

What hearest thou Elijah

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Preacher: Rev John Macsween

[0 : 00] We will consider, we shall be enabled words we will find in the chapter we read together, the first book of the Kings chapter 19, and we may read the 13th verse.

First Kings chapter 19 and verse 30, and it was so when Elijah heard it, that he wrapped his face in his master and went out and stood in the entering in of the cave.

And behold, there came a voice unto him and said, What doest thou hear, Elijah?

Especially the words at the end of the verse, What doest thou hear, Elijah? And there are only two possible answers.

We are where we are, either in obedience to God or in disobedience to him.

[1 : 51] And every possibility is exhausted by those two alternatives. You remember, when Abraham was on the top of Mount Moriah, having erected the altar, having laid the wood in order, with a knife in his hand, there came a voice from heaven saying, Abraham, Abraham, Abraham.

And he replied, Here I am. Where? At the exact spot where the Lord had commanded him to be.

Here I am. Here I am. And blessed indeed is the man or woman who can answer in that straight.

Here I am. Where thou wouldst have me been.

Now we read again of Adam. When the Lord came to deal with him after he had sinned.

[3 : 26] The Lord asking him this question, Adam, where are thou? Where are thou? He replied, I knew I was naked and I hid myself.

That is to say, I am where I ought not to be. Now these are the two possible answers to this question.

Where are thou? You know, I am not the one. You know, I am not the one. I am not the one. But these are the possible alternatives can themselves be subdivided.

That is to say, there are degrees of disobedience. And there are degrees of obedience.

There are degrees of rebellion against God. And there are degrees in sanctification to God.

[4 : 56] Now in the case of the Lord's own. It is true of them that sometimes they are where they ought to be.

And sometimes they are where they ought not to be.

Of those who are utterly under the power of sin, they are always where they ought not to be. They are always in the position of disobedience.

The position of rebellion against God. But in the case of those who have been renewed by grace.

That was the case with Abraham. He was where he ought to have been. He wasn't always there. When we saw this man Elijah on Mount Carmel.

- [6 : 09] He was where he ought to have been. For this is part of his prayer.
 For this is what he makes use of in his prayer to God. When he prays for the five to come down to consume the sacrifice. Let all his three all know that thou were God.
 And that it was that thy word. I did all these things. It was that thy word.
 I did all these things. He was where the Lord commanded him to be. Where is he now?
 What doest thou hear, Elijah?
- [7 : 12] Not so long ago you were indeed where you were commanded to be. Not so long ago you were the medium of a marvelous revelation of the glory of God.
 But where art thou now? And the implication is this. You are not here at my word.
 If God had said to him. I never commanded thee to be here. He took matters into his own hands.
 And fled for his life. Surely this is a case of the fear of man.
 Bringing us near. Here it was actually the fear of woman. The fear of Jezebel.
- [8 : 35] When he had heard what he had said. He fled for his life.
 Now if there was any man. Who need not have fled. That man was Elijah. Any man who could pain such a way.
 That tide came down from heaven. Any man who could withstand all that the enemy could do against him.
 Any man who had such a marvelous victory vote saved through him. Surely that man. May not have fled at all. Nevertheless. After his words. After words of Jezebel.
 He fled for his life. Now there is nothing more mysterious in life. than the absurd things. And.
- [9 : 35] And. the. And. The. The equally notedlifting. Of the Czyntic Universe. Of the beauty in their life. After his thirst. In minh. When. There is nothing more mysterious in life.
 life and the upsurgings and the equally low depths to which faith can go. It can rise to marvelous heights and it can go so low as to be almost invisible. Yea, to be invisible to every eye but God. Now it is very easy to sit in judgment and say these things often not to be. Anybody can do that. Anybody can say that Elijah ought not to have fled and that is right.
 Anybody can say well he should have more strength, he should have more courage and that is right. But this is what happened. Elijah did flee. And it was Elijah who fled. And furthermore, it was within a very short period of time.
 From the time in which he had the most suspect, half-lust proof of God being on his side. He hadn't even time to forget.
 It was so short after the Lord had manifested himself on his behalf in such a marvelous way. He is fleeing for his life. As if he had forgotten everything that had happened. As if the Lord were not able to oppose.
- [12 : 07] Now the question arises immediately. Who would have done best? Where can we find, in other words, a better man than Elijah? If this is what he did.
 To whom can we look in order to think and to say, well this one would have done better. There is none. That is, of mere man.
 It seems to be the studied emphasis of scripture. To point out to us that all men are but men at the best. Yea, that the best of men are but men at best.
 Why? Why? Why? Well for various reasons. For this one to show us that we are failing deeds. Failing deeds.

