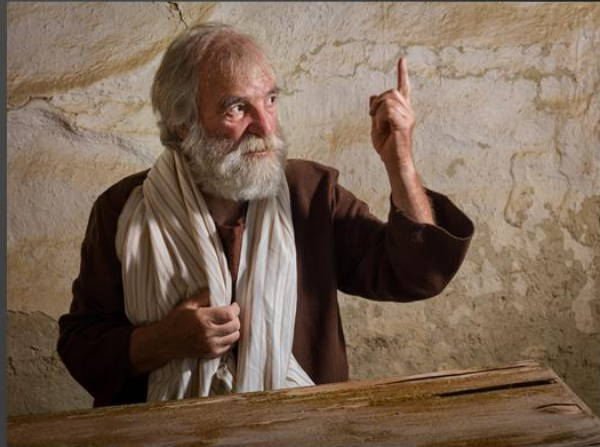


# ELIJAH AT MT SINAI



Presented 28<sup>th</sup> November 2020

I remember as a child, the reason why you would be silent is if you don't, God is going to kill you. That's why you're going to be silent or the lightning's going to strike you. And a lot of people still have this understanding that holiness is enforced by the threat of death. That's why you should be silent, but as we're going to learn in the presentation today, the reason why we need to be silent is because God speaks with a still small voice. That's why we need to be silent so that we can hear His voice.

We had completely the wrong picture because our Father speaks very softly to us, and if you're making lots of noise, you're not going to hear His voice, whereas I thought it was the other way. So I'm so thankful that our Father's not like that.

Shall we kneel and let's pray together, Father in heaven it's such a joy to gather together and it's wonderful to see friends we haven't seen for some time. And it just reminds us of the great reunion that we will have at the second coming of your beloved Son. How we are looking forward to that day. Thank you, Lord Jesus, for resting in the bosom of your Father that we could drink of your Spirit, that we can have that spirit of rest and peace that might flow out to all of our scattered brethren across this earth that we may all fellowship together and that we can derive comfort from your word, the living word of God. And we just thank you in Jesus name. Amen.

So the presentation that I want to share today is this one, Elijah at Mount Sinai, not Mount Carmel, Mount Sinai.

When did when did Elijah go to Mount Sinai? Or to Horeb when he ran away, when he ran away from Jezebel, he ran to Horeb. He ran to Mt. Sinai for the Mount of God, and we read something very interesting there. And this is in 1 Kings, chapter 19. I put it up on the screen, and this is the focus text of this presentation. 1 Kings 19: 11-12.

## ELIJAH AT MT SINAI

And he said, Go forth, and stand upon the mount before the LORD. **And, behold, the LORD passed by,** [H5674 crossed over, passed over, G3928 *parechomai* – come near, approach or go away] **and a great and strong wind rent the mountains,** and brake in pieces the rocks before the LORD; **but the LORD was not in the wind:** and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. 1 Kings 19:11,12

So let's read, 'And he said, go forth', now the story for those who are not familiar, how far has Elijah run? To Arabia. He's run a few hundred miles. He's run a long way, and he was afraid of Jezebel. And that's another whole story. And when he got to the mount, he was in the cave in the mount there and He said, this is God speaking to him. 'He said, go forth and stand upon the mound before the Lord and behold, the Lord passed by.' I looked up that 'word passed' by in the Hebrew and it means to cross over; the Lord crossed over, which is interesting, or passed over like passing over a river.

In the Greek it's the word *Parra* or *Parechomai*. We're familiar with the word. For those of us who have been studying, we've been studying *exerchomi*, which means to come out of. What's *para* in English? We have parallel. We get the idea of coming alongside *Parechomi*. It's approaching or coming nearby. You can also have the meaning of to come near approach or go away in the Greek. It can be either; come and go have the same root word in Greek.

So there's some movement happening in the essence here as God is coming closer to Elijah. This is the point in this word. He's coming closer to Elijah, and as God came closer, 'there's a great and strong wind that rent the mountain'. That's a pretty serious wind, isn't it? 'And it break in pieces the rocks before the Lord'. That's serious. I mean, what kind of wind is that? That's like hurricane force wind to smash rocks. That's an intense wind. We're talking well over one hundred miles an hour of wind hitting the side of the mountain. But then we get this strange statement; 'But the Lord was not in the wind'. How do you reconcile this in your mind? So God is not in the wind when God comes, there is a wind that smashes rocks.

I kind of had the idea, well, God is somehow doing this. God is doing this, isn't He? Because He's the one coming closer, and as He comes closer, the wind happens.

**Audience:** It's interesting. We take the storm as an example here. The wind comes ahead of the storm. The storm is not in the wind, as the rain that comes down to disperse the wind up ahead of the storm.

All right. There you go. That's true, isn't it? There's that headwind that come through and then the storm comes. And they call it an act of God. 'The Lord was not in the wind and after the wind, an earthquake. But the Lord was not in the earthquake, and after the earthquake, a fire. But the Lord was not in the fire, and after the fire, a still small voice'. And that's why we need to be silent. We need to hear that still small voice. So let's get some context.

## CONTEXT

And he said, I have been very [H7065] jealous [H7065] for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 1 Kings 19:10

So we look at the previous verse, the context. What's the context? This is Elijah speaking; 'And he said, I have been very jealous', and I put I've put the Strongs numbers for the Hebrew words and notice how it's exactly the same word. So Hebrew, sometimes acts a bit like our indigenous language. Have you ever been to KinKin? What Kin means in Aboriginal means 'ant' so when you say 'ant ant', it means there's lots of ants in KinKin, that's what it means. Or Wagga Wagga, which is welcoming. I can't remember. But the double application of the word means 'a lot of', it's the same in Hebrew. So that's why it is very jealous. Jealous, jealous. I've been jealous jealous.

That's what he's saying, 'for the Lord of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I am I only, am left; and they seek to take my life, to take it away.'

So how jealous had Elijah been? That's the next question. He's been jealous. How jealous?

## HOW JEALOUS?

And Elijah said unto them, **Take the prophets of Baal**; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 1 Kings 18:40

Again the voice of Elijah is heard in startling words of command to the people: "Take the prophets of Baal; let not one of them escape." The people are ready to obey his word. They seize the false prophets who have deluded them, and bring them to the brook Kishon, and there, **with his own hand, Elijah slays these idolatrous priests.** {3T 285.1}

'And Elijah said under them, take the prophets of Baal', we come back to Mount Carmel -now he's on Mount Carmel, this amazing scene where the fire comes down on the altar. And I'm not going to go through the story. You can read 1Kings 18 if you're not familiar. 'Let not one of them escape. And they took them and Elijah brought them down to the brook Kishon, and slew them there. 1Kings 18:40'.

