

The Elijah Chronicles

August 13th, 2017

For those of you who weren't here last Sunday, we had invited anyone who wanted to come,

- To meet together after the service at Fort Nonsense, a fort built by George Washington in 1777 overlooking Morristown.
- We met there **to not only pray over this area...** but to ask God to to impart into our own lives, His heart & vision for this area.

Honestly, I was really encouraged... and was full of faith for what God could do through us as a church.

- I could see the possibilities... and it was exciting. But **I could also see the obstacles**.
- And so, it would be up to us to decide **whether to measure these obstacles against our own wisdom & strength...**
- Or against the wisdom & strength of our **God who has given us everything we need** to make an eternal difference in this area.

Well, as I'm thinking through all of this, I kept thinking about the Old Testament Prophet, Elijah...

- Who, in spite of his **fears & failures & doubts**, made a difference in Israel like few others in Scripture.
- I just believe that his life and all that God had taught him has significant relevance for all God is wanting to do through us, as a church.

And so, this morning, I'd like to look at the life of Elijah as chronicled in 1 Kings 16-18.

- So, if you have your Bible, go ahead and turn to 1 Kings 16:29.
- And as you do, I'd like to **unpack for you a little of what the political scene was like** leading to Elijah's introduction here.

You remember that **Saul** was the first king of Israel... then **David**, then **Solomon**.

- But after Solomon died, **all the fame and fortunes of Israel died with him** as Israel began to turn their backs on God.
- Almost immediately, a **civil war broke out as Solomon's sons and generals fought for the throne**.

Reho'bo-am had his father's blessing to be the new king, but his brother, **Jero-bo'-am** had more military influence.

- Each claimed to be God's chosen king. Though, in the end, **Jeroboam ends up taking control of the northern half of Israel, keeping the name "Israel" for themselves.**
- While **Rehoboam takes control of the southern half** of the country, calling it "Judah".

As the new ruler of the Northern Kingdom, **Jeroboam** was afraid that if his people made a habit of going down to Jerusalem (*in Judah*) to worship God he might lose some control.

- So, he **decides to set up idols** in the Northern Kingdom, ordering the people of Israel to worship there rather than Jerusalem.
- After Jeroboam dies, the Northern Kingdom will see four more kings... each of whom, we're told, **did evil in the sight of the Lord**; In fact, each of them were killed by the other.

When the fourth king, Zimri, is dead, **a civil war breaks out** in the Northern Kingdom between two other men named **Tibni** and **Omri** who apparently battle to see who has the strangest name.

- **Omri wins**, and the text says, in **1 Kings 16:25**, that he ends up being the worst king so far. This is where we're going to pick up the story.
- In **1 Kings 16:29** we read that **after Omri has died**, his son, Ahab becomes king over Israel."

But then we read this... that **"Ahab son of Omri"--now look at this--"did more evil in the eyes of the Lord than any of those before him."**

- In fact, in **verse 31**, we're told that, beyond what all of his predecessors had done in worshipping false gods and idols,
- *"Ahab also married Jezebel daughter of Ethbaal, king of the Sidonians, and, together they began to serve Baal and worship him."*

Now, **Baal was the main god** worshipped by the Canaanites and Phoenicians.

- He was thought of as the **sun god and storm god**, which is why he's often depicted holding a lightning bolt.
- He was also seen as their **fertility god**, which is why worship of Baal was so sexual in nature...
- Involving **ritualistic prostitution** in the temple and even child sacrifice.
- The writer of 1 Kings goes on...

“He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole...”

- Now, an Asherah pole was a **carved stone “pole” meant to honor the pagan goddess, Asherah.**
- *Ahab also made an Asherah pole and did more to provoke the Lord, the God of Israel, to anger than did all the kings of Israel before him.” --Let's pause there--*

So, Ahab marries a pagan wife from Sidon named Jezebel... and essentially puts her in charge of religion in the Northern Kingdom.

- Jezebel, who is a Baal worshiper, **makes it her mission to destroy the worship of God in Israel**, and to replace Him with her god, Baal.
- We're told in **1 Kings 18:4** that she tries to carry this out, among other ways, by **systematically murdering** the prophets of God...
- and, **in their place**, established 450 “prophets of Baal” and 400 “prophets of Asherah” as the new religious leaders in Israel.

