

**REVIVAL OF ELIJAH**  
**Great Revivals**  
**Dr. George O. Wood**

Today we look at the revival under Elijah. I read a rather unusual text for this revival. A jumping off point for us. 1 Kings 22:34-38. The name of Elijah is not even mentioned. Rather the person being described is a king by the name of Ahab. "A certain man drew his bow peradventure and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, 'Turn about and carry me out of the battle for I am wounded.' The battle grew hot that day. The king was propped up in his chariot facing the Syrians until at evening he died. And the blood of the wound flowed into the bottom of the chariot. About sunset a cry went through the army 'Every man to his city and every man to his country.' So the king died and was brought to Samaria and they buried the king in Samaria. They washed the chariot by the pool of Samaria and the dogs licked up his blood and the harlots washed themselves in it according to the word of the Lord which he had spoken."

I doubt if you were living then and I doubt that I shall ever forget what I was doing when the news came on November 22, 1963. I was walking out of the seminary lobby, going down the steps to go across to the house in which I lived when Earnie the cook with tears streaming down his eyes walked up the stairs saying almost incoherently "He has been shot! He's been shot!" I wondered who it was that had been shot, thinking perhaps it was someone in the seminary. I asked and found out that it was the President who had been shot. I can never forget that moment.

The moment is relived itself for us in film, shot by a man standing there that day. Again if you have lived at all in modern society looking at television you have seen that film frame by frame on countless occasions. It was the assassination of the President.

As we look at the text today we see the assassination of another political leader in Ahab. Scripture is not able to give to us the assassination in cinematography form. But it does give us the account of his death in a word sequence. It is as though the scripture is the film and we see the last moments of Ahab unfold frame by frame. I must confess that as I get into the scripture I read a text like we have here and it is no longer for me ancient history. It is as though the event happened yesterday. Knowing something of the background of this man and his life I weep for Ahab as I did for John Kennedy.

The end is far more abysmal for Ahab than for the late president. When the president was shot he was driven to a hospital and his car was not washed in public as was with Ahab. We find the dramatic sequence given by the chronicler when he notes that the dogs lapped the blood mingled water and the harlots bathed themselves in it.

I start with the end of the man because the end is important from the advantage of helping us understand how we got to that end. No man reaches such a tragic death except by a period of process of choices, which throughout his life he had set in motion. This man who died is described in 1 Kings 22, King Ahab, lived during the ministry of one of the greatest prophets that has ever walked the face of the earth. The prophet Elijah. Somehow during that ministry of Elijah when God had called Elijah to bring revival to God's people this king's heart remained resistant. Resistant to the word which Elijah brought. The Old Testament too understands for us that Ahab's decision regarding Elijah's ministry is critical because as Ahab went so went the nation. The Old Testament had this view of country, this view of solidarity which suggests that a

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people went as a leader went. Therefore if Ahab's heart is resistant to the message of Elijah so the people's message was resistant. The leader is instrumental upon his people whether it be the leadership of a political ruler or the leader of a family, the leader in an office, the leader in a church. Inevitably the leader's actions and responses to God have dramatic effects upon people. Ahab chose to remain personally unchanged during the ministry of the prophet Elijah.

We would have to double back somewhat in the biblical records and begin to trace the steps, which Ahab took which led him to his death. Which led him away from God.

He is introduced for us in 1 Kings 16:29. There are three things we may say about Ahab which suggest to us the way he pointed his life. He comes by the way to the throne in the 56<sup>th</sup> year of the divided kingdom following Solomon. Solomon's kingdom was divided into two parts. Jeroboam the first king of Israel became the leader of the first dynasty in Israel. Some 46 years later, Ahab, now part of the 3<sup>rd</sup> dynasty in Israel's chain of command is ascending to the throne.

Three dynamic words describe the kind of person he was.

First of all he is described as doing evil, verse 30, in the sight of the Lord more than all who had been before him as if it had been a light thing for him to walk in the sins of Jeroboam. I want to pause on that phrase a moment – he walked in the sins of Jeroboam. That name Jeroboam may not mean a great deal to you. It's not always meant a great deal to me but it is an important historical reference because it shows us the way that Ahab was pointing his life. As I've indicated Jeroboam was the first king of Israel, the northern part which divided with the civil war following Solomon. What was the sin of Jeroboam? It's described for us in 1 Kings 12:25-33. Jeroboam during the last days of Solomon had gone as a refugee to the land of Egypt where he lived in exile until Solomon's death. When he came back he divided the kingdom from Solomon's son Rehoboam and he became fearful that the people of Israel who lived in the north part would continue to go to Jerusalem for the religious festivals and thereby their links with the southern kingdom would be kept alive and perhaps his reign would meet a more hasty end.

