

The Only Written Prophecy of Elijah

by J. Vernon McGee

Elijah's prophecy is a testament to his faithfulness and obedience to God's will, and his return is a sign of God's judgment and a call to repentance.

Duration: 44:48

Scripture: Matthew 6:33, 2 Corinthians 2:14

Topics: "Gospel Message", "Personal Responsibility"

Description

In this sermon, the preacher emphasizes the importance of the gospel and the responsibility of individuals to respond to it. He highlights that while there are many books and ideas in the world, ultimately God will judge the world through Jesus Christ. The preacher references the apostle Paul's presentation of the gospel to Felix, which caused him to tremble. He also mentions Peter's warning that judgment will begin with the house of God. The preacher encourages the listeners to consider the gospel and make a decision for themselves, as it is their responsibility.

Transcript

This is Through the Bible Sunday Sermon Program number 1564 for Sunday, January 26, 2003. We live in an information age. Every year thousands of new books are written and produced.

There are books of fantasy and fiction which allow you to escape the realities of this life. There are the many how-to books which help you deal with everything from cooking to computers, from relationships to investments. And then there are books on history, biographies, science and culture.

For some, the writing of a book or a novel or a collection of short stories is the pinnacle of their career. They have finally been able to show the world how they have the best method, the brightest idea or the newest concept. Even our society holds these people in high esteem.

We wait for their latest contribution and then join the crowds at the author's book tour, hoping to get our copy signed. While these kinds of things are not limited to the secular world by any means, Christians find themselves searching for the newest book to maybe help them with a Bible study or maybe their prayer life or how to raise their kids. We turn to the Scriptures and seek out those prophets and apostles who have given us their writings.

We know little about many of the apostles because they never gave us a gospel or an epistle. There are prophets that we quickly forgot about because they have never written one of the prophetic books. Well, Elijah didn't want to be criticized for never leaving any of his writings.

And as a representative of all the prophets to come after him, he did not want to be known as the greatest prophet who never wrote a prophecy. So, Dr. McGee takes us today to the only written prophecy of Elijah. It was during his 21-year pastorate at the historic Church of the Open Door in downtown Los Angeles that Dr. McGee first gave this sermon.

And now let's pray. Heavenly Father, we thank you for your wonderful grace and mercy that you have extended to us. We pray that you would open the hearts of all those who hear your word, that they may receive it.

In Jesus' name. Amen. The only written prophecy of Elijah.

There are other subjects that we wish this morning we could have used instead of this one. We would like to have called our subject today the book of Elijah, or the epistle of Elijah, or the last letter from Elijah, or better still, there is one that I was tempted to take, and that was the postmark of paradise. But you know, a subject for a sermon is something that some of us spend a great deal of time with, and we realize that a subject must fulfill certain purposes in order to be a valid subject.

It must attract interest. It must contain an element of suspense, but not be deceptive or lead people astray. It should be informative and should cover the subject to a certain degree.

And because of those rules, we've had to eliminate these other subjects and give you the very prosaic one, the only written prophecy of Elijah. This passage that we have today is without doubt an extraordinary portion of the word of God. As far as we know, it is the only written prophecy of Elijah.

I think Elijah stands head and shoulders above all the prophets. At least he stands first in the list. And when we move into the New Testament, he seems to be the one that was all important as far as the Old Testament is concerned, and our Lord constantly referred to him.

Therefore it is passing strange that this man did not write a book. We do not have a book in the Bible entitled The Prophecy of Elijah. We do have the prophecy of Isaiah, Jeremiah, Ezekiel, and Daniel, but we do not have the prophecy of Elijah.

Yet he actually wrote prophecy, and here we have four verses. Now the content of this prophecy are not unusual. The fact of the matter is, they are not contrary to the spirit and method of Elijah.

This is exactly what we would expect him to say. The man who wrote this prophecy against Jehoram is certainly the man when he began his ministry who walked into the court of Ahab and Jezebel and said to them, he flew down the gauntlet at the very beginning and said, It will not rain these many days, but according to my word. He put it like this, the Lord God of Israel before whom I stand.

It will not rain, but according to my word. He said, I have no notion of saying anything soon, and I am going on vacation. And he walked out.

