

62 years + 22 Ahab Worst of All! The Ahab Jeroboam -2- Northern King. Gold Calves - Bethel + Dan

INTRODUCTION:

We noted together in our first study of the life of Elijah that he was a man of God who came on the scene from Gilead and challenged Ahab with the message of judgment that because of his idolatry and the idolatry of his wife, Jezebel, there would be no dew or rain upon the earth except by his word. After this public appearance on the part of Elijah, he is commanded by the Lord to go hide himself by the brook Cherith, and there by means of the ravens and the water from the brook Elijah will have his physical needs cared for. We left Elijah in our previous study with a test that arose as verse 7 records, "And it happened after a while, that the brook dried up, because there was no rain in the land."

I'm sure it must have been a real test to Elijah to watch the brook dry up, to see it turn from a trickling stream into just puddles, and then finally to completely dry up. It is awfully tough in a situation like this not to get worried and anxious and to want to do something, especially when there is the conflict between faith and sight. its tough to stay when everything says "Go"

Faith is often tried the most by the slow process of time and the achievement of the Father's will. Ecc. 3:11 He makes All things...

But could not the God who had provided for him with the brook and the ravens easily provide for him without the brook? So what if it failed? Was not God still God?

Commentator:

It is one of the highest forms of obedience to stay at our post even though we are unable to see why we are kept there and may have to endure considerable hardship to remain. God had spoken to Elijah the prophet. Until He spoke again, he would abide where he was.

How terrible has been the plight of those who have rushed ahead of the Lord and not been patient to wait for a new word of instruction from Him. It is recorded of Saul in the book of Samuel that when Samuel delayed, Saul forced himself to make a sacrifice in direct disobedience to the word of the Lord. It was F.B. Meyer who said, "When we are most eager to act is the time when we'll make the most pitiful mistake."

Although the brook was dried up and there was no new word from the Lord, the prophet patiently waits to hear what the Lord would have him do. In verses 8 and 9 we find this faith and trust rewarded by a new word from the Lord.

Verse 8 "Then the word of the Lord came to him, saying..." Circum. most suited to develop.

The little word "then" helps us realize that the Lord is always on time. True, many times it seems in our eyes that all hope is gone and He's too late, but then the Lord speaks and all is changed. To the disciples the water was filling the boat in Mark chapter 4, and then the Master speaks, "Peace be still," and the wind and the waves obeyed His voice. John 11: Lord You Are Late...

Verse 9: "Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you."

What a strange command this is: "Arise, go to Zarephath." Zarephath is a coastal

- ① Lord, that's the heart of Baal worship And land of King Ethbaal - Jezebel's daddy
- ② Jonah to Nineveh
- ③ Ananias to Street called Straight.

Place of Refining → Smelting Furn. I Pe. 4:12

Moses
Saul
Abraham
Jacob
18 Months
Gal. 4:4,5
Ecc 3:11
Mark 4:
John 11:
Lam 3:22-25

① Daily Provision of Oil & meat

② Drying Brook / Dead Boy

STUDY NUMBER THREE

I Kings 18:1-18

③ Widow: "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth"

TEXT:

- v. 1 Now it came about after many days, that the word of the Lord came to Elijah in the third year, saying, "Go, show yourself to Ahab, and I will send rain on the face of the earth."
- v. 2 So Elijah went to show himself to Ahab. Now the famine was severe in Samaria.
- v. 3 And Ahab called Obadiah who was over the household. (Now Obadiah feared the Lord greatly;
- v. 4 for it came about, when Jezebel destroyed the prophets of the Lord, that Obadiah took a hundred prophets and hid them by fifties in a cave, and provided them with bread and water.)
- v. 5 Then Ahab said to Obadiah, "Go through the land to all the springs of water and to all the valleys; perhaps we will find grass and keep the horses and mules alive, and not have to kill some of the cattle.
- v. 6 So they divided the land between them to survey it; Ahab went one way by himself and Obadiah went another way by himself.
- v. 7 Now as Obadiah was on the way, behold, Elijah met him, and he recognized him and fell on his face and said, "Is this you, Elijah my master?"
- v. 8 And he said to him, "It is I. Go, say to your master, 'Behold, Elijah is here.'"
- v. 9 And he said, "What sin have I committed, that you are giving your servant into the hand of Ahab, to put me to death?"
- v.10 "As the Lord your God lives, there is no nation or kingdom where my master has not sent to search for you; and when they said, 'He is not here', he made the kingdom or nation swear that they could not find you.
- v.11 "And now you are saying, 'Go, say to your master, 'Behold, Elijah is here.'"
- v.12 "And it will come about when I leave you that the Spirit of the Lord will carry you where I do not know; so when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the Lord from my youth.
- v.13 "Has it not been told to my master what I did when Jezebel killed the prophets of the Lord, that I hid a hundred prophets of the Lord by fifties in a cave, and provided them with bread and water?"
- v.14 "And now you are saying, 'Go, say to your master, 'Behold, Elijah is here''; he will then kill me."
- v.15 And Elijah said, "As the Lord of hosts lives, before whom I stand, I will surely show myself to him today."
- v.16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.
- v.17 And it came about, when Ahab saw Elijah that Ahab said to him, "Is this you, you troubler of Israel?"
- v.18 And he said, "I have not troubled Israel, but you and your father's house have, because you have forsaken the commandments of the Lord, and you have followed the Baals."

INTRODUCTION

We have been studying together the life of Elijah, and now we come to a consideration of this third passage that is before us in I Kings 18. We have noted thus far that he has been asked to go the palace, and he makes a very serious pronouncement before king Ahab in saying that there will not be rain or dew upon the earth till there is a command by his word.

The Lord then commands his servant to go and hide by the brook Cherith where he is sustained by the ravens with bread and meat in the morning and the evening, and he is to drink from the brook. The effects of the famine begin to be felt because the brook dries up, and then the Lord sends Elijah across the country to the coast where he is to go the city of Zarephath which is between Tyre and Sidon right in the center of Baal worship, the home of Ethbaal, king of the Phoenicians and also father of Jezebel, and there a widow is to sustain him. When our prophet arrives on the scene, the widow is in dire straights. She and her son are preparing to eat their last meal and die, and through her obedience to the words of the prophet they are sustained for the next two or two and a half years miraculously by a provision from the hand of the Lord for oil and meal, and yet in the midst of this time of blessing from the hand of the Lord and protecting them and providing for them, the son of the widow dies unexpectedly and we see that the death of this widow's son has been a trial that the Lord uses: first to prepare his servant, the prophet, for the work that he has for him to do on Mt. Carmel; and it also accomplishes his purpose in the life of the widow herself because she says in verse 24, "Now I know that you are a man of God and that the word of the Lord in your mouth is truth."

what's it going to take!

Few of us would dare to question the Lord's ^{Method} message in dealing with us as his children to prepare us for that which is ahead and in the lives of those who do not know him to present himself to them as a faithful God who keeps covenant, and what he has promised he will fulfill.

These introductory observations now bring us to a consideration of the passage which is before us in I Kings 18:1-18.

Verse 1: "Now it came about after many days, that the word of the Lord came to Elijah in the third year, saying, 'Go, show yourself to Ahab, and I will send rain on the face of the earth.'"

Just as the word of the Lord came to Elijah after completing his palace assignment "to go to Cherith" and as the circumstances of the drying brook precipitated another word from the Lord to "rise and go to Zarephath." Now as the prophet is in the center of the will of God and in the path of obedience, "it came about after many days that the word of the Lord came to Elijah in the third year, saying."

There comes a time when the trial is over

The reference to 'many days' refers to the provision which the Lord made for Elijah, the widow and her son in verse 15. "So she went and did according to the word of Elijah, and she and he and her household ate for many days."

The length of time involved here is probably in excess of two years.

"many days" = living a day at a time. Ps. 90:12 "So teach us to number our days and to apply our hearts to wisdom."

mingled feelings of sadness & delight in leaving zarephath

- ① Death & Res. of her son!
- ② Ahab & Jez. Economic Crisis
- ③ Prodigy! Came to his senses!

1 yr. to 18 mo. Brook

2 + yrs. Widow

The Lord has been faithful to his promise to provide for Elijah in Zarephath. Now the time has come for the Lord to move his servant into action and to terminate the period of judgment upon his people.