Therefore Rehoboam is seen as doing the following. Verse 28, "The king took counsel and made two calves of gold and he said to the people, 'You have gone up to Jerusalem long enough. Behold your gods O Israel who brought you up out of Egypt.'" He set one in Bethel and the other in Dan. One to the north and one to the south perimeters of his kingdom. As we went through the book of Exodus you saw the heinous of that particular element of making a calf and saying of it, in the midst of God's deliverance to Sinai, these are your gods which brought you forth out of Egypt. It was an act of complete blasphemy. These shrines were set up and Jeroboam sought also to change the priests, the days of religious festivals and the like. His sin, his introduction of Egyptian worship, was one that all during the days of the nation Israel's history the northern ten tribes, that sin was never taken away.

As you read each of the kings of Israel as they come into prominence like the tolling of a death bell when their death is described it is summarized of them "And he walked in the way of Jeroboam... and he turned not from the sins of Jeroboam... and he walked in the way of Jeroboam..." this would become true for Ahab who was not even a member of the Jeroboam dynasty. He walked in the way of Jeroboam. For this there would come to the people a spiritual and moral license which as the writer of second kings should describe it becomes one which has them bowing in worship to gods on every hill and under every green tree. Practicing immorality

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and offering child sacrifices. Ahab followed in the example of Jereboam and in that way we see him hastening away from God.

In the following of the example of Jereboam he refused to take heed to the past examples of God's judgment in the history which had preceded him. The house of Jereboam had been utterly annihilated by a revolutionary who became king. His house was annihilated and then after ruling for a week, committed suicide by burning his palace upon him.

Ahab's father then came to the throne, the third dynasty in 56 turbulent years of history. Ahab knowing that experience that lay in the background, the consequences of walking in the sin of Jereboam, nevertheless chose to repeat that sin. He is therefore the example of following an individual who may say, I will repeat the sins of the past but I will escape the consequences of those sins. I will somehow be different than my predecessors. Not different in my moral conduct and walk but different in that I will escape. That attitude is very much a part of the modern scene, which says in effect, I will walk in the way of the ungodly but unlike the ungodly I myself will have a prosperous end. The folly of that is no more clearly scene than in the life of Ahab.

He walked in the sins of Jereboam the first step away from God. This brings to our mind whose way are we walking in. Not only that but the text of Kings tells us that he married Jezebel. Jezebel we see some notoriety. Frequently she's talked of in humorous terms. No one thought her funny when she lived.

Her name incorporated her god. Her name literally meant "Where is the prince?" The prince referred to was her god. Jezebel herself came from Phoenicia. From the region of Sidon. Her father was a priest, whom we read of in records outside the scripture. He himself overthrew a predecessor by violence. Killed him, killed his own brother to ascend to the throne. Being both the chief advocate of the Phoenician god and the king of Sidon as well.

There were many Baals in Israel. Baal was simply a name meaning "owner, possessor, master, husband." To the word "Baal" often was attached the name of the particular deity that was being worshipped, the great contest in the historical section of the Old Testament is between Yahweh or Jehovah and the Baals. When Ahab marries Jezebel he marries a devotee of the religious faith headquartered in Phoenicia. He marries her really for political and commercial reasons. Phoenician ships sailed the seas of the Mediterranean. Their sails flecked the blue landscape of the Mediterranean. They were ranging as far as Carthage and as far as Spain. Their colonies were throughout the Mediterranean world. There was great commercial and political success, which had been attained in Phoenicia, which is modern day Lebanon. By marrying her, Ahab was set out on a policy as an administrator of the nation of bringing prosperity to his people and success.

When he marries Jezebel and brings her to his capital he builds for her a temple in which her God might be housed. Jezebel becomes a dedicated missionary for her god and incredibly the writer of kings tells us in 1 Kings 22:39 that Ahab and his wife lived in an ivory house.

I'm not sure I'd want to live in an ivory house. You'd have to have servants wipe it clean every day. Isn't it interesting that this couple lived in the most prosperous circumstances imaginable of their day? Yet their inner lives left so much to be desired.