Not only did she declare Baal worship the official religion of Israel, but, she also **called for the sacrifice of babies** as well as children.

- So, you can see the situation the Northern Kingdom is in... and you wonder as you read this, *“How long will God let this go on?”*
- → Well, **into this scene, in 1 Kings 17:1 comes Elijah.**
- *“Now Elijah the Tishbite, from Tishbe in Gilead (in Jordan), said to Ahab, ‘As the Lord, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.’”*

In other words, **Elijah**, whom we know nothing about prior to this verse, **tells Ahab of a drought** that is about to come as a result of God's judgment of Ahab.

- Knowing how Jezebel was killing off the prophets of God, **imagine the courage** that it took for Elijah to say those words.
- And the choice of a drought was quite significant... **because, Baal** was regarded, primarily, as a **god of sun and storm...** meaning that, amongst other things, he controlled the weather.

So, the **threats of a drought were definitely fighting words**, that "you're about to find out that my God is bigger than your god!"

- Not the kind of words you'd say to a king like Ahab.
- And so, right after that, in 18:2, **God tells Elijah**, "*Leave here, turn eastward and **hide** in the Cherith Brook, east of the Jordan River (20mls). You will drink from the brook, and I have ordered the ravens to feed you there.*"

God says, "*Elijah, go hide.*" And Elijah says, "*OK.*" But God didn't send Elijah to this brook simply to hide from Ahab...

- **But to provide a season for Elijah** where he would really experience not only His presence & but His provision as well.
- In fact, in spite of the drought Israel was now facing, God brings Elijah to a place that would remain full of water.
- He then **uses ravens to bring Elijah bread and meat** twice a day, which I always thought that was interesting,
- because Leviticus describes ravens as "unclean" and "detestable."

Through all of this God's showing Elijah who's really in control. But after a number of months, **the brook dries up.**

- God was letting him know that this season of equipping was coming to an end... and that He had a new assignment for Elijah.
- For Elijah, this would mark a time of transition.
- And, as you know, transition is always hard... because change is always hard.

When those seasons of transition happen, we often struggle with what God is doing and what we're supposed to do.

- You can **fight it** because you're afraid of the uncertainty in front of you.
- You can **fear it** because it's not easy to trust that God will provide for you in this new season.
- You can **resist it**, wondering why God wouldn't just keep things the way they were.
- Or, you can **surrender to it...** knowing that He's with you... that He'll provide for you no matter what season He has you in... no matter where He'll take you next.

So, with the brook now dried up, God takes Elijah somewhere he would never have guessed.

- In verse 8, **God says to Elijah, "Go at once to Zarephath of Sidon (70mls-Lebanon) and stay there. I have commanded a widow in that place to supply you with food."**
- Do you **remember who else was from Sidon?** Jezebel... the one behind so much of the anguish and wickedness in Israel.
- In fact, **her father, Ethbaal**, was king of Sidon!

But **God calls Elijah** to a particular village in Sidon called Zerephath, which means **"a place of testing."**

- You see, God first called Elijah to boldness, when he confronted Ahab... then to a time of equipping.
- And now He's **leading him into a time of testing.** *"Did you really get what I was showing you back at the Cherith Brook?"*
- He's already show Elijah how He can provide water in the midst of a drought...
- How He can use even the detestable ravens to provide food.

And now, Elijah will have the opportunity to experience God's miraculous provision from an older woman with no resources...

- A woman who lives in Jezebel's home town!
- So, **Elijah comes to this widow there in Sidon** and asks her, *"Would you give me a little water in a jar so I can have a drink? And please bring me a piece of bread."*
- **Now, look at verse 12;** ***"As surely as the Lord your God lives," she replied. 'I don't have any bread--only a handful of flour in a jar and a little oil in a jug. I am gathering a few sticks to take***

home and make a meal for myself and my son, that we may eat it-and die.’”

With only a meals’ worth of flour and oil, with no hope of things getting better, this woman was facing the deepest kind of despair.

