

ELIJAH

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Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:5-6).

“Elias truly shall first come and restore all things” (Matt. 17:11).

In Old and New Testament prophecies, God promises that an Elijah will come on the scene in this ‘end-time’ to restore all things and prepare the way.

Has the Elijah come? Is he among us today? Or is he yet to appear? Get ready for deeper understanding on this most important and pivotal subject.

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Chapter 1

Elijah the Tishbite

The subject to be covered in this booklet is that of the identity of the ‘end-time’ *Elijah*. While focusing our attention on this individual, we first of all need to study details and events in the life of the original Elijah (the Tishbite) discussed in the Old Testament. To understand the ‘*latter*’ Elijah we must understand the life of the ‘*former*’ Elijah. We will also take this opportunity to discuss John the Baptist and his role in the plan of God.

The Elijah of the Old Testament was certainly a man of God. He was a man through whom God accomplished great things. He was a man who rebuked a nation which was almost totally given over to idolatry. From the passages we shall cover in this chapter, it will be evident that Elijah the Tishbite was one of the greatest prophets of the Old Testament through whom many miracles were performed. His greatness, of course, came from God.

We shall study a number of Bible verses, sometimes lengthy portions of scripture, but please take the time to go through each one of them carefully. We must do this to clearly understand what the Word of God is communicating, and ensure we come to the conclusions to which God is leading us.

Israelites turn to false gods

Let us begin with a section of text in 1 Kings 12. We will break into the story where Jeroboam, an evil king in Old Testament Israel, was responsible for devising immorality by turning his heart and the hearts of most Israelites away from God over to false gods. Notice:

“And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. **Whereupon the king took counsel, and made two calves of gold**, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. **And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.** So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense” (1 Kings 12:26-33).

Here we see that Jeroboam turned to idolatry and, shamefully, the people of Israel followed. This demonstrates how easily people can turn away from God unless they have an intimate relationship with Him, are doing His will and are completely under His authority. Jeroboam’s (and Israel’s) idolatry and blasphemy *deeply* insulted God. It was an act of betrayal. As a result, God directed one of His prophets, Ahijah, to deliver a message to Jeroboam. Notice 1 Kings 14:

“Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people,

and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and **yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart**, to do that only which was right in mine eyes; **But hast done evil above all that were before thee: for thou hast gone and made thee other gods**, and molten images, to provoke me to anger, and hast cast me behind thy back: Therefore, behold, **I will bring evil upon the house of Jeroboam**, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone” (1 Kings 14:7-10).

Scripture shows that God was provoked to anger because of the evil done against Him. The events which were taking place in Israel at that time, the worshipping of the false gods and so much more wickedness done by the Israelites, were abominable in the sight of God. As a result, He directed Ahijah to deliver a message to Jeroboam, promising God’s correction upon the people because of their actions against their Maker.

History shows that there were a number of kings who reigned after Jeroboam; these kings turned out to be even more evil than Jeroboam! This meant that sin, idolatry and apostasy continued to worsen in the nation. Eventually, an individual by the name of Ahab became king; it turned out that from all his immediate predecessors he was the worst leader for God’s people. He sold himself to wickedness! Notice:

“But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel” (1 Kings 21:25-26).

Power and spirit of Elijah

Evidently, things in Israel had degenerated and become extremely evil. They had deteriorated to such an extent that God saw fit to bring someone on the scene who would straighten things out. God sought an individual who hated the evil that was going on in Israel. A young man by the name of Elijah feared and obeyed God. He was a man who knew God and had an intimate relationship with Him through prayer. He knew that it was only a matter of time that God would unleash His anger toward Israel for all the evil that was being committed. Elijah was aware of what was written in Leviticus 26:

“And if ye will not yet for all this hearken unto me, then **I will punish you seven times more for your sins. And I will break the pride of your power;** and I will make your heaven as iron, and your earth as brass: **And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits**” (Lev. 26:18-20).

Elijah knew that God would correct the Israelites because of their abhorrent, evil, wicked ways! He knew that God blesses for obedience, but punishes for disobedience. Notice what Elijah told King Ahab further along in the account found in the book of Kings:

“And **Elijah** the Tishbite, who was of the inhabitants of Gilead, **said unto Ahab**, As the LORD God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years**, but according to my word” (1 Kings 17:1).

This was a bold prophecy and warning which was communicated to the king by Elijah! Here was a young man (Elijah), who went to the king and prophesied *with authority* that God would not give the king (or the nation) any rain or dew *unless* there was repentance toward God! Elijah knew he

had the backing of Almighty God! Because there was no repentance on the part of King Ahab or the Israelites, Elijah prayed to God. He desperately wanted God's people to return to Him. This pivotal prayer is recorded in James 5:17-18:

“Elias 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**” (Jas. 5:17).

Elijah the Tishbite had a close relationship with His Father and could communicate intimately with Him! Elijah had absolute faith in God and that He would respond. On this occasion we see that Elijah prayed to God to shut up the heavens for three years and six months so that it would not rain on the land as a punishment on the people for the evil going on in Israel. Elijah wanted the people to return to God. God responded to Elijah's prayer and sent a drought on the land. Understand the tremendous *miraculous power* being exhibited through Elijah! He went to God and asked Him to shut the heavens and his prayer was answered with power! Miracles, signs and wonders were exhibited through Elijah! And because of his obedience and complete reliance in God, He offered Elijah protection and food during the three years and six month drought which befell the nation of Israel:

“And the word of the LORD came unto him [*Elijah*], saying, **Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.** And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. **And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.** And it came to pass after a while, that the brook dried up,

because there had been no rain in the land” (1 Kings 17:2-7).