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We see Jezebel in the scripture in four ways. She is a shrewd person. When Elijah in 1 Kings 18:19-22 challenges Ahab to bring the prophets of Baal and Asheroth to Mt Carmel to contest with him. Actually Ahab winds up bringing only 450 prophets. Nothing is ever said about the 400. Jezebel had the common sense to keep her prophets out of the contest with Elijah. She was shrewd. She was a person who was unbroken and unbent by whatever Yahweh, God, might do. Thus when Elijah calls down fire from Mt. Carmel, when the prophets of Baal are destroyed, when rain has come and Ahab comes home to tell his wife what happened, he responds "The gods do more so to me if by this time tomorrow I do not have Elijah's life." She was unbroken by the revelation of God.

She's seen in 1 Kings 21:5-15 as a cold-blooded conspirator. An individual who takes the vineyard of a man by the name of Naboth which Ahab the king wanted to buy. It was an adjacent property. Naboth did not want to sell it to him. So Ahab came home sullen and weeping and Jezebel went to him and reminded him that through that action he was manifesting he was not the governor of Israel. If he was the governor of Israel he would do something about it. So Jezebel arranged for the framing of Naboth by planting witnesses against him saying that he had blasphemed God and the king. Naboth was executed and Ahab was able to have presented to him Naboth's property by his wife Jezebel.

Our last glimpse of her in scripture is a person who simply remains a remorseless individual. When she lived some 12 years after the death of her husband and finally in fulfillment of prophecy her house is to be cut off and the new king Jehu comes in and looks up at the window where Jezebel is looking out and the scriptures say she adorned herself and painted her eyes. She wasn't going to go to death looking haggard. She was going to look sharp at the end. She looks out on Jehu and she says, "You murderer. You've come for me also." And her end is told for us so graphically in scripture as being thrown out of the window and being consumed by dogs. She was a person who was utterly unmoved by any spiritual event that happened. The kind of coldness which was never responsive to God's word.

I would like to say that there are not persons like Jezebel. But from time to time I have seen persons as unmoved about God's ways as Jezebel was. This kind of a wife was the kind of step that Ahab took in the wrong direction.

Not only that we find that Ahab was a person who directly disobeyed the word of God. 1 Kings 16:34 doesn't take a great deal of connection at the beginning but it will. "In Ahab's days Hiel of Bethelite built Jericho. He laid it's foundation at the cost of Abiram his first born and set up its gates at the cost of his youngest son Segub according to the word of the Lord which he had spoken by Joshua the son of Nun." If you look at Joshua 26:26 you'll find this prophetic word. Joshua through the word of the Lord has destroyed Jericho. Its walls lie flat. Joshua rises up to say, "Cursed before the Lord be the man who rises and rebuilds this city Jericho. At the cost of his firstborn shall he lay its foundation. At the cost of his youngest son shall he set up its gates." Four centuries later someone dares to see if God will keep his word of that ancient prophecy. Ahab allows the rebuilding of the city and the cost is the builder's oldest and youngest sons. A deliberate defiance of the word.

That's how his life was. A stepping away from God. Walking in the sins of Jeroboam, marrying Jezebel, a direct disobedience to God.

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But how does God confront Ahab? Strikingly we find the scripture saying to us that when the enemy rushes in like a flood the Spirit of the Lord will raise up a banner or a standard against him. In the days of an Ahab God has an Elijah. Might I say that in the days of the antichrist, God has the Elijah-like person again. God does not leave the world without a witness. In a day of great iniquity God raises up his people as witnesses. Here's how God confronts Ahab. He first of all confronts Ahab with a man who believes that God lives. 1 Kings 17:1 "Elisha ... said to Ahab 'As the Lord, the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years except by my word.'" He appears as a mediator on the landscape of history. Sudden. Without introduction, without background he is standing before Ahab the king saying as the Lord, the God of Israel lives. Here is a man who believes God is.

But importantly his belief in God is simply not of an upstairs being, the power that may exist out there somewhere. It is Yahweh, the God of Israel. The God who has defined himself. The God who has personality. Not the abstract God but the God who has spoken to our fathers. Yes, even as we may say in this vantagepoint of time, the same God of Elijah is the God and father of our Lord Jesus Christ and therefore our God. The God who has identity. A God who reveals himself. It is this God who lives. And because this God lives all of life must be changed.

Life is never changed if it is simply a God somewhere who lives. Unmoving, unspeaking, uncommunicating to us. But if indeed the God of the universe exists as the communicating speaking God who reveals himself to us then a man's life is inevitably changed. Ahab is confronted by a man in whose presence the living God is.

