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ADAM'S *CARMEL* APPLE



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SACRIFICE

And the eyes of them both were opened, and they knew that they were naked; and they sewed **fig leaves** together, and made themselves aprons [**Gen 3-7**].

When Elijah was on Mount Carmel near the River Kishon he tested the prophets of Baal to see if their god would consume their bull offering, or if the Lord God would consume His bull offering. It turned out Baal did not show up, but the Lord God did. Elijah wanted the people to make up their minds, “. . .either follow God or follow Baal . . .”

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench [**I Kings 18:38**].

Here, the Lord God executes the death penalty for sin. The four-hundred and fifty prophets of Baal were subject to the law of sin and death, and the Lord God pronounced judgment upon them.

When Christ saw Adam and Eve with their fig leaves and no fruit, how helpless they must have seemed to Him. After sinning, Adam and Eve were now subject to the law of sin and death, and the Lord God pronounced judgment upon them. Standing there with only leaves, a type of secular humanism, Christ clothed them with animal skins with the first animal sacrifice as substitution for their sin, showing them that man needed blood to cover sin; man needed a Savior.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them [**Gen 3:21**].

How helpless and naked do we seem to Jesus if He sees only leaves? In no way can we hope to save ourselves. Jesus is the only One who can clothe us in righteousness and save us from this present world that Adam and Eve lost to Satan.

When Jesus saw the fig tree in Matthew, it was to remind us of this very same deed, man covering himself in human good:

And when he saw a **fig tree** in the way, he came to it, and found nothing thereon, but **leaves only**, and said unto it, Let **no fruit** grow on thee henceforward for ever. And presently the **fig tree withered** away [Mat 21:19].

The sacrifice of the animal to take the place of our human good, the fig leaves, was a symbol of what was to happen at the cross, taking the place of our human good, that only Jesus could provide.

Heb 9:14 How much more shall the **blood** of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb 9:18 Whereupon neither the first *testament* was dedicated without **blood**. Heb 9:22 And almost all things are by the law purged with blood; and without shedding of **blood** is no remission. Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

THE LITTLE CLOUD

It had not rained for three and a half years, and now, after Elijah's victory on Mount Carmel a little cloud appears.

And it came to pass at the seventh time, that he said, Behold, there ariseth **a little cloud out of the sea, like a man's hand**. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel [I Kings 18:44-46].

AND HE DID EAT

Now when Jezebel learns of what happened to all of her prophets of Baal, she sends a messenger to threaten Elijah's life. He is afraid and runs to Beersheba.

Elijah travels a day's journey into the wilderness and rests under a juniper tree, and God offers Elijah communion of bread and water.

Elijah:

And as he lay and slept under a juniper **tree**, behold, then an **angel touched him, and said unto him, Arise and eat.** And he looked, and, behold, there was a cake baken on the ¹coals, and a cruse of water at his head. **And he did eat** and drink, and laid him down again [**1 Kgs 19:5-6**].

Adam could have also eaten communion with the Tree of Life, who is the Bread of Life, and water from the River Kishon, which was the River of Life in the Garden of Eden. Yes, the River Kishon was the source of water which flowed out of Eden and blessed the whole earth!

Adam:

And **the serpent said** unto the woman, Ye shall not surely die: For God doth know that in the day ye **eat** thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the **tree** was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and **did eat**, and gave also unto her husband with her; **and he did eat** [**Gen 3:4-6**].

¹ See footnote 1.

DYING THOU SHALT DIE

Elijah:

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. But he himself went a day's journey into the wilderness, and came and sat down under a ²**juniper tree**: and he requested for himself that he **might die** [(1) die]; and said, It is enough; now, O LORD, **take away my life** [(2) die]; for I am not better than my fathers [**1 Kgs 19:1-4**]. [emphasis added].

Adam:

But of the **tree of the knowledge of good and evil**, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt **surely die** [**Gen 2:17**].

In the Hebrew "surely die" is better translated, *dying thou shalt die*, which means spiritually die and physically die.

Thou shall not only die spiritually by losing the life of God, but from that moment thou shalt become a mortal, and shalt continue in a dying state till thou die. Adam Clarke.

² The juniper tree's roots were much prized for charcoal. Ellicott's Bible Commentary. Psalm 120:4 Sharp arrows of the mighty, with coals of juniper.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds they are without water [Elijah]**, carried about of winds; **trees whose fruit withereth, without fruit, twice dead, plucked up by the roots [Adam]**; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever [**Jude 1:11-13**]. [emphasis added].

TWICE DEAD

In the garden when man sinned he died twice, once in “body” and once in “spirit.”

And God said, Let us **make man** in our image; after our likeness: . . . Gen 1:26

Hebrew “**asah**” creation of the body of man, make something out of something.

So God **created man** in his *own* image, in the image of God created he him; male and female created he them. Gen 1:27

Hebrew “**bara**” creation of the spirit of man, make something out of nothing.

Since Jesus is the Last Adam this is also a parallel to the fig tree without fruit, so let’s look again at Matthew 21:19:

And when he saw a **fig tree** in the way, he came to it, and found nothing thereon, but **leaves only**, and said unto it, Let **no fruit** grow on thee henceforward for ever. And presently the **fig tree withered** away [**Mat 21:19**].

“THE WAY” IS TOO FAR FOR THEE

Because of Adam’s sin all men born of him are lost and destined for eternal death, in hell and ultimately the lake of fire. God could not save us through Himself because He was deity, He was too great and we were too wretched. We couldn’t even utter His name, because He had no name that we could speak.

Elijah:

And the **angel of the Lord** came again the second time, and touched him, and said, Arise and **eat**; because the journey is too great for thee [1 Kgs 19:7].

Adam:

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep **the way** of the tree of life [Gen 3:24].

In 1 Kings 19:7 the Hebrew is better translated "*for **the way** is too far for thee*". Also in Isaiah 49:20 . . . *the place is too strait for me: give place to me that I may dwell.*

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you [Exod 3:13-14].

Adam Clarke writes on Exod 3:14:

. . . nothing can express his nature; therefore no name can be attributed to him. . . .

"The Way" was too far for Adam because of his sin. Christ had to come to earth in the form of the man Jesus to be "The Way" for us all, because we were lost just like Adam.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the **Father**, but by **me** [John 14:6].

Reading in Ephesians we find the sword is the word:

And take the helmet of salvation, and the **sword of the Spirit**, which is the **word** of God: [Eph 6:17].

Also, we learn in John:

In the beginning was the Word, and the Word was with God, and the **Word was God** [John 1:1].

And the **Word** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth** [John 1:14].

But when the **Comforter** is come, whom I will send unto you from the Father, even the **Spirit of truth**, which proceedeth from the Father, he shall testify of me: [**John 15:26**].

Howbeit when he, the **Spirit of truth**, is come, he will guide you into all **truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come [**John 16:13**].

Sanctify them through thy **truth**: thy **word** is **truth** [**John 17:17**].

Identity of God:

1. **Sword** of the Spirit is the Word
2. Word is God
3. Word is full of truth
4. Holy Spirit is Truth who guide's us into all truth
5. Word is **Truth**

Now lets look again at John 14:6 and Genesis 3:24, after we have interchanged “he” with “Christ” and “I AM,” and “the truth” instead of “flaming sword” in the Genesis verse.

Jesus saith unto him, **I am the way, the truth, and the life: no man cometh** unto the **Father**, but by **me** [**John 14:6**].

So **Christ drove out the man**; and **I AM** placed at the east of the garden of Eden Cherubims, and **the truth** which turned every way, to keep **the way** of **the tree of life** [**Gen 3:24**].

The way, the truth, and the life, are all attributes of Jesus who is God in the flesh.

Now that Jesus has come to earth, we can now place a name to God, and identify His character, and see and touch Him.

Matthew Henry writes on John 14:6

. . . Christ [Jesus] is the way. In him God and man meet. We could not get to the tree of life in the way of innocency; but Christ [Jesus] is another way to it. . . . [emphasis added.]

FIRE AND WOOD

BUT WHERE IS THE LAMB?

Let us look again at Gen 3:24 at a couple of verses:

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and **a flaming sword which turned every way [fire]**, to keep the way of the **tree of life [wood]**. [emphasis added].

Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the **Father**, but by **me [John 14:6]**.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the **fire [the truth]** and the **wood [the life]**: but where is the lamb [the way] for a burnt offering? [Gen 22:7] [emphasis added].

God provided Abraham a ram for the burnt offering and Isaac was set free. The substitution of the ram became the ultimate freedom for Isaac, as does the perfect substitution of Jesus, becoming the ultimate freedom for us.

But, there was no ram in the Garden of Eden, only the flaming sword and the Tree of Life. The flaming sword was the first appearance of Christ as deity, guarding Adam from eating of the Tree of Life, which the Tree of Life, is a “type” of the Lord’s body, and if eaten, would have caused Adam to live in his current sinful state forever. Even though Adam was prevented from eating of the Tree of Life, the problem of sin was not solved; Adam needed a redeemer, a Lamb. The world would have to wait 4,000 years for the Lamb to be born in Bethlehem and to present to all of mankind *the way* to salvation.

SHARP TWO-EDGED SWORD

In the Book of Revelation Jesus appears as the “flaming sword” again, tying Genesis and Revelation together.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and **his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace;** and his voice as the sound of many waters. And he had in his right hand seven stars: and **out of his mouth went a sharp two-edged sword:** and his countenance was as the sun shineth in his strength [Rev 1:12-16].

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty [Rev 1:8].

CHERUBIM

Cherubim only accompany one person throughout the Bible and that is Christ the Lord. Of all the angels in heaven, Cherubim, are the highest ranking and surround God in the throne room. They also guard the Ark of the Covenant made of shittim wood and gold. The shittim wood representing the humanity of God, and the gold represents His deity. The Ark of the Covenant is a "type" of the throne of God. The instructions to build the temple and the Ark of the Covenant were given to Moses by God, and in doing this, God replicated the throne room in heaven to the children of Israel. Thus, the Tree of Life represents the humanity of God and the flaming sword represents His deity.

In the Old Testament Christ appeared many times in different forms, but it would not be until the new covenant that He would appear again as He had the first time with Adam before sin.

