

Fren-08 Élie Le Prophète (Elijah the Prophet)

by Art Katz

The sermon emphasizes the importance of living deliberately and consciously for God in His presence, as exemplified by the character of Elijah, in order to prepare the way for the coming of the Lord and experience the glory of God in our lives.

Duration: 1:16:12

Scripture: Exodus 20:3, 1 Kings 17:1, 1 Kings 18:21, 1 Kings 18:41, Isaiah 55:11, Acts 2:46, James 1:22

Topics: "Prophet"

Description

In this sermon, the speaker shares his personal journey of leaving a secure teaching profession to follow God's calling. He emphasizes the importance of being led by God and not relying on worldly securities. The speaker recounts how God has miraculously provided for him and his family throughout their ministry, even in remote locations. He highlights the significance of obedience to God's voice and the blessings that come from following His will.

Transcript

I'm ready to introduce a new topic or a new prophet for which we can say everything till now has been preparation He's not a prophet with which one wants to begin He's really more of a prophet with which we shall conclude He's more of a prophet with which one reads the grass Because Jesus said that Elijah must first come in order to restore all things and that was true in his first coming and it shall be true also in his final coming Elijah must come and restore all things or at least a people in the character of Elijah an Elijah people a prophetic church in keeping with the character and ministry of Elijah himself It's the ministry of restoration and it's a phenomenal task because a way needs to be prepared for the coming of the Lord the crooked, twisted, distorted way needs to be made

straight the rough places smooth and the high mountains of human exaltation and self-assurance need to be brought down and the equally false valleys of despondency and defeat and insecurity need to be filled up for the coming of the Lord and the brightness of his glory this is the task of the church in the last days and it must be done in the power and the authority of Elijah the most eminent man of God in the most wicked and corrupt age God reserves his best for the world's worst and we are certainly moving toward the fulfillment of these things that we are abruptly introduced to Elijah in 1st Kings 16 very abrupt no introduction at all here is the man full blown and put before us without any preparation and he comes in an age of apostasy when all of the prophets have been slain and the

altars of God have been broken down and the people of Israel have gone whoring after other gods and there's a conjunction between an Ahab and a Jezebel the coming together of the most sinister and sensual political and religious coalition a kind of one world ecumenical mentality to which we are now also presently moving and before this formidable and fearful entity which has slain all the prophets of God stands one man in absolute assurance in God without trembling without fear without inward or personal contradiction and we hear these first words as the Lord my God lives before whom I stand it shall not rain nor dew but according to my word I want to clutch the edge of this podium to keep from falling under the impact of those words we mustn't rush this we need to extend our seminar for

another week just to adequately weigh and ponder these words what an introduction of a man of God words that would be astounding and exceptional under any circumstance but multiplied in their significance in that they are spoken before Ahab this dreaded despot in union with Jezebel and before him the prophet stands this single eyed man of God and makes this announcement commanding the elements bringing judgment upon Israel and all the surrounding world it shall not rain nor dew not even dew but according to my word that has got to be either the most absolute and colossal egotism or exactly the opposite an absolute selflessness in which you cannot tell where the prophet ends and God begins God's word is his word and his word is God's word it's no longer the word of the Lord coming to the

prophet it's the word of the Lord in the prophet it's the word made flesh and it's to this that we're tending I'm feeling Shakespearean again that scene in Hamlet where he holds the skull of the court jester anybody remember his name? but he holds the heft of the skull in his hand and he says where be your jibes and gambols now where are your wise cracks and your jokes now where is your charismatic fun and games now where are your cheap amens and hallelujahs now when God is bringing us to this the incarnation of his people with the prophetic spirit of God that commands elements and stands before the most dreaded anti-Christ forces in the earth without trembling where be your jibes and gambols now your conferences and your clinics your fun and your games this is a solemn hour it's an hour

of restoration Elijah must come before the day of the coming of the Lord it's a divine imperative and I cannot say with assurance whether it's going to be a single man my greatest inclination is to think it's going to be a corporate man a group, an ensemble of men a kind of elite group spread over the entire earth and who are setting the way for the coming of the Lord and so I would like to ask you, the servants of God who are here in this room are you preparing the people of God for this let that sink in let's keep a moment of silence are you preparing the people of God for this to be an Elijah people in the intensity and character and singleness of eye as this man because we are also moving toward an age of apostasy the falling away of the church iniquity shall abound and the hearts of