I believe that although nothing is said about Elijah's background that he had godly parents. His name "Elijah" literally means "El is Yahwah" and in the Hebrew the word El is the general name for God and Yahweh is the specific name which comes to mean, the God who is what he is. Who will be what he will be. El is Yahwah. His very name – Elijah – was a test of his parents in a day of apostasy. That their son was going to grow up knowing God and that very name would manifest the character of his life.

He came out of the rough country, the hill country of Gilead, a small village. Kind of a rugged man. He stands before Ahab the king. He is able to stand before Ahab the king and not be afraid because Elijah confesses of himself, I stand in God's presence. If one stands in God's presence then what is it to stand in the presence of the king.

One's fears, one's priorities are revealed in that statement. I stand in the presence of the Lord. Therefore in effect what is it to stand in your presence. What a confession of a person who believes in the unseen world. What a confession yet of the Christian who is able to say with a certainty in this age "I stand in the presence of God and therefore what is it that should shake my confidence and bring me fear to stand in the presence of man and to bear witness to God."

God confronts Ahab with a man who believes that God lives. But God also confronts Ahab with a man who believed that God had spoken.

I think that Elijah was a Bible reader. He didn't have much of the Bible to read but he had some of it. The some of it that he read, we may confidently say is found in Deuteronomy 11:16-17. I believe that one day Elijah was going through the Pentateuch and he found this word and it

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because the ember which fanned into the flame of his ministry. God is speaking to Moses saying of the future of the nation, "Take heed lest your heart be deceived and you turn aside and serve other gods and worship them. The anger of the Lord be kindled against you and he shut up the heavens so that there be no rain and the land yield no fruit and you perish quickly off the land which the Lord gives you."

One day Elijah came across that scripture and he looked at the prosperity that Ahab was trying to weave and yet he looked at the idolatry and license in the land and he said, "God in your word it says that in that day when your people who become apostate you would not send rain. I stand therefore in the confidence of your word." And to that confidence of the word he becomes a man of prayer. Thus James 5:17 says of Elijah "Elijah was a man of like nature like ourselves and he prayed fervently that it might not rain and for three years and six months it did not rain on the earth."

If you put together some sequences here you find some interesting things. When Ahab later has Elijah appear to him, Elijah appears three years after that first word that he brought to Ahab which means I think that he was praying six months before he ever stood in Ahab's presence. In that first six months already the drought had begun to come. Thus Ahab is confronted with a person who believes God is but a man as well believes God speaks and believes that God hears. thus the necessity of the word as an element in revival and prayer as an element in the revival.

As Elijah begins to pray he sees everywhere material prosperity and spiritual recession or depression. Elijah's prayer becomes one that God will bring depression physically. Economically upon the people in order that spiritual revival might take place.

So the land dries up. Flowers fade. The wheat crop fails. The trees die. The brooks have water disappear from them. The rivers go low and there is no water in the land. Here is a person who believes God so strongly that if necessary he will pray for the crash of his nation's economy if through that crash his people will be alerted to God. Elijah was hurt by it. He had to go live off a miraculous supply for three and a half years while this famine was going on. But what a way to see that God may be at work in political and economic reverses. Thus Ahab was able to see in the person of Elijah an individual who took God seriously. Unlike Ahab he obeyed God's word and prayed.

What is the response of Ahab to Elijah? Four responses in the biblical text.

His first response in 17:1 is simply that Elijah stands before him as an unknown quantity. This rough prophet from Gilead. This man who abruptly pops up on the scene says a sentence and walks away unknown. But that unknown quantity has prophecies an event, which soon comes to pass. Ahab begins to wrestle with that prophecy. He becomes a person of divided loyalty. Remember Elijah will later say on Mt. Carmel "How long will you limp between two opinions." Ahab was a man of divided loyalties. On the one hand during this time after Elijah appeared to him while the drought was going on Ahab allowed his wife Jezebel to kill the prophets of the Lord. There was a massacre of those who believed in God. But on the other hand he kept Obadiah who is described in 1 Kings 18 as a member of his own household who believed in the Lord and hid some of the prophets of the Lord from being executed. On the one hand he was letting his wife kill the prophets and on the other hand he was letting his trusted Prime Minister

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save the prophets. A man who literally did not know his left from his right. Who tried to walk in both ways. During this time as well he continually seeks the life of Elijah as 18:10 tells us.

Actually Elijah only stands before Ahab four times. The first time simply an unknown quantity. I suspect that probably the first time the word of God came to us particularly if you became a Christian when you were an adult, the first witness was kind of an unknown quantity to you. You didn't know how to respond to it. Ahab has this feeling. He doesn't know how to respond. Then he begins moving away from that not knowing how to respond to make some kind of divided response to God.