The command from the Lord to Elijah is, "Go, show yourself to Ahab, and I will send rain upon the face of the earth."

What a difficult assignment the prophet now receives from the Lord. (1) a drying brook, and then (2) a dead boy, and now (3) a very dangerous battle. The zero hour has arrived. The time for the confrontation of the wicked king and the worship of the god Baal is just before us.

"Go show yourself to Ahab." In other words, let him find you. Let him see you since he has been searching high and low for the last three and a half years to find you and holds you responsible for all of the suffering that they have experienced. Because of the wrath of the king, Elijah has to go resting in the Lord's hand of protection upon him. He probably went singing the stanzas of "We Rest on Thee." "We go not forth alone against the foe, Strong in Thy strength, Faith in Thy keeping tender, We rest on Thee and in Thy name we go."

It was Isaiah the prophet who said, "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against them." And it was David, a man after God's own heart who also said, "The battle is the Lord's."

You will notice that with the command also comes the promise, "And I will send rain on the face of the earth."

Just as the Lord had been faithful to preserve his servant by a drying brook and provide in the home of a widow, and to give life to a dead boy, so now he has promised his servant that he will send rain on the face of the earth.

Verse 2: "So Elijah went to show himself to Ahab. Now the famine was severe in Samaria."

Our text says that "Elijah went." He did not lead them, he did not object, he did not point out the difficulties. His was one of instant obedience to the word of the Lord. How great would be our progress, and how blessed would be our lives if we would just simply follow his example.

The writer of the Proverbs says for us to "trust in the Lord with all of our hearts, and lean not unto our own understanding. In all our ways acknowledge him, and he will direct our paths." And the Psalmist agrees with us when he says, "The steps of a good man are ordered by the Lord." And you can see Elijah with great confidence in the Lord who is directing him from assignment to assignment and from place to place. Now the greatest assignment of them all, to go back in the public eye and to show himself to Ahab.

The second verse goes on to say "that the famine was severe in the land." Since we have already had a look at how severe the famine was in Zarephath, our minds can hardly comprehend what it would be like to live in Samaria. The grounds are parched, the flocks and the herds for the most part have departed

But Lord won't he be mad!!

Human nature to avoid some one who is mad at you.

Prov. 3:5-6

and the barns are empty and probably not a few of the Israelites have already prepared their last meal and fallen under divine judgment because of their sin and disobedience.

Verse 3: "And Ahab called Obadiah who was over the household. (Now Obadiah feared the Lord greatly;)"

At this time of command from the Lord to Elijah, so in the palace Ahab called Obadiah who was over the household.

How interesting it is to find a man like Obadiah in the courts of Ahab. It is said of him that "Obadiah feared the Lord greatly."

Just as in the time of the ^{immoral} sewer pipe society of the book of Judges, we have a beautiful rose like Ruth. So in the time of king Ahab, when the nation is in the depths, so we have a fragrant person like Obadiah charged with the responsibility over the household of king Ahab.

This is not a strange position for a king to have someone who is a man of God charged with his responsibility. We find that Nehemiah served in the court; Joseph had the same privilege of being charged with responsibility because he could be trusted; Daniel is a similar illustration.

We know very little of Obadiah but of what we read here. The name 'Obadiah' means 'the servant of Jehovah', and there are approximately 13 men recorded in the scriptures to have the name Obadiah. One of these is the prophet who prophesies with regard to the nation Edom in the minor prophets.

^{Sort of like Smith Glory - one that wrote the book or served in Ahab's - Levite from Issachar tribe}
It is said of Obadiah that "he feared the Lord greatly." The scriptures teach us that "the fear of the Lord is the beginning of wisdom." What does it mean to fear the Lord? It means to have a tenderness of conscience towards his will and direction. It means to have a dread of doing that which is wrong. It means to have an anxiety of spirit to please God. And so here in this wicked palace we have a quiet believer; he is true, steadfast, but in a very difficult position, and therefore driven to perform his duty in a less open manner than someone like Elijah.

His faith swayed his life, but it did not drive him out of the court and away from his occupation. For Obadiah, every day was like walking a tight-rope. He had to be prudent and cautious, yet consistent with his convictions.

