

Preparing for the New World Order Sermon Transcript

By Adrian Ebens at Talking Rock Georgia, 23 June 2018

Father in heaven, what a joy it is to call You Father and just rest in the arms of Your Son who dwells in Your bosom, and to begin to realize how much we're loved, and just let that impact us and ask ourselves, "Why do I still hold on to all these meaningless things so much? Why do I still fall into the addictions and the things and the habits that I practice?" All these things grow strangely dim in the lights of Your glorious cross, and I pray now, as we shift into the story of Elijah, that you would help us. This is an important story for us, and I thank You in Jesus name. Amen.

The story of Elijah is important for a number of reasons. Elijah was one of a few men that were translated from the earth without seeing death. The other man, of course, that is of interest is Enoch, and it says in Patriarchs and Prophets, page 84.3. It says, "Of Enoch, it is written that he lived 65 years and begat a son. After that, he walked with God 300 years. During these early years, Enoch had loved and feared God and kept his commandments. He was one of the holy line and preservers of the true faith, the progenitors of the promised seed."

Then, it goes on, and it says, "But after the birth of his first son, Enoch reached a higher experience." Why? "He was drawn into a closer relationship with God." What does that tell you? "He realized more fully his own obligations and responsibilities as a son of God, and as he saw the child's love for its father, its simple trust in his protection, as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son."

So, Enoch had to comprehend the Father-Son relationship in order to be translated. That's why this message is coming. It's coming to prepare us to be part of 144,000. You must understand the Father and Son relationship. Debating with the church about whether the Trinity is right or wrong is a

distraction. The issue is the Father-Son relationship. The spirit of debate is not the spirit of our Father. How many quotes do you want me to give you as spirit of prophecy on that? The spirit of debate is not the spirit of our Father. Jesus stepped away from debate.

That's not the point. The point is that we might look upon the beautiful relationship that Jesus dwells in the bosom of His Father, and be invited into a relationship with our Heavenly Father that will prepare us to be part of 144,000. This is why Elijah came to turn the hearts of the fathers to the children and the children to the fathers, "lest I come and smite the earth with a curse." What is the curse that He's going to smite the earth with? He's going to allow the curses that men put upon their children, and then grow up and manifest to destroy the earth. God is simply going to allow men to receive the deeds that they themselves have done, but when men love their children, when men care for their wives and their children, then the character of God begins to be revealed.

The interesting thing about Elijah also, it relates to, and the Apostle John on the Isle of Patmos when writing the Book of Revelation, he says something interesting about the beast in Revelation chapter 13, and it's in verse 13:13. It's an interesting number. "The beast," he does something very interesting, "and he does great wonders so that he maketh fire come down from heaven on the earth in the sight of men." Now, I thought for a long time that this deception was simply a repeat of the Mount Carmel experience when the fire came down on the earth. That's what I had understood, but there's another story where fire comes down on the earth related to Elijah. That story's in 2 Kings 1, and he deceives the world by being able to bring down this fire. What we want to look at in this presentation is also in the story of Elijah in 2 Kings 1, the whole world has been deceived on this story in terms that it causes us to not be able to receive the seal of God, and that is the character of God.

So, we go to 2 Kings 1, and the new king after Ahab, he is sick. He sends his servants to a neighbouring country. We can read it where he says, verse 2, "And Ahaziah fell down through a lattice in the upper chamber that was in

Samaria and was sick, and he sent messages and said unto them, 'Go inquire of Baal-Zebub, the god of Ekron, whether I shall recover of disease.' Did that pierce the heart of Christ when he did that? Rejection. "But the angel of the Lord..." who's that? "...said to Elijah the Tishbite to rise, go and meet the messengers of the king of Samaria and say unto them, "Is it because there is not a God in Israel that you go to inquire of Baal-Zebub, the God of Ekron?" Do you hear the cry of a father? Why are you doing this to yourself? You're exposing yourself to Satan. You are making a hole in the wall by doing this.

So, Elijah delivers the message, and of course, the king is not very happy about the message, and in verse 9, it says, "Then, the king sent unto him a captain of 50 with his 50, and he went up to him and behold. He sat on the top of the hill, and he spake unto him, 'Thou man of God, the king hath said come down.'" Now, when you have text like this, you're reading the text, there's things that you can't read because did he say "thou man of God" in derision? Did he say it in sarcasm, thou man of God? Or did he say, "Thou man of God, the king has said come down"? We don't know how he said it, do we? After Mount Carmel and what had taken place in Mount Carmel and the reputation that Elijah had and all the things that he had done, do you think that he had a reputation as a man of God? Yeah? Daniel agrees, yes. In any case, there's a lack of certainty there.