In Revelation 19:15 & 21 the Lord will appear at the Second Coming showing His humanity as Jesus the One slain, and with the sword showing His deity. In Genesis the sword spared the life of Adam who was in rebellion against him, but the sword in Revelation will not spare those who dwell upon the earth who are in rebellion. The sword will turn *every way* again and there will be no escape. The reason they will not be spared is that these last 2,000 years we have enjoyed God's time of grace upon the earth, but God has numbered and finished the unbelieving man's time on earth, see Daniel 5:26. God had a plan for man from the garden to the Second Coming. His plan, simply stated, was to have Jesus come to earth by virgin birth, die on the cross, and be resurrected from the dead on the third day. Having passed all of the tests that Adam failed, Jesus was our perfect substitute and anyone who believes on Him can be saved. Anyone who does not believe on the name of Jesus cannot be saved. We, the believers, can now freely eat of the Tree of Life and not be afraid of what the tree of knowledge of good evil can do to us, because it has been done away with by the work of the cross.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him [**John 3:36**].

ADAM'S FORTY DAYS

Elijah:

And he arose, and **did eat** and drink, and went in the strength of that meat **forty days and forty nights** unto ³Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the **LORD** came to **him**, and he **said unto him, What doest thou here, Elijah?** [**1 Kgs 19:8-9**].

Adam:

And the **LORD** called unto **Adam**, and **said unto him, where art thou?**
And he said, **I heard thy voice** in the garden, **and I was afraid**, because **I was naked; and I hid myself [Gen 3:9-10].**

So he **drove out the man;** and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life **[Gen 3:24].**

The Hebrew is better translated, *Why are you where you are?*

The sin had already been committed. It is often spoken of that Elijah was in sin from running from Jezebel, but this is not the case. He was suppose to kill the 450 prophets of Baal AND the 400 prophets of the groves which were Jezebel's prophets.

Adam and Eve ate of the tree of knowledge of good and evil only forty days after Eve had been created from the rib of Adam. Forty is the number of testing, just at it had taken Jesus forty days in the wilderness to be tempted of the devil and win back what Adam and Eve lost [Mat 4]. Adam ate of the tree of knowledge of good and evil and then ran from God for forty days and forty nights because he was afraid, just as Elijah had been afraid and ran from Jezebel. First they [Elijah/Adam and Eve] ran to Mount Horeb and then finally to ⁴Damascus, where Adam and Eve made their home, east of Mount Carmel which was east of Eden.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the **east of Eden [Gen 4:16].**

12-22-04 eBay
Colin Thubronm Mirror to Damscus:

".....Damascus has been a center of civilization and a crossroads for armies, artists, prophets, crusaders and emperors, among others, since before recorded history. In fact Moslems have long believed that Damascus

³ Horeb the mount of God is Sinai where Moses also was for forty days and forty nights, see Exod 24:18.

⁴ Damascus. Capital of Syria, is the oldest continuously inhabited city in the world, dating back 6,000 years. Guy P. Duffield. Hand-Book of Bible Lands. Baker Book House. 1985.

was the site of the Garden of Eden; and the city boasts a spot called "The Tomb of Abel" where Cain is said to have buried his brothers remains.....Colin Thubron tells the stories behind every corner of the city...then, embarking from the stories, the author proceeds to explore the physical city and picture it in opulent detail for the reader....."--from dj flap

See Bullinger Number in Scripture on Damascus pg. 133. Gematria of the name Damascus is $3 \times 13 = 444$. The number four in its concentrated form.

The River Barrada (Ancient Pharpar)

A River of Damascus

Artist: Bartlett; Engraver: Sands

Published by Fisher, Son & Co., London & Paris

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Jordan" was a boast very natural for one who had loved their shores perhaps from childhood, to whom the plain of Damascus was as the garden of Eden; but the river of Israel is more considerable and more pleasant, to the eye, than the Pharpar, or Barrada, which rises in the rocky hills: twenty miles above Damascus, and is afterwards drawn off in many little streams among the gardens in the plain, till its diminished tide joins those of the other rivers in the cataract without the walls. Like the Jordan, it is clear and rapid, and wanders circuitously for several leagues through a wilderness of gardens, whose innumerable fritters, flowers, and water-works it keeps perpetually fresh and full: it is a stream that peculiarly ministers to luxury and enjoyment; every fathom of its course is precious and useful to the pleasure loving Damascenes, who, reclining on its banks, beneath the shadow of their own trees, or in a little summer-house, listen to its quick murmur, smoke, and sip coffee, while their beautiful Arab steeds, richly caparisoned, are near, to take their indolent masters home in the cool of the evening. Yet to the eye that loves to feast on the waters, of river or sea-on their wildness or repose Damascus cannot give the delight or inspiration of Constantinople or Cairo: its "cribb'd and cabin'd" streams are exquisite additions to the landscape, but do not wake "the dreaminess, the far, resistless musings," which are felt beneath the groves of the Bosphorus or the Nile.

The scene in the plate is a large meadow without the city, through which the Barrada flows: to the right is an ancient mosque, now an hospital, and some smaller mosques lift their minarets above. the trees: the ancient wall is said to be about five miles in circumference, low, and incapable of a good defense. The tents of the caravan from Damascus to Baghdad are pitched on each shore among the figures are several Persian hadgees, or pilgrims, in a costume quite contrasted with the Arab or Turkish. After the fatigues and privations of the pilgrimage, this larger coob and pleasant meadow is a welcome resting place to the caravan: the luxuriant trees, the river, the luxuries of the city close at hand, without its heat or crowd: the spacious tents stand temptingly open; cooking, conversing, making bargains, reclining on carpets.

**ADAM'S SIN BRING'S A CURSE ON THE EARTH
WITH GREAT CATAclySMIC EVENTS
AND THE SECOND DEATH**

Elijah:

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 Kgs 19:11-12].**

Adam:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return **[Gen 3:17-19].**

These cataclysmic events could also lead to the answer to the question of why the four heads of water do not touch the River Kishon any longer. God destroyed the appearance of the Garden of Eden so we couldn't find it until now, because we can only find it by digging in the Word, not by digging in the earth. But now Mt. Carmel is again a beautiful place and many wonderful plants and flowers can be found there. God has restored the nation of Israel like He said He would:

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like **Eden**, and her desert like the **garden of the LORD**; joy and gladness shall be found therein, thanksgiving, and the voice of melody **[Isa 51:3].**

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, **the excellency of Carmel** and

Sharon, they shall see the glory of the LORD, and **the excellency of our God [Isa 35:2].**

On Carmel, Keil-Delitzsch write:

. . .but in the interior it still preserves its ancient glory, which has procured for it the name of "fruitfield," the valleys being covered with the most beautiful flowers of every description, and the heights adorned with myrtles, laurels, oaks, and firs. . . .

A STILL SMALL VOICE

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because 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 Kgs 19:13-14].**

Elijah was an earthquake kind of guy. He loved to do things in a big way, but his time here on earth serving the Lord was cut short because of his inability to finish the job God had given him. Elisha, who would take Elijah's place, was one who had an inner peace about him, and is known as a prophet of love and mercy. His ministry was directed more toward the common people, where Elijah ministered to kings and queens. Elisha is a "type" of Jesus, even the name Elisha means, "God is salvation." Jesus, the Last Adam, came to take Adam's place, as our perfect substitution.

ELISHA, A TYPE OF JESUS

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 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 **[1 Kgs 19:15-16].**

Elisha is the only prophet on record who was commanded to be a prophet. Jesus too, was commanded by God to do His will.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my **Father's** business? [**Luke 2:49**].

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 Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him [**1 Kgs 19:17-21**].

Elisha was wealthy and left his twelve yoke of oxen and his family of great wealth.

Jesus was wealthy and left his throne and the Father of heaven and earth.

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all [**Heb 10:4-10**].

THE END

**CONFIRMATION
OF MOUNT CARMEL AS THE GARDEN OF EDEN
PARALLEL OF GENESIS AND AMOS
ADAM'S FOUR I's and GOD's FOUR I's**

- (a) Serpent/serpent
- (b) Good and evil/evil and good
- (c) Hid themselves/hide themselves
- (d) Garden/Carmel
- (e) Adam's 4 I's/God's 4 I's
- (f) Hid myself/hid my
- (g) Commanded/command (x 2)
- (h) Sword/sword

GENESIS

Now the (a) **serpent** was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [**Gen 3:1**]

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing (b) **good and evil** [**Gen 3:5**].

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife (c) **hid themselves** from the presence of the Lord God amongst the trees of the (d) **garden**. And the Lord God called unto Adam, and said unto him, Where *art* thou? And he said, (e-1) **I heard thy voice** in the garden, and (e-2) **I was afraid**, because (e-3) **I was naked**; and (e-4) **I (f) hid myself**. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof (g) **I commanded** thee that thou shouldest not eat? [**Gen 3:8-11**]

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming (h) **sword** which turned every way, to keep the way of the tree of life [**Gen 3:24**].

⁵AMOS

Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they (c) **hide themselves** in the top of (d) **Carmel**, (e-1) **I will** search and take them out thence; and though they be (f) **hid** from **my** sight in the bottom of the sea, thence will (e-2) (g) **I command** the (a) **serpent**, and he shall bite them: And though they go into captivity before their enemies, thence will

(e-3) (g) **I command** the (h) **sword**, and it shall slay them: and (e-4) **I will** set mine eyes upon them for (b) **evil**, and not for **good** [**Amos 9:2-4**].

⁵ The main theme of the book of Amos is the judgment of the Lord.

MOSES' FORTY DAYS

First Tablets

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount **forty** days and **forty** nights [**Exod 24:18**].

Moses begins time with God in the mount.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God [**Exod 31:18**].

Moses receives the Ten Commandments, the law, and instruction for the building of the tabernacle and its furniture and instruments, see Exod 24:18 through Exod 31:18.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him [**Gen 32:1**].

The people complain and make a god of their own.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it [**Exod 32:19-20**].

Moses breaks the tablets, calf burnt in fire, children of Israel drink it.

Second Tablets (second forty days)

And he was there with the LORD **forty** days and **forty** nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments [**Exod 34:28**].

Moses receives new tablets.

Adam, Moses, and Elijah share the same forty day trial period which the number forty represents.

Goliath was wounded in the head after forty days.

AntiChrist will be wounded in the head. Will it be after forty days of something???

Bear the iniquity of the house of Judah forty days (each day for a year) [**Ezek 4:6**].

Eve's name was Adam before she was taken from Adam's rib.

Bara – Creation of the spirit of man, to make something out of nothing.

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called **their** name Adam, in the day when they were created [**Gen 5:1-2**].

Asah – Creation of the body of man, to make something out of something.