It is amazing how God always had his valiant ^{silent} servants in such strategic locations. It is the apostle Paul who speaks of the saint in ^{Caesar's} Peter's household when he writes the book of Phillippians. The miracle of this is that they are right in the center of the action, in the midst of Nero's great persecution and desire to kill everyone who named the name of Christ. It is a miracle that Obadiah has survived this long since Jezebel has been so eager to destroy anyone who would walk after God.

Verse 4: "for it came about, when Jezebel destroyed the prophets of the Lord, that Obadiah took a hundred prophets and hid them by fifties in a cave, and provided them with bread and water.)"

T.V. cameras
switch to
The Palace
From Zara pot

Pot. pher
+ Pharaoh
Joseph
Good
business
To have
Someone
you can
Trust !!

Respect for
His Sov.

Wise As A
Serpent...
Harmless As
A Dove...
Saints in
Caesar's
Household

In verse 3 we learn of Obadiah, that his attitude was one of reverence and respect toward the Lord, and now in verse 4 we learn that his actions bear that out because when Jezebel was setting about to send to a martyr's death the prophets of the Lord, that Obadiah did a very dangerous thing. He took a hundred of these prophets and hid them in two companies of fifties in a cave, and then made provision of bread and water to sustain them while Jezebel was accomplishing her vile deed.

It tells us a lot about Obadiah, that the prophets had confidence in him and his trustworthiness to come to him in an hour of great danger, physical death, and to trust themselves to his protection and wisdom in this crisis hour.

The prophets probably felt about Obadiah like Paul did about the house of Onesiphorus in II Timothy 1:16. He says, "May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains."

He goes on to say as he concludes the epistle, "But the Lord stood with me and strengthened me in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear that I was delivered out of the lion's mouth. The Lord will deliver me from every evil and will bring me safely to his heavenly kingdom. To him be the glory forever and forever. Amen."

Verse 5: "Then Ahab said to Obadiah, "Go through the land to all the springs of water and to all the valleys; perhaps we will find grass and keep the horses and mules alive, and not have to kill some of the cattle."

Now we can see what effect the three and a half years have had upon our wicked king Ahab. He thinks nothing of the destitution and devastation on his nation. He's thinking only of himself, and now that the famine is beginning to get close to the palace, instead of thinking of people, he's only thinking of horses and mules and grass and water. How different he is from king David with his constant concern for the people and his care and careful leadership of them in their walk with God.

More concerned about animals & environment than they are people. Ahab is a lot like Pharaoh back in the book of Exodus. He only wants relief from the plague so life can continue as it has. There is no response to the chastening hand of the Lord.

Jer. 5:3. "Oh Lord, do not thine eyes look for truth? Thou has smitten them, but they did not weaken; Thou has consumed them, but they refused to take correction. They have made their faces harder than rock; they have refused to repent."

Isaiah the prophet says the same thing in Isaiah chapter 1. "Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the Lord, they have despised the Holy One of Israel, they have turned away from Him. Where will you be stricken again, as you continue in your rebellion? The whole head is sick, and the whole heart is faint. From the sole of the foot even to the head there is nothing sound in it. Only bruises, welts, and raw wounds, not pressed out or bandaged, nor softened with oil."

Grass
instead
of God!

Global
Warming
instead of
An Offended
God!

Revelation 16:10,11, "And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds."

Verse 6: "So they divided the land between them to survey it; Ahab went one way by himself and Obadiah went another way by himself."

The two men divide up the land for the survey and go off in opposite directions in order to find the grass and water necessary to take care of their livestock.

Verse 7: "Now as Obadiah was on the way, behold, Elijah met him, and he recognized him and fell on his face and said, 'Is this you, Elijah my master?'"

It was hard for Obadiah to comprehend that Elijah had miraculously escaped all of the search parties for him and that he was still sustained in the time of great famine and severe need.

His question is one of astonishment. "Is this you, Elijah my master?"

Recognizing Elijah's authority as the prophet of God, he calls him his master.

Verse 8: "And he said to him, 'It is I. Go, say to your master, 'Behold, Elijah is here.''"