"Elijah answered and said to the captain of 50, "If I be a man of God, then let fire come down from heaven and consume thee and thy 50," and there came down fire from heaven and consumed him and his 50." Came down from heaven, so it's Elijah doing it. Elijah commanded it, came down, they're dead. Seems pretty obvious, doesn't it, that God killed these men. That would be the conclusion you would draw if you would be lacking in diligence to study all that the Bible has to say upon this subject and even in the context of the life of Elijah. Now, this doesn't happen once, but it happens twice. Another group of 50 come along, and what happened to them? Apparently, they didn't learn. Didn't they see the charred bodies on the ground? They had to sort of kick them aside and sort of, "Hey, man of God, come down." I mean, wouldn't you

think like ... Apparently, they didn't get it. So, bang. Second one. Did you discover something?

Audience: Yeah, I did.

Audience: I just found interesting that the first captain that came said, "Thou man of God." The second one with exclamation, "Oh, man of God." So-

Okay. Thank you.

Audience: ... probably, he comes with fear or he's being cautious with him, but it says, "Oh, man of God," the second one.

Okay. So, the second one, when he says, "Oh, man of God," that would suggest that it's not sarcasm, wouldn't it?

Audience: It sounds that it wasn't to me, at least.

Oh. Oh, man of God. That suggests that he recognizes, he has a little bit of fear because he can see the evidence, kind of see the evidence of these destroyed soldiers, 50 men on the ground. They're dead with fire come down upon them. It would cause you to think a little bit, you would hope... Verse 12, "And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven and consume thee and thy 50," and the fire of God came down from heaven and consumed him and his 50." Okay? So, then we come to the third one, and of course, the third man says, "Oh, man of God," and then he says, "I pray thee let my life and the life of these 50 thy servants be precious in thy sight."

Audience: He feared him, it looks like. He fell on his knees.

He fell on his knees before Elijah. Now, that's a way to do evangelism, isn't it? See, he's on his knees. He's praying. Is that a way to convince people's hearts of the love of God? Got to char up a few bodies to make that happen? He explains the story. Now, in verse 15, what does the angel of the Lord say to Elijah? "Go down with him," and what are the next words? Be not afraid. What

does that suggest? That Elijah could have been afraid, okay? So, we need to unpack this story because what happens in chapter 2? Right after this story "and it came to pass when the Lord would take Elijah up into heaven." So, these men are killed, and immediately after this story, Elijah is translated into heaven. So, it seems pretty obvious that God killed these men and that He translated His superhuman prophet to heaven, but there's some little pieces of evidence that trouble this story a little bit and that maybe this story here has a linkage to Revelation 13:13, that the whole world was deceived by this story of fire coming down from heaven. It would prevent the world from receiving the seal of God because they have not gone precept upon precept, line upon line, line upon line, but taken that which suits their understanding.

We come to Luke chapter 9. Now, if you're reading a modern translation, as we say in the Australian vernacular, you're going to get ripped off because part of the verse is missing, and it's a very significant part of the verse. As Jim and I discovered this morning, that the amplified version has it in it. I think the New King James has it in it, but the disciples are going through a village, and it's not a Jewish village. It's a Samaritan village, and they wanted to make ready for him, and they refused to entertain them. They refused to show hospitality to Jesus and the disciples.

As we're saying the other day, the disciples did have a racial hatred problem. They needed more schooling in the art of diplomacy than what they currently had, and this was the diplomacy that they wanted to employ, which I'm getting the feeling that some of the leaders of the major world powers are starting to employ this type of diplomacy. Verse 54, "And when His disciples, James and John, saw this, they said, "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did."

Okay, so which story are they referring to? It's got to be 2 Kings 1 because it's talking about fire. It's consuming people. The other one didn't consume people, and they wanted to consume people, so they're biblically accurate. They know the story, and so they're talking about this story, and they're pretty confident they've got it right because they read and they know that as soon as

Elijah did this, he went straight to heaven. So, notice what Jesus says. "But He turned and rebuked them and said, "Ye know not what manner of spirit ye are of."" So, spirit here could be interpreted as character, spirit, character. You don't know what type of character you're of.