In Genesis 2 the Lord God tells Adam not to eat of the Tree of the Knowledge of Good and Evil. Adam now names the animals and we are still in Genesis 2. Not until Gen 2:21 does the Lord God open Adam's side taking one of his ribs making (asah) woman. Genesis Chapter 3 immediately begins with the serpent and the woman. My theory is that it took forty days to come from Gen 2:21 to Gen 3:1 after Eve was made. It took 6 days (days like we have today) for the Lord God to make the heavens and the earth, etc. and Adam, including Eve, in him. Then the Lord God rested on the seventh day. Eve was not taken out of Adam until he had been several days possibly months, possibly years, naming animals, but it doesn't matter, because all of creation was completed in 6 days.

It only took the children of Israel forty days to sin while waiting for Moses to come down from the mount. God made them drink their sin just as he made Adam and Eve eat their sin. In the Word of God hungering always precedes thirsting. God wants us to hunger and thirst for him and then he will give us the desires of our hearts. In Matthew 5:6 Jesus blesses all who will hunger and thirst after righteousness.

CANNOT ENTER INTO REST

And to whom sware he that they **should not enter into his rest**, but to them that believed not? [**Heb 3:18**].

So we see that they **could not enter in because of unbelief** [**Heb 3:19**].

Adam, like the children of Israel, could not enter into God's rest because of unbelief.

Jesus' Forty Days

And when he had fasted **forty** days and **forty** nights, he was afterward an hungred [**Mat 4:2**].

Jesus was hungry after forty days and forty nights, and I bet so was Adam and Eve.

JONAH

Ninevah shall be overthrown forty days - Ninevah did not eat or drink in repentance

[Jonah 3:4].

JESUS

Jesus fasted forty days then the tempter came (Had it worked before with Adam??) **[Mat 4:2].**

same as Mat **[Mark 1:13].**

Being forty days tempted of the devil he did eat nothing - he hungered - then the devil said. **[Luke 4:2].**

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them **forty days**, and **speaking of the things pertaining to the kingdom of God.**

And, being assembled together with them, **commanded them that they should not depart** from Jerusalem, **but wait for the promise of the Father**, which, saith he, ye have heard of me **[Acts 1:3-4].**

Adam was forced to leave the garden, but here, Jesus commanded the disciples not to leave, but wait for the promise of the Father. This is the last time forty days is mentioned, because what Adam originally lost is returned to us by the virgin birth, death, and resurrection of Jesus Christ our Lord, the Last Adam.

In Acts 2:1-4 The dispensation changes to the church age beginning with the day of Pentecost, never to return to the old way of Adam.

All scriptures quoted are from the King James Version

Brackets are mine.

Notes:

Forty days is the transitional period.

Grace = 5, leading to and ending in revival

New Beginning or New creation = 8

5 x 8 = 40 New Beginning 40

After Adam's sin 40

Elijah to Elisha 40

Moses 10 commandments 40

Jesus days in wilderness, before being tempted by Satan 40

(After Eve's creation Adam and Eve were only in the Garden of Eden forty days before they ate of the Tree of Knowledge of Good and Evil.)

4 x 10 = 40 Enlarged dominion, renewed or extended rule

Tribulation is the extension of Roman rule:

483 years, plus 7 years = 490 years (see Daniel 9)

Forty days Elijah (Adam) ran to Mt. Horeb after his experience on Mt. Carmel (Eden).

Other verses of Carmel:

And I will bring Israel again to his habitation, and he shall feed on **Carmel** and **Bashan**, and his soul shall be satisfied upon mount **Ephraim** and **Gilead** [**Jer 50:19**].

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like **Eden**, and her desert like the **garden of the LORD**; joy and gladness shall be found therein, thanksgiving, and the voice of melody [**Isa 51:3**].

Feed thy people with thy rod, the flock of thine heritage, **which dwell solitarily in the wood, in the midst of Carmel**: let them feed in **Bashan** and **Gilead**, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. **They shall lick the dust like a serpent**, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy [**Micah 7:14-17**]

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of

life also **in the midst of the garden**, and the tree of knowledge of good and evil [**Gen 2:8-9**].

And the Lord God said unto the serpent, Because thou hast doen this, thou art cursed above all cattle, and above every beast of the field; **upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:** [**Gen 3:14**]

The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and **Bashan and Carmel shake off their fruits** [**Isa 33:9**].

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, **the excellency of Carmel** and Sharon, they shall see the glory of the LORD, and **the excellency of our God** [**Isa 35:2**].

And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the **top of Carmel** shall wither. Thus saith the LORD; For three transgressions of **Damascus**, and for four, I will not turn away the punishment thereof; because they have threshed **Gilead** with threshing instruments of iron: But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will break also the bar of **Damascus**, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the **house of Eden**: and the people of Syria shall go into captivity unto Kir, saith the LORD [**Amos 1:2-5**].

He rebuketh the sea, and maketh it dry, **and drieth up all the rivers:** Bashan languisheth, and **Carmel**, and the flower of Lebanon languisheth [**Nahum 1:4**].

Groves:

The reason people worshipped in groves (orchards) was because the original garden, containing the original sin, was a grove (Mt. Carmel). Satan knew this and he wanted to mock God continually, so he put idol worship in the high places or groves.

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 Kgs 18:19**].

Forty days Jesus was seen of His disciples, speaking of the things pertaining to the Kingdom of God, and then pentecost and the beginning of the church age.

The natural man, represented by number four, falls under temptation.

Jesus reversed the forty days in the wilderness as the Last Adam after Adam's forty days running after he sinned in the garden. Wilderness vs. garden = man is not a product of environment, he is a product of fallen man, and needs a redeemer.

Number FOUR which represents the natural man, multiplied by ten, which represents the law, equals forty, and shows the man in the flesh falling under temptation and trials.

EIGHT, the number for the NEW BIRTH, multiplied by FIVE, the number for GRACE, equals FORTY, and shows the child of God standing up under temptation and testings.

I Kings 19:20

Leave father and mother
Jesus left Father
We leave father and mother
Elisha left father and mother

I Kings 19:21

Elisha sacrifice of animal

Parallel to animal skin in Gen 3 when Adam and Eve are clothed by God

He also may use earthquakes, thunderings, and lightnings before or after the transitional periods.

I wonder if each change of dispensation was separated by forty days? If so, will the space between the time of the rapture and the tribulation also be forty days?

Fertile Crescent

Fertile Crescent does not occur in scripture but is a modern description of the territory which may roughly be described as reaching NW from the Persian Gulf through Mesopotamia, then W to the N of Syria, then SW through Syria and Palestine. In this crescent the land is mostly rich and fertile, and is watered by the **Tigris, the Euphrates, the Orontes and the Jordan**, besides numerous rivers descending the west side of Lebanon, and in most of the region irrigation has long been employed. Various grains like wheat and barley, and fruits such as grapes, olives, **figs**, oranges, lemons, pomegranates abound. If one attempts to cross in a straight line from one end of the crescent to the other he will find himself only an occasional oasis. This configuration of the land explains much of Bible history.

The Zondervan Pictorial Bible Dictionary, pg. 282 with picture

Genesis

2

⁸ And the LORD God **planted a garden eastward in Eden**; and there he put the man whom he had formed.

⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ **And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.**

¹¹ The name of the **first is Pison**: that is it which compasseth the whole land of Havilah, where there is gold;

¹² And the gold of that land is good: there is bdellium and the onyx stone.

¹³ And the name of the **second river is Gihon**: the same is it that compasseth the whole land of Ethiopia.

¹⁴ And the name of the **third river is Hiddekel**: that is it which goeth toward the east of Assyria. And the **fourth river is Euphrates**.

¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Matthew Henry Commentary on Amos 9:

II. What effectual care is taken that none shall escape the execution of this sentence. This is enlarged upon here, and is intended for warning to all that *provoke the Lord to jealousy*. Let sinners read it, and tremble; as there is no fighting it out with God, so there is no fleeing from him. His judgments, when they come with commission, as they will overpower the strongest that think to outface them, so they will overtake the swiftest that think to out-run them, v. 2. Those of them that flee, and take to their heels, shall soon be out of breath, and shall not flee away out of the reach of danger; for, as sometimes *the wicked flee when none pursues*, so he cannot flee away when God pursues, though *he would fain flee out of his hand*. Nay, *he that escapes of them*, that thinks he has gained his point, *shall not be delivered*. *Evil pursues sinners*, and will arrest them. This is here enlarged upon by showing that wherever sinners flee for shelter from God's justice, it will overtake them, and the shelter will prove but a *refuge of lies*. What David says of the ubiquity of God's presence ([Ps. 139:7–10](#)) is here said of the extent of God's power and justice. (1.) Hell itself, though it has its name in English from its being *hilled*, or *covered over*, or *hidden*, cannot hide them (v. 2): "Though *they dig into hell*, into the centre of the earth, or the darkest recesses of it, yet *thence shall my hand take them*, and bring them forth to be made public monuments of divine justice." The grave is a hiding-place to the righteous from the malice of the world ([Job 3:17](#)), but it shall be no hiding-place to the righteous from the justice of God; thence God's hands shall take them, when they shall rise in the great day to *everlasting shame and contempt*. (2.) Heaven, though it has its name from being *heaved*, or lifted up, shall not put them out of reach of God's judgments; as hell cannot hide them, so heaven will not. Though they *climb up to heaven* in their conceit, yet *thence will I bring them down*. Those whom God brings to heaven by his grace shall never be brought down; but those who climb thither themselves, by their own presumption, and confidence in themselves, will be brought down and filled with shame. (3.) *The top of Carmel*, one of the highest parts of the dust of the world in that country, shall not protect them: "Though *they hide themselves there*, where they imagine nobody will look for them, *I will search, and take them out thence*; neither the thickest bushes, nor the darkest caves, in the *top of Carmel*, will serve to hide them." (4.) *The bottom of the sea* shall not serve to conceal them; though they think to hide themselves there, even there the judgments of God shall find them out, and lay hold on them: *Thence will I command the serpent, and he shall bite them*, the *crooked serpent*, even *the dragon that is in the sea*, [Isa. 27:1](#). They shall find their plague and death where they hope to find shelter and protection; diving will stand them in no more stead than climbing. (5.) Remote countries will not befriend them, nor shall less judgments excuse them from greater (v. 4): *Thought they go into captivity before their enemies*, who carry them to places at a great distance, and mingle them with their own people, among whom they seem to be lost, yet that shall not serve their turn: *Thence will I command the sword, and it shall slay them*, the sword of the enemy, or one another's sword. When God judges he will overcome. That which binds on all this, makes their escape impossible and their ruin inevitable, is that God will *set his eyes upon them for evil, and not for good*. His eyes are in every place, are upon all men and upon all the ways of men, upon some for good, to *show himself strong* on their behalf, but upon others for evil, to take notice of their sins ([Job 13:27](#)) and take all opportunities of punishing them for their sins. *Their case is truly miserable* who have the providence of God: and all the dispensations of it, against them, working for their hurt.