Now, here's a statement from the Spirit of Prophecy, just so we get the context, 'Again the voice of Elijah is heard in startling words of command to the people: "Take the prophets of Baal; let not one of them escape". The people are ready to obey his word. They seize the false prophets who have deluded them and bring them to the brook Kishon. And with what? With his own hand Elijah slays these idolatrous priests. Is that zealous? The next question is how many prophets?

## HOW MANY PROPHETS?

Now therefore send, and gather to me all Israel unto mount Carmel, and the **prophets of Baal four hundred and fifty**, and the prophets of the groves four hundred, which eat at Jezebel's table. 1 Kings 18:40

The king and queen had different religious establishments; the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained. The queen and her women worshipped Asherah, Astarte, or Venus; *Adam Clarke Commentary*



It says, 'Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat the Jezebel's table.

It's interesting to note I have presented before that it was eight hundred and fifty that were there that were slain, but when you look at it specifically, Elijah only mentions the prophets of Baal, he doesn't mention the prophets of the groves. I've got this commentary here from Adam Clarke where he says the king and queen had different religious establishments. The king and his servants worship Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained. The queen and her women worshipped Asherah, Astarte or Venus, and they had four hundred prophets of the grove, so her prophets didn't come necessarily. Maybe some of them did... but when you read the text, he specifically says seize the prophets of Baal, which are four hundred and fifty.

So how many men did Elijah kill with his own hand? Four hundred and fifty. Now we don't want to get too gross with this, but for one man with a sword to kill four hundred and fifty people, that's hard work. That's a lot of work. But when you're angry and you're full of zeal. That's a lot of work, he said he was zealous. He said he was angry. And this is part of the story. When you get down to the details, people don't want the detail because it's a bit confronting. But this man, while they're being held, he is destroying with a sword, four hundred and fifty people.

**Audience:** Is jealous and zealous the same word?

In saying what the word jealous and zealous come from the same root word, yes. And we're going to have a little bit of a look at that. We're going to go to Deuteronomy shortly, but first, I want to read you a text from Deuteronomy 32:17. 'John, 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.' What's interesting is that when God answered Elijah with fire, it released something in Elijah, the anger at what had happened, the judgement against Ahab, his judgement mind towards Israel. It released that fire that was inside of Elijah. And what was inside of Elijah was the spirit of well..., I suppose some people would say executive judgement. Others would say murder, the spirit of murder, but if God has commanded it, if God has said it, that's another whole story. But something was released in Elijah. It was fury, pure fury to kill that many. You can't be singing a song humming along nicely while you're executing 450 people with your own hand. You're pretty worked up when you're doing something like that. So let's have a look at God's jealousy.

## GOD'S JEALOUSY

They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. **And he said, I will hide my face from them, I will see what their end shall be:** for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities:

Come to Deuteronomy 32:16-25. 'They provoke Him to jealousy with strange gods'..., as I have, and Jezebel. Are they worshipping strange gods? Have they provoked Him to jealousy? How does God's jealousy work with abominations? 'They provoke Him to anger'. What is God's anger?

We'll see what God's anger is; 'They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, He abhorred them, because of the provoking of his sons and his daughters. And He said, I will hide my face from them, I will see what their end shall be.' What's that saying?

**Audience:** Leaves them to their own devices.

He lets them receive the consequences of their own decisions. He doesn't prevent what they are doing.

**Audience:** What you reap, what you sow.

You reap what you sow - this is God's jealousy, isn't it? And we're told this in the second commandment. Exodus 20:5 says, 'Thou shalt not bow down thyself to them nor serve them.' So we're talking about idolatry again because when you do this; 'for I, the Lord God' - and we've done a presentation on this before, notice the supplied word. What is the supplied word there? 'For I the Lord thy God *am*...', the word '*am*' is not there. In the reading of the Hebrew, it should say, 'For I, the Lord thy God, become a jealous God, visiting the iniquities of the father upon the children, and third and fourth generation of them that hate me'.

How does God become a jealous God? Because He hides his face and what happens? Satan starts to come in and you start to get hurt or you start to suffer, and when you suffer, who do you blame, God. You think God is doing it to you, and this is when you think this is God's jealousy. He's upset and now he's smashing me because he's upset that I'm not following Him. That's what we think. That's how God becomes jealous. We assume that He is doing these actions to us when he is hiding His face and leaving us to the consequences of our own choices.

When we refuse to listen to Him, he doesn't walk away in a huff. He doesn't say, well, have it your way. He doesn't do that, he's crying, he's saying, I have to let you do this, you're not listening to Me, so I have to let you do this. And when things start to happen, we say, oh, God did it. We blame God for the consequences of our own choices. That's human nature. That's how we are. But this is how God's jealousy works; 'So I will hide my face from them, I will see what their end shall be: for they are very froward generation, children in whom is no faith. They have moved me to jealousy, with that which is not God; they have provoked me to anger with their vanities'.

God's anger as we have studied and if you have read the book, Acts of our Gentle God, Chapter 13, 'God's anger is God removing himself.' As he says, 'I gave you a king in my anger'. What does that mean? I let you have what you wanted.

We see when Moses is speaking to God, he says I cannot speak. It says that God got angry with Moses. What did He do? He gave him what he wanted. But did He want someone else to speak for Him? God actually wanted Moses to be the spokesman, but he wouldn't. So God gets angry and gives him what he wants. God's anger is to hide His face, and I would suggest to you in the hiding of His face he's not doing this (turns head away from audience), He's doing this (covers his face with his hands). He's hiding his face in sorrow. He says, I can't watch my beloved children. They're going to hurt themselves. That's how God hides his face.

**Audience:** The wrath which is you know, it's the grief.

The grief, absolute grief, the hebrew word is "aph" which is grief.

**Audience:** Rapid breathing, through His nose behind his hands - because He's grieving.

He's crying, he's upset; why are my children doing this... why won't they listen to me? He's crying. He's not wanting to smash them, but they end up getting smashed because of the decisions they make that cause this.