Now, we could say, "Well ..." If it had have ended there, we could say, "Well, they have misused the time. They simply have a spirit of revenge. Elijah maybe didn't have a spirit of revenge. He did what God wanted him to do, and this was just bad timing. If that was the case, Jesus would say, "You don't know what manner of spirit you're of for the time is not yet." That's what He should have said, but that's not what Jesus says. Notice what He says. "For the Son of Man has not come to destroy men's lives but to save them." Now, in your modern translations, that part is missing. Is that just an accident? Do you think that could be significant?

I've not come to destroy. So, He reinforces the principle of, you know not what manner of spirit you're of, and then He makes a statement about Himself. "For the Son of Man has not come to destroy men's lives but to save them." Now, again, people misinterpret this and say, "Well, when he came to earth, he came offering a bouquet of flowers, but when He comes again, He's coming with a sword." I think we call that bait and switch. That's not a really good method of evangelism, is it? Bait and switch, but He simply states who He is. "For the Son of Man has not come to destroy men's lives but to save them. I am the Saviour. I'm not 9:11." Revelation 9:11 Apollyon the Destroyer, okay? 9:11. Interesting.

So, we need to unpack this story a little bit more. What's going on in this story? So, let's go back to the first fire coming down from heaven, and we come to 1 Kings 18. We need to look at this story piece by piece and gather the pieces together. 1 Kings 18, and you know the story of how all Israel was gathered, and it didn't rain for three and a half years. And then they make a proposition to sacrifice, and of course, verse 38, "Then, the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust licked up the water that was in the trench, and when all the people saw it, they fell on their faces, and they said, "The Lord, He is God. The Lord, He is God.""

Now, at this particular point, the people are saying, "The Lord, He is God." Does it say, "And there was a great repentance in Israel, and they confessed their sins, and they wept sore, and it was a great reformation and a revival that took place in Israel"? Doesn't happen. These are like the 50 men, the third set of 50 men. "The Lord, He is God. He is God." Okay? Verse 40, "And Elijah said unto them, "Take the prophets of Baal. Let not one of them escape," and he took them, and Elijah brought them down to the brook Kishon and slew them." 400 prophets of Baal and 450 prophets of the other God. Was it Molech? Ashtoreth? One of those. 850 people, Elijah killed with his own hand. I bet you he was pretty exhausted after doing that, killing 850 people. That's hard work. It's a bit like Samson killing a thousand men with the jawbone of an ass, but for Samson, he had a little bit of extra strength, but Elijah was zealous.

Then, of course, it tells the story of how rain comes. So, after Elijah does this work, the rain comes, and Israel is restored. It seems like that harmony is brought back to Israel, and so, it would seem that this was a good thing that took place. The difficulty comes in the next verse because when I read chapter 18 concerning Elijah, you look for the word fear, and there's no fear here. Elijah has no fear. He is fearless. He comes in before Ahab, and he tells them, "There'll be no rain except at my word." Fearless. Then, he's out, and he's doing all these things, and the people are afraid of him, but he has no fear. After this event, what takes place in chapter 19? And of course, Ahab goes to Jezebel, just like a little boy going back to his mommy. I'll go back to mommy, and mommy will look after me. She'll take care of me, so mommy's going to fix it for us.

Verse 2, "Then, Jezebel sent a messenger unto Elijah saying, "So, let the Gods do to me and more also if I make not thy life as the life of one of them by tomorrow about this time." And when he saw that, he arose and went for his life and came to Beersheba which belongeth to Judah, and left his servant there." So, just saying to my sound crew up there, if I get a little bit excited, I get the sense I'm going to blow holes in these speakers, but anyway, "But he himself went a day's journey in the wilderness and came and sat under a

juniper tree." So, why is he now afraid? He wasn't afraid, and then this event takes place, and now, he's afraid. He's afraid of a woman. Well, she's a powerful woman. She had power to destroy and to kill him, so it's not just a woman but the fact is that he didn't say to her, "The Lord, my God, shall defend me." Why couldn't he have said, "Fire come down, and if I be a man of God, let fire come down and consume"? Why couldn't he have done that then? Why did he run away?

Audience: The burden of guilt.

The burden of guilt. Well, let's have a look at this verse. When he's under the juniper tree, what does he say? "He requested for himself that he might die." Now, this is a little bit strange. I mean, couldn't Jezebel have done it for him? He wants to die. Well, yeah, it's a bit nasty to have to die at the hands of... So, you can understand him running away. He wants to die. He wants to be euthanized under his own circumstances. He does want to die at the hands of somebody else. I could accept that.