many shall grow cold Paul said that do not be deceived the Lord shall not come until there first be a great falling away the parallel between the age of Elijah and our age is stunning people will still mouth God's words there will still be a Christian rhetoric there will be one great ecumenical charismatic thing that envelops the earth they will be utterly deceived they will leap on their altars but there will be no answer but they expected an answer because they thought they knew God because they said all the right words and were inducted in all the right phrases but had not the reality of God which is the very quintessence of the prophetic burden and indeed they were unwilling to hear it or to receive it it's an age which destroys the prophets that Elijah can say I alone am left to

choose a vocation like this or to choose to be chosen is to sign your death warrant I'm not expecting to end in a bed indeed I'll be disappointed but I know that there's a logic to my life that brings me to a modest

course and it's not the world that I fear it's religion in this age of apostasy Elijah says as the Lord my God lives before whom I stand he knew him as a living God it wasn't a piece of cheap phraseology it was something wrought in the depths of the experience of the man he's a man with a personal history in God that's my only credential to stand before you I've never been a student in a Bible school I've never attended a seminary I've never even gone through a discipleship training school I've never even been a Christian I have only one disciple Tom is praying for me I have

only one credential a certain volume of experience in God most of which has been painful before it became glorious I know that my Lord lives because he's feeding 55 of us every day up in a remote location in North America in a community that has no organizational connections for which none of us receive any salary or have a personal income or bank accounts or insurance policies or any such thing over seven years now we've been fed by ravens and I'm doing pretty well you see the beautiful three-piece suit I wore last night it was a gift see these shoes got them in Africa as a gift see this watch a Lebanese saint got it in Germany of course I had given my own watch away in Czechoslovakia only some weeks before I saw this man sitting with his arms folded as I was speaking there in Germany my

eye fell on his watch the Lord says that's your watch he came up to me after the meeting he said the Lord has spoken to me that I'm to give you my watch I just bought it it has an alarm clock and everything so I've got it according to the definition of the United States government we live beneath the poverty line our income is so infinitesimal that we have no requirement even to pay income tax yet we own our own airplane have our own pilot who is also a mechanic also our printer whose wife is a nurse they receive no salary we live together every day many problems unspeakable trials and aggravations no one can cause you greater hurt than saints themselves but they are often the very hurts that we need if the Lord is to cut in order that he might heal I could take days to speak on this

subject but just to suggest that I know that my Lord lives I know it even in these days that I should come here after two months of travel through Africa and Egypt and Israel and Greece without time for preparation or even thought not knowing what to find or to expect and to see the day by day unfolding of God that we have been experiencing I know that my God lives to go to bed last night without knowing what I'd be speaking this morning too tired to give it any consideration it has not to do with me anyway and then to hear these words this morning I know that my God lives that knowledge is not cheap it costs something to cast yourself upon such a God to trust him for your provision both spiritual as well as material to welcome the dealings of God in your life however painful however

humiliating to enter into another realm of glory that you can stand before a whole unbelieving generation that has only its cheap religious rhetoric and phraseology and say I know that my God lives before whom I stand that's a precious phrase can you see why prophetic texts need to be spoken by prophetic persons this is not for teachers there needs to be something here that lies too deep for words there needs to be an emanation a spirit of something coming forth I'm glad you're French speaking so you can understand me when I say that this is like a rare wine I can't use that metaphor with the American Coca-Cola audience a phrase like before whom I stand that doesn't need to be exegeted that needs to be savored like a rare wine on the tongue you don't want to suck this down quickly this

needs to linger the fragrance of it needs to go up into your nostrils you need to feel those prickly dots that come up into your senses this is resonant of a life lived before God what does that mean it is so distinctly different from anything that we understand as Christian that has only to do with the attendance at Sunday services as the Lord lives before whom I stand who of us can say that and what will it take before we can

