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in their midst. The great fire was a symbol of God's judgment upon his people. But now the Lord comes and speaks with a small voice to direct this prophet to do strange works. A wind came shrieking over the mountain and we see that there was secret force in it all. The earthquake moved the solid ground and caused it to reel. The fire from heaven swept across the mountain with the uproar of nature, and yet the thing that broke the silence was the still small voice of God.

Though the drama has passed before the cave.

VI. The narrator describes the fifth act.

V.13

I would like for us to consider God as the narrator describing the fifth and final act of the drama as too its intention or its peculiar significance. Because one could hardly be in this cave without realizing that the Lord had intended to lead the prophet and to speak

IV. Act IV The Fire

V.12

The next part of the drama is that of fire. In that dim twilight hour the sky was red with flame and it converted every mountain top into a blaze of light. It seemed that there was a heat like that of a furnace and one flash scorches another flash in brilliance, and this was the most terrible of all, because it was recognized as the emblem of divine wrath. It was a fire as the fire that was hurled down from the heavens upon the cities of Sodom and Babylon. Fire as the fire that consumed Nadab, and Abihu the sons of Aaron. It was fire as that which burnt on the top of Mount Sinai when Jehovah gave the commandments. It was fire as Elijah had witnessed on Mount Carmel, which devoured the sacrifices.

There was nothing like this last manifestation of the force of nature, in this drama before the cave, and yet the Lord was not in the fire.

What an awful sight now as we look upon the flames below and about, the awful mess of it all seemed to move