He said, "It is enough now. Oh, Lord, take away my life for I am not better than my father's." What does that mean? I'm not better than my father's. There's a hint here of something, isn't there? So, then, he strengthened the Lord, and His grace strengthens him, and he comes to Horeb, Mount Sinai, and the Lord asks him a question. Verse 9, the bottom of verse 9, "What doest thou here Elijah?" What does Elijah say? "I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain the prophets..." With what? Why does he mention the sword? Why is he very particular about they have slain the prophets of God with the sword? Is it the prophets of God? He's speaking to the negative. He's complaining here. He wouldn't be complaining about the prophets of Baal being slain. He'd been complaining about God's prophets, because didn't Obadiah have to hide them in the cave for fear of the king because they'll be killed? This is what he's talking about, that they were killed with the sword. "And I, even I only am left, and they seek to take away my life."

So, does this suggest possible motive? They killed our guys with a sword. So, the Bible says an eye for an eye and a tooth for a tooth. That's what the Torah says. Then, God does something very interesting. Verse 11, "And he said, "Go forth and stand on the Mount before the Lord, and behold, the Lord passed, and a great and strong wind rent the mountains and break it in pieces, and the rocks ... break in pieces the rocks before the Lord, but the Lord was not in the wind." So, how does the Lord bring a wind but not be in the wind? It's an interesting statement. The Lord was not in the wind. "And after the wind, an earthquake, but the Lord was not in the earthquake." How do we understand this? This is not representative of who He is. The earthquake is coming, but it doesn't represent who He is.

"And after the earthquake, a fire," and this is the one that interests me particularly, "but the Lord was not in the fire." Is He trying to tell him something about what happened on Mount Carmel? He says, "A fire comes, but I'm not in the fire." Now, there's an interesting story when Abraham was told by the Lord to sacrifice animals and cut them in half, and then the smoking furnace and the burning lamp walked between them. It says in Patriarchs and Prophets that God condescended to meet Abraham where he was. This was how Abraham understood covenant. It wasn't God's mode of thinking, so God allowed for the sacrifice, but He was not in the sacrifice. It wasn't His mode of operation, but that's the only way that Abraham could comprehend that God would keep His promise to him. So, you can read that in Patriarchs and Prophets.

So, this was something that Elijah understood, a God who answers by fire, and it would provide for them an answer to show who was the true God. It would suit the purpose, but when that fire came down and it consumed everything, it gave Elijah the idea, "Right. Now, we are going to, in the spirit of this fire, we are going to right the wrongs that have been done to the servants of God, and we're going to settle this issue right now." God is telling him, "Elijah, I'm not in the fire." Now, Elijah is being taught this. Notice we're in 1 Kings 20, and God is telling him, "I'm not in the fire." So, when we come to 2 Kings 1 and fire

comes down from heaven and destroys them and God has already told Elijah, "I'm not in the fire," what should we conclude from this?

Audience: The fire was FROM the Lord. It was not OF the Lord. It was fire FROM the Lord.

Okay, from the Lord, so how do we understand this?

Audience: Fire of the Lord. It wasn't fire from the Lord.

Do you know the difference between the two? I'm just asking. I'm just ...

Audience: Well, God wasn't in the fire that was from the Lord.

Ah, yes, like it was from, so it was caused ... The fire was caused to take place, but it didn't reveal His character.

Audience: Exactly.

Okay. So, that in itself is inviting all of us to do some more research and some more study on that particular issue. What would be the difference between those things? But when we add to this the life of Jesus, when Jesus says, "You don't know what manner of spirit you are of, for I have not come to destroy men's lives but to save them." So, that begs the question, did this rebuke that Jesus gives to the disciples, could that extend to Elijah? What does it say in James? That Elijah's a man subject to like passions. Could he be tempted to a spirit of revenge? Are you tempted to spirit of revenge at times? Could he be tempted? These are the questions. They're important questions to ask as we try and piece these things together.

Now, there were some statements. For those of us who've been listening to this, the material on the mirror, if you're reading Patriarchs and Prophets ... I'm trying to find the quote. I covered this in the book, Ministration of Death. Prophets and Kings, page 153, the bottom of the page, it says, "The priests of Baal witness with consternation the wonderful revelation of Jehovah's power." So, that fire is Jehovah's power, okay? "Yet even in their discomfiture and in

the presence of divine glory, they refuse to repent of their evil doings, they would still remain the prophets of Baal. Thus, they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers."