say it and whatever it takes must be fulfilled or the Lord will not come we need to hasten the day of His appearance I say again it's not a fixed chronological event it's waiting upon us our maturity as sons and daughters of God who are making straight the way for His coming in the bringing of the Church to a maturity that it can say as the Lord my God lives before

whom I stand I don't stand before men as if I crave their approval I need their assurance I'm impervious to their compliments as I am to their scathing condemnation there's only one voice that you crave to hear the voice of Him with whom you have to do this is my servant in whom I am well pleased it's the only voice you hear who is more blind or deaf than my servant Israel don't look at their faces and don't listen for their compliments their seductive flattery or their condemnation or contempt I wish I had a dollar for every time I was told that I'm destroying the unity of the body of Christ it almost invariably comes at Catholic charismatic conferences excuse me for that it just happens that God gives me fearful things to say about golden calves and eating, drinking and rising up to

play and not waiting for the holy thing to come down the mount brought down by the prophet of God in God's own time that I cannot give myself to these Jesus rallies where they wear shorts and crack gum and having a great ball and when they ask me to speak I speak what the Lord gives and there's a bit of a tremor and a shock and yet strangely it brings some people to life but always without exception some condescending charismatic leader will come and take me aside privately later brother I need to tell you you're really injuring the unity of the body of Christ you went and burst our little bubble in our ecumenical unity and I love it because I'm jealous for the real thing and not the facsimile thereof do we think that this unity is going to be obtained because there's a big canvas banner

with a dove and we should embrace men with their turnaround collars and we should embrace men with their turnaround collars whose churches have murdered the true saints of God since time immemorial that the blood of the apostolic saints has run right through France and Switzerland and that these crimes have never been acknowledged before God or men never been repented of and now you speak of unity of the body of Christ it's a false ecumenism and if a prophet is anything he stands for the truth and will not give himself to the counterfeit no matter how beguiling men are or how fierce their criticism that you're destroying the unity of the body indeed there's something that needs to be destroyed locked up and rooted out and destroyed if there's to be a true building and a planting and

there's only one kind of a man who will stand for this it's the man who will say as my God lives before whom I stand that's why God doesn't give us any introduction to Elijah the world would not be great enough to contain the books you can only imagine what it takes to prepare a man like this of whom we are told in James that he was flesh and blood like as we I want to destroy something right now in you any romantic notion that you have that these men were made of different stuff than me that's a lie but it's a lie that you want to encourage and dwell in because it absolves you from the responsibility to be the Elijah for your generation you think well they were extraordinary and I'm just ordinary and I can't of course assume to be such as they you're not getting away that easily God has

called you to more than a seminar He's called you to the reality to be a prophetic people an Elijah people to work the work of restoration to destroy the pluck up and root out that there might be a building in the planting how discreet the Lord is to just draw the shade over the life of Elijah the extraordinary dealings of God how many times was he left broken and despairing and repentant and dissolved in his own tears how many times had he failed God in disappointment what does it take to learn the lessons of obedience how does one come to such an acute hearing of the still small voice it cannot take place in a day so I repeat

again to the leaders of the church that are here what are you doing to prepare your people for this how much beyond Sunday services we need to go how much do we

need to see what our first purpose of life is to be Gods to be yielded to Him to do His will to seek first His kingdom to break the powers of the deception that have made the faith a secondary and a supplementary phenomenon a Sunday addendum to our busy life that we've allowed ourselves to be seduced by the universities and the emphasis on profession and you've got to make a living and all the things that pertain to prestige and pride in which you have become so ensconced that your life in Christ is supplementary rather than first and foremost a mere Sunday phenomenon what a caricature of God's intention yet we sing it beautifully seek ye first the kingdom of God and His righteousness but we don't do it seek ye first and all through this trip we share about our community experience out of

which has come the revelation of the kingdom of God not as some ephemeral and abstract thing but as practical possibility here in the earth as it is in heaven by going from house to house daily breaking bread morning prayer meetings together giving the Lord the best and first part of our day until He shall release us no session less than two and a half hours it's confrontation, it's existential dealing it's the word of God given in the context of our life and experience it's a foundation for community and the changing of our character in life and a man will come up to me afterwards and say I would love to meet on a daily basis with other believers in prayer like that but my house is in the suburbs and I'm too far away from where the other saints live so I tell him move! seek ye first the