Elijah identifies himself and then gives Obadiah a command. "Go, say to your master (that is Ahab), 'Behold, Elijah is here.'"

Verse 9: "And he said, 'What sin have I committed, that you are giving your servant into the hand of Ahab, to put me to death?'"

Although Obadiah was a man of great faith, he was also a man of great doubt. He is frightened with the possibility of fulfilling the command of Elijah because of what might happen to him as a result of making this announcement.

Verse 10: "As the Lord your God lives, there is no nation or kingdom where my master has not sent to search for you; and when they said, 'He is not here', he made the kingdom or nation swear that they could not find you."

Ahab has looked everywhere for you in every nation and kingdom, and he has also made those nations and kingdoms swear that they could not find you as a result of the unsuccessful attempts.

Verse 11: "And now you are saying, 'Go, say to your master, 'Behold, Elijah is here.''"

Obadiah is explaining his fear and frustration over the command that Elijah has given to him, and what a dangerous assignment it is for him to go and say something like this and then have Ahab destroy him because he had told him a lie.

Verse 12: "And it will come about when I leave you that the Spirit of the Lord will carry you where I do not know; so when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the Lord from my youth."

Rapture

The only explanation that Obadiah can come to with regard to the successful hiding of Elijah during this three and a half period is that the Spirit of the Lord has taken him somewhere that no one was able to find him, and now he assumes that just as he has met Elijah, so the Spirit of the Lord will do the same thing again, and then he won't be able to find him, and Ahab will kill Obadiah, and he says in his last statement, "although I, your servant have feared the Lord from my youth."

Here we have the testimony of a man who feared the Lord greatly, and now he says so himself that he has feared the Lord from his youth. Time has not changed Obadiah. He is found to be when he is old what he was when he was young. He followed the admonition of Eccl. 12:1, "Remember now thy creator in the days of thy youth." It was Paul who said to Timothy, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in purity, charity."

Verse 13: "Has it not been told to my master what I did when Jezebel killed the prophets of the Lord, that I hid a hundred prophets of the Lord by fifties in a cave, and provided them with bread and water?"

This dangerous assignment that he has given to Obadiah has precipitated a statement of his past track record, so that if Elijah can know that Obadiah has been faithful to the Lord although he has been living in the court of a wicked king,

Verse 14: "And now you are saying, 'Go, say to your master, "Behold, Elijah is here;" he will then kill me."

Obadiah can only see the present circumstances and they do not look very inviting. Instead of lifting his eyes to the Lord and seeing and hearing in the words of the prophet a message from God, he looks on the circumstances and sees the possibility of his life being taken.

Verse 15: "And Elijah said, 'As the Lord of hosts lives, before whom I stand, I will surely show myself to him today.'"

Elijah the prophet says the same thing to Obadiah that he has said to Ahab back in chapter 17, that is, "As the Lord lives before whom I stand." In other words, "I have a relationship with him and a responsibility to him. I will surely show myself to him today." The reason that he can say this is because the Lord had commanded him to go and show himself. In

*Mission Impossible
Can't do That !!*

chapter 17 and verse 3, it was to "go hide," and now chapter 18 is to "show yourself to the king."

Verse 16: "So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah."

With the promise from Elijah the prophet, Obadiah went to meet Ahab and told him that he had found Elijah, and Ahab then went to meet Elijah.

Verse 17: "And it came about, when Ahab saw Elijah that Ahab said to him, 'Is this you, you troubler of Israel?'"

The first statement that comes from the lips of Ahab the wicked king are seen in the question in verse 17: "Is this you, you troubler of Israel?"

What Ahab is doing by this question is placing all the responsibility for the dire straights of the land upon the shoulders of Elijah the prophet. How often times do God's men have to assume the anger and wrath vented against them for their faithfulness in presenting the message from the Lord?

To Ahab all of his problems would be solved if Elijah weren't here. He's only looking at it on a horizontal level. He still has not recognized the fact that this is a sovereign God's intervention to bring a people back to himself.

Verse 18: "And he said, 'I have not troubled Israel, but you and your father's house have because you have forsaken the commandments of the Lord, and you have followed the Baals.'"

