

Elisha

Part 2

Speaker	Frank Wallace
Duration	00:41:27
Online version	https://www.audioteaching.org/en/sermons/fw020/elisha

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] Last night we saw something of the choice and call of Elisha and his determination to go on with Elijah, in spite of Elijah saying to him, now you go and tarry here, at the different places. And Elisha said, no, I am determined to go on.

Now we come to the point where Elisha is asking for a hard thing from Elijah, and Elijah said, yes, you'll get it on one condition, and that is that you keep your eye fixed upon me, and if you see me ascending into the heavens, then your request will be granted to you. Well, the time came when Elijah was caught up, oh what a wonderful transaction, a man caught up out of this world by God and his divine power, and Elisha was watching carefully, [00:01:02] and he saw Elijah being caught up, and he received the double portion of Elijah's spirit.

And then he said, I have this double portion, and I am going to see how it works. Not in a speculative way, I don't think that for one moment, I believe he wanted to experience for himself, before ever he went out in public service, the truth and reality of this wonderful gift that had been given to him, a double portion of Elijah's spirit. So just as Elijah smote the river Jordan, and he was able to walk over on dry land, so Elisha takes the mantle of Elijah and smites the Jordan, and the Jordan goes back, and Elisha too walks over on dry land.

Well, these are the facts connected with this incident.

Now we want to apply it to ourselves and see what this means for us.

[00:02:04] It was an incident in the life of Elijah and Elisha, but we believe it has a lesson for us today, a simple lesson.

We don't want to be imaginative, but we just want to follow out these two or three things that are mentioned, and just see how we can fit them in to New Testament teaching, that we might get the gain of them.

Well first of all, Elijah says to Elisha, now you ask something of me as long as I'm here, and you'll get it.

In other words, he's saying to Elisha, what do you want, what's nearest to your heart? And of course Elisha asked him for a double portion.

Now this matter of Christians making requests is a very, very important thing.

The Lord Jesus in his ministry said to his own, ask and ye shall receive.

[00:03:02] Just before he left this world to go back to his father, with his disciples gathered round them, he says, if ye shall ask anything in my name, I will do it.

I believe that that was carried out to the letter in the early days of the church's history when the apostles, utterly dependent upon their Lord for power in their service, cried aloud to him in prayer, and he answered their prayers. I believe by extension it applies to us too, that if there are matters connected without witness and testimony in this world, we can cry to the Lord and get the help and blessing that is necessary.

I don't think it means that we have an idea that any prayer that we utter to the Lord is going to be answered.

I don't think that for one moment. I'm sure every Christian here has known what it is to ask the Lord for help and blessing, [00:04:07] and blessing for others, and up to the moment the prayers haven't been answered. But this is something that we must learn. We must learn what is the Lord's will. I've heard people saying that we shouldn't qualify our prayers by saying, if the Lord will. We should demand of the Lord. Oh, what a fallacy.

I believe that's presumption of the highest possible kind. I remember our Master bowed down in the garden saying, Lord, let this cup pass from me.

Nevertheless, not my will, but thine be done.

I believe every prayer of every Christian should be qualified by this statement, if it's thy will.

And so this matter of requesting is a very important thing. I believe we need to have spiritual discernment to ask the right kind of things. [00:05:06] I believe that nothing pleases the heart of God more than to hear us praying in relation to his own glory as centered in Christ and made known in the power of the Spirit. The two prayers of Paul in Ephesians 1 and 3 are beautiful examples of prayers by a spiritually minded man.

Do you find anything of Paul's difficulties, his trials, his sorrows, the opposition to him?

We find Paul praying in those prayers for the upbuilding and benefit of the saints, for the glory of Christ, for the glory of God. Oh, he's filled with these wonderful requests.

But to come back to our incident in connection with Elijah and Elijah, it's perfectly permissible for us to pray for things that stand related to our witness here in this world. [00:06:03] And we can't ask enough as far as that is concerned.

You remember God appeared to Solomon and he said to Solomon, Solomon, you ask me what you want and I'll give it to you. Oh, my friend, I often feel that this is one of the most difficult things to answer.

God's saying to any man, now look, if you ask me what you want, I'll give it to you. What a challenge. I wonder what we would ask.

I think it's perfectly obvious we would ask what is nearest to our hearts. Solomon says, give me wisdom. I require it in relation to thy people.