## GOD'S JEALOUSY

and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. **For a fire is kindled in mine anger, [hiding my face] and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.**

I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

Deut 32:16-25

And He says 'and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation'. Nice and interesting. 'I have been moved to jealousy... I have been moved to anger'. Now they are going to be moved to jealousy and they are going to be moved to anger', very interesting. 'For a fire is kindled in mine anger'.

When I used to read this, 'a fire is kindled in mine anger', I am burning in my belly, I'm getting so worked up and so angry - but that's not a fire 'kindled in the hiding of my face'. Where does the fire come from? Satan; 'the tongue is a fire, a world of iniquity is set on fire', as it says in the book of James. So when He hides himself, a fire starts. 'And it shall burn unto the lowest hell and shall consume the earth with her increase, and set on fire the foundations of the mountains'.

This is important because isn't Elijah on a mountain? And what happens to the mountain? Was there a fire that came to the mountain? 'I will heap mischiefs upon them'. What's He saying?

**Audience:** Calamities!

'I will do this'. How will He do this? By hiding His face, by not protecting them, by not preventing them from doing what they want to do. He can't do anything else. 'They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction'. Why? Because God is hiding His face. 'I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with a man of gray hairs'. (Deut 32:16-25) Why? Because God has hidden his face. The people involved have told God, go away, leave us alone. We want to do what we want to do. Or they do it more subtly and say, the God that we worship allows us to do all these abominable things and practice all these things.

Let me read you something that AT Jones wrote in 1899.

## MECHANICS OF THE WIND, FIRE, EARTHQUAKE

Yet it is also true that the very righteousness of God is in the law; because the law is but the expression of the will of God, it is only the transcript of his character. And since this is so, it follows in the nature of the case that nobody can see in the law the righteousness of God, nobody can find in the law the righteousness of God, but God himself. **And this only emphasizes the mighty truth that all that anybody, whether God or man, can ever see or find in the law is HIS OWN righteousness.** On the part of man, this is sin; because it comes short of the righteousness of God. But on the part of God, it is righteousness; because it is the very righteousness of God in all perfection.

A.T. Jones, *Review and Herald*, December 12, 1899

It's profound as to why, when God comes towards Elijah, suddenly there's this wind and this earthquake and this fire. 'Yet it is also true that the very righteousness of God is in the law; because the law is but the expression of the will of God, it is only the transcript of His character. And since this is so, it follows in the nature of the case that nobody can see in the law the righteousness of God, nobody can find in the law the righteousness of God, but God himself'.

This is really profound, what he says, and this only emphasizes the mighty truth, that all that anybody, whether God or man, can ever see or find in the law is his own righteousness! Do you understand what he's saying? Isn't this proof that the law is a mirror? When God looks at the law, he sees His righteousness. When we look at the law, whose righteousness do we see - our own! And we use the law as a measuring rod to compare ourselves with others, so we use the law to see our own righteousness and therefore condemn others who do not measure up to our standard.

We need to explore this a little bit further. Could this be what Elijah was doing? He's looking at the law, he's seeing how I have been faithful to You. I have kept Your judgements and Your precepts. They are worshipping Baal, they are in iniquity and they deserve to die. Is Elijah seeing his own righteousness in the law?

'On the part of man, this is sin; because it comes short of the righteousness of God. But on the part of God, it is righteousness because it is the very righteousness of God in all perfection'. Very, very interesting - all that anyone will ever find when they look at the law is their own righteousness until they look into the face of Jesus Christ, then something will start to change.

Let's have a look at Romans to explain how this is going on. How does man see his own righteousness in the law by which he then compares himself to others? I'm calling this the mechanics of the wind, fire and earthquake as to where this is coming from.



## MECHANICS OF THE WIND, FIRE, EARTHQUAKE

For I was alive without the law once: **but when the commandment came, sin revived, and I died.** And the commandment, which was ordained to life, I found to be unto death. **For sin, taking occasion by the commandment, deceived me, and by it slew me.** Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. **But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.** Romans 7:9-13

Romans 7:9-13 'For I was alive without the law once: but when the commandment came'..., when the commandment crossed over, when the commandment approached me, what happened? 'Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful'.

So when God is approaching Elijah what's happening? 'Sin, that it might appear sin' - the attributes of Elijah as God comes closer to him and he's looking, he's sensing God is coming closer to him, what is inside of Elijah begins to manifest, and it manifests in the creation. That's a really, really interesting. We've got to explore this a little bit more.

How did sin deceive us by the law? This is the next question.

## HOW DID SIN DECEIVE US BY THE LAW?

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that **justice was inconsistent with mercy**, and that, **should the law be broken, it would be impossible for the sinner to be pardoned.** **Every sin must meet its punishment, urged Satan;** and if God should remit the punishment of sin, He would not be a God of truth and justice. DA 761.4

Desire of Ages page 761.4 This is how sin deceived us through the law. 'In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan'. This is where sin has deceived us through the law. Our perception of the law is when someone violates the law, they should be punished. Isn't that right? When someone does something to you that's not nice, do you sometimes feel a little bit of irritation? Am I the only one? Why do we feel the irritation? Because sin is deceiving us through the law - that every sin should be punished. That is what was happening for Elijah; that the sin of Ahab and all of Israel needed to be punished. Sin was deceiving him through the law, but God, in His jealousy, withdrew himself and allowed the situation to play out for the prophets of Baal to be killed. He allowed sin to punish sin through that process. Have we got that point clear? About the reason why sin is deceiving us? Because we think that every sin must be punished. That's the reason.