That man Elijah from that day on to the day that he rode away from this earth in the only missile that has been successful so far, that man Elijah stands on the page of scripture as being one who declared God's

message to the age in which he lived. So that the contents here are really not remarkable in and of themselves. They are not contrary to the spirit of this man.

But may I say that the circumstances are extraordinary. This morning I want us to note the circumstances before we look at the contents of the prophecy. There are three questions that we need to answer about these circumstances.

Who wrote this prophecy? Second, when did he write it? And third, where was he when he wrote it? Those are the three questions, who, when, and where. Well you notice first of all, who was it that wrote this prophecy? Somebody said, well, you've just said it's Elijah, and it says here, there came a writing to him from Elijah the prophet. Doesn't that settle it? I think it ought to, but it doesn't, and the reason that it doesn't settle it is because of this, that Elijah was translated in the 18th year of the reign of Jehoshaphat.

This man reigned 25 years. In other words, it was seven years before even Jehoram came to the throne, and Jehoshaphat had many other sons, and at that time no one knew that Jehoram would be the one to come to the throne, and especially they did not know the awful, dastardly deed that he would perform in order to get to the throne. And therefore the critic has come along and said, it couldn't be Elijah the Tishbite, it couldn't be the Elijah that we know, because here is a prophecy that's given seven years before the events even took place and before the man appeared on the throne.

And therefore the assumption is that he could not have written this prophecy. When I hear arguments like that, may I say that it is really preposterous and ridiculous, because the critic has turned right around and made this very choice statement. He said that Elijah the Tishbite didn't write this, but another Elijah did.

And it reminds us of what Mark Twain said years ago about the controversy over the authorship of Shakespeare. You know that the Shakespearean scholars have never really agreed that Shakespeare wrote Shakespeare. Some think Bacon wrote it, and others have other authors, but nevertheless Mark Twain said this.

Mark Twain said Shakespeare did not write Shakespeare, it was written by another man by the same name. And so when somebody says that Elijah did not write this, but another Elijah did, I'll go along with that. Elijah didn't write this, but another Elijah by the same name did.

And as long as we can settle for that it would be fine. But others come along and declare that it must have been Elijah, and that this must have been just a slip of the pen. Well, my beloved, I'll not accept that.

I do not think Elijah, this is not really a message that is not colored by his personality as it is colored by the personality of Elijah. And God's always used the personality of the man that he's used. God never interferes with a man's personality when he gives his message.

If he happens to be a green ink pen, God uses green ink. If he happens to be a blue ink pen, God uses blue ink. And so here we have a man more like Elijah than Elisha, and therefore I think we should dismiss the idea that Elisha is the writer here at all.

May I say to you this morning that Elijah is the prophet that's mentioned here. There's no impossible barrier, as we shall see, except to those who reject the supernatural. And to the man who rejects the supernatural, he'll not only stumble on this page, but you won't go three more pages in the Word of God till he stumbles again, and we can't be bothered really with a fellow like that.

We say this morning that Elijah, the Elijah that we know, the rugged man in the reign of Ahab and Jezebel, is the one who wrote this prophet. The second thing is, when did he write it? There are those that say that he actually wrote it after his translation. He waited till he got to the other side, and he wrote this and sent this down from the other side.

One of the early church fathers, Grotius, accepted that and made it popular. And I'll be honest with you, I'd like, if I could, to seize on that, because wouldn't it make a wonderful subject? The postmark of paradise. It would be nice, wouldn't it, to have a prophecy here and have it postmarked from paradise and say, look, this did come down from Elijah after he got to the other side.

Now the only difficulty with that sort of thing, may I say, is just simply this. Not a word of truth in it. We just have to dismiss that suggestion as being nothing in the world but purely speculated.

The Scripture doesn't even warrant us making a statement like that. That, of course, is in the minds and hearts of the imagination of folk today who like to go out on a spiritual limb. And so we've had to push that explanation aside.

Now there is an explanation, and it's a very simple explanation and a scriptural explanation. When did Elijah write this? He wrote it before his translation. He wrote it before he lived.

He never left this earth. Somebody says, well, that's so simple, and I just wonder if it's true. Well, I think one of the reasons it's true is because it's the simple, reasonable explanation.