God was so pleased with that request, he says, I'll give you wisdom. I'll give you more than wisdom. I'll give you all the things that you haven't asked for, the things that are nearest to a man's heart, fame, wealth, prosperity, peace.

[00:07:03] He gave them all these things, but he did give him wisdom. There are many requests like this, not for personal gain, not for fame, not to make oneself important, but praying earnestly in relation to the needs of the people of God.

I don't think for one moment that Elijah wanted a double portion, Elisha wanted a double portion of Elijah's spirit just to make much of himself, not for a moment. I believe he was really anxious to serve the people of God, just as Elijah had done, and in fact, in a greater way, because he wanted a double portion of Elijah's spirit. I think it's right to say that when we read the Bible, we find that succeeding generations seem to lessen in spiritual power.

When things are set up by God, there's power and prosperity and strength, and then as the [00:08:02] generations succeed, things seem to diminish.

I feel that Elisha is saying, I don't want to be any less than Elijah, not for any pride. I want to maintain the testimony that that dear man maintained, and I'll require a double portion of his spirit to do it. I require help and strength to continue this wonderful testimony that he rendered.

That's a worthy thing, dear brethren, to pray for today, that God would give us power, faithfulness, devotedness, energy, that we might be enabled to maintain what has been handed down to us. Those who have gone before, in courage and faithfulness and devotedness to the Lord, maintain things for his glory, and very often, in self-sacrifice, and we are responsible now to maintain those things and hand them on to others if the Lord shouldn't come. [00:09:04] And so you see, it requires a great deal of spiritual energy and wisdom and faithfulness and power.

Paul says to Timothy, you keep learning these things, Timothy, and when you've learned them and appropriated them, hand them on to faithful men. Those faithful men will teach others also, and so the testimony is carried on in power and blessing. What a responsibility to receive from the hands of others those precious, holy, eternal things that have been made known. Oh, the responsibility rests upon us, and if I may so say, we would require this double portion of energy and power and blessing to maintain things for the Lord in this evil day. Well, says Elijah, you've asked a hard thing.

We find in Scripture that some of the things that are really worthwhile are things that [00:10:01] are hard things.

Do you remember in the sixth chapter of John, the Lord Jesus says, the flesh can profit nothing.

The flesh is out.

The flesh can profit nothing.

It's the spirit that gives life, and the words that I speak unto you are spirit and life. The disciple says, this is a hard saying, a hard thing this, we can't understand it. And they walked no more with him. You see, I'm sure that they felt, well, we are wonderful people. We have a wonderful teacher, and he's going to restore the glories of Israel. All the energy that we can impart in this service is going to make things work. The Lord's saying, the flesh can profit nothing, telling them, don't you think for one moment that in your power and in your energy you're going to achieve anything. I only have the words of eternal life.

[00:11:01] The words that I speak unto you are spirit and life. If you listen to my teaching and appropriate it, then you're going to really know what eternal life is.

What did he say? Except to eat my flesh and drink my blood, you have no life in you. And so they can't understand, can't understand that all this glorious blessing is bound up in the person of the Lord and in the appropriation of his death. It was something hard.

So they walked no more with him. They couldn't understand. Peter, in his writings, he says, our beloved brother Paul has written things hard to be understood.

Peter didn't leave Paul. He didn't say, I'm leaving Paul and his ministry, I can't understand it.

I heard recently of some young people who said, we're not going to go back to the meetings anymore.

We can't understand.

The supper doesn't seem to provide anything for us. [00:12:01] We don't get anything.

We've heard this kind of thing often. Bible readings are too deep. We don't understand, so we stop going.

Could you imagine that happening in a school, that the pupils, when they enroll at school, they go and they listen to a lecture by a professor, and they say, well, we stopped going to the university. We don't understand.

It seems ludicrous. How could they possibly make progress?

And if we give up because we don't understand, we'll never make progress. Though Peter said things are hard to be understood, he carried on. The Spirit of God would teach and unfold. It's got to be a diligent acquiring of the truth.

Hard to be understood, Paul was talking about things that had never been revealed before. A man in the glory of God, the body of Christ here upon earth, the body united to him in the power of the Spirit, something that had never been known before, hard to be understood indeed.

[00:13:01] Dear brethren, if things are hard to be understood, let's pursue them until we get to know. Don't give up. And there are many things I don't understand in Scripture, and I've been reading it for a

long time now. Many, many things I don't understand, but I keep on hoping that someday someone will open them up to me. Oh, there's so much to learn.