Okay? That's interesting. Elijah is directed by the hand of the Lord to destroy these false teachers. So, again, we can say, "All right, well, that settles it." This is the point where we need to come back to the earthly life of Jesus. Is it the full revelation of the character of God? Now, if you don't believe that the earthly life of Jesus that He manifested on earth is the full revelation of the character of God, you would end your search right there. That would end your search. You wouldn't search any further because, "Well, very clear," but if Jesus is the full revelation of God's character, if you have seen me, Philip ... Philip, if you have seen me, you have seen the Father, then you have to keep searching because this doesn't reflect because Jesus never killed anybody.

He said, "Love your enemies. Do good to them that persecute you. Feed them. Clothe them." That's what you do to your enemies, and if this is what God is like, then you have to go, "Well, this is not fitting." So, the rules of interpretation says, well, we need to keep searching and bring more information together, and we need to get all the information on this subject and bring it together that we might try and harmonize this.

As Father Miller said, and I use that ... That's a term that Ellen White used as a term of affection, by the way. As Brother Miller said, if you can bring all of the information together and harmonize it, you have the truth. So, there's more information that you can bring together on this subject, and I'm interested in the story of John the Baptist. Why are we interested in the story of John the Baptist's? Luke 1:17 gives you a clue. It says of John the Baptist's, "And he shall go before Him in the spirit and the power of Elias." So, John the Baptist is coming in the spirit of Elijah, which means the character of Elijah. He has his character, his spirit, of course the spirit of God is with him, and he will turn the

hearts of the fathers to the children and the disobedient to the wisdom of the just.

Now, if you come to Matthew chapter 11, I'm going, "Okay, I'm following this along. John the Baptist has a work to do similar to the work of Elijah, so could I learn some clues from John the Baptist's life that could give me light on the character of Elijah?" When I began to search, we struck gold. Matthew chapter 11, this is important for us to understand because John the Baptist is recorded to be the greatest of the prophets. Is that right? Is he the greatest of the prophets? But then, Jesus makes this curious statement where He says, "He that is least in the kingdom is greater than he." What? How can he be greatest of the prophets and yet the least in the kingdom is greater than he? Have you ever wondered that?

So, Matthew chapter 11, John the Baptist is now in prison. He's facing potential death. He's announced Jesus as the Lamb of God, which takes away the sin of the world. He's proclaimed Him as the Messiah, and while he is in prison, it says in verse 1, "And it came to pass when Jesus had made an end of commanding His 12 disciples, He departed thence to teach and to preach in the cities. Now, when John had heard in the prison the works of Christ, he sent two of his disciples and said unto Him, "Art thou He that should come, or do we look for another?""

What is that? That's doubt, isn't it? You have proclaimed Him to be the Messiah, and now, you are having a crisis of faith, and you could die at any day. This is not a time to lose confidence in the Messiahship of Jesus, and yet even the greatest of the prophets is starting to have serious doubts to the point where he verbalizes his doubts to his followers, and of course, if you read The Spirit of Prophecy, they are verbalizing their doubts to Him, saying, "Why doesn't He get you out of prison? Like, if He was the Messiah, any general knows that you need your men, and wouldn't He come and get you out? And He's leaving you to rot here in prison, and He's not willing to get you out." These thoughts start to go around in John the Baptist's mind like any of us would go, "So, why doesn't He set me free? He's acting as if I'm dead already."

So, we read an interesting statement in *Desire of Ages*, page 215.2, "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom." So, if he didn't understand the nature of Christ's kingdom, would that suggest that he was not in the kingdom? If you don't understand the kingdom, you're not in the kingdom. So, the nature of Christ's kingdom, and notice what it says ... but it says like the Saviour's disciples. Were the disciples in the kingdom at this point? No. That's why they all forsook Him and fled because they were not in the kingdom.

Audience: That's why they wanted fire to come from-

That's why they wanted fire to come down from heaven because they were not in the kingdom. The kingdom of heaven is like unto ... The kingdom of heaven is all the kingdom of heaven. "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David." The throne of David was an earthly throne, wasn't it? "And as time passed and the Saviour made no claims to kingly authority," that's earthly kingly authority, "John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled, the mountains and hills must be brought low, the crooked made straight, the rough places plain. He had looked for the high places of human pride and power to be cast down." So, human power, human's authority structures of power to be cast down means some form of violence, doesn't it? An overthrow of government, a coup of some nature, a revolt, a rebellion, or a miraculous demonstration that would smash the existing structures of human power.