kingdom of God or another one will come and say well I'm an engineer, I'm a professional businessman and I don't have the time for that kind of giving myself to the body of Christ and I say to him change your job give up your career simplify your lifestyle work a few hours establish the first priority you can understand why the phrase is repent for the kingdom of heaven is at hand it will never come though it's burgeoning and pulsating and waiting to break forth until we ourselves first repent not the world we repent for our Sunday Christianity for the shabbiness of our religious life with our placid satisfaction of this short of the glory of God that we have learned to live without that glory and think that that's normative and measure religious success by numbers and whether the

services were good we need to repent for falling short of the glory of God and not believing for a kingdom come I hadn't planned to say any of these things I have written in my margin alongside where it says before whom I stand and you need to write it in your margin that this is a life lived deliberately and consciously for God in his presence a deliberate conscious living of one's life for God not for oneself this alone is revolutionary this alone challenges and controverts the whole egocentric theme of modern civilization which has come even into the church whether we like the services whether we enjoy the song service whether we enjoy the preaching whether we like the pastor whether we have received benefit from coming whether we have been fed by our coming everything is predicated in

terms of us our satisfaction our delight our benefit the egocentrism of the world living for one's own self is the cancer also of the church and needs to be ruthlessly excised by God's prophetic people are you consciously living your life for God that's how the great apostolic life begins Paul knew how to ask the right question Lord and he said it was trembling not the facile glib way in which we say it Lord one who has total authority over me in everything what would you have for me to do how many of us have ever dared once ask that question how many of us would even dare now to ask that question lest we would hear to our horror that what we are doing is not his will no he never called you to business never called you to a profession never called you to ministry never called you to

marriage it's something you chose without even consulting without even considering you assumed well one has to make a living God needs doctors of course it's natural to be married and so that God would come afterwards and bless what you have chosen we are guilty children for sinful presumption before God in virtually everything because the question what would you have for me to do is not the question that is asked only at the inception of the apostolic prophetic life it's the question in which our life needs daily to be lived hourly moment by moment what would you have for me to do have you the faith to ask it and to believe that God could answer that indeed that he has a will a purpose might be contrary to your own and that indeed he will express it if he sees a heart that has vacated

its own desires and will do the will of God that is revealed get thee to the brook sheriff I have commanded the ravens to feed thee there so he went and did according to the word of the Lord no ifs, no ands, no buts surely he should have asked a few Jewish questions for which we Jews are famous is that really God or is that Satan because the raven is an unclean bird it's the kind of thing that feeds on dead and rotting things surely God will not select that as an instrument for feeding me contrary to all that I understand about God exactly there's nothing that God delights in more than contradicting your French, Swiss, German understanding so he arose and went and American because I'm not offended by that because I don't represent that nationality or that culture something far more

transcendent a heavenly so he arose and went and did do you love those words if you have anything to do with my burial will you put that on my tombstone if you have anything to do with my burial will you put that on my tombstone my tombstone February 13, 1929 died in Lausanne, Switzerland November stoned by women and then this one inscription so he arose and went and did according to the word of the Lord no ifs, no ands, no buts no explanation required you know that's how my life in God began 18 years ago in Jerusalem I walked into a Christian bookstore as a Jewish atheist in Jerusalem and I was stunned to find that they were selling Bibles in New Testament oh she said innocently this is our bookstore adjoining our chapel we're a congregation of Jewish believers in the Messiah Jesus and

in that moment I heard a voice the voice of him with whom I have to do a still small voice that I had not heard throughout all of my contentious adult life so long as I was a Jew so long filled with my own rhetoric and humanistic slogans my moxes and my ideologies but when all that was stilled I heard a voice calling me by name and commanding me to remain there and I obeyed and obedience brought life I left four days later saved so he arose and he went and he did according to the word of the Lord and this is my only credential before you 18 years of arising and going and doing according to the word of the Lord and I can't tell you how many times we have moved from California to New York to Kansas City to New York to Denmark to Israel to New Jersey to Minnesota we're a people dwelling in

tents and it's disrupted the life of my children and my wife doesn't like that and I had to announce to her seven years ago God is calling us to Minnesota to live in community with other saints we had at that time a beautiful seventeen room house in New Jersey a gothic masterpiece privacy two vintage Volvo cars and the Lord said arise and go to this nothing location we were living twenty miles away from New York City two and a half million Jews the true and the effectual Jerusalem of the modern world and the Lord brought us up to northern Minnesota nothing there but Indians and woods and I had to listen to the reproaches of Christians what are you doing?

