

**Barb:** PC: Dear Father in Heaven. We are blessed to be given sacred time for convocation and pray that Your Spirit be poured upon us in latter rain measure. As we come to the throne of Heaven, we accept Your instruction. In Yahshua's Holy Name, Amen

**Barb:** B: Amen D: Amen

**Lucan:** Amen

**Zahakiel:** Amen.

**Pete:** Amen.

**Elyna:** Amen

**Adriel:** Amen

**Elyna:** Amen

**Gloria:** Amen.

**Zahakiel:** Happy Sabbath to everyone. Last week, I spoke about Moses. Specifically, I spoke about a particular incident as he led Yah's people through the wilderness that prevented his entry into Canaan, and ultimately his translation to the Heavenly Kingdom without seeing death. I pointed out that, as a people who are promised this glory, it is our responsibility to learn from the Record that has been left with us, that we should be righteous where the Scriptures show our forerunners were faithful, and that we should be righteous also where they stumbled.

This week, I would like to look at another, similar figure from our spiritual history, one who also faltered for a time. The difference is, this second individual recovered, confessed, and put the error behind him, and ultimately was taken to Yah without going through the grave.

I am speaking, of course, of Elijah, the very prophet after whom our work in this last generation is patterned. I have spoken before of Elijah. I have shown, based on a set of clear points, how the ministry of the CSDA Church perfectly parallel's Elijah's work in rebellious Israel, and that is a study worth reviewing. Tonight, though, I am speaking of Elijah himself, his personal journey of sanctification, and how he had an incident similar in nature, but different in result, from Moses.

This study is therefore called "The Flight of Elijah." As probation closes on the world, the path narrows. We know this from the Scriptures, and from the ongoing Spirit of Prophecy writings. We have read of the "Impressive Dream," describing how, as the saints neared the end of the journey the road's narrowness caused them to leave behind, bit by bit, those things that tied them to the world. It was a challenging journey, but it was step-by-step, with the Third Angel (although it was not described this way in that particular dream) leading no faster than the people could follow – although urgently due to the shortness of the time.

At such a time as this, we are standing in the light of Heaven's judgment, and we must be searching both the Scriptures and ourselves, putting away defects of character and – as I said last week – moving beyond the "ceasing from sin" and into the "learning righteousness" of an everlasting nature. I believe that as we examine the lives of those who were called Yah's "friends," we learn more about them, more about Yah, and more about ourselves. This is what Yah is calling us to do, and beyond merely reading or hearing these studies, this ought to be our daily contemplation as the days are short and evil.

So, what of Elijah? Last week we saw that Moses, in a moment of unguarded passion, reinforced the murmurings of the dissenters in Israel, and gave the tempting demons many opportunities to misrepresent Yah's character to His people. Many, I believe, were lost that might otherwise have survived the desert, and lived to pass on their knowledge to the younger generation. So grave an error was this that Yah could not allow His messenger to enter the Promised Land, although He did honor him after his passing in a unique and glorious way.

But Elijah, also, had a moment that drew a rebuke from the Most High. We read of this here – a lengthy passage that I will post in full:

"Then said Elijah unto the people, 'I, even I only, remain a prophet of Yahweh, but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.'"  
"And call ye on the name of your gods, and I will call on the name of Yahweh, and the God that answereth by fire, let him be God.' And all the people answered and said, 'It is well spoken.'"

"Then the fire of Yahweh fell, and consumed the burnt sacrifice [of Elijah], and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And Elijah said unto them, "Take the prophets of Ba'al; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 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 to morrow 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.

"And he came thither unto a cave, and lodged there; and, behold, the word of Yahweh came to him, and he said unto him, 'What doest thou here, Elijah?' "And he said, 'I have been very jealous for Yahweh, 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.'

“And Yahweh 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 the son of Nimshi shalt thou anoint to be king over Israel, and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay.’” “Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Ba’al, and every mouth which hath not kissed him.” (1 Kings 18:22 – 24, 38, 40, 19:1-3, 9, 10, 15-18)

So, let me know when you have finished with all of this.

**Barb:** B: F

**Gloria:** Finished

**Adriel:** F

**Naraiel:**F.

**Pete:** F.

**Elyna:** F

**Barb:** PC: Finished D: Finished

**Lucan:** F

**Zahakiel:** Now, the actual record is significantly longer than this; as you can see from the reference list, I cut some sections out in order to focus on tonight’s topic, but there is much I left out, such as the angel that fed the prophet during his flight, which is very unusual if Yah is chastising him for his cowardice. Also, we note that when Elijah did confess his reason for running from Jezebel, the response from Yahweh is perhaps the gentlest rebuke in the entire Bible, instructing him to return through a certain path, anoint two kings, and select a successor. He concludes by assuring the messenger that there are still some faithful to Him in Israel, a comfort after recent events.