## HOW WERE WE DECEIVED BY THE LAW?

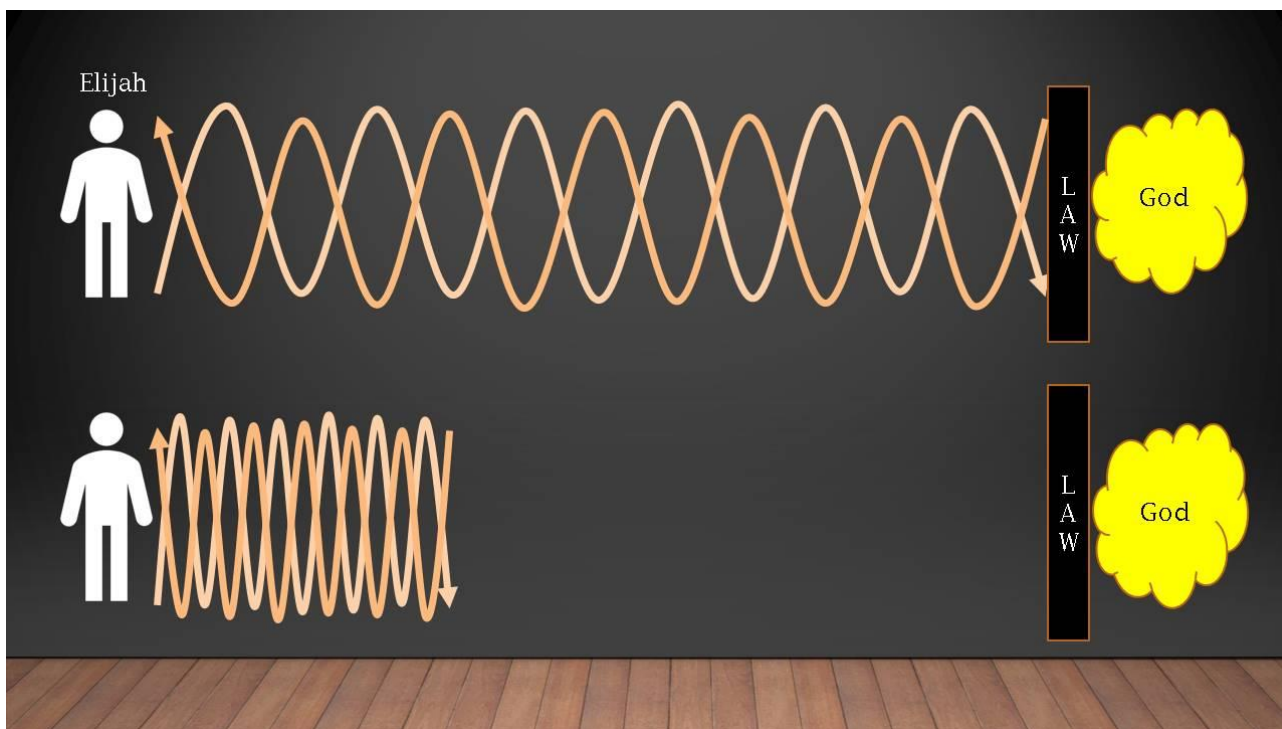
Man is worshipping the reflection of his own image.  
**He is setting his own practices and the peculiar tendencies of his nature where God's law should be.** {14MR 147.2}

Notice this quote, it's really interesting, 'man is worshipping the reflection of his own image. He is setting his own practices and the peculiar tendencies of his nature where God's law should be' (14MR 147.2). Can you see what's going on for Elijah in the law of God, he's putting his own attributes and what is his own attributes? It is to punish sin, it's to punish iniquity. He's putting that into the law, and God who is the Law, as he's coming closer to Elijah, what Elijah is feeling he can't hide it. It just manifests itself. And this is why when God approaches this earth, every island and mountain is going to be moved out of its place. But whose doing it? This is the question.

So Elijah, he has this jealousy. I've been very jealous for the Lord God. He has this atmosphere around him, an atmosphere that demands justice, a justice that demands death – that is coming out of Elijah.

And so there's an atmosphere around him, and that goes towards the law. And of course, the law is reflecting the law as a reflector. It is a mirror that reflects back to us. So what comes back to Elijah? His own thoughts about judgement and condemnation! Because it's a mirror, the law is a mirror and this atmosphere is coming out of him. And what comes back to him is more of the same, only intensified because our worship of God, our worship of deity, as when many of us were younger. 'Be silent, the master is here' because if you make a sound, you're going to get clipped under the ear. And if you really rebelled, you're going to get your block knocked off. Isn't that when you're young? That's how you understood it, isn't it? You'd be quiet or you're going to get smacked around. That's what happened for many, many people. Some of us didn't experience that. So I'm not saying my father ever hit me, but I got this

impression, like, you better be quiet. If you don't you get to be in big trouble, there's going to be consequences.



So what happens? Here's Elijah, what happens when God comes closer? He's coming, He's passing over, He's coming towards... what happens? We get an intensification of the atmosphere. Think of that like a spring, the compression. As God is coming closer, there's a compression of the atmosphere. The atmosphere has been compressed and it's coming back onto Elijah - and then out of Elijah, and it's affecting the mountain, the atmosphere, the wind and all of these things. Does that make sense? So this is the problem when God is going to come back to the earth, whatever we think of Him is going to be intensified and compressed.

When we did the presentation, Dominion of the Earth, this was quite a revolution of thinking. And I refer to this book, Dominion of the Earth. It's on the website. I'm going to read you a few quotes about this, the relationship between man and the earth. Some of us felt like this is a bit New Age. The problem with New Age is the falsehood of the doctrine of immortality of the soul, but there's a lot of truth in the New Age. There's a lot of truth in there, but it's just put in a wrong framework and that's what Satan does so Christianity won't see the truth. It's in there, and of course, when it's all mixed together, it's not truth. But when you take the principles and put it in its correct framework, it's very powerful. And there are clear statements in Bible prophecy that show us the relationship between man and nature. And again, I just refer to that book, but we'll read a few quotes.

## WHAT CAUSED THE WIND, FIRE EARTHQUAKE?

And he said, Go forth, and stand upon the mount before the LORD. **And, behold, the LORD passed by, and a great and strong wind rent the mountains**, and brake in pieces the rocks before the LORD; **but the LORD was not in the wind**: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. 1 Kings 19:11,12

What caused the earthquake, wind and fire? 1 Kings 19:11-12. There was 'a great and strong wind'. The question is; what caused it? If God is not in the wind, then can we say that God caused the wind? We can't! It's only when God approached Elijah that the wind came. So did God cause the wind? Well, kind of, because the wind wasn't happening when God didn't come close. And this is the mechanics that we're trying to unlock. As He comes close to Elijah, something happens. What does wind represent?

## WHAT DOES WIND REPRESENT?

**Winds are a symbol of strife**. The four winds of heaven striving upon the great sea [Dan 7:2] represent the terrible scenes of conquest and revolution by which kingdoms have attained to power. {GC 439.3}

John sees the elements of nature--**earthquake, tempest, and political strife**-- represented as being held by four angels. **These winds are under control until God gives the word to let them go**. TM 444



We could look at Daniel 7:2, and The Great Controversy 439. It says, winds are symbols of strife. 'The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power'.

So is God manifesting strife? Is there strife in the person of God? Strife, conflict - that is reflecting back to Elijah? Was there strife in Elijah? Yes!