The next time he meets Elijah he sees him no longer as an unknown quantity but as a troubler. 18:17. When Ahab saw Elijah he said, "Is it you, you troubler of Israel?" How when we are wrong we attempt to blame someone else for the situation in which we find ourselves in. It is *his/her* fault. From the Garden of Eden when Adam turns to God and says, "The woman that thou gavest me," we have sought to escape the consequences of our own sin by saying it is caused by someone else and thereby absolve ourselves of responsibility. Elijah will have none of it. He shoots right back. "I have not troubled Israel, but you have and your father's house because you have forsaken the commandments of the Lord and followed the Baals."

The third time Ahab meets Elijah is at Carmel itself. This beautiful ten mile long mountain landscape which rises some 1500 feet or so above the Mediterranean coastline with a fabulous view in all directions. Here on this mountain Elijah becomes the prophet vindicated. Who through his prayers calls down fire from heaven and Elijah does an incredible thing. After the prophets of Baal have worked themselves up into a dither trying to call down fire the chronicler notes in 1 Kings 18:29 "As midday passed they raved on but there was no voice. No one answered, no one heeded." Elijah through prayer the fire comes. The prophets of Baal are executed and rain is on its way. The prophet has been vindicated.

Now Ahab has concrete evidence of God. Before he simply had the word of Elijah and the fortuitous circumstance that the famine and the drought happened to accompany Elijah's word. But now the circle has happened. If you say, "If I saw fire coming down from heaven I would believe," I would say, "You do not know your own heart. For your own heart is more treacherous than you ever thought it was." Ahab saw the fire but his heart was predisposed against God. He goes home, lays on the lap of his wife Jezebel. He tells her what happened at Carmel. She responds that she's going to take out after Elijah and make his life as one of the lives of the men who had been killed that day. Ahab does not restrain Jezebel from seeking Elijah's life.

We find in Ahab's experience that continued disobedience to God creates the conditions of greater disobedience. Oral failure creates the conditions for greater moral failure and all of a sudden you find the fourth encounter of Elijah and Ahab.

The circumstance is described in 1 Kings 21:20-24. It is immediately after the event of Ahab's condoning the murder of Naboth to secure his vineyard. Elijah comes to meet Ahab and Ahab says to him "Have you found me, O my enemy?" Notice the declination in Ahab's spiritual experience. At first Elijah was simply an unknown quantity. Then he was a troubler. Now he has become his enemy.

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I have found you because you have sold yourself to do what is evil in the sight of the Lord. Behold I will bring evil upon you. I will utterly sweep you away and will cut off from Ahab every male bond or free, in Israel. I will make your house like the house of Jereboam ... for the anger which you have provoked me and because you have made Israel to sin.' And of Jezebel the Lord also said, 'The dogs shall eat Jezebel within the bounds of Jezreel. Anyone who belongs to Ahab who dies in the city, the dogs shall eat. And any one of his who dies in the open country the birds of the air shall eat.'"

Elijah who first appeared as a witness leading this individual to a position of repentance toward God and revival in the nation has steadfastly spurned so that he comes to the moment when the prophet confronts him as his enemy and his judge. This is the inevitable law of human life as revealed to us in scripture. When life has run out and we've walked away from God and done our own thing – walked in the ways of Jeroboam, married Jezebel, disobeyed God with absolute disobedience, God finally must confront us as our enemy and as our judge.

How do we say about this revival? It was not a great revival when we measure its impact. It appears to be limited to one man and 7000 of the remnant who did not bow the knee to Baal. But what can we say in looking to the comparison of an Ahab who refuses to bow to the pressure, which the Lord brings through the prophet? What can we say of Elijah in terms of our own experience?

I would think first of all this passage is teaching us in the words of Proverbs 14:12 "There is a way which seems right to a man but its end is a way of death." The way of Ahab seemed so right to him. His course seemed so right. His policy seemed so correct. But it was so wrong.

Ahab's experience teaches us to examine our walk. Whose steps are we following in? Peter says following in His steps.

Ahab's life tells us to examine our entanglements. The sinful alliances that we may take on. Our age is an age in which the opportunity for sinful alliances is at every hand. Ahab teaches us through his negative example to look at our obedience to the Lord.