So, what is the difference? Moses felt anger, and Elijah felt fear. Moses submitted to his temptation by lashing out at the assembly, and Elijah submitted to his by running. We might think, on looking at the incidents, that these two men – equally revered in Judaism, equally able to speak with Yahweh as a Friend – committed an equal transgression, and yet Yah dealt with them in very different ways. Why was this? This is not a minor issue, for the Scriptures say this, “Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies ... that they which do such things shall not inherit the Kingdom of God.” (Gal 5:21)

One might say, “Good... Yah is just, for we see that those who work wrath, anger, shall not inherit the Kingdom, and we read that Moses could not inherit the Kingdom without first passing through the grave.” But then we read this, perhaps a verse that is not emphasized enough in the modern world: “There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:8)

If that were not enough, we could see it written, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev 21:8)

The first listed there is the "fearful." It does not indicate that one must suffer from chronic cowardice, but it is enough that a lack of faith is revealed in fear, this causes one to be numbered among murderers and idolaters.

But, Elijah was fearful, and by his own admission, so what is the difference? There are several that I have considered. First, Moses' sin was not only public, but it was in front of a people in delicate balance between righteousness and sin. It was calculated, by Satan, to have the largest possible impact on the newly liberated nation, and indeed we see the results – that only one or two made it through the testing wilderness, and into the land that symbolizes redemption.

The Scriptures explain, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." (James 3:1)

This is not to say that Elijah did not have a great responsibility, and we know that at least his servant went with him, but there is a difference between immediate reaction to danger, and contemplated (but incorrect) reasoning.

Moses acted in a moment of anger, his flesh clearly taking the victory over reason and faith. Elijah seems to have considered his course and then deliberately, if mistakenly, thought that the better course of action was to depart the danger. The journey itself was certainly lengthy. But after all, we see a principle that he may well have applied here:

"But when they persecute you in this city, flee ye into another." (Mat 10:23)

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." (Mat 23:34)

It is one kind of error to act from a right principle applied in an incorrect context, and another to violate a principle for no justifiable reason. As we grow in sanctification, we not only move beyond "ceasing to sin" to "learning righteousness," but also from merely following the most apparently correct principle to having a divinely intelligent knowledge of how each principle is to be applied for the best expression of agape in the world.

Some choices are clear – they are light and darkness, day and night. Others are alternatives that may be reasonably argued, and if we are truly to have the “mind of Christ,” we must not only choose the good and refuse the evil, but choose the “best” and refuse even the “good enough.”

In Elijah’s case, it is clear from the way that Yah dealt with His servant – feeding him during his flight, speaking to him in a “still, small Voice,” instructing him with no indication of wrath to continue his ministry, choosing a successor, and of course (most clearly) accepting Him into glory by transforming his sinful flesh into the resurrected, spiritual body of our everlasting inheritance – that this was not being dealt with as a common transgression.

Also, I do not want it thought, based on either last week’s study or this, that I am being “hard” on Moses. I have written much about Yah’s servant, describing his resurrection in greater detail than may be read anywhere else, and I rejoiced at what I saw. But my interest here is having Yah’s people in this generation do better, so that we may be spared the grave and see the transforming glory of Yahshua when He returns. If we err as we grow toward perfection, it will be simply an education, it will simply be the process of learning which of the “good choices” set before us are best to complete the work of vindicating our Father’s name in the earth.

Elijah could have done a lot more for Yah’s cause alive, he must have thought, and so he fled. There are times when this IS, indeed, the right choice. In this New Testament time, that was the direct instruction of Yahshua, and the Spirit of Prophecy writings tell us that when we are persecuted, we must move away from the direct wrath of the Dragon while not violating conviction.

Once probation closes, our time to run will be over. We will stand, and those of the Synagogue of Satan will fall before us, for they will see in us the authority and power of the Son of Yahweh. In that day, our words will be as those of the King of Heaven, and even if we are then cast into prison, and brought before the judgment of men, this will be the best testimony we can give to the on-looking Universe.

As CSDAs we have things to learn about the best application of principle. None of us have every answer, and we rely on the wisdom and judgment of the brethren when we make decisions on how to move forward as a people, as the Elijah people. This is good, and necessary, for our perfection before the Throne.

