Yahweh for it was not like any other fire with which they were familiar:

[CAE Note: This is pure speculation on the part of Rand to compare Yahweh’s fire to the “splitting of the atom”. Natural fire always burns upward, as well as atomic and hydrogen bomb explosions, while Yahweh’s fire “fell”, or burned downward.] Back to Rand –

“Then the fire of Yahweh fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.’ (1 Kings 18:38.)

“This demonstration of the power of the Almighty, who answered Elijah’s prayer by fire, had an electrifying effect upon the people witnessing the scene, who saw the results of the fire and its tremendous heat which consumed not only the sacrifice but the stones, earth and water. All the people fell upon their faces.

“Could it be that the small amount of force released for the purpose of consuming this sacrifice was sufficiently powerful to cause physical prostration? The people knew that the power of the Almighty was in this fire and exclaimed:

“Yahweh, he is the Almighty; Yahweh, he is the Almighty!’ (v. 39)

“It is certain that energy of this kind is only safe at the command of men who, like Elijah, are consecrated to the service of Yahweh. They alone are capable of the restraint needed in handling such power*. [CAE Note: *Here again, Rand speculates that nuclear power is the same as Yahweh’s power, but I disagree!] Back to Rand –

“In the contest before the King and the people, Elijah had established the fact that Yahweh was the Almighty of Israel. By this one test he annihilated the strength of Baal worship in Israel and defeated the subtle and evil works of Jezebel.

“Prophets of Baal Killed

“Elijah ordered the people to take all the prophets of Baal and not let one of them escape. They were taken down to the Brook Kishon and slain there. Under the law of

Israel idolatry was punishable by death and there is no doubt that, as heathen priests, those prophets of Baal were far from guiltless in the slaying of many of the prophets of Yahweh as they helped Jezebel in her murderous program.

“The people having acclaimed: ‘Yahweh he is the Almighty,’ Elijah said to Ahab:

“‘... **Get thee up, eat and drink; for *there is a sound of abundance of rain.***’ (1 Kings 18:41.)

“The Drought Broken

“The Prophet was referring to a sound from the ocean which indicated the coming of rain. He sent his servant to the top of Carmel and Elijah sat down with his head upon his knees, perhaps in complete exhaustion after the strenuous happenings of that day. The servant looked toward the sea and reported seeing nothing. The Prophet sent the servant again – and for seven times. The seventh time he reported he saw a little cloud coming up from the sea, as small as a man’s hand. Evidently the release of atomic fire* had a marked and immediate effect upon atmospheric conditions for Elijah warned Ahab to make haste for a very great rain was about to begin. Meantime, the heavens became black with clouds and there was a very high wind. As Ahab rode toward Jezebel, a city at the eastern side of the great plain of Esdraelon, Elijah ran before him to the entrance of the city. Evidently the Prophet remained outside the city while Ahab entered and told Jezebel all that Elijah had done and how he had slain all the prophets of Baal with the sword. [CAE Note: *Rand again on “fire”!]

“Jezebel’s Reaction

“Elijah had won the people and even Ahab was convinced by the demonstration which he had witnessed. He gave Jezebel an account of all that Elijah had done with the hope of convincing her also, but without success. Jezebel sent word to Elijah saying:

“‘... **So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.**’ (1 Kings 19:2.)

“Ahab had no control over his wife; in fact, she completely dominated the situation and was able to override any objections the King might have had and assume authority to act as though she were the king. This is evidenced in her threat to kill Elijah before sunset the next day. The Prophet knew the vindictive and evil ways of Jezebel and fled for his life, going into the land of Judah where he left his servant. Evidently he did not dare remain there for Ahab, King of Israel, and Jehoshaphat, King of Judah, were friendly. After leaving his servant at Beersheba in Judah, Elijah went on a day’s journey into the wilderness. Weary, tired and despondent, he sat down under a juniper tree and requested of Yahweh that he might die, saying:

“‘... **It is enough; now, O Yahweh, take away my life; for I *am* not better than my fathers.**’ (1 Kings 19:4.)

“Fed By An Angel

“Some have condemned Elijah for fleeing; yet the Prophet knew that the time of judgment upon Jezebel had not yet arrived and she was in a position to carry out her threat. So he fled to safety. While it is true that Elijah had won the acclaim of the people

as a result of the trial with the prophets of Baal, and they recognized Yahweh as the true Almighty, he had little success with Ahab. The King's acceptance was influenced by the reaction of Jezebel, whom Ahab evidently feared to offend more than he feared the Prophet. As a result of the trial and subsequent flight for his life, Elijah was physically exhausted and he fell asleep under the juniper tree. He was finally awakened by an angel who had prepared food for him to eat and water to drink. After partaking of this refreshment the Prophet went to sleep again. Later the angel awoke him the second time, saying:

“Arise *and* eat; because the journey *is* too great for thee.’ (1 Kings 19:7.)

“The journey to Horeb

“Following his refreshing sleep, and the strength gained through the food the angel served him, Elijah continued his journey for forty days until he came to Horeb, the Mount of Yahweh. Arriving at the Mount, the Prophet made his lodging in a cave. Yahweh asked him what he was doing there and Elijah said:

“... I have been very jealous [zealous] for Yahweh Almighty of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.’ (1 Kings 19:10.)

“The Demonstration

“Thereupon Yahweh issued a command to Elijah which was followed by a tremendous demonstration:

“And he said, Go forth, and stand upon the mount before Yahweh, And, behold, Yahweh passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Yahweh; *but* Yahweh was not in the wind; and after the wind an earthquake; *but* Yahweh was not in the earthquake: and after the earthquake a fire; *but* Yahweh was not in the fire: and after the fire a still small voice.’ (1 Kings 19:11-12.)

“Elijah lived in a time of spiritual decadency, to which fact he bore testimony. It was a period of conflict and in the demonstration by tempest, earthquake and fire – in a sense symbolical of the contending forces – the Prophet was shown that Yahweh was not in any of it. Then he heard the still small voice” It is hoped, with Howard B. Rand's article on Elijah the Tishbite along with my notes and editing that the reader will better comprehend the importance of the **ELIJAH MESSAGE** at Malachi 4:5-6, and how it has reappeared today during our lifetime. Part #2, in the next lesson.