"He had pointed to the Messiah as one whose fan was in his hand and who would thoroughly purge his floor, who would gather up the wheat into his garner, and burn up the chaff with unquenchable fire. Like the Prophet Elijah in whose spirit and power, he had come to Israel, he looked for the Lord to reveal himself as a God that answers by fire." That's an interesting passage, isn't it? "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He looked to the Lord to reveal Himself as a God

who answers by fire," which is clear evidence that this is not in the kingdom, and thus, he that is least in the kingdom is greater than John the Baptist. See the connection?

Now, it's interesting that when John the Baptist ... His disciples come back and they see the wonderful things that Jesus has done. He heals the sick. He raises the dead. He opens the eyes of the blind, and they come back, and they report to John the Baptist, and he says, "Happy is he that has no doubts about me." Now, this is what Ellen White says two pages later in *Desire of Ages*. "To John was opened the same truth that had come to Elijah in the desert when a great and strong wind rent the mountains and break in pieces the rocks before the Lord." So, at this moment, John the Baptist is having an Elijah experience at Sinai. It's the same experience that's being had here. "But the Lord was not in the wind," and she goes through, and she goes through the whole story. Then, she says this. "So, Jesus ..." So, Jesus, same as what was happening in Mount Sinai with the fire, the wind and the earthquake. So, Jesus, because how did God speak to Elijah? With a still, small voice. He spoketh to Elijah back then. "And so, Jesus was to do a work, not with the clash of arms and the overturning of thrones and kingdoms but," remember the word so, so, "but through speaking to the hearts of men by a life of mercy and self-sacrifice."

He that is least in the kingdom is greater than John the Baptist. You're making the connection, and she's connecting it to Elijah. Elijah was revealed ... He had revealed to him in the mountain, he had revealed to him the same truth that John the Baptist had revealed to him. As you'd go on and you read the story of John the Baptist, he accepts this revelation of the character. He enters into this kingdom, and then he is martyred and saved. Right before his martyrdom, he gets it, receives the seal of God, saved. Now, he's coming to power in the spirit of Elijah, hasn't he? Could this have been what had happened to Elijah in the same way? If we're reading these passages correctly, then Elijah knew the character of God from the time of Sinai, and yet why does he say, "If I be a man of God, let fire come down and consume you and your 50"? He knows that this is not the character of God. He had it revealed to him. The Spirit of Prophecy

says it was revealed to him, but he does it. Why does he does it? Why does he do it?

The flesh did it because he was a man subject to like passions, because what did the angel of the Lord say to him? "Be not afraid." He was afraid for his life, and even though he understood this truth because he had done great miracles, because he had been an agent to do great things for God. In his fear, he made this statement. This is the thing that I want to say. It's a formula. It's a formula that fits ... and we need to look at this formula very closely. It starts with the word 'if'. What does if suggests? Doubt. If I am a man of God, 'if' identity. He's saying, "If my identity is such, then let there be a miracle." Miracle. 'If' identity defended by a miracle.

Now, what did Satan do to Jesus in the wilderness of temptation? 'If,' identity, miracle. Whose signature is on this? The enemy's signature is on it. Elijah should have known he was a man of God. It had already been proved. He'd already been called by God, but because of the uncertainty, because I am no better than my father's, because of the carnage when he went to bed at night and he remembered all of the things that he did and the carnage that's going around in his mind, and he's not sure. He's not sure. "Am I a man of God? Am I a man of God? I need reassurance that I'm a man of God."

Now, there's a statement in here, and it was ... I've got to try and find it. It's my beloved Brother Ruben who found it. There's been a number of times when there's a passage in the Bible where it says there's a time to dance. This is one of them. This is on page 34. It says, "What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No. The dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed and paralyzed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life in disappointment and sorrow, bending his uncertain steps he knew not whither." This is 1888 study materials, page 488.3.

"A little before in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully, but now, the man seems as weak as other men. His hair has been cut. There was no particular word he had heard from the Lord directing him to take the course that he had taken." So, at this particular point, this is both referring to his running away, but is that all that this is referring to? Let's keep reading. "And there was no purpose to his steps." So, obviously, his steps is referring to running away from his post of duty. "Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for his servant. He inquired of him, "What doest thou here, Elijah?""