That is the real, supernatural quality of all prophecy, if you please, and it was the method of all the prophets. It's not confined to Elijah at all. You will find that other prophets did the same thing.

For instance, Elijah used the same method. You will find that on one occasion he went north. Instead of coming south to the southern kingdom, he went north to Syria.

And at that time he came to a young general by the name of Haziel. And Haziel was the general of Ben-Hadad. He was apparently an outstanding military leader.

And yet Elijah had a message for him, and here was his message. He said to him, he says, first of all, you're going to become king of Syria, and you're going to do it by slaying your master. Then he said this.

Haziel said, why weepest my lord? And Elijah said, why weep? And when this man Elisha saw what this man Haziel was going to do to his own people and his own nation, though he was a man that was rugged like his predecessor Elijah in many ways, yet he broke down and he began to weep. And Haziel says, why are you weeping? He answered, because I know the evil that thou wilt do unto the children of Israel. He's not even king yet.

Ben-Hadad's on the throne. Haziel is the general. And yet Elisha says, you're coming to the throne.

You're going to do it by slaying your master. And when you come to the throne, this is what you'll do to my people. I know the evil that thou wilt do unto the children of Israel.

Their strongholds wilt thou set on fire. Their young men wilt thou slay with the sword and wilt dash their children and rip up their women with child. Listen to old pious Haziel.

And Hazeiel said, but what? Is thy servant a dog that he should do this great thing? And Elisha answered, the Lord hath showed me that thou shalt be king over Syria. We'll wait and see. Hazeiel says, am I a dog to do a thing like that? I don't know whether he's a dog or not, but he did it.

He did the thing that Elisha said that he would do, and this thing came to pass. So you see, this is the thing that is the earmark of prophets. This is the fingerprint of prophecy for a prophet to reach into the future and speak of those things.

And you'll find other prophets did it. Isaiah, almost two centuries before Cyrus, king of Persia, appeared on the scene. He marked him out, gave him his name, and said the thing that he would do.

Daniel the prophet, several centuries before Alexander the Great appeared in history. He wrote of that man and said he would be king of Greece. And when he finally appeared on the scene, the high priest yonder in Jerusalem took that prophecy of Daniel out and showed it to Alexander the Great when he was making his great campaign southward.

And when he saw that, and saw that the word of God spoke of him, it is said that he changed his entire program relative to Jerusalem. He did not destroy the city, but he came into the city and worshiped the living and true God and offered a sacrifice there. He did destroy the surrounding cities of other nations, but this city he spared, because Daniel had spoken of him ahead of time, my beloved.

Now that is characteristic of Scripture. Micah, 700 years before the Lord Jesus was born, marked the little town out as being the place where the Lord Jesus Christ would be born. Therefore, this thing that we have here is not something that is strange or unusual in the word of God.

This is something that is according to the word of God, and we find that this man, Elijah here, before he was translated, he wrote this prophecy. And I think he left it along with his mantle to Elisha, and he says to Elisha, I want you to deliver this message to Jehoram when he gets to the throne. I want you to put this in his hand when he comes to the throne, for this is God's message to him.

And so when Jehoram came to the throne, he found a message on the front steps of the palace, thrown there by God's paper boy, Elijah. It was there waiting for him. And it was God's mercy to the man telling him, this is the thing that is marked out, and you can't avert the judgment that is coming if you would change your ways.

And only God knows the thoughts and intents of the heart, and he knows yours. And he knows what you're planning to do, and he tells you by putting up a roadblock and saying, don't do this, for judgment will come upon you. Now, my beloved, this is a remarkable prophecy for several reasons, for it's the only reference that we have to Elijah in Chronicles.

Chronicles is written from God's viewpoint. You see, the book of Kings is written from man's viewpoint from the palace, as men view history. But when you come to the book of Chronicles, you get it from the viewpoint of the temple, you get it from God's viewpoint.

And you find in Chronicles those things recorded that God takes particular delight in. And you immediately ask the question, why is it that Elijah is neglected in the book of Chronicles? Didn't God take delight in the ministry of this great man? Yes, he did. I can assure you that he did.