There is one last thing I wish to point out tonight. Adam was born with everlasting life, and through his disobedience, he became subject to death. Elijah was born subject to death, and through his faithful service (even before the Cross!) he inherited everlasting

life. What was it, in that pivotal moment of these two men's lives, that might be shown to be such contrary acts?

We read of Adam's sin in Eden: "And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.'" (Gen 3:12)

We read of Elijah's confession: "I have been very jealous for Yahweh, 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." (1Kings 19:10)

Yes, Elijah was concerned about being slain, but when questioned he gave Yah a reasoned answer, even though it seems that Yah had desired to exercise His divine preservation of the prophet during his dangerous mission. But more importantly, Elijah did not lay the blame for his actions on anyone else, not "the woman," not "the serpent," and not Yah Himself. As it was written of Job, in all of this he did not charge Yah foolishly. Though He, like all of us, was saved by faith, he took responsibility for his works, and because of this he was able to continue the work of Yah, and to perform righteousness in Israel.

When we learn, as we are sanctified, we will be corrected at times, by Yah directly through conscience or providence, or by a servant giving a faithful testimony. As we have need, Yah will provide us these things, because He loves us.

**Adriel:** Amen

**Zahakiel:** Let us, therefore, be like Elijah in this matter, and not like Adam, not seeking to justify self. We may, of course, explain what principle we are following, so that we may refine our sense of divine timing...but let us be humble, and honest, and faithful, and then we shall see, as it was with Elijah, the fire from Heaven falling on our behalf, and the Son of Man appearing in the clouds of His Father's glory to take us to our long-awaited Home.

Are there any comments or questions about the study tonight?

**Adriel:** Amen

**Zahakiel:** All right, if there aren't then I will ask Bro. Luke to close the study with a prayer.

**Adriel:** C

**Zahakiel:** Go ahead.

**Adriel:** From Cynthia

**Adriel:** Elijah could have chosen to ask God for protection before he panicked. End

**Zahakiel:** That is very true. Elijah was just given a miraculous victory over 450 false prophets...so one does have to marvel that his eyes could still be so easily clouded. It is a lesson, as we were discussing last week...that there is no "resting place" except in Yahshua, and we must always "watch and pray."

**Lucan:** C

**Zahakiel:** Go ahead.

**Lucan:** Similar to Moses last week, Mrs. White gives some helpful insights into the event. She describes Elijah being woken up from a sleep and fleeing rather quickly. She ascribes the event to depression, despondency, and having lost his sight on Yahweh after the reformation he expected after his miraculous victory failed to show any fruit. After having defeated 450 false prophets in a public display, Elijah still had no evidence that anything other than "I, even I only, am left..." So, I don't find his temptation especially confusing. I find it relatable, given our very similar circumstances. We face a similar lack of any apparent interest from the world in our Mt. Carmel experience...

**Adriel:** Q

**Lucan:** I think that in that regard, Elijah's temptation is one we likely are all facing presently, or have faced before. And I would again suggest reading the chapters in question, to help gain the victory over that temptation that the record was given to show us... <http://www.whiteestate.org/books/pk/pk12...> is the first one, and chapter 13 also is helpful. She does speak a little bit about Moses' punishment as opposed to Elijah's. My understanding is that Moses' sin was punished largely because of its public nature, and the need to demonstrate that sin is not tolerated. Elijah's sin seems to have been wholly private, save for his servant and potentially the messenger. So, while we have types in Moses and Elijah of resurrection and translation, it seems we also have early types of judgment and mercy. End

**Zahakiel:** Thank you for sharing that. Yes, as I'd said, the first consideration of the difference was that Moses' sin was public, and at a critical time in the religious history of Israel. And with regard to the first part of what you said, certainly... the reason why it is so important to study Elijah's life is that his ministry does parallel our own in many significant ways. By looking at the various factors that influenced his inability to determine the right principle of those set before him we may - as with the sin of Moses - overcome that kind of temptation, and do even better than the recorded heroes of faith.