That we have nothing but what is given us. And even what is given us we cannot hold on to. If there was any man who had much to hold on to it was Elijah. But he could hold on to nothing.

[13 : 51] So he fled. And there is this. There is but one perfect example. And it can be that one. We know who would have done better than Elijah. We know who did better than Elijah.

But in order to consider him. But in order to consider him. We have to look outside of the wealth of mere men. He was a man. But not a mere man.

The Lord Jesus. The Lord Jesus. Is the only perfect example. There can't be none other. He and he only stood every test. He and he only walked off the battlefield.

Never having lost the battle. Never having lost the battle. He waged the warfare to the bitter end. And never succumbed at one moment. To the entrance of the aggression. He and he only. Is the person of the hand.

Who would have done better than Elijah. Who would have done better than Elijah. Well we know of none. In the realm of mere men. Yet that does not justify.

[15 : 50] Elijah. Elijah or anyone else. He fled. And the Lord. In his mercy. And grace. Rebukes him.

Very mildly. No doubt. Nevertheless. There is a note of rebuke in the words. What do I smell. What do I smell here. Elijah.

And it is only as we understand. The facts. And the nature. Of his failure. That we can understand. Also. The loving kindness. Of the Lord.

is not that our moral Jewel of his goodness. So of my grace will hold his territory in reason. We just saw him. Look out, there are a common manner. When he is, look my force is población. Er sun wurde inside of■■■■■■■■ trafficking. Even though Yahotou, so of course. We understand unable to harm at the time.

His sins as well. I saw Vladimir God archaeology. In the light of our search date.

[16 : 57] no matter whose cereals. what is life. He is finally so tired, so weary, he falls asleep under a juniper tree.

What happened? An angel awoke him saying, why, the journey is too great for him.

Elijah, you are running away. Nevertheless, the Lord is following me. He knows your weakness.

He knows what you have been through. He knows the reaction of your nation. And he is not casting, casting you off. Arise, Andy.

We read of this man standing before Ahab, challenging the king to prove who the true God is, whether Jehovah or be. We see him at the Reptaside. We see him being fed miraculously.

[18 : 40] But this is the first time we see an angel visiting him. And this is the first time we are introduced to him in company with an angel.

The Lord knows how faith. He knows what is suited to our condition at any particular time and in any particular circumstances.

And oh, how wonderfully merciful, how marvellously gracious is the Lord.

It was not without reason that the church sang, the Lord of God is merciful and he is gracious.

Long, brethren, Lord of God is merciful. Long, brethren, and slow to us in mercy, splendor. Lord of God is merciful. Elijah had reason to sing that song.

[20 : 01] The Lord followed him. The Lord followed him. And in his first encounter he asked him this question, what doest thou hear?

Elijah. And then again, having gone many miles more, the Lord accosts him in the same words, what doest thou hear?

Elijah. Elijah. Now it is interesting to note that the first time we see this question asked, there is no demonstration of the power of the Lord.

He is commanded to eat and to drink. But at this time, which is the second time, it is after the Lord has shown to him what the power of this God is.

The wind, the earthquake, and the fire. Now we might ask, why was this?

[21 : 39] Well, that is not a question that is easily answered. We find that Elijah here in the solitude of Mount Horeb, the Mount of God.

It was here the law was given to begin with. It was here that God had revealed himself in lightning and thunder and darkness and in the voice of words.

And the Lord is pleased to give him a demonstration of his power. For that is, of course, for these natural phenomena.

They were a demonstration. Whether they were a demonstration. Whether they were natural or supernatural. It doesn't affect the picture in the slightest degree. The Lord passed by. And it signed.

And behold the wind. these natural phenomena where they were a demonstration whether they were natural or supernatural it doesn't affect the picture in the slightest degree. The Lord passed by and behold the wind it would leave the impression with us that it was such wind as Elijah never felt before and then the earthquake and then the tide and the Lord wasn't in any of them of course the Lord was in all of them in a sense because we read the Lord passed by and behold there was strong wind and behold there was an earthquake and behold there was fire this definitely was connected with the presence of the Lord but it is said the Lord wasn't in there and by that of course we have to understand the subjective reaction of Elijah as far as Elijah was concerned he did not discern the Lord in any of these the Lord was in them but the revelation did not penetrate