Well, why the glaring omission then in the book of Chronicles, the book that tells of the things that God takes delight in? I think it's obvious. God didn't omit Elijah, God omitted the northern kingdom. And God kept this man Elijah in the northern kingdom as his voice, because God says, I'll never leave myself without a witness on this earth.

And this man Elijah was God's witness, the last one up yonder in that kingdom that was speaking for God, and God was not neglecting Elijah, he was neglecting the northern kingdom. And he had no word for the northern kingdom, and therefore since Elijah is tied into the northern kingdom, there's no word concerning him. But the minute that he speaks into the southern kingdom, God took delight in recording the only written prophecy of Elijah here.

I think that the Lord is saying maybe to this generation something like this, maybe you folk didn't think Elijah could write, so here's the prophecy to let you know that he not only could write, he did write. And then this is the one prophecy that touches the southern kingdom. I had him speak to this king because I knew that Elisha, a tenderhearted man that even in the presence of a captain like Hazel would break down and weep.

I knew Elijah wouldn't weep. He's rugged, and he's the man that I want to deliver the message. Therefore, he'll be the messenger to give this message, a harsh message to Jehorim, a harsh, brutal king.

There's another reason I think that God omitted him in Chronicles, and it's this, God never gives a partial record of a man's life. In other words, God doesn't just get a partial view and a prejudiced view of folk. He sees our entire life.

And he always, if you'll notice on the pages of Scripture, though many times it's brief, it's always complete and adequate when he deals with a man. And wait a minute, the reason he didn't give you Elijah's record, it's still in heaven because Elijah hasn't finished yet. He's not dead yet.

He's going to die, but he's not dead yet. Elijah is yet to appear on this earth. You see, God took him out of this earth seen in a chariot.

As him, I do not know where. I'm almost sure he's not in heaven with God today or with the Lord Jesus. But I do believe that he's waiting in the wings of eternity this morning because he's going to return to the stage.

That's the way the Old Testament closes. God says before that notable and awful day of the Lord comes, I'm sending back Elijah, the prophet. And then you will find in the book of Revelation that during the great tribulation period there will appear on this earth two witnesses.

I can't identify the second one, but I can identify the first one. He's Elijah. Will you notice this? I'm turning now to Revelation 11.3, and I don't want to be tedious, but don't miss this.

God says, I will give power unto my two witnesses and they shall prophesy a thousand, two hundred and three score days clothed in sackcloth. These are the two olive trees, the two lampstands standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies.

And if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy. They have power over waters to turn them to blood, to smite the

earth with all plagues as often as they will.

This is something Elijah specialized in, shutting up heaven. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them. And their dead bodies shall lie on the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

That is Jerusalem. And they are the people and kindreds and tongues and nations shall see their dead bodies three days and a half and shall suffer their dead bodies to be put in graves. A few years ago the critic laughed at this and he said, this is without doubt the most ridiculous thing in the world.

How could two men die in Jerusalem and the whole world see them at one time? That's ridiculous. That's not ridiculous this morning because even with what we've got, you could put a TV camera on those two men and the entire world would see them. I think they'll have something better in that day.

But they will be able to see them. This is not an impossibility that we're talking about. And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another.

It's going to be a big Christmas that year because these two prophets tormented them that dwelt on the earth. After three days and a half the spirit of life from God entered into them. They stood upon their feet and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud and the enemies beheld them. Elijah, my friend, hasn't finished his earthly career.

And God is sending him back. And you know why God's sending him back? Because you and I are living in a day when there's no man today and in this hour who could endure the great tribulation period. Even if we went through it we couldn't endure it.

We're living in a day of soft faith. We're living in a day of cellophane Christians. We're living in a day of homogenized church members.

We're living in a day when men are not willing to suffer for Christ. A man gave me the other day as a reason for not coming on Thursday night that it took him now fifteen minutes longer to get here on Thursday night than it did formally. And believe me, fifteen minutes is a tremendous sacrifice for any Christian to make in this soft age in which we live.

I tell you, my beloved, I don't know whether there are any saints today that have got it that would go through the great tribulation. But God has a man who's already had his basic training under Ahab and Jezebel waiting in the wings of eternity. And when the time comes, God will move him on the scene.

And then you'll see a man that'll know how to take it. A rugged man, Elijah. So God says, if you don't mind, I'll not give you his life story until he's completed it.