And so Elijah says to Elisha, it's a hard thing you've asked, Elisha. Well, he says, now you watch.

Watch carefully. If you see me ascending, you'll get what you ask for.

So he watched.

I think it does in some way indicate the double portion.

Christ ascended into glory.

There was sent down into the lives of the believers, into the bodies of the believers, the Holy Spirit, the Holy Spirit indwelling them.

Now this is the great distinctive feature of the present dispensation, a living man [00:14:07] at the glory of God who represents the people of God continually.

A divine person co-equal with the Father and the Son, indwelling the bodies of the believers and representing them in all their affairs upon earth.

An advocate in glory and an advocate upon earth.

Wonderful, wonderful blessing.

The comforter is just the same word as the advocate.

So we're represented in glory and we're represented upon earth and that by divine persons. Now this is the real spring and power of the enjoyment of all Christian blessing and the power for all Christian testimony. If we don't understand this, then we're missing the very best. Here are the essentials of the present Christian dispensation and it's a very wonderful thing [00:15:06] to take account of.

If I see a man at the right hand of God, I realize that victory has been accomplished over death.

The purpose of God has been secured in a man and he's the guarantee that every thought of God will be fulfilled.

If I take account of the Holy Spirit indwelling me, I realize I have a power to rise above every opposition that might face me as I seek to follow out the truth of God in this world. I think that's a wonderful double portion, a wonderful provision for every believer at the present time. And I suggest to you, dear brethren, that this is an application that can stand the test of scripture.

This man, Elijah, from this moment onwards would be faced with many difficulties, many trials, thank God, many blessings too. [00:16:01] And this double portion of Elijah that he received would be his sustaining power in all that he sought to do and enjoy. And so we think of it in relation to ourselves. This is the double portion that we have for every step of the journey and for the enjoyment of all that God has given to us.

Now when he received this in verse 12 of chapter 2, he saw him no more and he took hold of his own clothes and rent them in two pieces.

I somehow or other feel that there's a very close connection between the double portion and Elijah renting his garments in two pieces.

Two in scripture always indicates an adequate witness. One verse can prove this.

In the mouth of two or three witnesses shall every word be established. [00:17:01] Two is adequate witness and indeed no charge was to be held against an elder unless there were two witnesses.

Now here we have a man who gives a witness to the fact that all that Elijah represented in the past is finished.

He rents his own garments in two pieces and that's it.

But in the power of this double portion that he received by putting on Elijah's mantle, he's now striding forth in that energy. What a lesson for us here, brethren. I believe the thing that we learn least of all is that our own flesh is of no use whatsoever in the things of God.

We learn many other things before we learn that. Very difficult lesson to learn. But we do learn it if we want to be true to the Lord. It's something that we must learn if we want to be true to the Lord. [00:18:02] Because the flesh will always intrude itself into that which belongs to the Lord. It's that kind of thing. It's in hatred and rebellion against God.

The Bible says that those who are in the flesh cannot please God. It's impossible.

So if any bit of flesh intrudes into our service for God, then in that measure the things of God are affected. And so I believe Elijah, renting his own garment in two pieces, is his own way of saying, I'm finished with that life. I want to be in this new life. Oh dear brethren, we might learn this in a deeper fashion. I believe in baptism we're giving an expression to that kind of thing. We're being baptized to the name of the Lord Jesus, to the Father, to the Son, the Holy Spirit, and by baptism we are giving a witness that we've finished with what we were before and we desire to walk in newness of life. [00:19:01] What a test for us all. And yet, this is the pathway we all have to tread if we are going to be here for the Lord's glory. Then as we said at the beginning, Elijah says, now I have this double portion, I am in the position that Elijah was in, I now want to do the things that he did. And so he takes Elijah's mantle and he smites the River Jordan, and as we said, he walks over on dry ground.

Yes, it did work.

So we today, we have to put into practice the things that we have learned.

I'm sure this lies at the root of much of our weakness, that we learn many things, but we fail to make them work.

We acquire a great deal of knowledge, but we seldom rise to the height that God would have us in experience.

This is a wonderful lesson to learn. Elijah made it work.

It was an experience with him. [00:20:02] We might say before ever he went out in public service, he determined to prove for himself that God, the God of Elijah, still existed and was there to help him.

I remember reading the life of the founder of the China Inland Mission, Hudson Taylor.