THE PLAIN OF JEZREEL, or of ESDRAELON, is an extensive level of Palestine, which extends from Mount Carmel and the Mediterranean, through the middle of the Holy Land, to the place where the river

Jordan issues from the Sea of Tiberias. Antiently, it was called the "Valley of Jezreel," (Judg. vi. 83.); sometimes it is named the "Great Plain," and the " Plain of Tabor." Here, in the most fertile part of the land of Canaan the tribe of Issachar Ct rejoiced in their tents' (Dent. xxxiii. 18.)

In all ages it seems to have been most distinguished as a theatre for local war: it certainly is well adapted for an extensive force, being about twenty-five miles long, and varying from six to fourteen in breadth. On this spot it was that the host of Sisera fell on the edge of the sword before Barak, who came down upon them like a torrent from Mount Tabor, with an overwhelming army. (Judg. iv. 13-16.) Here also Josiah, king of Judah, fought in disguise against Pharaoh Necho, king of Egypt, and fell by the arrows of his antagonist (2 Kings, xxiii. 29.) ; and here Nebuchadnezzar encamped with his mighty host against the nations, in revenge for their having refused to idolise him. Jews, Gentiles, Saracens, Christian crusaders, and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation under heaven, have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon. The last battle which was fought here, called by some the battle of Esdraelon, and by others that of Mount Tabor, was in the spring of 1799, between fifteen hundred Frenchmen under the command of General Kleber and an army of several thousand Turks and Mamelukes, who fought most gallantly until the very last ball was expended, when Buonaparte attacked them with a corps de reserve, and completely discomfited them. The plain of Esdraelon is inclosed on all sides by mountains; - by the hills of Nazareth to the north, those of Samavia to the south, the mountains of Tabor and Hermon to the east, **and by Carmel to the south-west.** Although it bears the title of CC Plain," yet it abounds with hills, which, in the view of it from the adjacent mountains, shrink into nothing. Here, if there were perfect security from the government (a thing unknown for centuries), it has been computed that, where only five wretched villages were seen, twenty-five good towns might stand, at a distance of three mites from one another, each with a population of a thousand souls, to the great improvement of the cultivation of so bountiful a soil. The Hon. Captain Fitzmaurice, in February, 1833, observed but little or no cultivation going on; though in some places, where the plain was intersected with water-courses, **the horses frequently sank half way up to their shoulders in the rich ⁶loamy soil.** Cotton is raised here, the quality of which is supposed to be superior to any in the east. **The fruitfulness of this plain is in a great degree to be attributed to the river Kishon, which flows through it.**

Landscape Illustrations of the Bible. **Published 1833.** Caption with an antique print on E-Bay 7-17-03

Rev 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the **horse** bridles, by the space of a thousand *and* six hundred furlongs. (about 184 miles)

This is the very same soil that Adam was formed out of, right here at Mt. Carmel near the Plain of Jezreel, rich loamy soil, and then God breathed life into him.

Kishon

. . . It looks an insignificant stream, of 15 or 18 feet across, but it is dangerous in flood time; it has treacherous banks and a **muddy bottom**, so much so that when the Turks and Arabs are defeated by the French [Napoleon] in the battle of Mt. Tabor, on April 16,

⁶ **loam** n [ME *lom*, fr. OE *lam* clay, mud; akin to OE *lim* lime] 1. A: a mixture (as for plastering) composed chiefly of moistened clay b: a coarse molding sand used in founding 2: soil: *specif*: a soil consisting of a friable mixture of varying proportions of clay, silt, and sand – **loamy** adj.

This is what we were made of.

Gen 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

1799, the fate of the vanquished host was the same as that of Sisera's army (Judg. 5:19-21; Ps 83:9).

The New Westminster Dictionary of the Bible.

FROM THE ORIGINAL DESCRIPTION: Most of the streams of Palestine, on the west of the Jordan, are quite dried, up in summer, being either merely channels for the rains of winter; or else arising from fountains whose waters are absorbed at a short distance from their source, when their volume is not enlarged and their course extended by the redundant waters of the rainy season. The river Kishon is one of the rare exceptions; for although it sinks very low in summer, it is never wholly dry. And yet it is not altogether an exception; for although the lower part of the course of the Kishon is maintained as a perennial stream by the fountains which rise up out of the roots of Mount Carmel, the upper and more extended portion of its course, which seems to commence in the neighbourhood of Mount Tabor, and to stretch across the great plain of Esdraelon, of which it is in winter the principal drain, becomes altogether dry in summer. This is a fact which it is of much importance to bear in mind; because without it the passages of Scripture in which the Kishon is mentioned, cannot be very clearly understood. It is plain that the Kishon, "that ancient river" whose course arrested the flight of Sisera's broken host, and contributed to its overthrow, must have crossed the plain of Esdraelon; and could not therefore be merely the lower perennial brook, but was the upper stream, then full even to overflowing from the recent rains. Judges iv. 13; v. 21. The course of this upper channel has been traced to a considerable extent by modern travellers, and Dr. Robinson suggests the possibility of its having been a perennial stream in ancient times, when the country was better wooded than it has been since.

The lower, or perennial stream, takes its rise in three fountains, distant about a furlong from each other, and after a course of about seven miles, across the south-west angle of the bay of Acre, falls into the sea, in a stream, whose depth varies remarkably with the season, being sometimes barely knee-deep, and at others scarcely passable even on horseback without great danger. It receives the rains which fall upon the eastern slopes of Carmel, which pours down its waters into it in numerous torrents, that rapidly swell it into a deep and rapid river: but its course being so short, when the upper stream is not also in flow, it sinks with equal rapidity when the rain has ceased. This circumstance would coincide with and illustrate the Scriptural account of the discomfiture of Sisera's forces, on the supposition that the fugitives were hastening to find refuge in the heights of Carmel, but otherwise, they could have had no need to cross the perennial Kishon, and the explanation already given appears the most probable. It was, however, certainly this lower stream, at which the prophet Elijah commanded the priests of Baal to be slain; after the memorable sacrifice on Mount Carmel had demonstrated, even to the conviction of the apostate Israelites, the utter impotency of the idol to which their homage had long been offered. I Kings xviii. 41.

The scene represented in the engraving is on the shore between Acre and Mount Carmel, and not very far from the small town of Caipha, which is seen away to the right at the foot of the mountain. "The ford," says Mr. Came, "is a short distance from the mouth of the river, where the water is usually above the horses' knees: when we crossed it, it was so swollen by the rains that it reached the saddle. It here flows through thickets of palm, pomegranate, and odoriferous shrubs, that beautifully skirt the beach: the current is rapid and clear, except in the rainy season. The dull walls and towers of Caipha, the long outline and broken surface of Carmel in the background, with a few groups of natives on the beach, or reclined beneath the cypress shade of the adjacent burial-ground, formed a very pleasing scene."

Another description on E-bay of the River Kishon, 1830 lithograph.

CARMEL, a mountain ridge "with many peaks, intersected by hundreds of larger and smaller ravines," which stands out as a promontory running in a north-westerly direction into the Mediterranean (see at Josh. xix. 26), and some of the loftiest peaks of which rise to the height of 1800 feet above the level of the sea, when seen from the northern or outer side shows only "bald, monotonous rocky ridges, scantily covered with short and thorny bushes;" but in the interior it still preserves its ancient glory, which has procured for it the name of "fruitfield," the valleys being covered with the most beautiful flowers of every description, and the heights adorned with myrtles, laurels, oaks, and firs (cf. V. de

Velde, R. i. p. 292 sqq.). At the north-western extremity of the mountain there is a celebrated Carmelite monastery, dedicated to Elijah, whom tradition represents as having lived in a grotto under the monastery; but we are certainly not to look there for the scene of the contest with the priests of Baal described in the verses which follow. The scene of Elijah's sacrifice is rather to be sought for on one of the south-eastern heights of Carmel; and Van de Velde (i. p. 320 sqq.) has pointed it out with great probability in the ruins of *el Mohraka*, i.e. "the burned place," "a rocky level space of no great circumference, and covered with old gnarled trees with a dense entangled undergrowth of bushes." For "one can scarcely imagine a spot better adapted for the thousands of Israel [sic] to have stood drawn up on than the gentle slopes. The rock shoots up in an almost perpendicular wall of more than 200 feet in height on the side of the vale of Esdraelon. On this side, therefore, there was no room for the gazing multitude; but, on the other hand, this wall made it visible over the whole plain, and from all the surrounding heights, so that even those left behind, who had not ascended Carmel, would still have been able to witness at no great distance the fire from heaven that descended upon the altar." – "There is not a more conspicuous spot on all Carmel than the abrupt rocky height of **el Mohraka**, shooting up so suddenly on the east." Moreover, the soil was thoroughly adapted for the erection of the altar described in vers. 31 and 32: "it showed a rocky surface, with a sufficiency of large fragments of rock lying all around, and, besides, well fitted for the rapid digging of a trench." There is also water in the neighborhood, as is assumed in ver. 34. "Nowhere does the Kishon run so close to Mount Carmel as just beneath **el Mohraka**," which is "1635 feet above the sea, and perhaps 1000 feet above the Kishon. This height can be gone up and down in the short time allowed by the Scripture (vers. 40-44)." But it was possible to find water even nearer than this, to pour upon the burnt-offering in the manner described in vers. 34, 35. Close by the steep rocky wall of the height, just where you can descend to the Kishon through a steep ravine, you find, "250 feet it might be beneath the altar plateau, a vaulted and very abundant ⁷fountain built in the form of a tank, with a few steps leading down into it, just as one finds elsewhere in the old wells or springs of the Jewish times." – "From such a fountain alone could Elijah have procured so much water at that time. And as for the distance between this spring and the supposed site of the altar, it was every way possible for men to go thrice thither and back again to obtain the necessary supply." Lastly, *el Mohraka* is so situated, that the circumstances mentioned in vers. 42-44 also perfectly coincide (Van de Velde, pp. 322-325.).

Keil-Delitzsch, Vol. 3, I Kings, Chap. XVIII 1-19 pg. 243.

. . . Jezreel was probably the summer residence of the King

Keil-Delitzsch, Vol 3, I Kings, Chap. XVIII 40-46 pg. 251.