One of these days he'll complete that life story and we'll know about Elijah. He's the one who gave this prophecy. Now where was he when he gave it? Well, he was in the northern kingdom before his translation.

He not only, as I said a moment ago, left his mantle with Elijah, but he left a message. And he says, give this to Jehoram, you'll be seeing him, and I won't. And I want him to have this message from God.

And so Elijah wrote this prophecy yonder in the northern kingdom before his translation and left it that this king, when he came to the throne, might have a message from God that could deter him from judgment. Now briefly will you notice the contents of the message? Because actually it's not near as startling and as exciting as the circumstances that we've looked at. But will you notice it? It's a message of judgment.

And it goes like this. There came a writing to him from Elijah, the prophet saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. Jehoram was the son of Jehoshaphat.

He had married Athaliah, the daughter of Ahab and Jezebel. He had brought this woman who became the bloody Athaliah, who killed off a great many of the king's sons. And this man though was not beyond it.

When he came to the throne, in fact the way he came to the throne was by murdering his own brethren, his own brothers. Most of them were half brothers, but he murdered them in order that he might secure the throne to himself. Now God did not ignore that.

God says this, But hast walked in the ways of the kings of Israel, hast made Judah and the inhabitants of Jerusalem to go a-whoring like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself. Now this man not only murdered his own brethren, but he introduced the idolatry of Ahab and Jezebel into the southern kingdom. He's the man responsible for that.

Now God says, Because of these two acts I will judge you. Here's what God said he would do. Behold, with a great plague will the Lord smite thy people, thy children, thy wives, and all thy goods.

Thou shalt have great sickness by disease of thy bowels until thy bowels fall out by reason of the sickness day by day. Now this is the judgment God brought upon him, not only upon him, but upon his family, and not only upon his family, but upon his kingdom. And my friend, this morning this was fulfilled to the nth degree.

God didn't omit a thing that he said that he'd bring to pass. The Philistines came upon these people, and they destroyed the nation. His own family suffered.

His own brethren, his own sons were put to death by the queen mother. And we find here that he himself was smitten with a disease, an incurable disease. Now this is the judgment that came upon him.

The judgment upon him personally is very much like that that came upon Judas and Herod. Have you ever noticed that similarity here? A disease apparently of the intestines, probably cancer, probably some awful loathsome disease that was absolutely incurable, and God says this is my judgment upon you. May I say to you that disease, and especially leprosy in Scripture, is likened unto sin because sin is a loathsome disease.

It's communicable. When a king sins, it spreads to his family, it spreads to his kingdom, and judgment comes upon all. My beloved, this morning I want to conclude like this.

Judgment today is part of the gospel message. We're living in a day when only one aspect of the gospel is being presented. I spoke at a banquet the other night.

I'm trying to get out of all outside engagements, and this one I could not. And a young lady that is a member of a singing group that was there gave this kind of a testimony. She said that Jesus is top in my list.

And I want to say to you that when she said that, I cringed. She said it as if it's sort of an honor for Jesus to have him on her list. And top? I imagine he's tickled to death.

May I say to you this morning that there is all of that light, fluffy thing today that's passed as the gospel. And honestly, friend, just to present Jesus, that's one thing. But the very heart of the gospel is that man is a sinner and God judges sin.

Yes, he does. God does not change. A great, great many people think today that because of the grace of God that somehow or another that means God's gone out of the judging business.

Let me say to you this morning, the grace of God has not altered the judgment of God one way. Will you notice that judgment is part of the gospel message? The Lord Jesus himself said that I'm going to leave, and when I leave I'm sending the Holy Spirit. When he comes he'll convict the world of sin, of righteousness, and what? Judgment.

Judgment would be part of the message of the Holy Spirit. And you will find that when Paul went to Mars Hill, and there are folk today that say that Paul pulled his punches at Mars Hill and didn't declare the full gospel. Yes, he did.

Yonder on Mars Hill Paul let those pseudo-philosophers that were then in Athens who thought they knew something because they all had Ph.D. degrees and they were pretty dumb lot in Paul's day, but Paul said this to them, "...because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Paul said, yonder in Athens, I want you Athenians to know you can debate philosophy all you want to. You can push out any direction that you want to, but God is going to judge this world by Jesus Christ. You will find that when Paul was brought up before these Roman governors and kings that he never made a defense for himself, but he did present the gospel, and when he presented it to old Felix, Felix was shaken.