Elijah the prophet is equal to the situation in that he responds to the question of Ahab by saying, "I have not troubled Israel, but you and your father's house have." In other words, "Ahab, let's put the responsibility where it belongs. It certainly is not on my shoulders, but on yours. Like Nathan the prophet when he comes into the presence of King David. He says, 'Behold, you are the man. You're the one who's responsible in the situation.'" Elijah then points out the fact that there is a reason for his placing the responsibility on Ahab's shoulders when he says, "You have forsaken the commandments of the Lord and you have followed the Baals."

"You have made two mistakes ① you have disregarded the commandments of the Lord, and secondly ② you have followed after a substitute worship, the worship of the Baals."

We now have Elijah and Ahab together in confrontation. This is preparation for the meeting on Mt. Carmel that we'll see in our next study.

CONCLUSION

There are three men that come before us in the study today. We have Ahab, Obadiah, and Elijah. ① Ahab is a wicked, selfish king who fails to respond to the chastening hand of God upon him and his nation, and who, instead

widow:
"What have
I to do
with you
O! man of
God?"

Super Bowl
Sunday!!

of repenting grows harder and harder toward God's claim upon his life.

Employment.

② Secondly we have Obadiah, a somewhat silent and prudent servant in the palace of this wicked king, who in the midst of these precarious circumstances finds an opportunity to serve the Lord and to be faithful in carrying out the responsibilities that the Lord has placed upon his shoulders. And then we have Elijah the prophet, a man whom we have seen directed by the Lord and also marvelously provided for from his hand. The Lord is preparing him for this major rescue mission of bringing back his people to the living God.

Where do you fit today? Are you an Ahab, resisting all that God is trying to do in your life to bring you to a place of blessing and prosperity? Are you an Obadiah, a silent servant doing what you can where you are to bring glory to his name because you have feared the Lord from your youth. Or are you an Elijah, a man who is willing to be obedient and directed by God, provided for by his hand to the full accomplishment of his purpose in your life.

Going From Brooks - to widows - to unexplainable circumstances, but God is weaving them all together to reveal His Son in you.

Jabo Nic
Cross

WE REST ON THEE

53 Years Ago!

This is the song that was sung by Nate Saint, Ed McCully, Jim Elliot, Roger Youderian and Pete Fleming in their devotional period the morning of January 3, 1956, before leaving the mission station at Arajuno to establish a beachhead on the River Curaray, deep in the territory of the Auca Indians of Ecuador's Amazon jungle. They had a peaceful and gratifying contact with three members of the tribe on January 6, 1956, but two days later a group of about ten Aucas came to that now famous beach and slew the five missionaries. The phrase of the fourth stanza, "THROUGH GATES OF SPLENDOR," has been used as the title of the book written concerning this incident by Betty Elliot, one of the five widows.

We rest on Thee, Our Shield and Our Defender!
 We go not forth alone against the foe.
 Strong in Thy strength, safe in Thy keeping tender
 We rest on Thee, and in Thy name we go.
 Strong in Thy strength, safe in Thy keeping tender
 We rest on Thee, and in Thy name we go!

Yea, in Thy name, O Captain of salvation!
 In Thy dear name all other names above;
 Jesus our righteousness, our sure Foundation,
 Our prince of glory and our King of love.
 Jesus our righteousness, our sure Foundation,
 Our Prince of glory and our King of love.

We go in faith, our own great weakness feeling,
 and needing more each day Thy grace to know;
 Yet from our hearts a song of triumph pealing;
 We rest on Thee, and in Thy name we go.
 Yet from our hearts a song of triumph pealing;
 We rest on Thee, and in Thy name we go!

We rest on Thee, Our Shield and Our Defender!
 Thine is the battle, Thine shall be the praise.
 When passing thro' the GATES OF PEARLY SPLENDOR,
 Victors, we rest on Thee thro' endless days.
 When passing through the GATES OF PEARLY SPLENDOR,
 Victors, we rest on Thee thro' endless days.

(source unknown)

*The Lord bless you and keep you. That Lord make
 His face shine upon & be gracious unto you
 the Lord lift up his countenance upon you
 & give you peace."*

*Be still
 my soul
 #97*