[24 : 22] Elijah's mind to the extent that he was constrained to worship the Lord now of course the Lord never does anything needlessly and might there not be an allusion here to the mental condition of Elijah at this moment to teach him that all that he had seen all that he had witnessed of God's power before was not provisioned to keep him at the post of duty it was not sufficient to fortify him in the hour of need he fled in other words after all that he had seen after all that he had heard after all that the Lord had done for him he hadn't discerned the Lord in these to the extent that he was able to face or not depending on this Lord to the end and when the Lord wasn't in any of these but then there was an entirely different manifestation given of the presence of the Lord it was in the still small voice the still small voice what the wind the earthquake and the tide couldn't do the still small voice did and it came to pass that Elijah went out from the cave and he covered his face he came out from his hiding place in other words he went home and covered his face that is he worshipped he worshipped and although it is not said in so many words yet the implication is the Lord was in the still small voice that is

Elijah recognized and then he worshipped and it is at that point the question is repeated what doest thou fear Elijah now I don't know what you would expect but I would expect anyway that the answer he would give now would be entirely different from the answer he gave the first time he was asked this question what doest thou fear but don't you read that he covered his face with his mantle and worshipped he covered his face that is he worshipped he is asked the question what doest thou hear and he repeats the answer he had given before

I was jealous for the Lord God of Israel and so on from physically and what are we to learn from that well this much at least It does not matter what we receive in the general confidence of God.

It doesn't matter what we receive even in the grace of God. We will continue to be exactly what we were, at least in our thinking.

Unless special grace has given us for a special education.

[29 : 39] And this is our lesson, that it is extremely difficult to learn. Supposing a person is in the main right, in his thoughts about God, that is through the grace of God of course.

He thinks what he ought to think. That is of course always in our measure. Is that itself a guarantee that he will undo his mistakes?

Is that itself a guarantee that he will stand for the future? Not at all. Not at all.

It doesn't matter how we may be affected by the glory of God. By your own recognition of that glory.

It doesn't matter how the still small voice may penetrate our field. That of itself will not put us white.

[31 : 06] We need special grace for special circumstances.

And it is the ignoring of this fact that has led many on the way of disobedience.

Let no man think, because he is truly and deeply affected with the glory of God.

That that of itself will enable him to undo his mistakes. In his thoughts I mean, as was the case here with Elijah.

What he thought before, he still thinks. And it doesn't matter how one may be affected, truly and deeply affected by the glory of God.

[32 : 16] That is no guarantee that he will not fall into the same mistakes again. And into worse ones than he ever made before.

What then is needed? Special grace for every situation.

Special grace for every situation. Special grace for every situation. Special grace for every situation. No one can rely. Certainly no one ought to rely.

At this moment. On something that happened a moment ago. Special grace for every situation.

No one can rely today. On some experiences of God he had yesterday. That is no one ought to rely on these to be kept.

[33 : 22] At any particular moment. Why do the saints pray so often? For the same things.

Why do the psalmist again and again say? Hold up my good soul. Couldn't the Lord say to him, Well, didn't I give you enough yesterday to keep you today?

No. And that man lacks wisdom. Who thinks. Or who allows himself to think.

That he got enough yesterday to keep him today. Grace is not given in that way at all.

What the Lord has promised is this. Then for the day. That is for the time being.

[34 : 31] For the day. For the moment. And he has promised to uphold his people by the moment.

There is no such thing as living on capita. In regard to grace.

You can't live on the store you have brought in. No. Even if that were possible. It would breed worms.

The same as the manna did. When they took in more than was necessary for the day. The Sabbath accepted. When they took in more than was necessary.

What happened? It rotted. It bred worms. Just think of that. What came from heaven.

[35 : 35] Breeding worms. Rotting. Surely if there was anything that would have withstood.

The power of rot. It would be that which came from heaven. Yes. And that is true with this qualification. It withstood.

What? When it was used according to the divine instruction. When it wasn't. It became dangerous.

But as far as grace is concerned. This is not possible. So people might think they can do it. They can.

They can. Plain as door today. To do for tomorrow. Can't be done. Hence the believer is always dependent directly.

[36 : 40] Not indirectly. But directly upon God. He cannot live on his own resources. he cannot live on the resources he receives through grace grace will never make a person independent of God and if I could lay in a sufficient store for a week then I would be for that week independent of God it simply can't be done it can't be done but if you were to believe anything you hear you would think it could be done sometimes one gets the impression that people are living today on something they got 20 years ago they were converted 20 years ago and they lived faster they ever had that's not the way of this at all that is not the way of grace what do we have now here?

well this is one thing he could say anyway I am here because I couldn't be so strong as I was for all my life I am here because I was afraid I ran the strength I had on Mount Carmel vanished where it went to I don't know but I do know that it vanished when the work was over there was nothing left I fled I was afraid and few people will make that confession few people are have courage enough to admit that they are afraid it's rather humiliating to admit that they are afraid people would like to be considered courageous but and as Elijah had to say this they seek my