And this is what is said in Acts 25, 25, "...and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way, for this time when I have a convenient season I'll call for thee." Paul presented judgment to this man. And may I say to you that Peter, writing to the Christians, says this, "...for the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And the word of God closes, not the Old Testament. But the New Testament closes with a great white throne, and before that throne the dead great and small that are not saved must appear.

I say to you this morning that judgment is part of the gospel message. It's appointed unto man once to die, and after death the judgment. Nothing can change or alter that fact except one thing, and that's to accept the judgment that Christ already bore for you on the cross.

There are not but two places for your sin today. Either this morning your sin is on Christ who died 1,900 years ago, and you have come in faith and made it so, or this morning you've rejected Christ and you yet

must go before God in judgment. There are not but two places for sin today, either on Christ or on you.

That's part of the gospel message. And this morning we can say as Peter said, there's none other name under heaven given among man whereby we must be saved. None other name.

And Buddha is no savior. He never claimed to be. Confucius is no savior.

He never claimed to be. Even Mohammed in his wildest moment never claimed to be a savior. But Jesus Christ is a savior.

The Son of Man has come to seek and to save that which is lost. Thou shalt call his name Jesus, for he shall save his people from their sins. And the scripture asks you the question, how shall we escape if we neglect so great a salvation? My friend, the gospel and the grace of God doesn't mean that there's not going to be judgment.

The grace of God just means you can escape it if you will. It means that God has provided for you and me a savior who bore that judgment for us. The gospel reveals a cross.

The gospel reveals a crown. The gospel reveals a mercy seat, but it also reveals the throne of judgment. My responsibility is to give you the gospel.

My responsibility is to tell you about both of these. And when I do, and you have heard, it's your responsibility and not mine anymore. You have to decide, not me.

And there's not a person this morning here or has listened in by radio that could ever go into the presence of God and say you didn't hear because you've heard. And this is what he said for my encouragement. Will you listen? 2 Corinthians 2.14. Now thanks be unto God which always causes us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place.

You say to me this morning, I can't quite get that because the many times I've witnessed and I didn't triumph, nobody was saved. He didn't say that. He said he'd always cause you to triumph when you present the gospel.

How can that be? Will you listen? For we are unto God a savor, a sweet savor of Christ in them that are saved and in them that perish. To the one we are a savor of death unto death and to the other the savor of life unto life. And who is sufficient for these things? May I say my responsibility is to declare the gospel.

He'll always cause any person who presents the gospel to triumph because this morning he could never say to me, McGee, why didn't you have the courage to tell the people at the church of the open door what the gospel really was? Why didn't you tell them if they reject Christ they'll have to come up for judgment? Why didn't you say it? You could never go to God now and say to him that you hadn't heard. You heard, but he's gracious. Today, if you'll hear his voice, harden not your heart.

Oh, this morning if you and I had a correct perspective of the future and all this smog of sin and skepticism and cynicism and prejudice that's about us were removed and you and I could see this morning how brief life is, how fragile we really are and see that standing out yonder in eternity there's a cross and there's a throne of judgment. There is a mercy seat where you can come and there is a throne where you will have to stand if you reject his mercy. It would change your values of life altogether.

Have you come to the realization that you're in need of a Savior? Do you feel the burden of your sins weighing you down and you don't know how to be released from it? Well, Jesus is calling you today and offering you the gift of forgiveness and salvation which he paid for with his death on the cross. If you'd like to know more about God's plan of salvation, then call us right now at 1-800-65-BIBLE and leave a voicemail request for the salvation packet. And when you do call, be sure to include your name, address, and the call letters of this station.

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Be sure to join Dr. McGee this week as he continues his study through the historical book of 2 Chronicles. Because this book is rich with insights into God's perspective on Israel's history, you won't want to miss one day as Dr. McGee extracts biblical principles for your life today. If you'd like to be added to our mailing list and receive notes and outlines, along with our monthly newsletter, you can do so by calling 1-800-65-BIBLE.

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