The Garden of Eden -

⁷ Wells - . . . There are early Christian representations of the fountain in the Garden of Eden, from which the four rivers originate. . .

Hans Biedermann. Symbolism. 1994.

There has been endless speculation on the location of the garden of Eden. “Eden” is a Sumerian word meaning “plain.” It is neither to be identified with the Eden of the Assyrians (2 Kings 19:12) nor of the Syrians (Amos 1:5).

Let us proceed from the known to the unknown. Two of the rivers are easily identified. The Hiddekel is the Tigris river (Daniel 10:4). It and the Euphrates river are both located in the Mesopotamian plain. These are definite. Therefore, Eden must be located somewhere in the vicinity of these two rivers.

The problem is that both the Pison and Gihon are unknown. The reference to “Ethiopa” (2:13) could better be translated “Kush” and may refer to the Kingdom of Kush southeast of Babylon. Havilah is unknown but probably has reference to the mountains to the north where there was gold. The flood may have shifted the topography and thereby destroyed the courses of these last two rivers which could possibly have been branches of the Tigris and Euphrates.

Gary G. Cohen. The Salem Kirban Reference Bible.

<http://www.studydrive.org/enc/isb/view.cgi?number=T1870>

The International Standard Bible Encyclopedia

CARMEL

kar'-mel (karmel, or, with article, ha-karmel, "fruit garden"; Josephus, ho Karmelos, Karmelion oros): (1) A beautifully wooded mountain range running for about 13 miles in a south-easterly direction from the promontory which drops on the shore of the Mediterranean near Haifa, at the southern extremity of the plain of Acre, to the height of **el-Machraqah** which overlooks the plain of Esdraelon. On the top of the promontory, at a height of 500 ft. the monastery of Elias stands. From this point there is a gradual ascent until the **greatest height is reached at Esfivah** (1,742 ft.), the peak at **el-Machraqah being only some 55 ft. lower**. The mountain--usually named with the article, "the Carmel"--still justifies its name, "the garden with fruit trees." The steep slopes on the North and East, indeed, afford little scope for cultivation, although trees and brushwood grow abundantly. But to the South and West the mountain falls away to the sea and the plain in a series of long, fertile valleys, where the "excellency" of Carmel finds full illustration today. There are a few springs of good water; but the main supply is furnished by the winter rains, which are caught and stored in great cisterns. The villages on the slopes have a look of prosperity not too often seen in Syria, the rich soil amply rewarding the toil of the husbandmen. Oak and pine, myrtle and honeysuckle, box and laurel flourish; the sheen of fruitful olives fills many a hollow; and in the time of flowers Carmel is beautiful in a garment of many colors. Evidences of the ancient husbandry which made it famous are found in the cisterns, and the oil and wine presses cut in the surface of the rock. There is probably a reference to the vine culture here in [2 Chronicles 26:10](#). In the figurative language of Scripture it appears as the symbol of beauty ([Song of Solomon 7:5](#)), of fruitfulness ([Isaiah 35:2](#)), of majesty ([Jeremiah 46:18](#)), of prosperous and happy life ([Jeremiah 50:19](#)). The languishing of Carmel betokens the vengeance of God upon the land ([Nahum 1:4](#)); and her decay, utter desolation ([Amos 1:2](#); [Isaiah 33:9](#)).

Asylum and Sanctuary:

Roughly triangular in form, with plains stretching from its base on each of the three sides, the mountain, with its majestic form and massive bulk, is visible from afar. Its position deprived it of any great value for military purposes. It commanded none of the great highways followed by armies:

the passes between Esdraelon and Sharon, to the East of Carmel, furnishing the most convenient paths. But the mountain beckoned the fugitive from afar, and in all ages has offered asylum to the hunted in its caves and wooded glens. Also its remote heights with their spacious outlook over land and sea; its sheltered nooks and embowering groves have been scenes of worship from old time. Here stood an ancient altar of Yahweh ([1 Kings 18:30](#)). We may assume that there was also a sanctuary of Baal, since the worshippers of these deities chose the place as common ground for the great trim ([1 Kings 18](#)). The scene is traditionally located at **el-Machraqah**, "the place of burnt sacrifice," which is still held sacred by the Druzes. A Latin chapel stands near, with a great cistern. A good spring is found lower down the slope. Just below, on the

North bank of the Kishon stands the mound called **Tell el-qassis**, "mound of the priest." From the crest of Carmel Elijah descried the coming storm, and, descending the mountain, ran before the chariot of Ahab to the gate of Jezreel ([1 Kings 18:42](#)). Under the monastery on the western promontory is a cave, said to be that of Elijah. An older tradition locates the cave of the prophet at ed-Deir, near `Ain es-Sih. It may have been the scene of the events narrated in [2 Kings 1:9](#). Elisha also was a familiar visitor to Mt. Carmel. It was within the territory allotted to Asher; in later times it passed into the hands of Tyre (BJ, III, iii, 1).

(2) A city of Judah, in the uplands near Hebron, named with Maon and Ziph ([Joshua 15:55](#)). Here Saul for some reason not stated set up a monument or trophy ([1 Samuel 15:12](#); literally "hand"). It was the home of Nabal the churlish and drunken flockmaster, whose widow Abigail David married ([1 Samuel 25](#)); and also of Hezro, one of David's mighty men ([2 Samuel 23:35](#); [1 Chronicles 11:37](#)). It is represented by the modern el-Karmil, about 10 miles to the Southeast of Hebron. Karmil is the pronunciation given me by several natives this spring. There are considerable ruins, the most outstanding feature being square tower dating from the 12th century, now going swiftly to ruin. There are also caves, tombs and a large reservoir.

W. Ewing

<http://www.studyLight.org/enc/abc/view.cgi?number=T3>

Garden of Eden

The Condensed Biblical Cyclopedia

1. *Location.* It is impossible to locate the Garden of Delights. Even if the ravages of time left a dim outline of its glories for a few Centuries, everything would have been blotted out by the flood. The Thoughtful student will readily conclude that it covered a large Territory. Its products were varies, and were those peculiar to every Zone ([Genesis 2:8,9](#)). The portion of the garden over which Adam and Eve roamed in sinless bliss was doubtless in a tropical climate, for they Lived there without clothing ([Genesis 1:25](#)), and the fig tree grew in primitive luxuriance ([Genesis 3:7](#)).
2. *Inhabitants.* It appears that Adam was the first and lonely Inhabitant of Eden. He was required to dress and keep it. To him the Law involving life and death were given. All the inhabitants of earth And air passed before him, and he named them all; but for him there was Not found a suitable companion, and to meet this want, the woman was Created and placed in the garden with him ([Genesis 2:8-23](#)).
3. *Law of Marriage.* When the woman was presented to the man, the Lord declared, in view of the fact that she was bone of his bone And flesh of his flesh, a man should leave his father and mother and Cleave to his wife, and they should be one flesh ([Genesis 2:21-24](#)). This law has never been repealed ([Matthew 19:1-9](#)).

<http://www.studyLight.org/dic/ebd/view.cgi?word=carmel&action=Lookup>

Easton's Bible Dictionary

Carmel

A park; generally with the article, "the park." A prominent headland of Central Palestine, consisting of several connected hills extending from the plain of Esdraelon to the sea, a distance of some 12 miles or more. At the east end, in its highest part, it is 1,728 feet high, and at the west end it forms a promontory to the bay of Acre about 600 feet above the sea. It lay within the tribe of Asher. **It was here, at the east end of the ridge, at a place called el-Mukhrakah** (i.e., the place of burning), that Elijah brought back the people to their allegiance to God, and slew the prophets of Baal ([1 Kings 18](#)). Here were consumed the "fifties" of the royal guard; and here also Elisha received the visit of the bereaved mother whose son was restored by him to life ([2 Kings 4:25-37](#)). "No mountain in or around Palestine retains its ancient beauty so much as Carmel. Two or three villages and some scattered cottages are found on it; its groves are few but luxuriant; it is no place for crags and precipices or rocks of wild goats; but its surface is covered with a rich and constant verdure." "The whole mountain-side is dressed with blossom, and flowering shrubs, and fragrant herbs." The western extremity of the ridge is, however, more rocky and bleak than the eastern. The head of the bride in Cant [7:5](#) is compared to Carmel. It is ranked with Bashan on account of its rich pastures ([Isaiah 33:9](#); [Jeremiah 50:19](#); [Amos 1:2](#)). The whole ridge is deeply furrowed with rocky ravines

filled with dense jungle. There are many caves in its sides, which at one time were inhabited by swarms of monks. These caves are referred to in [Amos 9:3](#). To them Elijah and Elisha often resorted ([1 Kings 18:19,42](#); [2 Kings 2:25](#)). On its north-west summit there is an ancient establishment of Carmelite monks. Vineyards have recently been planted on the mount by the German colonists of Haifa. The modern Arabic name of the mount is Kurmul, but more commonly Jebel Mar Elyas, i.e., Mount St. Elias, from the Convent of Elias.

A town in the hill country of Judah ([Joshua 15:55](#)), the residence of Nabal ([1 Samuel 25:2,5,7,40](#)), and the native place of Abigail, who became David's wife ([1 Samuel 27:3](#)). Here king Uzziah had his vineyards ([2 Chronicles 26:10](#)). The ruins of this town still remain under the name of Kurmul, about 10 miles south-south-east of Hebron, close to those of Maon.

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Title: BROOK KISHON

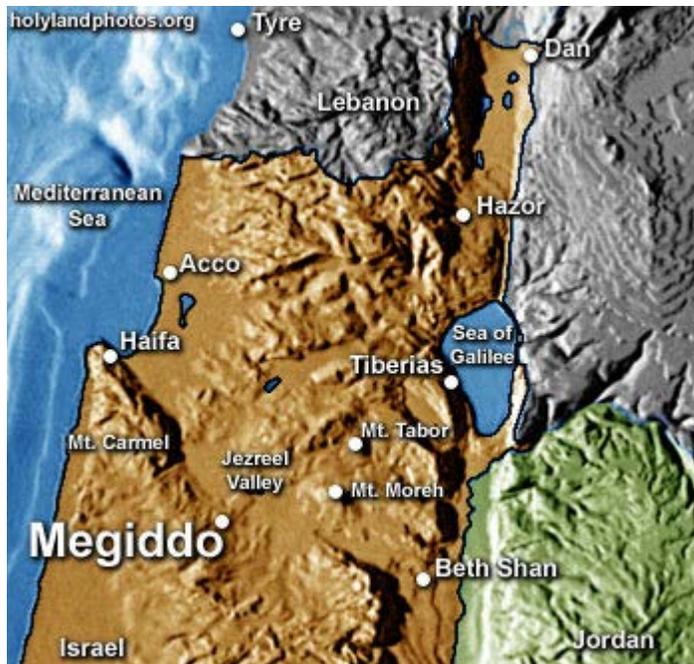
Artist: Capt. W. E. Fitzmaurice

Engraver: E. Finden

An Antique Steel Engraving from 1834!! Item Over 160 Years Old! Very Old World! Frame For Your Den, Office Library!