- And yet, **look at what Elijah says to her in verse 13**:
- *“Don’t be afraid. Go home and do as you have said. But first make a small cake of bread for me from what you have and bring it to me, and then make something for yourself and your son. For this is what the Lord, the God of Israel says: ‘The jar of flour will not be used up and the jug of oil will not run dry until the day the Lord gives rain on the land.’”*

If I were the widow, I think I’d be very tempted to say, *“I think I’d rather have God go first...”*

- ***Tell God to fill up the flour jug and fill up the oil jar, then I’ll fix you something!”***
- Clearly, this time of testing wasn’t for Elijah alone. God’s question to the widow is, ***“Will you trust me now with what you’ve got?”***
- This is such an important question for us... because, **if you won’t trust God now with what you have**, you won’t trust him when you get more.

So, what did she do? In verse 15 we read, ***“She went away and did as Elijah had told her.”***

- Now again, imagine the drama of this moment. This is a widow. Her son’s very life depends on her.
- **She takes whatever flour and oil she has**, and in the midst of this horrible drought...
- she dumps all that she has left into her mixing bowl in order to make a meal for a man she’s never met.

She makes this meal for Elijah... and now there’s nothing left. **If God doesn’t act, she and her son will die.**

- And yet, she chose to trust God. She wasn’t some God-fearing Jew.

- Instead, this pagan Phoenician, in spite of the circumstances, says “yes” to the God of Israel. *Would I have done it? Would you?*
- Is there something God’s asking of you **that you’ve not said “yes” to?**
- You see, if you don’t trust Him with little, it’s unlikely you’ll trust Him with more.

So, she takes the bread to Elijah, and, in response, **he says to her, “Go, look in the jar.”** She looks, and it is full.

- And she uses it that day, and the next morning she goes and looks, and the jar is full again. And the next morning, and the next.
- One day at a time, God supplies her needs.
- What a reminder to Elijah... *“If a pagan woman from Jezebel’s home can trust God and discover His faithfulness, then so can I!”*

You know, a whole lot of us have had the experience of having to **trust God for more than we think we’ve got** in the jar.

- There are times when our jars are pretty empty... and it doesn’t seem like there’s anything to give.
- And yet, God’s still calling us to trust Him... to be responsive to whatever He calls us to.

So... **are you being generous with your time?** Your stuff? Your finances?

- Are you willing to trust Him with your relationships, your future, your ministry?
- You see, that **older Phoenician woman from Zeraheth** wants you to know that you really can trust the God of Abraham, Isaac, and Jacob!

But, with the whole issue of idolatry in Israel coming to a boiling point, God is about to bring Elijah into another season.

- Israel is going to have to decide once and for all, **“Who is your god going to be?”**

In fact, in **1 Kings 18:1**, it’s clear that God going to use Elijah to draw that line in the sand.

It's interesting that Elijah's name is made from two parts; "**EI**" from Elohim and "**Jah**" comes from Yahweh.

- This man, whose name means "**The Lord, Yahweh, is God**" is challenging Israel, "*Who is your god going to be?*"
- So, in verse 1, **God tells Elijah to go and confront Ahab** and, in verse 16, he does just that.

When Ahab sees Elijah, he says to Elijah, *'Is that you, you troubler of Israel?'*

- *"I have not made trouble for Israel,"* Elijah replied. *'But you and your father's family have. You have abandoned the Lord's commands and have followed the Baals.'*
- *Now summon the people from all over Israel to meet me on Mount Carmel. And bring the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table.'*
- *So, Ahab sent word throughout all Israel and assembled the prophets on Mount Carmel."*

Again, imagine the scene. Ahab sends word throughout all Israel. The **whole country** is gathered... the lines are drawn.

- On one side stand **450 prophets of Baal** and **400 of the prophets of Asherah**-- 850 of their key religious leaders.
- On that side **also stands the king and all the power of his government** as well as all his generals and armies.

And, on the other side stands just one man... one solitary prophet who emerges from nowhere to confront a king.

- But **with that one man stands the God their fathers had once worshipped**— the God who **made them a country**.
- In this **unbelievable act of courage**, this one man, Elijah, takes on a whole nation.