This is the punchline. "This history, carefully and prayerfully studied, will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him and interpose himself between the Lord and his tempted and tried ones, so that the purposes of God shall not be carried out in the experiences of these persons." What responsibilities did Elijah assume? He told the people, "Take them, and let's execute them." He assumed a responsibility that was not given to him. So, how do we marry this up with Elijah was directed by the Lord to destroy the prophets of Baal? Can you feel the tension in your head?

This is what we've been talking about in our last presentations about the mirror. "Judas, what thou doest, do quickly. " "Elijah, what thou doest, do quickly. " "Destroy this temple. It's a command, and in three days, I'll raise it up." The commands, the commands. "Solomon, bring the child. Cut it in half. Give it to both women." It's a command for what purpose? To reveal what was in the heart. Elijah, Elijah was commanded to do this because it is reflecting what is in Elijah's heart. "I have been zealous for the Lord God." Now notice, come back to after God says to Elijah, He goes through the story, and He shows him His true character. God asks him the same question. "Now that I've

explained to you my character, Elijah, I'm going to ask you once again. Why are you here?"

We look in 1 Kings 19, at the end of verse 13, God asks him again. "What doest thou here, Elijah?" And this is what Elijah says. "And he said, "I have been very zealous for the Lord God of hosts because the children of Israel have forsaken thy covenant, throw down thine altars, and slain the prophets with the sword, and I, even I am only and left, and they seek to take away my life."" Has what God shown him changed Elijah in any way? Does he change his story? It's exactly the same. He repeats exactly the same words. There's no change in what he says.

Now, notice what happens next "And the Lord said unto him, "Go, return on thy way to the wilderness of Damascus, and when thou comest, anoint Hazael to be king over Syria, and Jehu, as the son of Nimshi, thou shalt anoint to be king over Israel, and Elisha, the son of Shaphat of Abelmeholah, shalt thou anoint to be prophet in thy room." What did God just say to Elijah? "Here's your replacement." We could say it in the jaded words of Donald Trump. "You're fired. " That's a little bit too harsh, and it's not the character of God, but someone has been anointed to take his place because it's difficult for Elijah. He's been very faithful. He's been zealous. He loves God with all his heart and all his mind, but he's not in the kingdom of God. Not yet. But in the story of the calling fire down from heaven in 2 Kings 1, God, through Elijah, causes the sin of Elijah to abound, doesn't He?

The desire that is within Elijah, is this different to the desire that was within Jonah? When Nineveh repented, what did Jonah do? "Oh, praise God. Isn't it wonderful? The Ninevites have repented." He goes and sits under that vine, and he sulks. "I knew you'd do this. I know you. You're merciful. I was hoping you were going to kill them," and did he have good reason to want them to die? Well, these Ninevites, they are nasty people. They impaled people on stakes, and then they skinned people alive. This is what had happened to some of Jonah's friends. Do you think Jonah was irritated and angry? Do you think he wanted revenge?

So, with this understanding of God and serving God, believing that God is the destroyer, you do not have to love the Ninevites. You just have to wait for God to destroy them. But in the Ninevites repenting, Jonah now had to love them. This is something he was unwilling to do, and what did he say? "Take away my life," just like Elijah did. "I don't want to love these people. You ask me to love people that skinned my family and friends alive? Forget it. I'm not doing it. Kill me."

He that is least in the kingdom is greater than this. This is the challenge, and so, what I see in this picture is that the sin of Elijah, the desire to have revenge, God visits the iniquities of the fathers upon the children. He oversees the circumstances. This is what God says about His character, that He punishes the sin of the prophets of Baal with the sin of Elijah as He said He would, and He restores harmony to Israel through this process, but through the sin of Elijah, God is trying to show Elijah what is in his heart to prepare him for translation so that where sin abounded, grace could much more abound. Just as John the Baptist realizes the kingdom of God, in my understanding, in order for Elijah ... and this is an Invisible-Visible. This is the divine pattern relationship between Elijah and John the Baptist. One is visible to us. The other is invisible. Elijah realizes the character of God. His sin is magnified. He confesses that sin. He confesses his hatred of the prophets of Baal, and then he's prepared for translation.

Now, we shared some of this story last year, and I remember talking to my brother who's up there, and with tears in his eyes, he said, "Now, I can believe that I could be one of the 144,000." It's not the superhuman prophet that's going to be part of the 144,000. It's the man subject to like passions as you and I who fully realizes their wickedness and repents and ask God for mercy that is going to be translated as one of the 144,000. Does that take a weight off your shoulders? Because for all this time, we're saying we should pray to be one of the 144,000, but Satan's saying, "Yes, but look at your wicked life. I mean, who do you think you are? You think you're going to be part of the 144,000?"