THE KISHON is a celebrated river in the land of Israel, which, according to the united testimony of antient authors and of modern travellers (with the exception of Dr. Shaw), takes its rise near the foot of Mount Tabor. Its course is at first southerly; and as it passes through the plain of Esdraelon, it receives the waters which descend from the circumjacent mountains. At the south-west corner of that plain the Kishon reaches the foot of Mount Carmel; and then, flowing to the north-west, between its base and the hills on the north, it discharges itself into the Mediterranean Sea at the port of Acre.

Several important events are recorded to have taken place near this river. The battle between Barak and Sisera was fought in this region, probably after the river had been swollen by torrents which descended after a thunder-storm. Hence Deborah in her triumphant song says:- "They fought from heaven, the stars in their courses fought against Sisera. The river of Kishon swept them away, that antient river, the River Kishon." (Judg. v. 20, 21.) When the prophet Elijah had convinced the Israelites that Jehovah was the true God, he commanded them to seize the prophets of Baal, and bring them down to the Brook Kishon, where they were put "to death. (1 Kings xviii. 40.) When Maundrell saw this river, in March, 1697, its waters were low and inconsiderable; but, in passing along the side of the plain, he discerned the traces of many small torrents falling down into it from the mountains, which must necessarily make it swell exceedingly after sudden rains. Dr. Pococke forded it early in the eighteenth century. In the beginning of September, 1815, the German traveller, Otho von Richter, rode through the clear green water of the Mukattua (Kishon), which, he states, at its mouth divides itself into several arms, and irrigates several charming gardens. When this region was visited by the Hon. Captain FITZMAURICE, in March, 1833, **"the river was much swollen, in consequence of the mountain rains,** and came tumbling down through the rocks like distant thunder. The consequence of this," he continues, "was, that we were obliged to strip, tie our clothes on the top of our saddles, and alternately swim and ford with the horses." This is the scene delineated in our engraving. After passing the river, his road lay along the foot of Mount Carmel, which is wooded from the top to the bottom with most beautiful shrubs, interspersed with a variety of flowers. **"In many places there were men transplanting the olive trees, which seemed to grow in wild profusion. There is abundance of game all over the mountain; wild boars, gazelles, and hares find shelter in the under-wood, and all the streams swarm with every species of water-fowl.** At the extremity of the range is a strong exemplification of the prophecy of Amos (i. 2.) that 'the top of Carmel should wither:' and the barren aspect of the headland, which stretches out into the sea, and forms one horn of the bay of Acre, is in singular contrast with the rich verdure" of other parts of the mountain.



Genesis

2

¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

⁴ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

⁷ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the LORD God **planted a garden eastward in Eden**; and there he put the man whom he had formed.

⁹ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰ **And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.**

¹¹ The name of the **first is Pison**: that is it which compasseth the whole land of Havilah, where there is gold;

¹² And the gold of that land is good: there is bdellium and the onyx stone.

¹³ And the name of the **second river is Gihon**: the same is it that compasseth the whole land of Ethiopia.

¹⁴ And the name of the **third river is Hiddekel**: that is it which goeth toward the east of Assyria. And the **fourth river is Euphrates.**

¹⁵ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living

creature, that was the name thereof.

²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

²² And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

²³ And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

²⁵ And they were both naked, the man and his wife, and were not ashamed.

MOUNT CARMEL WAS THE GARDEN OF EDEN

Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and 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 the God; the LORD, he is the God. 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. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. **And Elijah went up to the top of Carmel**; [see also, Amos 9:2-4 re: top of carmel] **and he cast himself down upon the earth, and put his face between his knees**, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. **And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.** And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain.

And Ahab rode, and went to Jezreel. **And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel [I Kings 18-37-46].**

Brackets are mine.

Works Cited:

Guy P. Duffield. Hand-Book of Bible Lands. Baker Book House. 1985.

Biedermann, Hans. Dictionary of Symbolism
Meridian Penguin Group. 1984.

Ellicott's Bible Commentary. Zondervan Publishing House. 1971. pg 304

Notes:

Mount Carmel was the place on earth God chose to begin human life, it was and remains close to Jerusalem, the center of the earth. No other geographical site would make sense as the beginnings of mankind, and where also he intends to stop it at the battle of Armageddon, at Megiddo which lies immediately east of Mount Carmel.

Cain was forced to leave and go east of Eden.

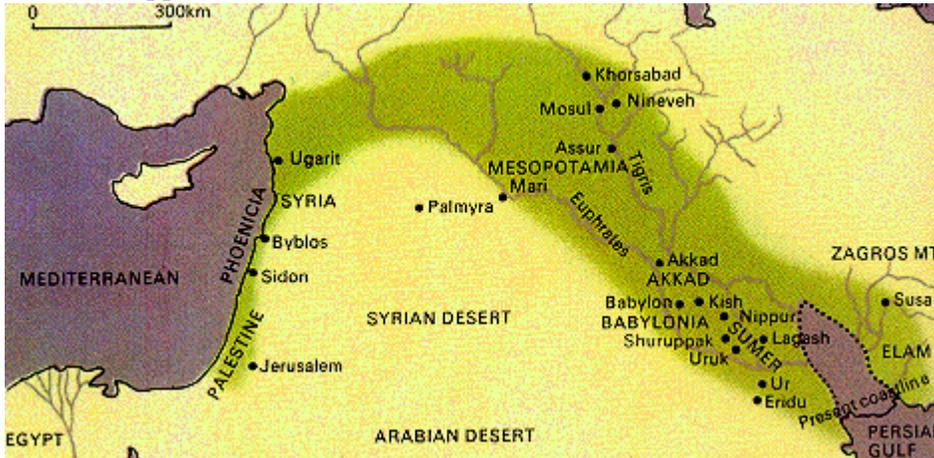
5-24-03 Elijah was at (in chronological order) Kishon River [I Kings 18:40], Mount Carmel [I Kings 18:42], Jezreel [I Kings 18:46], Beersheba [I Kings 19:3], Mt. Horeb [I Kings 19:8], Damascus [I Kings 19:15], and then Elisha comes on the scene, meaning Elijah's time of serving is over. Is Damascus the place where Adam and Eve settled?

Notes from Clarke's Commentary: 150 miles between Beersheba and Mt. Horeb. Moses, Elijah, and Jesus were 40 days fasting. Elijah/Adam ran with supernatural strength toward Jezreel and reached Jezreel before Ahab on his chariot. After the rain judgment will be coming and isn't interesting that Elisha/Jesus comes on the scene very soon after the rain. It is supposed that Elijah was so afraid that he kept running to Beersheba (the Southern most part of Israel) to be far away from Jezebel. And then after Mt. Horeb to Damascus so not to be on the same route as Jezebel.

Judgment was first rendered here on Mount Carmel to proclaim the holiness of God and the sin of man.

Judgment was again rendered by God when Elijah killed the 450 prophets of Baal. Judgment will again be rendered by God at Armageddon at Megiddo, the Plain of Jezreel, or Esdraelon, when Jesus appears at the Second Coming after the tribulation, and Mount Carmel overlooks this site. God chose to begin human life here and also end it.

It took forty days for Adam and Eve to sin. Adam and Eve were created at the same time Gen 5:1-2. However, Eve was taken later, by God, when God removed one of Adam's ribs. This happened after Adam had named all of the animals Gen 2:22. So, Adam lived



longer in his physical state before sinning than Eve did. After Eve was made from the rib, it only took them 40 days to sin and eat of the Tree of the Knowledge of Good and Evil, and be removed permanently from the Garden of Eden and protected from eating of the Tree of Life.

Mount Carmel is a type of the temple of God. The bull sacrifice, the laver (the fountain), the most holy place (tree of life).

Mount Carmel is in the shape of an isosceles triangle. Carmel in the Holy Land. 1995. pg. 26

A beautifully wooded mountain, Carmel extends in a rough triangular shape for about 15 miles in a southeasterly direction from the promontory which drops to the Mediterranean Sea near Haifa. Guy P. Duffield. Hand-Book of Bible Lands. Baker Book House. 1985.

They ran to Jezreel, Beersheba, mount Horeb, and finally made their home in the wilderness of Damascus where God preserved the human race.

Mt. Carmel is 13 miles long. The Garden of Eden is a garden placed by God eastward in Eden. Eden is the whole of Mt. Carmel which lies within what we now call the fertile crescent, and the Garden of Eden is the eastern most point of Mt. Carmel.

The Kishon River runs parallel to Mt. Carmel. The Fertile Crescent has four heads of water the Jordan, Euphrates, Tigris, and Orontes, just as Eden is declared by God to have a river reaching into four heads.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads [**Gen 2:10**].

After Eve was made [asah] (she was created [bara], in Adam, long before she was made Gen 5:1-2) it took Adam and Eve 40 days to sin in a place called paradise. It took Jesus 40 days in the wilderness to take back what the devil stole from Adam and show to him a man now stood, not in a garden, but in a wilderness, to prove that it isn't man's surroundings that matter, it is his heart condition that matters.

It was here, at the east end of the ridge, at a place called el-Mukhrakah (i.e., the place of burning), that Elijah brought back the people to their allegiance to God, and slew the prophets of Baal ([1 Kings 18](#)). Here were consumed the "fifties" of the royal guard; and here also Elisha received the visit of the bereaved mother whose son was restored by him to life ([2 Kings 4:25-37](#)). "No mountain in or around Palestine retains its ancient beauty so much as Carmel. Two or three villages and some scattered cottages are found on it; its groves are few but luxuriant; it is no place for crags and precipices or rocks of wild goats; but its surface is covered with a rich and constant verdure." "The whole mountain-side is dressed with blossom, and flowering shrubs, and fragrant herbs." The western extremity of the ridge is, however, more rocky and bleak than the eastern. Easton's Bible Dictionary.

Adam and Eve ran from God after their sin for forty days, and then God found them in the garden and asked where art thou, or better translated why are you where you are?