I am left alone and they seek my life that's why I am here that's the explanation he gave himself they seek my life they have thrown down thine altar they have killed thine pot and I even I am left alone and they seek my life that's why I am here that was no reason of course but it was the reason as far as he was concerned however and only is the reason and this was a reason for him because the fiber of his being had weakened you see behind reasons according to our own sympathies we are sympathetic towards a certain thing and most of all we are sympathetic towards ourselves and that self-sympathy governs so much you see thought is not so independent as some would imagine those thinking follows to a large extent the line of those inclination

Elijah wanted to explain his position if not to justify his position and of course he finds a reason as everyone does whenever you wish to justify your own position rest assured of it you will find reasons that's what they call in psychology rationalizing the conduct whatever that conduct is and anybody can do that yea inevitably we will do that he found reasons there was nobody but himself poor Elijah and that is always what fear breeds in heart it breeds a sense of loneliness it breeds a sense of aloneness

I am left alone he didn't say that about car he did but of course I am the only prophet of the Lord there are 400 of the others over 400 of them that didn't dot him but now when he feels that he is alone he feels terribly afraid afraid of being alone I am left alone and this is my life this is not always we say the effect of fear when you are really afraid of anything are you not conscious of this of being alone there might be many with you but in as far as you are afraid you feel alone

[43 : 10] I am left alone and they seek my life and this of course is the conclusion because I am alone and because they seek my life my only safety is in flight that's what he wants to do that car that's what he wants to say what else could I do but leave I am here because I had to don't you recognize your own thinking I had to necessity nothing necessary about it at all what do I do here and it's a matter to be left there no go back go back go and among the other things you have to do with this you have to appoint another in your own place you are not to be restored to the position which you had before a successor is already appointed by me okay

All right.

Thank you.

Thank you.

Thank you.

[46 : 45] And that is always the result of our failures. We may rationalize them as we wish. We may think we're doing very well, but let us remember this.

We can never get back again. We may be restored by the Lord's grace.

We may be even restored to a higher place than formerly, but we cannot ever more be exactly the same. And this is the solemnity of human conduct.

Every failure produces something that cannot be reversed, that cannot be revoked.

We may be pardoned, and we will be pardoned if you are the Lord. We may even be promoted to higher spheres of labor if we are the Lord's truth.

[47 : 50] But we can never be the same. Never. Elijah could never be the same after this day as he was before.

And in his case, he is not restored to the position he had before. There is someone else for whom that is to serve.

Now, in conclusion, we revert to what we said at the beginning, wherever we are.

When the question comes to us, what do we know here, with the emphasis on the here, we are either where the Lord would have us be, or we are not where he would have us be.

We are either in a state of favor with him, or in a state of rebellion, I guess. These are the two possible alternatives.

[49 : 09] But, to come to the position of his own, where art thou? What doest thou here? Are you where the Lord would have you be?

Can you say with Abraham, in your own degree, of course, Here I am, exactly where thou hast commanded me to be?

Or, with Jonah, who fled from the presence of the Lord, Abraham and Jonah, Abraham and Jonah were both children of God.

Oh, what a different condition they were in. Abraham said, Here I am, where I have been commanded to be.

Jonah couldn't say that. He fled from the presence of the Lord. Where are we? First of all, us to own position.

[50 : 26] And secondly, us to own condition in the presence of the Lord. What doest thou here?

Why are you there? And the input of the question is, What is your business here? Why are you here? Why are you here at all? And it would be a blessing indeed if the Lord himself examined us in this connection.

Search me, O Lord. Search me. Reveal me to myself.

Show me where I am. And there's nobody that would be the better of that. To be shown by the Lord himself where he or she is.

That's one of the great blessings of God's children that the Lord shows them where they are. The Lord searches the just.

[51 : 38] He proves the just. And that's what made them pray, search me. Search me, O Lord.

See, if I am under the power of the evil one, which I may be even unconscious to myself, O Lord, search me, O Lord, search me, so that I can answer the question, What doest thou here?

Why are you here? And where you are? Why are you where you are? Why? Let us pray.

O Lord, O Lord, O blessed. We need thee, we need thy teaching, we need thy light, and we need it all. Day by day, moment by moment.

And we beseech thee to give us the wisdom by which we could rely on thee moment by moment, seeking thy grace, seeking thy favor, seeking thy might to uphold us, to direct us in the way, in the everlasting way.

[53 : 07] Take away all our sins and receive us gracious, because the Redeemer's sake, Amen.