Notice this TM 444, 'John sees the elements of nature - earthquake, tempest and political strife', what's political strife? That's not bushes and plants and trees, is it? It's contention between human beings! And she's putting that all as the elements of nature. Political strife is part of the elements of nature, human nature, and these are all linked together. Earthquake, tempest and political strife. Did we see political strife in Israel on Mount Carmel? Yes.

Was Elijah looking to overthrow the kingdom of Ahab? Wasn't he? Yes, he was! So the attack was against Ahab and Ahab's belief. Now I think you're saying 'no' because he ran before the chariot and wanted to honour Ahab. That's correct. We would want to say that he wants Ahab to change his mind, but he wanted to overthrow that government system, the political system. He wanted to overthrow it. He hoped that Ahab would come to repentance because he said, 'you are the one that is troubled Israel, not me'. This is what he's saying.

I've just found that very interesting, that the elements of nature include political strife and representatives being held by the four angels. These winds are under control until God gives the word to let them go. Very interesting. So did God let the winds go on Mount Sinai? Command the angels to let them go? Interesting, isn't it interesting?

## DID ELIJAH WISH TO OVERTURN THE KINGDOM?

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; and as time passed, and the Saviour made no claim to 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, and the rough places plain. He had looked for the high places of human pride and power to be cast down. He had pointed to the Messiah as the One whose fan was in His hand, and who would thoroughly purge His floor, who would gather 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 answereth by fire. {DA 215.2}

Did Elijah wish to overturn the kingdom? Let's come back to Desire of Ages 215.2, 'Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom'. That's quite a statement, isn't it? The greatest of the prophets did not understand the nature of Christ's kingdom. How can that be? How could you be part of God's remnant people and not understand the nature of Christ's kingdom? Anyone here guilty of that?



Me? Yes! So I'm no different to John the Baptist. 'He expected Jesus to take the throne of David; and as time passed and the Saviour made no claim to kingly authority, John became perplexed and troubled'. Why did he become perplexed and troubled? What was he expecting? Political change. He expected there to be an overthrow of the government of Israel and for Christ to take the throne, that's what he expected.

'He declared to the people that in order for the way to be prepared before the Lord, the prophecy by Isaiah must be fulfilled; the mountains and the hills must be brought low, the crooked made straight and rough places plain. He had looked for the high places of human pride'. Where are they? In the court of the King aren't they? 'The high places of human pride and power to be cast down. He had pointed to the Messiah as the 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'. There's no doubt that Elijah wanted to overthrow the government.

**Audience:** The spirit of the Elijah came when John came.

The spirit of Elijah comes into John. Yeah, it's the same spirit, isn't it? John and Elijah were honest, faithful men, weren't they? They kept the commandments of God. They believed in the one true God. They were righteous men. But the problem they had was their relationship to the law because of their righteousness in comparison to the rest of society. Sin deceived them through the law. You see what I'm saying?

This is the challenge that all of us are wrestling with in terms of our comparison to the rest of the world. If you feel sinful, you only have to look around you to see other people that are more sinful than you, and then you can relax. Because if you compare yourself with them, you use the law to measure them; "look at these people, look at the government, look what they're doing - they're going to force vaccines on us and 5G and all this stuff!".

Are we not having discussions about that at the moment? "These people work for the Illuminati". We don't know that for sure do we? Why are we making these judgements? Let's not go down there.

## HUMAN STRIFE = EARTH STRIFE

**For** nation shall rise against nation, and kingdom against kingdom: **and** [even, also – cumulative effect] there shall be famines, and pestilences, and earthquakes, in divers places. Matt 24:7

John sees the elements of nature--**earthquake, tempest, and political strife**-- represented as being held by four angels. TM 444

I want you to notice something interesting, something I hadn't seen before until I did a study just reading my Bible a couple of days ago, and I thought, oh, look at this! Now, notice the parts of this verse, it says, 'For nation shall rise against nation, and kingdom against kingdom'. What's right after the word kingdom? A colon. What does colon mean? It's a parallelism, or it is expanding, or this is the consequence of what

I've just said, or this is an expansion of what I've just said. The word 'for' can also mean 'because'. "Because nation shall rise against nation and kingdom against kingdom" - colon! What happens? The word 'and' is "kai", which can mean 'even, also - cumulative effect'. "There shall be famines and pestilence and earthquakes in diverse places". Why do the famines and the earthquakes and the pestilence come? 'Because nation shall rise against nation'. There is a direct correlation between the political strife of men and earthquakes and wind and fire.

Now, when you read this in the new translation, there is no connection, the word 'for' just disappears. Let's just have a look at a few translations. Let's go to the NIV, Matthew 24:7.

What does it say in the NIV? The word 'for' is missing. It's gone. The 'nation will rise against nation, and kingdom against kingdom', full stop. No connection.

**Audience:** Separate things.

'There will be famines, earthquakes'. They're just random, unrelated events, but in the King James, there's a causal relationship between what the nations are doing and what the earth is doing. It's right in front of our faces. It's right there. The hurricanes, the fires, the floods are a direct consequence of human political strife and immorality and sin. Sin is the cause of these natural disasters, but we call them acts of God.

This is the problem, because when God comes close to humanity, what happens to the earth? It gets rent with wind and fire and earthquakes. So God cannot come close to us because it (our atmosphere of strife) will destroy us, because there is an intimate connection between us and the earth, because we are made of the earth, we are from the earth.

I remember watching a documentary about earthing and I remember seeing this person cover themselves in the earth, and they felt this peace, this calm being out in nature and covering themselves in the earth - "earthing". Any of you see that video?

**Audience:** Like lying on the beach.

Like lying on the beach! There is a calming effect. There is a connection. You can feel the connection between your being and the earth. There's definitely a connection there.

So I'll read you a few more quotes. This is the origin - we see the direct connection here. Come back to Cain, the human strife equals earth strife.

## HUMAN STRIFE = EARTH STRIFE

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; **When thou tillest the ground, it shall not henceforth yield unto thee her strength;** a fugitive and a vagabond shalt thou be in the earth. Gen 4:11-12

The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. **This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result.**  
{5T 111.1}

Says to Cain, 'And now art thou cursed from the earth'. And this interesting study, cursed from the earth can mean a couple of things. Curse from off the earth; you are driven off the earth or the curse is coming to you from the earth. Very interesting when you read the commentators.