So there they are, in verse 21, the king and all his prophets standing on **Mount Carmel...** **SEE MAP** of Mt. Carmel (in Haifa, 3rd largest city)...

- **SEE PIC** of Mt. Carmel today
- And, with all the people assembled, we're told that *"Elijah went before the people and said, 'How long will you waver between*

two opinions? If the Lord is God, follow him; but if Baal is God, follow him.”

And here’s what’s striking. **The people don’t think they’ve rejected Yahweh**, the God of Israel.

- They think they’ve just added Baal. That’s the way that idolatry works. They’ve decided they’ll worship both.
- But **Elijah tells them that they can’t waver between God and Baal.** They will have to decide.
- It’s the **same thing for the Church.** If we’re ever going to be a light in the darkness...
- If we’re ever going to be agents of healing and love, then **we’ll need to decide...** who are we going to serve?

Truth is, this is a reality that each of us in this room will have to wrestle with in one season or another.

- Maybe while intending to walk with God, you’ve made the choice to not walk in obedience to His word.
- **Maybe there’s a “baal”** you need to deal with this morning?
- See, a **baal is anything that tempts you away from full devotion to God.**
- **It could be a relationship...** It could be a **set of fears** or a **lifestyle that keeps you focused** only on yourself.

For some in this room it’s a **habit or an addiction** that you keep shrouded in secrecy.

- Your Baal could be a **grudge that you refuse to let go of.** Maybe it’s pride or power.
- Sometimes Baal is just the insistence, ***“I’ve got to be in control of my life. I’ve got to reserve for myself the right to have my own way.”***

Maybe you’ve been telling yourself that you can hang on to your little Baal and hang on to God too. But you can’t. I mean... you can try.

- You can **try and go down those two roads at the same time...**
- but you will find that **going down both roads is the same as going down the one...**
- the one road that offers dry wells instead of Living Water.

In the book of **Joshua 24:15**, Joshua speaks directly to Israel saying, ***“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve... but, as for me and my house, we will serve the Lord.”***

- Even Jesus said that *“No one can serve two masters.”*
- And **Elijah** says, *“If it’s going to be Baal, just be honest about it. Don’t add hypocrisy to disobedience...”*
- ***But, if it’s going to be God, fall on your knees and confess and repent and start walking with him. But you must choose. It’s decision time.”***

One man, one prophet, is standing before a whole nation in defiance of a king and 850 prophets.

- One man says, **“You’ve got to choose.”** And so, we wait for the people’s response.
- This is an extraordinary moment. Look at the end of verse 21:
- Elijah says, ***“How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him.”***

“But the people say absolutely... **nothing!**” (→ go to blank slide)

It’s just dead silence. For who knows how long, the nation just stands there. And they won’t respond.

- Some of them are **sullen**. Some of them are **defiant**. Some of them are **confused**.
- Some of them are thinking, ***“Choose? Why should I choose when I can have both? This is working for me!”***

After all the centuries of His love & care, **the nation to whom He has poured out His heart** just stands there in silence.

- But still, **He won’t stop** pursuing His people. Look at verse 22 (read from Bible):
- *“Then Elijah said to them, ‘I am the only one of the Lord’s prophets left, but Baal has 450 prophets. Get two bulls for us. Let them choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it. Then you*

call on the name of your god, and I will call on the name of the Lord. The god who answers by fire--he is God.' Then all the people said, 'What you say is good.'"

Now, **Elijah here is making things hard for himself**. After all, Baal was the **god of nature**. so fire should have been a piece of cake for him.

- Look at verse 26. **So, the prophets of Baal** *"took the bull given to them and prepared it. Then they called on the Name of Baal from morning till noon. 'O Baal, answer us!' they shouted. But there was no response; no one answered. And they danced around the altar they had made."*

Baal is not doing so well. And **Elijah wants to make sure** that everybody understands the **utter absurdity of putting your trust in Baal**.

- So, he engages in a little prophetic trash talk.
- Look at verse 27, **"At noon Elijah began to taunt them, 'Shout louder!' he said. 'Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.'"**
- "Maybe your god suffers from irregularity," he's saying. "Maybe he's got **Divinity Attention Deficit Disorder**."