Copping out? Is this a flight from reality? you're right at the doorstep of the Jewish community what are you going to do? Run up to the woods and play cowboys and Indians? and I could answer them not a word because the Lord did not give me a word of explanation only arise and go will you go when it

contradicts your logic? your vision? what you think God would ask? and your wife has not seen the vision? or heard that voice? it has come only to the head of the body and she says to you, did God really say that? because she doesn't want to give up this beautiful house and come into this demanding lifestyle where her pots and pans are going to be borrowed and not returned and the children's bicycles broken and the mud of the saints tramped into your carpets and your privacy invaded and the time of your husband absorbed did God say that? and I had to stand for that moment and ask myself, what did you say that? because I wouldn't even say it was a still small voice to say that it was a whisper would be an exaggeration I would say more an intonation the faintest intonation of God so that it almost becomes a matter of whether you will choose to hear it when it calls you to a radical obedience and a costly obedience unto inconvenience and more even the wrath and the displeasure of your wife will you choose to hear them? the still, still, still, small, small, small, small to hear this soft, soft, soft voice you know what my experience has been? the most radical requirements of God to me have not come with a loud voice out of heaven because what kind of obedience does that require? there is no question about that if God has spoken, you do it no matter what but he brings you into an extraordinary tension it's the tension of the kingdom which is an utterly voluntary phenomenon it cannot be compelled of men the kingdom is not made by forced conscripts but those who choose to be chosen choose to hear choose to arise and to go because they have believed that God has spoken even when it's contrary to reason to security to one's own flesh that kind of hearing is not born in a day it needs to be cultivated nurtured day by day in a school of obedience in which the prophets of God are trained do you have such a sensitive ear? no accident that the blood of the priest was upon the ear and the thumb and the foot it's not by chance that the blood that was put in the consecration of the priest of the sacrificer was upon the ear the thumb and the foot it was reserved for God it's not what men say brother, if you arrange things as they should I predict you a truly magnificent ministry you just need to be a little bit more tactful more diplomatic, but with your personality and your remarkable gifts, I can see that God could bring you to a prominent place in our movement. Not the kingdom, our movement. You need to reserve the ear only for him.

Go to the brook sheriff. I've commanded the ravens to feed thee there. So he arose and he went and he did, according to the word of the Lord.

That's why when the word comes out of the mouth of such a man, it comes with a distinct authority and power, because he who has cherished the word and lived only by the word, that when the hour comes that he shall speak the word, one whose life has been immersed in the word, brings it forth with a power and an authority, unknown to those who have not lived in that obedience, to the word. Do you want to turn this seminar into an event that could potentially shake the nations from which you come? Ask God a question today. What would you have for me to do? And prepare yourself to believe for an answer.

And when it comes, however foolish, however demanding and costly, however insanely sacrificial, arise and go and do. You say, but brother, what if I really have mistaken the word and it's really not God's? And I ruin the security of my family and my religious reputation. Better to err believing that it's God's word by doing it, than to err in remaining where you are, in the thought that you've not heard it.

The capacity to hear is in the proportion of our willingness to do. That's why the prophet is led in such intimate detail by the Lord. God recognizes that here indeed is a man, perhaps only one in the earth, of all the millions professing to be Christians, who lives by every word that proceeds out of my mouth.

Because it came to pass in the process of time that the brook dried up. And don't you think Elijah saw it? Day by day, that the brook was becoming a trickle, that there was a devastating drought in the land? And

how long can a man go without water? Shouldn't he use the mind that God gave him? God didn't ask us to abdicate our minds and begin to make other arrangements for himself? And think and analyze what are the prospective possibilities? Because you can see that the brook is drying up. And logic itself will tell you that you've got to move and do something.