Now Cain in a few verses down, he says, 'You have driven me off the earth'. And that's why most commentators actually take Cain's words to interpret what God says here. The Greek Old Testament actually says, 'You've driven me off the earth'. So God did this to him. So the translators agree with Cain, but it can be read a different way. It can be read the curse is going to come upon you from the earth. You spilt your brother's blood and it went into the earth and it's affected the earth. How much did the spilling of Abel's blood affect the earth? What does it say? 'It has opened her mouth to receive thy brother's blood from my hand; when you till the ground it shall not henceforth yield unto thee her strength'.

What did Cain do to the earth in murdering his brother? It affected the earth's ability to reproduce because the death of Abel, the vibrational frequency of death, damaged the earth. Is it any wonder we're having to use so much fertilizer today? If the death of one man could damage the strength of the earth to produce, how much does one hundred and fifteen thousand abortions a day going to affect the earth? That's 40 to 50 million abortions every year. That's double the size of Australia every year wiped out! How's it going to affect the earth? No wonder the earth is shaking.

I found this quite interesting, you may remember the story of a gentleman - I won't pass judgement - who, his wife and his daughter and the children, he shot them all and killed himself. Seven of them died. This was in Western Australia. Now, shortly after that event, there was an earthquake that took place in Western Australia. Is there a relationship between these two things? I distinctly remember thinking; wow, that's really interesting. Why would an earthquake come just shortly after this event has taken place, the murder of a man who would kill his own wife and children and himself? What kind of violent emotions are there inside of a man like that? I contend that so great were those emotions that it affected the earth and the earth shook in response to what he did.

**Audience:** Perhaps magnified by the response of the community to that event.

And the revulsion of the community, the sense of judgement towards people against doing that to humanity. Yes! That the whole community was in revulsion of what had taken place and that affected the earth and the earth shook in response.

Interesting, isn't it, we are made of the same substance as the earth, we are made from the earth. And when we shake in rage, the earth responds. It responds to us. I think if we can get more of a realization of this, we're going to understand why, 'he that dwelleth in the secret of the most high will abide under the shadow of the almighty, famine and pestilence will not come upon you', because when you are in a place of peace, the earth cannot hurt you. It can't hurt you. Does that make sense?

That's why the Sabbath is so important. That's why resting in the bosom of the Father - in Christ Jesus is so important, so that your spirit and therefore your flesh can rest. And therefore, wherever you set your foot, there will be peace. And you're going to need that rest and that peace and that spirit, because just about everybody around you is going to be the opposite, aren't they?

We're on the verge of some stupendous events happening. Everyone's watching what's happening in the United States. The voting fraud, real or not, we see the polarization between the Left and the Right. It's come to the point of being irretrievable. With China in the wings and Russia in the wings, what are they going to do? The trade sanctions now being placed upon Australia, there's contention. There is anger, there is violence, and it's starting to get more and more. It's ready to explode. What is the earth going to do in response? It's going to react.

The influence... just think of this, we think of the story the Spanish Armada, when Queen Elizabeth the 1<sup>st</sup> and the Spanish came to attack the English and this mighty wind and this storm came and blew the Spanish all away. Oh, God blew with his winds! Maybe there's a different view on this. Remember this statement, 'The influence of every man's thoughts and actions surround him like an invisible atmosphere which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged'. Charged is what? Why do we use that language to do with what? Electricity! 'It is charged with poisonous influences. And when these are inhaled by others, moral degeneracy is the sure result'.

We need to understand that we are electrical beings, that the thoughts that you think they send out frequencies. And when you have thoughts of anger, thoughts of rage, thoughts of vengeance, that this is coming out of your body, it's coming out of your brain and it's affecting everybody around you, but no one can see it. This is a deep thought, really deep.

This statement blew me away. It was like, whoa, it doesn't matter, it doesn't matter how much you try and conceal, when you have thoughts of jealousy, anger, self-pity, rage, you are damaging the earth. You are causing the earth to lose its strength because of your thoughts and actions. There's only one way to escape, and that is to come into the arms of Jesus.

There's nothing we can do to change this within ourselves. And when God comes closer to us, whatever is inside of us is going to become more intensified.

## HUMAN STRIFE = EARTH STRIFE

Isa 24:5 (NLT) *The earth suffers for the sins of its people*, for they have twisted God's instructions, violated His laws, and broken His everlasting covenant.

*Continually they were reminded also of their lost dominion.* Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; *but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil.* Ed 26.4

Notice this in Isaiah 24:5, 'The earth suffers for the sins of its people'. Now, I used to read this as the earth, as in the humanity on the earth. But no, the earth itself suffers for the sins of its people, for they have twisted God's instructions, violated his laws, and broken his everlasting covenant. When you break God's law, when you break God's commandments, there is a spirit of rebellion inside of you. And the spirit of rebellion within this world has escalated within the last five years, hasn't it? In terms of marital relationships, in terms of what constitutes marriage, the world has said to God, we don't care what You say, we don't care! We want to love whom we want to love, and no one is going to tell us. The scorn that is heaped upon the law of Moses.

It has a consequence because it's a spirit of rebellion. It's a spirit of defiance, and 'no one is going to tell me what to do' - that's going to affect the earth. Is there is a reason why the hurricanes and the storms and the

fires? Is there a connection because the rebellion of man? It's not only that issue, is it? But that's one of many issues where God's laws are being twisted, violated, broken, and the earth is suffering as a consequence.

**Audience:** You think it would be also exponentially increased by the population increase as more people are breaking the law, the intensities of these earthquakes?

That's a good point. And as the population increases, there's more and more sinning. The more and more that sin occurs, the more the earth is reeling. We have developed societies that can hold more and more people because of our sanitation systems and our cleanliness and all those type of things. We can hold more people on the earth. That means that the earth is having more to endure. What are we approaching? Eight billion people - the world has never had that population ever before. It is suffering under the weight of all these things.

Notice Education, page 26.4 Back in the beginning, 'Continually, they were reminded also of their lost dominion' (this is Adam and Eve). 'Amongst the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule', all nature. 'But when he transgressed, this dominion was forfeited'. How was it forfeited?

'The spirit of rebellion to which he himself had given entrance extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told, the sad lesson of the knowledge of evil'. That is a profound statement. The vibrational rebellion inside of the mind of Adam affected the whole garden. It affected the animals, the trees, the grass.

**Audience:** That actually makes sense because the mind of God, He holds the whole entire universe together. If God went off - what would that mean to earth... so Adam, as the one who has dominion of the Earth as he goes off, what happens to the whole earth is a parallel. The divine pattern there again.