So, the prophets of Baal decide they've got to try harder to get Baal's attention.

- Look at verse 28: *"So, they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed. Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response, no one answered, no one paid attention."*
- **This went on from morning till evening... until Elijah just puts an end to it.**

In verse 31, Elijah calls the people over to him as he prepares an altar made from 12 stones, representing *each of the 12 tribes of Israel*.

- He's reminding the people of who they were and Who it was that made them a nation.
- He then piles wood on the altar and drenches that wood with water. And on that drenched wood he places the sacrifice.

And **then he prays!** In stark contrast to the screams of those 850 prophets of Baal and Asherah... and all the blood...

- **Elijah just very calmly talks to God:** In verse 36, we read that *“The prophet Elijah stepped forward to the altar and prayed:*
- *‘O Lord, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel, and that I am your servant and have done all these things at your command. **Answer me, O Lord!** Answer me, so these people will know that you, O Lord, are God, and that you are at work, turning their hearts back to You again.’”*

And **God sees** and **God cares** and **God answers** His prayer. And He **sends fire** from heaven down and consumes the sacrifice with its flames.

- And not just that, but the wood & the stones & the water & even the soil beneath it all consumed as well.
- And when the people saw this, they fell face down to the ground and cried out, *“The Lord, He is God! Yes, the Lord IS God!”*
- For the Israelites there that day, it was like the parting of the Red Sea all over again... it was a life-changing moment.

But then, the story takes an interesting turn. In 1 Kings 19, after Ahab goes to Jezebel, telling her everything that had happened,

- Jezebel sent a messenger to Elijah, in verse 2, saying...
- *‘**May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.**’* *Elijah was afraid and ran for his life.”*

This Elijah who **defied a king**, who **defeated 450 prophets** of Baal and another **400 prophets of Asherah**,

- Who experiences this incredible demonstration of the power of God...
- This same **Elijah now runs for his life at the threat** of one queen.

And yet, this is just **exactly the way life works**. Truth is, we will have spiritual peaks & valleys as long as we live...

- and **sometimes those peaks & valleys** are separated more by hours instead of months.
- This is why, in the New Testament, James writes that, **“Elijah was a man just like us.” (James 5:17).**
- Elijah wasn't some superhero... and neither are we.

As you've probably experienced in your life, it's often after an **unbelievable, adrenalin-filled, record setting run** of achievement & spiritual victory,

- That you find yourself **most vulnerable** to **doubt** and **fear** and **depression**.
- And that's exactly what happens with Elijah.

In 1 Kings 18, Elijah is at the **height of success**; in 1 Kings 19 he is in the **depths of despair**.

- In chapter 18 he is on the **mountain top of victory**; in chapter 19 he is in **the valley of defeat**.
- In 18, he is **elated**; in 1 Kings 19, he is **deflated**. We are all capable of such roller-coaster emotions.

We're told, in **verse 4**, that **after Elijah left Israel and traveled 150 miles to Beersheba, a town in southern Judah**.

- Even Jezebel couldn't touch him there. But, as you'll see, it wasn't just about safety.
- Elijah, journeys another day into the wilderness. And once he finds himself in the middle of nowhere, he prays.
- And what does he pray? He says, *“I've had enough, Lord,”* he said. *“I can't do this anymore.”*

He wouldn't surrender his life to Jezebel... but here he comes to God and prays that God would take his life.

- The same Elijah **who prayed and saw fire** come down from heaven, who prayed for rain and a drought was ended...
- **prays for one more thing:** He prays, *“God, let me die.”*
- It's a good thing that God loves you enough to not always answer your prayer.
- In fact, God sends an angel directing him to journey **another 150 miles to Mt. Sinai**.

So, Elijah, needing to get away from all that's just happened, with all that he's now feeling,

- He travels 40 days and nights to Mt. Sinai... that **place where Moses had met with God** so many years earlier...
- The place where Moses himself dealt with the pain of Israel's idolatry.

Once there, God spoke to him in the cave he was in... and said, in verse 9, ***“What are you doing here, Elijah?”***

- That might sound strange, seeing as God called him there. But God's wanting to draw something out of Elijah.
- So, Elijah says, ***“The Israelites have rejected your covenant, broken down your altars, and put your prophets to death by the sword.”***

Of course, he knows that countless Baal worshippers were now bowing down to God...