But he does not move by circumstances. He does not move by what he sees. He does not walk by sight.

He walks only by faith in the word that comes from the Lord. He does not live by circumstances, by conditions, but by the word of the Lord. Is that how you live? Because I want to tell you, the brook is drying up.

It shall even come to Switzerland. Yes, it'll shock you. But the brook can dry up here also.

Oh, you've lived well for generations. But I tell you in the authority of God that the brook which has sustained you for so long is going to be dried up over the earth as the judgment of God. How will you live in that day if you have been living by circumstances? The condition of the Swiss franc, the health of the economy, your retirement pension, your husband's career, or any other such physical and earthly circumstance, and not by the word of God.

That's why I say that a prophet has a history in God. See, I was born in 1929. It was the year of the great crash.

I won't say that my birth brought it. But I grew up in that phenomenon. I know what physical want means.

I had no father. My mother had to eke out the barest living. A big birthday celebration with chocolate pudding.

Three spoons for one bowl. And those memories remain. And I praise God for them.

Because I'm in a far more privileged position than my own children, who have only grown up in an age of affluence. Easy come, easy go. I have no respect for value, because they have not had the opportunity to learn it.

When the crash comes now, for how many will their lives utterly collapse? Not just economically, but morally. Because they have not been prepared for the devastation. And so to come from that kind of beginning, and to become a professional teacher, as I had been 18 years ago, a couple of university degrees, and established in my career, and annual wage increases, and retirement benefits, and medical insurance.

And the Lord says, arise and go. Leave the teaching profession. I've called you to my service.

Jewish missions. A hundred dollars a week, and all the tracts you can eat. My wife was pregnant.

We had a nice little house in California. And even in school, I had a nice little ministry. And even my pastor told me, you would be a fool to go.

Look how God is using you where you are. But the voice of the Lord came. Go.

And we left. And we no longer had the assurances and the securities of being in a teaching profession. But now we had the security of a mission organization.

Large and well established. And four years later, the Lord said, arise and go. And leave this organization.

And establish your own ministry. So we arose and went. And the Lord miraculously provided.

I didn't need the weekly income that came from an organization. The Lord was able to support my family. And eight years ago, the Lord said, arise and go.

Into a community situation. And for over seven years, He's been providing for 55 souls every day. Are you arising and going? Are you being led from brook to brook? Not looking down on the circumstances.

That even when you're a teacher, or even working in an organization, your sustenance does not come from men, nor from the world, but from God. You need to see that now. This prophetic seeing.

Therefore, it doesn't matter whether it's this brook or that. It doesn't matter whether it's ravens or a widow. These are only the instrumentalities.

But you are living by every word that proceeds out of the mouth of God. And what if the word doesn't come? And daily you watch the brook drying up. It shrivels to nothing.

And you hear the screeching voice of your wife, or the clamoring of your children. Where's your responsibility as a father? You should be providing. Can't you see the brook is drying? You should be finding some other arrangement.

You know what Job said? Yea, though he slay me, yet will I trust him. You know what true faith is? Apostolic and prophetic faith? It's the willingness to perish alongside of a brook that has completely dried up. But you will not move, because the word of the Lord has not come.

And you will not move by any other means, even though it kill you. That is prophetic faith. And the foundation of the church, which needs to be restored by men who know it in their experience, and can stand before the Ahab of this world, that Ahab-Jezebel coalition, that is the epitome of everything that is sensual and earthly and carnal, the whipped cream cakes of the world and security and all that the world majors in, because the false prophets ate at Jezebel's table, while the true prophet prefers to perish by the side of a brook.

Then you refuse to eat from the king's table. And that's a key to breaking that earthly and sensual connection with the whole world and its system of inducements and beguilements and temptations, even in its caffeine, in its coffee, in its coca-cola, in its chocolate, which if it was ruthlessly removed from us, we would have tremors and shakes like drug addicts, needing a fix. We would sell our souls for a chocolate.

So deeply impaled are we in the world today. And to stand before the Ahab-Jezebel, the power of all these things, and say, as the Lord my God lives, before whom I stand, and it shall not rain nor dew, but according to my word. And God honors that word, for it is God's own word, and comes as a judgment upon the entire earthly, worldly, religious, economic system.