Exactly! It's the divine pattern between made of the earth and dominion. God gave us dominion over the earth. That means everything that man does directly affects the earth. We are made stewards of the earth. And I've got that statement in this book, The Dominion of the Earth. Lost Dominion. How did they lose the Dominion? By rebelling against God in the spirit of rebellion in them went through the whole creation so that the creation rose up and rebelled against them. It says that God put a fear of man onto the animals. Did God make the animals afraid of Adam? No. The fear of Adam towards God went on to the animals and they became afraid of him.

That's why it was his own fear manifested in the animals, and if you encounter a raging tiger, why does the tiger want to strike and kill? Because there's fear. So it's kill or be killed. This is the very spirit of Adam himself, manifest in the lion and the tiger and the bear. The animal sees a threat, someone who could harm him. And so he wants to destroy. He received all of this from Adam. Adam is the one, but you get the point.



## ELIJAH'S PETULANCE SILENCED

**Not in mighty manifestations of divine power, but by "a still small voice," did God choose to reveal Himself to His servant.** He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. **While Elijah waited for the revelation of the Lord, a tempest rolled, the lightnings flashed, and a devouring fire swept by; but God was not in all this.** Then there came a still, small voice, and the prophet covered his head before the presence of the Lord. **His petulance was silenced, his spirit softened and subdued.** He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. {PK 168.4}

This is very interesting. Prophets and kings page 168.4. 'Not in mighty manifestations of divine power, but by "a still small voice, did God choose to reveal Himself to His servant. He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is the most successful in accomplishing His purpose. While Elijah waited for the revelation of the Lord, a tempest rolled, the lightnings flashed, and a devouring fire swept by; but God was not in all this. Then there came a still, small voice, and the prophet covered his head before the presence of the Lord'. What does she then say?

**Audience:** His petulance .

What's petulant? Webster's Dictionary says Fretful. I won't take time to look it up now, but petulant is when someone is petulant, someone is pouting with the mouth, impatient, irritation. It also has sour irritation, petulant.

**Audience:** We used to say like a little brat.

A little brat, petulant little brat. So the spirit of Elijah was petulant. It was sour. 'His petulance was silenced, his spirit softened and subdued'.

I just want to remind you of a little story of our son, Daniel, who used to go to a horse therapy. And I spoke to the person who looked after the horses. And this horse was trained how to deal with children. And the animal is a large animal. And he said when children come in and they're all agitated, they're all excited, the horse would come up to them and just really slow down its whole body function and be very calm. And you would see the child go to the horse, and would calm the child. The horse knew what it was doing, to calm that child down. Sometimes when Daniel would go away be with these horses, he would stand there and he would just be still for like 15, 20 minutes and just be looking at nature and be completely calm with these horses around him because these horses had calmed him right down.

So the still small voice of God, what did it do to the petulance of Elijah?

It just calmed him right down. If God had come, if He had been the One with the earthquake and the fire, what would it have done to Elijah? He would have exploded. 'He now knew that a quiet trust, a firm reliance on God would ever find him a present help in time of need'.

## CONVULSED NATURE FROM ELIJAH'S SPIRIT

As Elijah stepped out of the cave a storm swept across the mountain and an earthquake shook the ground. All seemed to be in commotion, with the heavens on fire and the earth convulsed by forces that seemed about to rend it asunder. All this was in tune with the convulsive spirit of the prophet.

What he needed to learn was that, mighty and moving though these forces be, they do not of themselves portray a true picture of the Spirit of God. – *Adventist Bible Commentary*

Now, I want to read you something very interesting from the Adventist Bible commentary. This is very good. 'As Elijah stepped out of the cave a storm swept across the mountain and an earthquake shook the ground. All seem to be in commotion, with the heavens on fire and the earth convulsed by forces that seemed about to rend it asunder. All this was in tune with the convulsive spirit of the prophet'.

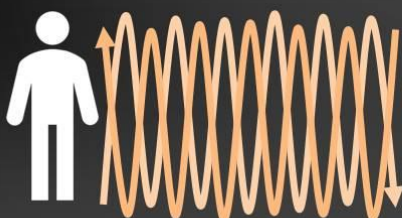
It was a revelation of his own character. God caused the sin of Elijah to abound. For what purpose? That grace might much more abound. That He might save him from his petulance and from his self-righteousness, and using his abstemious life, his faithfulness to God to use it as a measuring rod to condemn others to death.

This is what God is trying to do with it. It is a revelation of his own convulsive spirit. So let's apply this now to Mount Sinai, when Israel was there. What happened when God came to Mount Sinai?

## WHY FIRE, EARTHQUAKE, SMOKE ON MY SINAI

Exo 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Israel



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When God crossed over and came close to the Israelites and Mount Sinai, what happened? 'All together on a smoke, because the Lord descended upon it in fire: and the smoke there of ascended as the smoke of a furnace and the whole mountain quaked greatly'. Exo 19:18.

Why did it quake greatly? Because this is Israel. God comes close to Israel and they get an intensification of their own petulant spirit. So why is God surrounded by fire? Why is He surrounded by earthquake and lightning? Where is all this coming from? It's coming from us! It's being reflected back to us because of what we think of Him, because the only righteousness that you will ever find in the law is your own righteousness. And if you have some claim to righteousness, it's going to come back and hit you in the head really hard. But if you give up any sense that you have your own righteousness and you cling to the righteousness of God in Christ Jesus, you will be safe. It's a big lesson.

**Audience:** So God is what you make of him.

Yeah, this is such a huge point! This is why when Christ comes, every island and mountain will be moved out of its place because it's a compression event of what you think. Why do they call for the rocks in the mountains to fall on them and hide them from the face of Him? Because of what they think of him! They think that He's come to kill them. They think that because they've been judging and condemning and destroying people. And now all of that comes back on them.

## THE WORD OF GOD

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb 4:12

My brother, you have a work to do for yourself which no other person can do for you. Each must give an account of himself to God. He has given us His law as a mirror into which we may look and discover the defects in our characters. We are not to look into this mirror for the purpose of seeing our neighbor's faults reflected, of watching to see if he comes up to the standard, but to see the defects in ourselves, that we may remove them. Knowledge is not all that we need; we must follow the light. We are not left to choose for ourselves and to obey that which is agreeable to us and to disobey when it best suits our convenience. Obedience is better than sacrifice. — {3T 116.1}

Our good friend, Atilio, we were talking about this before and he said, see, 'the word of God is quick, and powerful, sharper than any two edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intent of the heart'. Heb 4:12.