The Western apple did not grow in ancient Palestine. Therefore, my theory is the tree of knowledge of good and evil was a fig tree. Directly after they ate of the tree, Adam and Eve saw they were naked and sewed fig leaves together. The other thing about this is, there were probably hundreds of other fig trees in Eden but this one was off bounds because God said so, which made it more enticing to Adam and Eve. They wanted what they couldn't have, even though they had other figs to eat.

Jesus curses the fig tree for having no fruit (Mat 21:19). The fig tree of the Tree of Knowledge of Good and Evil, must have been cursed forever and withered in this same manner, after Adam and Eve ate of it.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds they are without water [Elijah]**, carried about of winds; **trees whose fruit withereth, without fruit, twice dead, plucked up by the roots [Adam]**; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever [**Jude 1:11-13**].

Grove (Heb *asherah*, Gr, *alsos*, mistranslated *grove* in the KJV following the LXX and the Vulgate). ...full and horrible panorama of iniquitous idolatry. The equipment for such worship, presumptively Phoenician in origin, were the **"high places,"** (Heb. *hamoth*), the altars crowning them, the standing pillars and the images of the Ashera. The worship was interwoven with the concept of the **fertility of the land**, and so became a fertility cult. The **chosen symbol of the cult was the trunk of a tree**. This explains

the prohibition against the planting of trees by the altar of Jehovah (Deut. 16:21; Judg. 6:25,28,31). The goddess of the cult was Asherah,
Zondervan Pictorial Bible Dictionary, pg. 326

Because the Garden of Eden was on a mountain (Mt. Carmel), idolotry worship in the groves would explain the mockery to God by Satan. Satan knew where the first sin of man was committed and he uses it to his advantage, after all, Satan is our accuser still. Every time idolotry worship was held in the groves it was a mockery of the once perfect worship of God by man in the Garden of Eden.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and **a flaming sword** which turned every way, to keep the way of the tree of life.
[Gen 3:24]

Ver. 24 . . . To keep the approach to the tree of life, “*God caused cherubim to dwell (to encamp) at the east (on the Eastern side) of the garden, and the (i.e. with the) flame of the sword turning to and fro” (Hebrew letters: **moving rapidly**) . . .*
Keil-Delitzsch. Vol 1. pg. 107

And it came to pass at the seventh time, that he said, Behold, there ariseth **a little cloud out of the sea, like a man’s hand**. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
[I Kings 18:44-45]

Ver. 45 Before any provision had been made for it (*Hebrew letters: hither and thither, i.e. while the hand is being moved to and fro, “**very speedily;**” cf. Ewald, § 105, b) the heaven turned black with clouds and wind, i.e. with storm-clouds (Thenius), and there came a great fall of rain, while Ahab drove along the road to Jezreel.
Keil-Delitzsch. Vol 3. pg. 251*

A flaming sword moving rapidly, a little cloud out of the sea, like a man’s hand very speedily – both took place on Mt. Carmel, Adam and Eve ran from the flaming sword as Ahab ran from the little cloud. The flaming sword and the little cloud were both the supernatural hand of God who appeared as Christ, one fire, one water. Immediately before the water, God showed his power to the prophets of Baal with His all consuming fire, I Kings 18:38. And the 450 prophets of Baal were all killed by the sword [I Kings 19:1].

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds they are without water [Elijah]**, carried about of winds; **trees whose fruit withereth, without fruit, twice dead, plucked up by the roots [Adam]**; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever [**Jude 1:11-13**].

Here we have a parallel of “clouds they are without water” (Elijah) and “trees whose fruit withereth” (Adam). These two things mentioned in the verses above both happened on Mt. Carmel. Also, Adam died twice on Mount Carmel, first spiritually and second physically. Dying thou shalt die.

Have you ever asked yourself, I wish I could know what Jesus and Adam talked about in the Garden of Eden when they walked together in the cool of the day? If Adam hadn't eaten of the Tree of Knowledge of Good and Evil and walked over to the Tree of Life and eaten it instead, I wonder what God would have told him?

Mat 5:1 Beatitudes -

And seeing Adam, he went up into the Garden of Eden: and when He was set, Adam came unto him: And he opened his mouth, and taught Adam, saying,

[read Beatitudes]

Paul was on the road to Damascus when he was struck by a vision of the Lord Jesus Christ, i.e., he was on the wrong road - killing Christians, and the Lord appeared to him, and Paul had his conversion here.

History repeats itself.
His story repeats itself.

Common denominator: What doest thou here/where art thou? And he did eat/and he did eat

Carmel is mentioned in the Old Testament 26 times, which is the number of “the Gospel of Christ”. Carmel is not mentioned at all in the New Testament.

Eden is found in the Old Testament 20 times, which is the number of “Redemption”.

East of Eden = sin. Mentioned one time in the Bible. **Gen 4:16**

Damascus

OT 45 times = Preservation

NT 15 times = Rest

= 60 times = Pride

Marriage was given to man while he was yet in paradise. Therefore, in order to keep what we have, we should not stray from this holy matrimony which God gave to us while we were still in the garden. Anything less is outside the garden and east of Eden where sin lies.

. . . Hrabanus Maurus (A.D. 776-869) wrote: ‘Thus Holy scripture contains many secrets suggested only numerically; thus only those who understand numerology can gain access to them. Thus everyone who seeks a higher understanding of the Holy Scriptures must first make an assiduous study of arithmetic.’ ‘Sacred numbers,’ according to this way of thinking, reveal the structure of all creation; from the earliest times onward they have belonged to the esoteric traditions of the seminary.

Biedermann, Hans. Dictionary of Symbolism
Meridian Penguin Group. 1984.

SUBSTITUTION

Elijah

The law required that the prophets of Baal be put to death. Elijah's bull sacrifice – water and blood.

The law required us to be put to death because of Adam's sin. Therefore, Jesus had to be our substitution – the Last Adam.

= substitution

Mt. Carmel = death

Mt. Sinai = life (the children of Israel were not allowed to go into the holy mountain, just Moses as a type of the Lord)

= substitution

Elijah = type of Adam

Elisha = type of Jesus

= substitution

Damascus = preservation (OT 45 x)

Flaming sword – Christ = Mt. Carmel

Burning bush – Christ = Mt. Sinai

Moses and Elijah were both on Mt. Tabor and Mt. Sinai. They both will come back to the earth during the last half of the tribulation.

The eastern portion of the Garden of Eden:

God stationed the cherubim who guarded the Garden from intruders (Gen. 3:24). This raises an interesting question: Why were the cherubim placed only on the east? A likely answer is that the Garden was inaccessible on all other sides (cf. Song of Sol. 4:12), and that entrance had to be made through the eastern "gate" (this would agree with the meaning of the ancient word *paradise*, meaning *an enclosed garden*); in Milton's poem the devil entered the Garden by leaping over the wall (cf. John 10:1):

So clomb this first grand Thief into God's fold:

So since into his Church lewd hirelings climb. [4.192-93]

Apparently, the godly tended to stay near the eastern entrance of the Garden for some time—perhaps bringing their sacrifices to the "gate"—for when Cain fled from "the presence of the LORD" (a technical term in Scripture for *the official center of worship*), he headed for parts *farther* east (Gen. 4:16), away from God and godly men.

It is thus significant that the entrance to the Tabernacle was from the *east* side (Ex. 27:13-16): to enter God's presence through redemption is a gracious re-admittance to Eden. Ezekiel's vision of the universal triumph of the Gospel shows the healing River of Life flowing out from the doors of the restored Temple

(the Church, Eph. 2:19-22) *toward the east* (Ezek. 47:1-12); and, as a precursor of the day when the wealth of all the nations will be brought into the household of God (Isa. 60:4-16; Hab. 2:6-9; Ps. 72:10-11; Rev. 21:24-26), the birth of the King of kings was honored by wise men bringing *gifts from the east* (Matt. 2:1-11).

David Chilton. Paradise Restored. excerpt from Chapter 4.

4:12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

The Tree of Life must have been by the Kishon River or the fountain/spring/well.

After Elijah made an atoning sacrifice (the bull) he ate and drank communion before the Lord (**I Kings 19:5-6**). See also **Ex 24:1-11**. The second meal was to strengthen Elijah for his journey to Mt. Horeb (**I Kings 19:7**).

The wells, fountain of the Garden of Eden will be opened up again and the Dead Sea will be alive again. And the Garden of Eden or Israel will again become the well of water springing up into eternal life. The water of Life becomes a river of living water.

Mt. Sinai substitutionary of Mt. Carmel the “original” holy mountain of God.

Garden of Eden restored:

Breastplate was 12 jewels of Eden. Ex 25:7; 28:9-12 for a memorial. See Gen 2:12 onyx stone = for a memorial to the Garden of Eden See Ezekiel 28:13.

The New Jerusalem – The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst Rev. 21:19-21 NIV

Sea of Galilee is to the extreme right of Mt. Carmel and must have been a water source which flowed from the River Kishon. Israel was watered by the Mediterranean through Carmel the holy mountain of God where springs of living water watered the Garden of Eden.

Eden extreme fertility: Isaiah 51:3, Ezekiel 28:13, 31:9; Joel 2:3

EXPLANATORY NOTES

Elijah is a type of the first Adam and Elisha is a type of the Last Adam, Jesus Christ. Elijah was raptured and was the forerunner to Elisha. Therefore, Elijah will return to earth during the tribulation and be the forerunner of the Messiah at the Second Coming. Also, Elijah being raptured is a type of the believers being raptured at the Second Coming, separation of sheep and goats (the church has already been raptured seven years earlier).

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear [**Mat 11:12-15**].

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist [**Mat 17:10-13**].

Elias [Elijah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months [James 5:17].

The Tribulation will experience the same thing as Elijah will come and stop the rain for three and one-half years and then Messiah will come. So this will come at the middle of the Tribulation called the Great Tribulation, the last three and one-half years. At this same time Moses will be there with the plagues of Egypt and this will probably be in the same order as the Egyptians experience before the exodus, a type of the return of the Lord Jesus Christ and the exodus of all believers left on the earth at the time of His Second Coming. Elijah being raptured is a type of the believers being raptured at the Second Coming, before God judges the whole earth. This is not a type of the rapture of the church age. This has happened seven years earlier.

I think it is interesting to also point out here that both Moses and Elijah were on Mt. Sinai, the mountain of God. God has chosen both men to return to the earth at the time of the Great Tribulation. Just as He chose both men to appear on Mt. Sinai.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads [**Gen 2:10**].

The river Kishon, used to feed into four heads, the Euphrates, Tigris, and the other two are unknown.

