

Warrington
3/7/44

"The Lord God of Elijah"

B.C.
8/25/57
P.M.

Scripture Lesson:- II Kings 2: 9 - 15.

Text:- II Kings 2: 14. "Where is the Lord God of Elijah?"

Introduction:- Elisha was lonesome. He was also troubles. He had just seen his Master, the heroic Elijah, swept away in God's whirlwind. Elisha was going back to take up the unfinished task of battling against the vile worship of Baal and the evil influence of Ahab and Jezebel. We can imagine him as he trudged along with bowed head, the old shaggy mantle of Elijah thrown over his arm, pondering the situation. What shall he do? Can he face the odds against him without Elijah? Has the power that brought victory at Carmel vanished with the fiery spirit of the old prophet? These must have been some of the questions that swept through his mind as he was trying to get his bearings for the coming conflict.

In a little while the waters of Jordan rolled at his feet. The swift river must be crossed, and there was neither bridge or ferry. Elisha seemed to feel that he had come to a good place to settle the matter, and sending up the cry that had been echoing in his soul, "Where is the Lord God of Elijah?", he smote the waters with the mantle of his departed master. The waters opened before his feet, and he walked dry-shod to the other side. The matter was settled, and as Elisha strode like a conqueror into the midst of the sons of the prophets, they cried, "The spirit of Elijah doth rest upon Elisha."

The only question that Elisha had to settle was whether the God of Elijah was still with them. If the God who could answer was yet abiding in their midst, all else would take care of itself. He had found the answer. Elijah was gone but Elijah's God was still the defense and refuge of his people. *He was still with them for still, him answered prayer. Could depend on*

I.
We are confronted with seemingly overwhelming op-

position. We are in a period of unrest. Gigantic industrial conflicts loom upon every horizon, arraying class against class, and breeding hatred of millions of hearts. The fires of world war II still smoulder, and the old jealousies and race hatreds are endeavoring to fan them into flame.

Our own south is being aroused over the race question. Bitterness and racial hatred are rising to the fore. Political parties are being disrupted, and no one knows what the other is going to do.

The East has grown weary of being the field of exploitation for the Western nations, and is arousing from its slumbers and muttering of wars of revenge. The yellow peoples are developing a race consciousness which resents the assumption of superiority on the part of the white man, and the listener can hear the deep thunders which impend the coming storm.

Crime is rampant over the land. The sale of narcotics flourishes. The Bible is under fire, both from enemies within and without. Nothing we have learned to revere is sacred. The battle is not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

We have grown in wealth, but not in liberality. The need of our people is not money, but the spirit that sees in money a power for saving souls and honoring Christ.

II.

It is also a time of known and confessed weakness. The forms of religion remain the same, but the flame of holy zeal and burning ardor is lacking. We have much to say about service, but little to say about salvation. Many are shouting loudly about bringing in the kingdom, but they are thinking about better living conditions in the here and now, and not a reign of righteousness growing out of regenerate lives. We have much activity, but little power; rushing of brooks, but no rushing torrents. Our churches have more feasting than fasting, and more who make merry than who mourn over

over the weakness of Zion. Our pews have multitudes seeking diversion, but our altars have a dearth of penitents crying, "God be merciful to me a sinner!" There is a persistent clamour that the gospel shall adapt itself to the spirit of the age, but not that the age shall repent and believe the gospel. *Many churches are social clubs that entertain*

The apostles and Christian workers of the first century did not attempt to fit the gospel into the latest modes of Grecian thought, or into the social life of the Roman cities, but they insistently called them to repentance at the foot of the cross.

Somehow the note of certainty, the voice of authority, are quite feeble when we call sinners to repentance. An approach of that sort will not grip the hearts of sinners with a conviction that leads to repentance.

Somehow the preacher has become a man of affairs, a manipulator of interests, a puller of wires, an expert on organization, rather than a prophet of God.

We are told that the day of revivals is past, and that we must no longer expect sorrow for sin, or the glow of pardon that once marked the work of salvation. Those things, they tell us, belonged to the crude, primitive emotions, which our culture and scientific habits have outgrown.

Such was not the church of the New Testament; it is not the spirit which has marked the mighty periods of kingdom conquest. The facts of our religion have not changed. God is the same yesterday, today, and forever. Sin is just as hideous and ugly as in the days of old, and its wages are still the undying death. Human nature has not altered one iota. Repentance and faith remain the only way into eternal life, through Christ, and the new birth is just as necessary as when our Lord preached to Nicodemus. We need the

Spirit that came at pentecost. Shall we not cry with Elisha, "Where is the Lord God of Elijah?"

Conclusion:- A church that is not convicted in its inmost life of the basic truths of the gospel, will degenerate into a sort of mild ecclesiasticism, which will concern itself mainly about organizations, and shallow social reformations. Our religion must ~~with~~ either take its place with Buddhism, Confucianism, Islamism, and like faiths, or there must be a return to the unshaken certitude, the militant conquering faith which marked the first century, the period of Reformation and the early days of missionary endeavor.

The Holy Spirit is still in the world. The power which Jesus promised is yet within our reach, but we can attain it only by cleansing our lives, humbling our hearts, and seeking God's face. This will call for prayer, real, intense, persistent, agonizing prayer. If we shall pray! Listen to his word: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and heal their land". This is a dateless promise; these are timeless words; they are for God's people of every land and for all time. If we will only pray, we need not fear the mightiest foes.

Yes, the Elijah's have gone home; the whirlwinds of God have swept them beyond our knowledge; but their God still lives, hears, and answers where, where is the Lord God of Elijah?"

*Do you know Him + pray to Him?
I say He still is on His Throne + still
answers prayers. Lets pray to Him He
will unite + revive our Church.
I want our church to grow
+ reach the community for Christ. I
cant do it by myself. How many will
pledge themselves to pray + work with me.
gather around the altar for season of Prayer*