He said, before ever I go out to China, I must prove for myself the power of prayer.

I cannot possibly go out there to serve the Lord unless I know that God answers prayer. I advise you to get that book, if you haven't read it before, The Growth of a Soul. It's a thrilling book, soul-establishing book.

So that dear man, in many difficult circumstances, he waited upon God.

He prayed to God, and he proved God, so that when he went out to China, he was going out [00:21:04] in the value of a proved experience.

When difficulties came along, it was simply, shall we say, a normal matter with him to refer the matter to God, because he knew he would get the answer that was consistent with God's will.

George Muller of Bristol was another one who really proved God in prayer. Someone said to him, Mr. Muller, you have a marvelous faith. No, he says, I haven't.

I've got the same faith that you have, only I make it work. And how he made it work, what a man of faith.

I suppose most of us would be very, very much concerned if we were responsible for a few children in our home, and we hadn't a bite to give them for their breakfast the next morning, go to bed perhaps with a bite of supper, but nothing in the cupboard for the next morning. Well, that would be a test of faith.

[00:22:03] Think of five and six hundred children to feed in the morning and no food.

That man of God with his companions just got down on their knees and referred the matter to the Lord in the constant hope that everything would be all right, and it was, it was always all right.

Not one child ever went without its meal. God answers believing faith.

And I believe this is what Elijah represents in this part, smiting the waters for himself, seeing it work, and in the confidence that such experience brought, striding forth in testimony for God.

Wonderful lesson for us, and I believe something worthwhile to follow. Not simply for the sake of something miraculous, oh no, dear brethren, but as it applies to the will of God in our lives.

This is what matters.

Let us not be desirous of seeing miraculous things to make much of ourselves.

[00:23:07] There is a man in the Bible in the Acts of the Apostles who wanted this kind of thing. He wanted to be someone, someone to demonstrate divine power operating, and that is simply out as far as the Christian testimony is concerned. But we do want to experience answers to prayer in relation to our testimony and the will of God.

And I believe as we lay hold of the man who is in the glory of God and the Spirit of God who indwells us, these are the requisites for the real experience with God in this world.

Now we come to this incident about the well.

Elisha is tarrying at Jericho.

We said last night that Jericho was a type of the world, and it is so.

[00:24:05] Jericho hasn't a very good place in Scripture.

I think it's right to say that in the Gospels when we read that Jesus entered and passed through Jericho, and the parable of the man who left Jerusalem and went down to Jericho, that Jericho is far removed from this city. This city was destroyed. The city that existed at the time of the Lord was built two or three miles away from this city. That's only by the by. But here we find Elisha in Jericho, and he's staying there.

But there's something wrong. There's a well in the city, and there's plenty of water, but it's bad water.

That water wasn't doing any good whatsoever.

No good fruitful land around it.

It was bad, bad water, although Jericho was in a fine situation.

[00:25:01] Now we should say that not only is Jericho a type of the world, but it's a cursed city. You remember in Joshua's day, when it was raised to the ground, Joshua said, Cursed be the man who builds this city.

May he rear the gates in his firstborn, and the foundations in his firstborn, and the gates in his youngest.

And there came the time, and we read about it in the book of Kings, when a man rebuilt the city of Jericho, and he lost his firstborn, and he lost his youngest. The curse of Joshua was fulfilled. And so that is why we say Jericho is a type of the world under a curse, nothing for God, a place of death and badness.

And yet, here is the man of God, and he's in this place, and they come to him, and they say now, there's something wrong with the water. Situation's good, we're just in a fine place, but the water is bad. [00:26:02] Now we cannot possibly say, if we're applying this to ourselves, that we can make the world a better place to live in. That is not the call of the Christian. So the occupation with politics, or reformation, or any of that kind of thing, in relation to men of the world, is a waste of time for a Christian. He knows the world is doomed, it's going on to judgment, and he can't make the world a

better place to live in. What he can do is to preach the gospel, what he can do is to live Christ, and in the measure in which people's consciences are affected, and they are brought to God, in that measure the world is certainly made a better place. But we can never alter the fixed character of this world, because it's doomed, it's judged, and one day the judgment will be exacted upon it.

What does this represent? There's a hymn that we sometimes sing that I feel is applicable here.

[00:27:06] The river of thy grace, through righteousness supplied, flows o'er the barren place where Jesus died.