We learn also in looking at the contrast between Ahab and Elijah another thing which Psalms 73:3 & 17 tells us "I was envious of the arrogant when I saw the prosperity of the wicked until I went into the sanctuary of God. Then I perceived their end. That's the purpose of scripture – to help us go into the sanctuary of God and see laid out before us the landscape of human life and the landscape of centuries. We are creatures of time. In our generation we do not see all of the end from the beginning within our life span. It takes the opportunity to look at the scriptures and get the lay of a generation and centuries of existence to see some repeated patterns in human behavior in relationship to God. When we're done looking at that we can get an idea of where we're at and the whole context of human history.

Elijah or the man or woman of God can say I was envious for a while at the prosperity of the wicked. He could have lived in Gilead in a small, mud hut in a rough hilly terrain and you could have thought of Elijah living in his ivory palace and said, "What I wouldn't give to live in an ivory palace!" But if you only lived inside that house and saw the man that was there. "I came into the sanctuary of the Lord and perceived their end."

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What is the end of an Ahab? The end is simply this. God is absent in death. God who was absent in life is absent in death. There is no presence of God in the death of Ahab. There is no presence of God in the death of Jezebel. Ahab's sons born to him from adulterous unions are themselves all executed. There is no God in their death.

But what about Elijah. 2 Kings 2:11 tells us God is present at the end of the road for the believer. Elijah becomes a kind of symbolic prophetic figure of what it's like for the church of the Lord Jesus Christ to be caught up to meet the Lord in the air. Ahab's example is not teaching us that every believer who lives will be caught up miraculously without death. But Ahab's example is certainly teaching us that for the child of God, God is present at the end of the road of life. And that life therefore as it is lived in human terms is but the beginning of a longer destiny. So Elijah is caught up in the presence of God. Ahab disappears from the scene of human history but Elijah in Luke 9:30-31 comes back down and with Moses talks with Jesus on the Mount of Transfiguration. God is present in the end. God is present for every believer in the end.

One last prophetic word. It's almost a total change from where we've been going. I think that the whole experience of Elijah with Ahab is a prophecy of the end time. It is not only a historical event from 2800 B.C. but it is a prophecy of the last days. In Revelation 11:3-12 we find that God has two men who will appear on the age of human history in the last three and a half years of the antichrist's reign. They will be men in the character of Elijah and Moses, who have the ability to call fire down from heaven as did Elijah and shut the heavens so that they rain not. Striking that the period of their witness is 3½ years even as the period of Elijah's drought was 3½ years. Thus in the reign of the antichrist himself the Lord will have a strong and vibrant ministry rebuking through his prophets the antichrist as Elijah stood to vex Ahab's soul. When the whole event is done the Elijah like person is going to have a different end than the Old Testament Elijah. He will be put to death. For a period of 3½ days his body will lie in the streets of Jerusalem and the world is going to have a satanic Christmas party like it's never been seen. Men, scriptures say, will exchange presents so happy will be the occasion of the death of that Elijah like individual.

What this is saying is that there were ancient demonic gods that in the book of Kings were defeated by Elijah. I feel that in the end of the age what we see coming forth in the reign of an antichrist is all the old demons represented by the old gods. The demonic forces which stood behind them and the new demonic forces of new religions in the world today gather and when it appears that finally they have triumphed it is as though all the reverses suffered through the centuries of time as recorded in scripture have been overthrown and finally evil has won. Only to see that last success gripped out of their hands by the power of God who raises his servant again and brings him to himself.

We live on the winning side. I don't know anything else to say about the contest between Ahab and Elijah than to say that the person who walks with God is the person who meets God at the end of life. Life is different as a result of that. Life is better. Life does not have the emptiness of Ahab. Life has the potentiality of eternal fulfillment. Revival under Elijah. A revival to which one man said no. But a revival which speaks to us still today.

This moment our heavenly Father we would be quiet in your presence, to look at the details of our own life. To let in this moment the scripture bear witness to our hearts as the Holy Spirit brings it to us. We open the corridors of our life in this moment for you Holy Spirit to

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walk through the trails, the major streets, the thoroughfares, the boulevards of our own life. We seek your Holy Spirit to go into the cul de sacs, the narrow lanes, the broad and open streets. We ask that as your Spirit travels through the corridors of our mind that our ways would be searched, that entanglements which are not of you will be laid aside, that the walking in ways which are not present or pleasing or righteous in your sight will be laid aside through repentance and the request for forgiveness. That clear disobedience to you will be dealt with and put away and that we'll respond to your word today as a word which suggests and declares to us that you are living.

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