When God came close to Elijah, it discerned the thoughts and intent of his heart, didn't it? Because it was smashing rocks and burning with fire and the whole ground was shaking. That's what Elijah was feeling when he was hacking to death the prophets of Baal. Was not there a fire in his soul, wasn't he trembling with rage? You'd have to! You'd have to tremble with rage to shut off your natural human feeling for another human being that you were ending their life and cutting them to pieces. You have to cut off that with a rage and an anger.

You'll notice in both the story of Samuel and Elijah after they did this deed, both men became afraid and both men feared - because he that kills, fears to be killed. That's what happened to Cain, happened to Samuel, he suddenly fears Saul, Saul will kill me. Elijah fears Jezebel. She will kill me. Before, he was completely unafraid. This is very important.

'My brother, you have a work to do for yourself which no other person can do for you. Each must give an account of himself to God. He has given us His law as a mirror into which we may look and discover the defects of our characters'. (3T 116.1) Adam shared this with me this morning; 'We are not to look into this mirror for the purposes of seeing our neighbors faults reflected'. That means any time you look at someone else and you feel irritation at what someone else is doing, that's what you're doing. You're using the law to condemn somebody else.

That's not what the law was given for. It wasn't given for that purpose – 'of watching to see if he comes up to the standard, but to see the defects in ourselves that we may remove them. Knowledge is not all that we need; we must follow the light. We are not left to choose for ourselves and to obey that which is agreeable to us and to disobey when it suits our convenience. Obedience is better than sacrifice'. This is how we're being deceived through the law.

For those of us who have come to worship the Father and His only begotten Son, are we tempted to look at others from the community we've come from and to judge and condemn them because of their worship of a false God? It's tempting, isn't it? Tempting, but the law is not given for that purpose, it's only given for us. Just remember that you and I were once involved in that kind of idolatry, and we should be seeking for mercy. If we are not seeking mercy for them, it means that we have not accepted mercy for ourselves. Railing against others who worship a false God means that we do not believe we are forgiven for worshipping a false God. That's all that it means. It's just revealing you, when you attack others for their worship of a false god.

Ellen White says every day Christ sits for His portrait in us every day, investigative judgement. And I certainly have felt this. The Lord has come close to me and shown me this over and over again; 'you're secretly judging people and you're measuring them by your standard! How can you stand the smell of it, Adrian? How can you put up with the stench of it? Like, it's really nauseating. Put a bit more deodorant on so you can handle it lest you be asphyxiated. Stop judging other people, because if you keep doing that, when I appear you're going to judge yourself'.

Like Isaiah said, 'Oh, woe is me. I'm undone!' Because you've been judging other people, and now when Christ came when we came near to him, I want to be ready so that when Christ comes near, I'm not judging anybody else. And as the woman caught in adultery, 'is there no man that condemns you? No man, Lord. Neither do I condemn you'. Don't condemn yourself. Because if you keep condemning yourself for condemning others, you stuck in the cycle, aren't you? You can't get out.

I was just going to mention another one.

## WHY DARKNESS, FIRE, EARTHQUAKE?

**Clouds and darkness are round about him:** righteousness and judgment are the habitation of his throne. **A fire goeth before him,** and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. **The hills melted like wax at the presence of the LORD,** at the presence of the Lord of the whole earth. Psalm 97:2-5

Psalms 97:2-5, 'Clouds and darkness are round about Him', why are clouds and darkness around about God? It's a reflection of our own thinking. Why was God hidden in the darkness with His Son around the cross? Because that's our system of atonement, our system that every sin must be punished. There must be blood. There must be laceration. There must be absolute pain, horror and death. This all comes from us! And so God had to hide in that darkness with His Son because it's not coming from Him. God is light, in Him is no darkness at all. The darkness is round Him because we are round Him. 'Righteousness and judgement of the habitation of His throne. A fire goeth before Him'. Why? Why does fire go out from before him? Because it's a reflection back on us, that's why. 'And burneth up His enemies', can you see? '...round about. His lightnings enlighten the world: the earth saw and trembled. The hills melted like wax'. What's a hill melting like wax? It's an earthquake isn't it? It just collapses and falls over. 'Earthquake at the presence of the Lord'. Why? Because that's what we think. God's administration of this earth is directly connected to our stewardship of this earth. It's all done through us.

That's why Satan seeks to get human beings to sin, because he cannot directly affect this earth himself, because he wasn't given this dominion. He can only affect it by controlling humanity. And the more sinful he can make humanity, the more hurricanes and earthquakes he can create on the earth. But it has to be done through humanity because we were given stewardship of this world. A lot of thoughts isn't there?

I think we've come to the end.



## GOD IS NOT IN THE WIND, FIRE, EARTHQUAKE

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 brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire:" and after the fire, God spoke to the prophet by "a still small voice." 1 Kings 19:11, 12. So Jesus was to do His work, **not with the clash of arms and the overturning of thrones and kingdoms, but through speaking to the hearts of men by a life of mercy and self-sacrifice.** {DA 217.2}

Nope - last point, (DA 217.2) '...not with a clash of arms and the overturning of thrones and kingdoms, but through the speaking to the hearts of men by a life of mercy and self-sacrifice'.

Finally, John the Baptist realized just before he dies, God was not in the fire, not in the wind, not in the earthquake. And I hope that will be a blessing to you as we continue to study this. So we better close this out and have a prayer.

Father, I just thank you for the scriptures so clear; the relationship between the political strife and the mental strife within our hearts and the earth itself. Father, forgive us for damaging the earth with our thoughts, for weakening its strength, for having thoughts of anger and irritation and jealousy and frustration towards others who don't do what we want them to do. Please forgive us for using the law, for being deceived, sin deceiving us through the law to condemn others. But if we do this, when you come close to us, the earth will be rent, the fire will come and the earthquake will come. And it's because of us that these things will be caused. Help us to see only the righteousness of Christ. There is no righteousness in us. There is nothing good that we can do of ourselves but only your goodness really bestowed upon us, freely given to us, because you are ever merciful, ever gracious. You never harm anyone. And I just pray that we'll continue to study these thoughts and to realize where the floods, fires, famines, earthquakes are coming from. It's not you, it's from us. And we thank you in Jesus name. Amen