Perhaps that's not the exact quotation, but it's near. And I wonder that in the midst of a cursed scene, cursed earth, how wonderful to see this flowing water that is available for all for blessing and fruitfulness.

Now I believe that in the first application it would be our Lord Jesus Christ, the one who overcame the evil, the one who brought in life and blessing, the one who indeed was the sent one of God to bring all this in for the blessing of those concerned. It wouldn't change the character of Jericho, but oh, the blessing that it brought into the world, I mean in figure.

The Lord Jesus Christ coming into this world and dying on the cross, rising from the dead, [00:28:03] and then giving people the opportunity to get saved, has never altered the character of the world. What a difference it has made. We wouldn't be here tonight if it hadn't been for those streams of living water flowing into our souls.

We wouldn't be refreshed in our spirits apart from that stream of living water. That I believe would be a first application. Secondly, I believe it would refer to ourselves, the new cruise, the salt being thrown into the source of the waters, and then the healing taking place through the word of the Lord. If we can think of it for a moment, the water springing up and then flowing out, what was the use of trying to heal the waters at the place where they were running? Because up from the source was coming a bubbling of water all the time that was defiled in some way, contaminated.

No good putting it into the stream. [00:29:01] It was the source that had to be corrected.

That's very true of ourselves too, isn't it? No good reformation.

No good trying a half-hearted way to go about it. You've got to get to the source of things, get right, get right with God. And once we get right with God, new creation comes in, and because new creation is there, there is the power and preservative against evil, the salt, and what a difference that makes to the stream of water if we think of ourselves in this sense. And scripture would suggest that this is an application. If you remember in John 7, the Lord Jesus at the end of the great day of the feast, he stood up and he said, those who are athirst, let him come unto me and drink, and out of his inward parts shall flow rivers of living water. This spake he of the Spirit.

So a believer is looked upon as a person through whom, in whom, living waters are flowing out [00:30:01] to those who are in need.

So if we think of ourselves being set right, our sins are gone.

We are a new creation. We are a new creation in Christ, nothing contaminated about us whatsoever. The salt that is in us is the preservative against evil, and it's this that produces a living stream in this world, and thank God for the testimony of real believers in this world.

The Lord Jesus said, ye are the salt of the earth, a preservative against the spread of corruption. 2 Thessalonians tells us that he who lets will let until he be removed.

That's the Holy Spirit, we believe. There is that which hinders.

We believe that's the church of God. The church of God in the world today is the great barrier against the inroads of evil. It's rapidly spreading, evil and corruption. [00:31:03] Think of what it would be without the influence of the people of God. What an awful scene.

You might say, well, my testimony is very weak. Well, we all feel that, but thank God we in no way support the corruption and wickedness and vile things that are in this world. We keep clear of these things. We try and support what is pure and holy and good, and we endeavor in the power of the Spirit to be a blessing to those who are around.

And from that moment onwards, although the character of Jericho was unchanged in the midst of Jericho, there was a constant stream of living, pure water. And thank God, as far as the testimony of the church is concerned, this will be maintained until the very end. Now, I don't mind if you disagree with that application, but at least we're occupied with something that is worthwhile. I'm perfectly sure that what I've been saying, as it applies to ourselves, is the truth. [00:32:05] And if you think of any other application, then I'll be very glad to hear it. Now lastly, for a few moments, we come to chapter three, and it's a very sad chapter, very sad and solemn chapter.

We find here a very unholy alliance, the King of Edom, the King of Israel, and the King of Judah.

Very sad thing to see this.

The King of Israel, he's already identified with the King of Edom. That should have been a loud, loud voice to him. Imagine someone who belonged to the nation of Israel, who recognized God as the only true God, and yet identifying himself with a man who was an idolater, who represented one of the great enemies of Israel. And yet, for his own personal advantage, he says, I'm prepared to be connected with this [00:33:03] man. And then, the King of Israel said, I will get help, you'll send for the King of Judah. And so he sends what to the King of Judah? Oh, the King of Judah says, yes, Jehoshaphat, oh yes, we're all the same. We're one nation. Let's read it again. I want to read it correctly. Yes, in verse seven, and he said, I will go up. I am as thou art, my people as thy people, and my horses as thy horses.

Now, if we take this, basically, it's perfectly true.

They were all of the nation of Israel. They belonged to the same nation. And in this sense, they could trace their genealogy back. So basically, what Jehoshaphat said was true, but there was something that was being ignored.