And it is the collision course toward which we are tending, and for which we need to be prepared. It's an exceptional calling. It must come and restore all things.

Jesus is pent up, contained in the heavens, until the restoration of all things. True faith. True obedience.

Living by the word of God. Seeking first the kingdom of heaven. It's an exceptional calling, and requires an exceptional preparation, for those who will lend themselves, that they might be prepared by God.

I know that I have more time, but I don't know if you can take more. I'm afraid that one rich thing is going to press and push out of consideration another. I had hoped to go further, but you can't rush this.

This needs to seep into our spirit, and not just be a kind of Bible study, about some kind of quaint personality that lived in some distant time. This is a word coming to us, and it confronts us in every point in particular. It brings us into a radical collision with all that we thought conventional and appropriate.

It offers us another definition of what believing means. More than we had ever previously considered. Or want to consider.

Even now. I don't want to rush this. Because the stakes are so enormous.

God doesn't want to send us home with new ideas or concepts in our head. We should be more impressive in our coffee time conversations. He's wanting to raise up an Elijah people.

And we need to be confronted by the word that's coming. It's not just a word about Elijah. It's a word that is coming to us prophetically.

That is saying, arise and go. Leave that security. Break the connections with that system.

Prefer to cast yourself upon my word. Even in a wilderness place. By the provision that I will send.

However much it offends your own categories. And God is needing to hear a yes. Because this is not a compulsory thing.

We need to choose to be chosen. Many called. But few who choose to be chosen.

This is too great a requirement. They don't mind being Christian. And being faithful in church services.

And the midweek Bible study. But this, that challenges my security. The equivalent of my 17 room house.

That threatens the tranquility of my family, my marriage. The esteem of my colleagues. Do I dare risk this? Can I really say, Lord, what would you have for me to do? And have the faith even to believe that you're hearing that.

And that you'll answer in the way that pleases you. Contrary to any thought of my own. And that you'll speak to me only on the condition.

That when I hear the word that comes from your mouth. I'll arise, I'll go, and I'll do. The greatest source of despondency for men like me.

Is to feel that we only bring a pleasant sound. Some kind of flirtation in the word for God's people. But that they're not changed by it.

But they do not receive it as God's own word. And they dismiss it somehow as message. That is painful.

I pray it will not be so in these days. There's an idea whose time has come. There's a moment that has come.

For the restoration of all things spoken by God's holy prophets. The restoration of the prophetic ministry itself. The church itself as the prophetic presence of God in the earth.

And Elijah's people who can stand before the Ahab Jezebel world. In all that is false. Ecumenically and in every way.

And say without trembling. As the Lord my God lives. Before whom I consciously and deliberately stand.

Whose purpose is my purpose. Whose word is my word. It shall not rain.

To bring the word of judgment. To bring the destructive word. That it might bring the word of life and building.

Elijah must come. He must come. Before the coming of the Lord.

And every day that that coming is delayed. How many more rapes? How many more child molestations? How many more horrors inflicted by men upon men? How many men descending into homosexuality? How much more looting and pillage and destruction and riot and bloodshed and war? How many more tens of thousands being carted away to mental institutions? How many more thousands of abortions? How many greater insanities and deaths and waiting for the Lord to come forth out of Zion? And the nations to go up to Jerusalem. Because the word of the Lord has come.

And men shall beat their pruning hooks into plowshares. Because the Lord has come. The King has come.

To rule and reign in the earth. Together with his people. In the kingdom that has been prepared.

By those who believe for it. And the earth as in heaven. And have prepared the way for his coming.

There's a task before us. And our reluctance and our unwillingness. To delay it but so much as one day.

Fills the earth with that much more madness. That much more rapes. That much more devastation.

We need to hasten the day of the coming of the Lord. Elijah must come. Let's pray for that.

I feel that I shouldn't myself pray this. And then invite you to follow with your own prayers. That I feel that I should not.

But you yourself. Respond to God. And pray for this greatly needed thing.

A people. An Elijah people. In that same character.

In that same single-eyed devotion. That same absoluteness of faith and obedience. That must come.

Pray for it. In your churches. In your nations.

In yourselves.

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