**Zahakiel:** Go ahead, Jody.

**Adriel:** For the record, what do we consider the Mt Carmel experience? End

**Lucan:** Q/A

**Zahakiel:** Go ahead.

**Lucan:** While I don't want to put you on the spot Sis. Jody, I am wondering about your question - are you asking for the sake of the record, or yourself? If only the former, it seems that you could state your own views on the matter for the record. If the latter, I can give you my own thoughts on the matter, at least. <End.>

**Adriel:** A

**Zahakiel:** Go ahead.

**Adriel:** Q was for Cynthia as well as my own clarification. 😊 End

**Lucan:** A

**Zahakiel:** Go ahead

**Kim:** Goodnight Everyone 😊

**Adriel:** (goodnight)

**Lucan:** Okay, thanks. 😊 My thoughts on the matter are that Carmel was a place where Yahweh called his servant to challenge a wicked woman controlling the civil power of her husband, the king. Jezebel herself wasn't even an Israelite, so really had no claim to that power except by (unlawful) marriage. The purpose was to demonstrate who was truly God, and who was Yahweh's servant. So, I see a very similar situation in regards to the lawsuit and arrests. The difference is that in Elijah's case, the demonstration was one of power, so Yahweh's servant came out visibly victorious. In our case, the demonstration is one of spirit / character, so Yahweh's servants are allowed to be publicly debased, jailed, and threatened. In either case, anyone watching with any sense of spiritual discernment will see exactly what Carmel was designed to demonstrate. No one watching fire coming from the sky doubted that Yahweh was God, and no one watching a "Christian" organization persecute a people who love one another and share the holy kiss will doubt which has the character of Yahshua. They are both extremely public conflicts that bring attention to where Yahweh is and is not in this generation. <End.>

**Barb:** PC: Amen

**Adriel:** Okay, thank-you. And Amen

**Barb:** PC: C

**Zahakiel:** Are there any others with thoughts to share? Go ahead 😊

**Barb:** There is, to those with spiritual discernment, a clear manifestation of power - - the power of God unto salvation. <End>

**Lucan:** A

**Zahakiel:** Go ahead.

**Lucan:** That's very true - I think that the "power" in question does tend to change with time. In Elijah's day, the question was whether Yahweh was even the only deity, so the matter was one of which "god" could and could not deliver. Fire, in this day and age, isn't all that impressive. But the power to cease sinning, and live a life entirely in harmony with the love of Christ, even the power to stand up for a conviction, in this day and age, is as uncommon as raining down fire from the sky that consumes rocks. <End.>

**Barb:** PC: Amen

**Lucan:** C

**Adriel:** Amen

**Zahakiel:** Go ahead.

**Lucan:** Really, the question is "which God can deliver?" - be it fire, or salvation...

**Barb:** PC: C

**Naraiel:** C.

**Lucan:** And the conflict being put up before the world - whether they pay heed or not - is one that demonstrates very clearly where exactly the power Yahweh is, and nowhere else (that I've ever seen). <End.>

**Zahakiel:** Go ahead.

**Barb:** The Bible says "Our God is a consuming fire." Yahshua was poured out from Heaven as a consuming fire upon the altar which consumes sin. We have been delivered from sin by this Consuming Fire. So the modern day Mount Carmel comes in reverse order. Satan brings fire from the ire of the false prophet to consume those who have already been delivered...but the great manifestation, of who God is, is manifested in the spirit and power of EliYah. <End>(in the people of God)

**Lucan:** A

**Zahakiel:** Go ahead, Giselle.

**Adriel:** Amen

**Naraiel:** Well, the anointing of the Holy Spirit (true conversion) is represented by fire. End

**Zahakiel:** Go ahead Luke.

**Lucan:** So, that's interesting...I seem to recall Elijah used 12 stones that were consumed, one for each tribe of Israel; and, of course, we're all stones within the temple as well. Then, the miracle was that the stones were consumed by holy fire. Now, the miracle is that the stones are not consumed by unholy fire. 😊 <End.>

2-12-2016 The Flight of Elijah

**Barb:** PC: Amen! HalleluYah!

**Naraiel:** (Pentecost)

**Elyna:** Amen

**Adriel:** Amen!!!!!!

**Zahakiel:** If there are no other comments or questions, you may go ahead and close, Bro. Luke.

**Lucan:** Dear heavenly Father. We thank you for the blessing of those who came before us; both their active ministries, and the examples we have been given of their experiences in the process. We long to meet with those souls, as we find our own walk with you is in many ways parallel. We thank you for the sure promise that soon we will all be able to share a testimony and a song together. In Yahshua's name we pray, amen.

**Elyna:** Amen.

**Barb:** Amen PC: Amen D: Amen

**Gloria:** Amen.

**Adriel:** Amen

**Naraiel:** Amen, Amen, Amen

**Pete:** Amen.

**Zahakiel:** Amen