You remember, a few chapters in the first book of Kings, a few chapters previous, a [00:34:03] sad thing happened.

The nation of Israel divided. Ten tribes went to the north and formed the northern kingdom, two tribes occupied Jerusalem, and God was with the two tribes.

The ten tribes, they went into idolatry, and they got worse and worse. And from Dan to Beersheba, there was the evidence of idolatry, a hateful thing to God. Now, here was something that at this particular moment was being ignored. It was all right to say, yes, we're all the same. We all belong to the same nation. That was true. But there was something being ignored that was very significant. Ten tribes had revolted.

Ten tribes had forsaken the true center, Jerusalem. Ten tribes had set up golden calves and worshipped them. And here was something that they couldn't possibly overlook. And for Jehoshaphat to say, we're all the same, was very, very wrong. [00:35:04] They weren't the same.

Because a division had taken place, and there were things standing there that required to be adjusted. And until they were adjusted, it was utterly wrong for Jehoshaphat to be connected with the king of Israel. And so they send for the prophet.

Prophet Elisha comes.

Jehoshaphat has to acknowledge that the word of God is with him.

And when the king of Israel spoke to the prophet, he said, perhaps in their own words, as for you, I wouldn't even speak to you if it wasn't for the fact that the king of Judah is here. I recognize what you represent. You go to your own prophets. Go to the prophets of your God.

Go to them.

That's what you stand for. That's what you represent. Well, you ought to go to them. And he says, fetch me a minstrel.

[00:36:01] I like that. I would like to give a word on that sometime if the Lord helped me. Fetch me a minstrel. That sounds very, very attractive. Something to lift our hearts up. Something to set us rejoicing. And when the minstrel came, he played, the hand of the Lord was upon Elisha, and he was able to make a prophecy that indicated, yes, there might be a temporary victory, but in the end, it would be disaster, and it was.

What I feel this lesson indicates to us, dear brethren, is that it might be very easy to take a stand and say, well, we're all Christians. We're all Christians. We all belong to the Lord Jesus. Well, that might be very true in one sense.

What are we going on with? What do we represent?

I think it's a very sad thing today that we have to very faithfully take account of this fact that there is much connected with the name of Jesus that is an abomination to his [00:37:02] glory, and we cannot possibly, in truth and faithfulness, be identified with it.

In the Daily Telegraph a few months ago, I read the account of an evangelical conference.

In that conference, remember, we're talking about persons who claim to be Christians. In that conference, the largest proportion of them were in favor of Sunday entertainment, drinking, and all sorts of earthly amusements.

Now, this was a report.

If I'm speaking wrong, then the paper is wrong. And a large proportion of the clergy were in favor of these things too. Would we be in favor of this, dear brethren, to be occupied with Sunday entertainment? Would we be in favor of alcohol?

Would we be in favor of these things? Surely not.

[00:38:01] We are all Christians, but surely we would desire to be separated from these things.

And if these persons are bowed and say, well, this is the way we want to travel, well, if you want to travel that way, you can't take me with you. I'm not going.

I don't want to walk that way. And I believe this is the lesson that this thing would indicate to us. The king of Judah, the king of Israel, the king of Edom, all together on the same ground and ignoring the rights of God. And I'm sure this is a lesson that Second Timothy would teach us. That if there are things connected with real Christians, they're not denying the fact that they are real Christians, but they hold doctrines and practices that are a dishonor to the Lord. And if they do, well, we must separate from them. This is what Second Timothy says. If we want to be vessels to honor, to be meat for the master's use, we cannot walk together. And I believe Elisha, in his faithfulness to the Lord, indicated that as far as he was [00:39:04] concerned, he had no time for the course of the king of Israel. He was concerned for the truth of God as it was represented in the king of Judah, but he was far beneath the level. So I find here is the uncompromising attitude that was seen in Elijah coming to light in Elisha when, remember, there were those, yes, oh, what a sad thing, professing Jews, Israelites, and falling down to Baal, prophets of Baal.

Elijah stood out against them and stood for his Lord. And what a wonderful victory he acquired. So we find here is Elisha, in the spirit of Elijah, making the same stand. I believe this is what is required of us too, dear brethren, faithfulness, not in relation to any ideas of our own, but faithfulness to the one who loved us and gave himself for [00:40:01] us. May it be so. For his name's sake. [00:41:14] Amen.