- But his exhaustion robbed him of perspective. It also caused him to beat himself up.
- *“I have more doubt and fear than the people I'm preaching to. How could I possibly be a prophet? After all God did, I just left the people at Mt. Carmel, just when they were starting to turn from Baal and needed you most, God. There's no way God could ever use somebody like me again.”*
- We've **all had those kinds of voices** running through our heads at one time or another.

But in the midst of all that emotion, **God sees** and **God cares**, and **God does an amazing thing:**

- He tells Elijah, in verse 11... ***“Go out and stand before Me on the mountain.”*** Wow... what was God going to do?
- *And as Elijah stood there, the LORD passed by, and a mighty windstorm hit the mountain...*
- And, in the midst of the commotion and sounds of the storm, God speaks to Elijah in a gentle whisper,
- And asks again, ***“What are you doing here, Elijah?”***

And Elijah **runs through his complaint once again** in verse 14, the same complaint he made in verse 10... how he was all alone.

- God **could have rebuked him...** but He didn't. **He could have given up on him**, but He wouldn't have it.
- So, He says to Elijah in verse 15, ***“Go back the way you came, Elijah... you're going to anoint a new king over Israel... and another prophet named Elisha whom you'll mentor.”***
- In fact, He tells Elijah, ***“You're no longer alone, Elijah. There's thousands of others who stand with you and me. They haven't bowed down to Baal.”***

Truth is, what Elijah felt is similar to what a lot of churches feel at times...

- Where, in spite of all the efforts your making, a sort of corporate exhaustion settles in... and you forget what God's really called you to be and do.
- Sometimes, like Elijah, you wonder if you'll ever make a difference.

I sort of felt that going up to Fort Nonsense. Even though I knew He was calling us to pray there,

- I could almost hear Him say, ***“What are you doing here?”***
- ***“Well, God, there's so much you've called us to... to bring healing, renewal, to be a light to the darkness and despair around us...”***
- So... He asks, ***“What are you doing here?”*** Well... ***we're here to hear from You God...*** to reconnect to the vision and purpose that You've given us from the beginning.

What God ultimately gives Elijah is a new assignment: ***“Go back the way you came,”*** He says. ***“Things are gonna be different!”***

- ***“There are going to be new kings... there will be renewal amongst My people.”***
- Elijah had told God that he felt alone... and maybe that's how you feel in your life and ministry.
- But, God would soon open doors for Elijah to start a School of the Prophets where he would mentor another generation.

You know, when people are hurting really bad, they wonder if their best days are behind them.

- And, **what they need most is renewed purpose** in their life... that not only is God not done with them,
- But that they're best days are ahead of them. I think that's why the first verse God gave me up at Fort Nonsense was from Habakkuk 1:5...
- *"Look, see! I'm going to do things in your days that you wouldn't believed even if I told you!"*

I think there's a prophetic word in that for this church... that, in spite of disappointments and challenges,

- He's about to bring us into a new season as a church. And just like He brought people like Elisha to join with Elijah,
- He's about to bring new people and new assignments as He opens new doors for us in this area.

Mt. Carmel was a defining moment for Israel. And do you know what Mt. Carmel means in Hebrew?

- In Hebrew it is **Har Ha'Karmel**, which means **"The Mountain of God's Vineyard!"**
- I believe that God wants to use this Vineyard to be that "City on a Hill" that Jesus spoke about in Matthew 5...
- To be that **light in a dark and despairing world...** to call those whom He loves... first to relationship with Him;
- And then to a life of intimacy and friendship with Him.

And so, **Elijah goes back down the mountain and begins a whole new season in his adventure with God.**

- Just as I believe God is calling this church to a whole new season.
- I'm sure that, as Elijah looked back at his life, he was **reminded of all the uncertainty and all the challenges** each season brought with it.
- And yet, having now the benefit of hindsight, he knew for certain **just how much God was at work in & through him** through each and every one of those seasons.

MINISTRY:

If you've had it with life...

If you've had it with ministry...

If you've stopped believing in the possibilities...