

II Kings 3:11 etc. Power of Elijah

It is impossible to suggest the promise given to Elijah in the year 850
in the month of July, he was also, against the
- show with the 25 years since it first - the next day
- for the year in found thought - in which regarding it
- at the moment of a day, and always place for Elijah
- in the month of July, and at the time of the
- and always before, and in the year - the
- at the time of the year.

SUBJECT: In The Spirit and Power of Elijah

March 5 - last of the year
March 17 - the first of the year, January 100 years after
and every year - a day for the number of years
When a month, and a year, religious movement
- the year 21, 25 - the year from year
- the year 10 - the year in the year, also year?

March 27 - the year 2000
April 11 - the year 2000

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GF

the year 1000 - the year 2000 - the year 2000

II Kings 3:11

In the Spirit and Power of Elijah

It is impossible to cooperate the promises given to Elijah in the Jewish mind.

- in the mind of idolatry, he was always against it
- stood out like the young man about the plants in the int. range
- for 900 years, in Jewish thought, his spirit, his power
- = at the circumcision of a child a seat always placed for Elijah
- = annual Passover, a place at the table set for him
- = universally believed, he to come again, announce the advent of the Messiah.

In the Scriptures

II Kings 3:11 enough, if he had power water on land, Elijah
9:36
10:10, 17

Mal. 4:5 last of the prophets

Th. 1:17 the bright angel Gabriel, standing 400 years later
amid ascending incense of the holy place, the wandering son, Gadarenes...

Whenever a notable event occurred, religious movement stirring in the land, people think Elijah returned to the earth
so: John 1:21, 25 to the deputation, from Jerusalem
Matt 16:14 all men saying in this hour, what say?

Lk. 9:54 call fire from heaven? Th. 4:25

Matt 27:46-49 calling for Elijah?

Rom. 11:2

James 5:16b, 17, 18 prayer

All these things, and desires of the presence of his character. Amid the miracles, all these things, and desires of the presence of his character. Amid the miracles, all these things, and desires of the presence of his character.

Lk. 9:28-36 The Transfiguration.

The many aspects - raiment, countenance - but the greatest, the presence, these august persons.

Why these two?

1. That they should attest the dignity of the Son of God. Approaching his death. And his mission to set in a new dispensation, a new era. Heavens enter, an embassy, delegation, deputations, to assure this, his friend, cousin, uncle, of his reputation, intrinsic worth.

Why not Moses & Elijah? Searching, cherishing, as though, to understand? They but struggle with creatures: unable to realize that. Better - send some number, of Aaron's family, lived in memory. But who to be selected? Aaron - attest superior dignity, the second Adam. Abrahah - father of the race, when David - whose posterity is to be the great department of the revelation?
 No. Moses, Elijah, represent in Jewish thought the two great departments of the revelation?
 2 John 1: 45

2. The unusual circumstances under which they were.

(1) Moses - not by disease, natural decay, but by the kiss, for his spirit passed mysteriously to glory without the world his body.

(2) Elijah - did not die, age, disease did not take down the fabric of his being. Did not die, but was caught in a moment, in the twinkling of an eye.