02-16-04

MORE NOTES

Clarke Commentary on I Corinthians 10:1

1. Typical baptism from the cloud;
2. Typical eucharist from the paschal lamb; and
3. The manna that came down from heaven

The above 3 elements all appear in I Kings 19 w/Elijah.

Although idols are nonentities, the demonic powers behind them are real (vv 19-20). Israel had redemptive experiences that parallel water baptism and eating and drinking the Lord's supper (vv 1-4), but many sinned and were destroyed (vv 5-10).

Spirit Filled Life Bible NKJV on I Corinthians 10

It involves rebelling bitterly against adverse circumstances whether they have been occasioned by sin, or sent by God for purposes of purification or testing. (re: grumbling)
Harper Study Bible RSV on I Corinthians 10:1

Ex 22-27 Ex 15:24 murmured

Moses Red Sea baptism Ex 14

Mara bitter waters Ex 15:25

Manna bread Ex 16:13

Quail Ex 16:13

ADAM, MOSES, and ELIJAH PARALLELS

Death of the Enemy

Adam spiritual death and physical death later
(Jesus came to conquer sin and death)

Death of the Egyptians

Death of the 450 prophets of Baal

Fire

Flaming sword

Pillar of fire

Fire from God over the burnt sacrifice

Cloud

The mist watered Eden Gen 2:6
The cloud by day
The cloud as a man's hand

Sea

The River of Life Gen 2:10
As baptism through the Red Sea
The rain from the cloud as a man's hand (after no rain for 3 ½ years)

Murmuring

Adam murmuring against God because He gave him Eve Gen 3:12
The children of Israel because of the bitter water of Mara Ex 15:23-25
Elijah murmuring that he should die I Kings 19:1-4

Tree

Tree of Life
Bitter waters of Mara healed by the tree
Juniper tree

Bread

The Tree of Life
Manna
Supernatural bread and water – communion – the Lord's supper

Water

River Kishon
12 wells Ex 15:27
Supernatural water – communion – the Lord's supper

The meat

Walking and talking with the Lord in the garden
Quail (the Lord wanted the children of Israel to hunger after him)
Supernatural meat – go in that strength for 40 days
(Jesus in the wilderness for 40 days hungering after God and then fed supernaturally)

The Second Coming
The Last Adam, Moses and Elijah

Jehova Raffa – for I am the Lord who healeth thee. Ex 15:26

Adam
Moses
Elijah

PARALLELS TO BEING FED DURING THE TRIBULATION

Elijah I Kings 17

No dew no rain for 3 ½ years. God even controls the dew.
Kirath Revere east of Jordan, drink from brook, ravens fed Elijah, Zeraphath of Sidon
Widow in that place to provide you with food
Compare to last 3 ½ years of tribulation to be fed who believe

Ahab called Elijah “troublers of Israel” not even knowing he was the “troublers of Israel.”
Christians will be called “troublers of Israel” now and until the Second Coming.

I Kings 18 parallel of tribulation Jezebel killing prophets.
Obadiah – During famine Obadiah hid 100 prophets in 2 caves and fed them.

Research these numbers:

1 day’s journey
40 day’s and 40 nights
12 yoke of oxen
7,000 who have not bowed to Baal
450 prophets of Baal

Carmel likewise offers the same affirming advantage in understanding its prophetic meaning via the meaning of its name. This is not always the case with all words; but Yahweh has given us a bold, forthright, and unmistakable witness of what Carmel prophetically represents. But equally, once we see what Carmel means and understand its prophetic significance, it is the revelations that come to us from some dramatic events and occurrences specifically at Carmel, that both affirm and enlighten us as to how surely this place fits its prophetic name. When you hear the meaning of this name, you will most likely be able to figure out on your own its prophetic significance. It is that obvious. So, when you now read that Carmel means - "garden" - what do you immediately think of from the Bible? When is the first time in the Bible when "garden" is used? Obviously in the garden of Eden. Carmel is prophetic of the "garden" of Eden.

And as we have said, Yahweh has not left us alone in this witness or identity of Carmel as the garden of God simply by the meaning of its name. No, for He has given us a most clear and affirming witness in the following.

It has been said that the first usage of a word in the Bible gives great evidence as to the significance of that word. Most certainly this is the case with Carmel. We find that Carmel is first used in the Bible in Joshua 12:22, which reads:

"the king of Jokneam in Carmel."

This in context is only one listing of an entire list of all the kings which Joshua and the sons of Israel defeated. You might ask - How does this have any bearing on what we have just seen? What did we say Carmel represented, but the garden of Eden where mankind began? We already know what the meaning of Carmel is - "garden." So, what meaning does Jokneam hold? **Jokneam** means - "**foundation of the people**"! Does that sound like any particular "garden" you have heard of? Thus, when we take the first time reference in the Bible of Carmel - "Jokneam in Carmel" - and substitute the meaning of both of these places, we have the following very clear and confirming statement - "**foundation of the people in the garden**"! Is there any question whatsoever now what Carmel represents? Carmel clearly, as we will even further see, represents the garden of God, the garden of Eden, the foundation of the people.

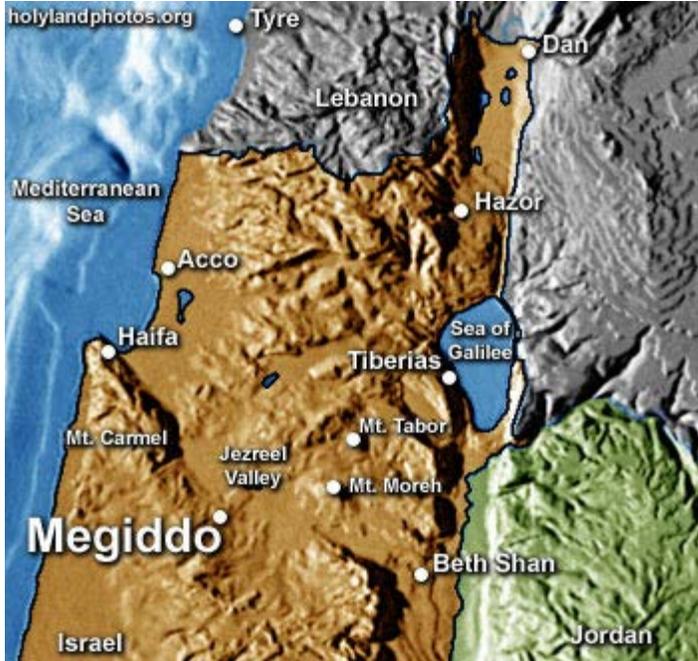
Found 12-27-04

<http://www.remnantbride.com/Carmel/carmel.1.html>

Debbie Note: Jokneam is written in the Bible **four** times, this reemphasizes the term "foundation" as the number four is directly related to the four corners of the earth, the four points of the compass; the four lepers representing starvation during the tribulation to the four corners of the earth.

1. Jos 12:22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
2. Jos 19:11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *[is]* before Jokneam;
3. Jos 21:34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
4. 1Ki 4:12 Baana the son of Ahilud; *[to him pertained]* Taanach and Megiddo, and all Bethshean, which *[is]* by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, *[even]* unto *[the place that is]* beyond Jokneam:

Father, I repent of my sin of the rejection of your Son, Jesus as Lord. I believe that Jesus Christ is the Son of God, I believe that He died for my sins according to the Scriptures. I believe that He was buried and that He rose again on the third day to make me right with



God. I confess Jesus Christ as my Lord and personal Savior. Thank you Lord for my salvation in Jesus' name. Amen.

Unpublished work © 2001 D. N. Stopforth 7-1-01

Last revised 1-7-04

Notes added 7-4-05

Search for tribe of Asher

Tribe of Manasseh – which tribe controlled Carmel?

Mt. Carmel

Carmel is a mountainous ridge extending about twenty miles along the Mediterranean Sea and jutting southeastward into the Jezreel Valley. Its greatest width at the southeast is thirteen miles; its highest point 1,742 feet. The ridge is made of the same Cenomanian limestone as makes up the central mountain range of Palestine. Haifa, located on Carmel's northwestern corner, contains harbors for ships passing in the ocean; several Jewish settlements are also nestled in Mount Carmel's slopes, and two large Druze villages. (Druzes are members of a particular Muslim sect.) The plain of Sharon extends to the south.

In ancient times oak trees, olive groves, and vineyards grew around Mt. Carmel, which explains why it is known for its beauty and fertility (Isaiah 33:9; 35:2).

“Carmel” is a contraction of a Hebrew word meaning “vineyard” or “garden of God.”

Robbers and outcasts used this area as a hiding place, because of the many dense wild plants and gorges and caves (Amos 9:3). Today, Carmel is still forested, and large parts of it have been made a nature reserve. Solomon described his beloved by saying, “Your head is as majestic as Mount Carmel” (Song of Solomon 7:5), possibly comparing her hair to the thick, luxuriant foliage of Carmel.

Conquerors and traders often avoided Mount Carmel's military base and moved through the Jezreel Valley to the east or the Zebulun Valley to the northeast. There were important passes that cut through the mountain, which linked the plains of Sharon and

Esdraelon. Early in the fifteenth century BC, that route was taken by Pharaoh Thutmose III and also by British Lord Allenby when he conquered Palestine in 1918. **The tribal territories of Asher, Zebulun, Issachar, and Manasseh** met at Mount Carmel, although possession of the mountain's heights was never fully settled.

The crowning event of Elijah's ministry took place on Mount Carmel. Elijah the prophet challenged the prophets of Baal to a contest on Mount Carmel: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (1 Kings 18:21). **Elijah was not the first to build a Hebrew altar on the mountain;** the Bible describes him as repairing a ruined "altar of the LORD" before offering his sacrifice (1 Kings 18:30). According to tradition, that contest took place at Qeren ha-Carmel, located at 1, 581 feet, overlooking the Jezreel Valley. **The brook Kishon** flows through that valley and around to the north of Carmel before emptying into the Bay of Acre (1 Kings 18:40).

"So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel" (1 Kings 18:21).

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down" (1 Kings 18:30).

"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).

"Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries" (Song of Sol 7:5).

“The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits” (Isaiah 33:9).

“It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God” (Isaiah 35:2).

“And though they hide themselves in the top of Carmel, I will search and take them out thence...” (Amos 9:3).

Found 07-04-05 on the web at

http://www.pilgrimtours.com/mideast/israel/israel_10_day_tour_hi

The tree of life makes its appearance again when we are able to live forever in our resurrection bodies and we don't have to live forever in our sinful flesh.

Rev 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rev 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.