We need to be able to believe in a God that can forgive, that can forgive superhuman prophets. Elijah was afraid. Why was he afraid? Just like Cain was afraid. When he took Abel's life, what did Cain say? "All men are going to kill me." And I want to suggest to you something. This might startle you a little bit if I haven't already. All this talk about the New World Order and the fear of the New World Order killing people, could this fear actually be concealed murder, a desire to kill those who would dominate us and seek to rule over us and take away from us our liberties and take from us our freedoms? Is the fear of these things an inverse form of a desire to kill? This is what I'm seeing in the life of Elijah. He has a fear that, when given the opportunity, manifests itself as a desire to kill. You see? Fear, the inverse of fear is killing.

I remember one time when I was having difficulty with one particular individual. This person was quite aggressive in his manner and his style, and I began to fear that this person might try to harm me. The Lord said to me, "Adrian, look in the mirror. You're deceiving yourself. You want to harm him, and you're lying to yourself, and you're pulling it back on yourself and becoming afraid." The reason I was able to be told this is because I read the Bible where it says there is no fear in love. Why am I afraid? There must be a reason why I'm afraid because I should fear no man in the love of my Saviour, but I was fearing that this man might do something to me. I said, "Lord, why am I afraid?" "Because you want to kill him." "Oh, not I, Lord. I would never betray You. I would never do such a thing. Not I, Lord." "You are with your father, the devil, for he's a murderer from the beginning." Shouldn't we accept that this is our nature, that we are murderous by nature?

Audience: The heart is desperately wicked.

"The heart is desperately wicked. Who can know it?" This is the challenge that comes to us. So, a lot of this discussion, all of this pompous talk about the New World Order and all the things that are coming in and the fear and the fact that we need to prepare, it's concealed murder. That's what it is. We need to be preaching the mercy of our Father in heaven. You want to prepare for the New World Order? You need to love your enemies. That's how you prepare for the

New World Order because if you don't love your enemies, then your hearts will fail for fear of the things that will come upon this world.

Your desire to kill others will kill you with fear, and you won't even know that that's what was taking place. If you want to survive the New World Order, you must love your enemies. The only way you can love your enemies is to worship a God who loves His enemies. Giving you a little tip for how to survive the New World Order because it's coming. Oh, it's coming. I think we know that, so if you want to be prepared, find a God that loves His enemies, and then you'll be safe.

So, I'm going to leave those thoughts with you. There's other things, and I've written more in the book, *The Ministration of Death*, about Elijah. The whole world is deceived in the fire that came down from heaven in 2 Kings 1, thinking that it was God. Oh, and by the way, it says the fire of God. Well, it says that in Job 1:16. "The fire of God came down and consumed the herdsmen and the flocks, and it was Satan who did it," and that leads into another whole subject that the power belongs to God. All the power belongs to God, but it is used by, at times, by those who are not followers of God. The only power that Satan can use is the power of God.

When the Roman soldiers were killing Christ on the cross, who was making their hearts beat? Who was giving them breath to breathe? Father. So, did God then kill His Son through the Roman soldiers? No. That power was under the influence of another spirit, and Satan was able to use that power. He's able to use the power of God to do what he wanted to do, had no power of his own. Power belongs to God, Psalm 62:11. Romans 13:1 tells you these things, so there's plenty more on this subject.

Audience: Oh, in this gospel, it says you have no power-

You had no power unless it's given you from above. Remember the words of Jesus, "My kingdom is not of this world. If it was, then would My servants fight?" All these people preparing for the New World Order, getting their

weapons and everything like that as the Christian's right to defend their right, to protect their property and their family, you're not going to make it. You're not going to make it. Your heart's going to fail you for fear, and you'll never be able to get a weapon big enough to take on the U.S. Army. I assure you. Let's pray.

Father in heaven, we just thank You for the opportunity to study Your Word. May we not be deceived by the beast's power that will have bring down fire on the earth to convince the world that God is with them. He that is least in the kingdom will understand that this is not God who does these things, that our Father is just like His Son, and we read the record of Jesus that he killed no man, and that is the definition of the commandment, "Thou shalt not kill, " which is a transcript of the character of God. I pray that we would be prepared for the New World Order by learning to love our enemies and to know that you are not in the fire and that Jesus came to save and not to destroy, and we thank You Father in Jesus' wonderful name. Amen.