The rest of the account continues to demonstrate how Elijah had absolute and unwavering faith in God. Even though the brook dried up because of the drought, he knew that God would intervene and give him ‘a way of escape’. Please read 1 Kings 17:8-16 to see and understand the evidence that food did not ‘dry up’ for Elijah throughout the duration of the drought!

Further along in the account, we see **another** example of a tremendous miracle, sign and wonder being performed through Elijah. Notice:

And it came to pass after these things that **the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.** And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. **And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived”** (1 Kgs. 17:18-22).

A miracle was performed through Elijah – *that of raising this woman's son from the dead!* Elijah prayed and God responded immediately. Meditate on the great power which God manifested through His servant Elijah. Elijah was given the power to raise an individual from the dead!

More miracles - end of the famine

Towards the end of the three years and six months drought and famine, God sent Elijah to King Ahab with another message. Let us follow the account in 1 Kings 18:1:

“And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria” (1 Kings 18:1-2).

As the famine got worse, the Israelites wanted to kill Elijah! In their minds, he was the individual who ‘sowed discord’ and stirred up all the problems for the nation, so they blamed *him*. They held *him* responsible for what was happening; they knew he had prophesied of the events which they were experiencing. They blamed him and his God for the many thousands who had died in the three years and six months of drought and famine.

When King Ahab found out that Elijah wanted to speak to him, the king presumably saw this as an opportunity to capture him as punishment for the ‘curses’ which he had called upon the Israelites. This didn’t happen. Notice what is stated in verses 17 and 18:

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim”.

Elijah, a young man and prophet of God, went before the king and delivered the bold words recorded in verse 18. He told the king that it was by *his actions* and the *actions of the Israelites* that the curses were brought upon them. The Bible is replete with examples of blessings for obedience and curses for

disobedience. God is not mocked – when there is disobedience there will be curses to follow. King Ahab and the Israelites were reaping the consequences for their evil actions!

As you follow the interaction between Elijah and Ahab, it becomes evident that the king knew there was something special about Elijah which made him know best not to capture (and kill) him. Once again, Elijah took command of the situation and made a demand of King Ahab:

“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. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel” (1 Kings 18:19-20).

Elijah told King Ahab to round up all the Israelites and ‘prophets’. The king did not hesitate, and did exactly as Elijah requested. Again, this is evidence that King Ahab recognized that there was something special about Elijah and the power which he demonstrated.

Elijah stood alone

For three and one half years the false gods, Baal and Asheroth, were unable to produce rain and reverse the effects of the drought. As we have already seen, King Ahab obeyed Elijah and summoned the (false) prophets. *Elijah stood alone*. He offered the Israelites a challenge which they accepted:

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for

themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and **call on the name of your gods, but put no fire under**” (1 Kings 18:21-25).

This sounds like a confrontation between the gods was about to take place! Elijah suggested that King Ahab and the people were to prepare a sacrifice to *their* gods (Baal and Asheroth), but instructed them not to put fire under the wood. Elijah said he would also prepare a sacrifice to God and would not physically light a fire under the wood of the sacrifice which he prepared. And Elijah said that the God who answers by fire would be God. That was the test proposed by Elijah and the people agreed. Notice what happens next:

“And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded” (1 Kings. 18:26-29).

The people prepared their sacrifice to their false god, Baal, and they called on his name between morning and noon. There was no response from Baal – no fire was miraculously lit under the sacrificial altar. Their god failed them yet again! Was Elijah surprised? Of course not; it gave him the opportunity to mock the shameful Israelites who had turned their back on God and instead practiced idolatry, blasphemy and paganism.

Now it was the God of Elijah’s turn. Elijah meticulously prepared the sacrificial altar and all that pertained to the sacrifice for God. Notice the turn of events:

“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. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that **Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 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” (1 Kings 18:30-39).

Once again, this was *miraculous* power being demonstrated! God again responded to Elijah’s prayer with power. He backed Elijah because he was a man of God who feared Him, demonstrated absolute faith in Him and was at one with Him. God was using this man like no other in the nation of Israel at the time. ***The miracles performed through Elijah demonstrated the power and spirit of Elijah!*** Notice that this power did not stop after this monumental victory:

“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).

Elijah fulfilled Deuteronomy 13:1-5 in regard to these false prophets: he put to death the ‘prophets’ who falsely prophesied in the name of a false god.

Elijah’s prayer

Now notice the performance of *another* astounding miracle through Elijah. He prayed to God for an end to the three-and-one-half year drought. Notice the following passages of scripture:

“Elias was a man subject to like passions as we are ... **And he prayed again, and the heaven gave rain, and the earth brought forth her fruit”** (James 5:17-18).

After he prayed for rain, Elijah advised King Ahab:

“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; 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” (1 Kings 18:41-45).**

Miracle after miracle was performed through Elijah! He prayed for rain – and it rained. He had the power to shut the heavens and stop the rain, and he was able to pray to God to open the heavens up again – and they opened! The examples we have discussed are tremendous miracles, signs and wonders which were performed through Elijah. God’s power was behind him.

However, some were jealous of Elijah, and were angry with him. Notice what happened next:

“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... 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...” (1 Kings 18:45-46; 19:1-3).

Jezebel wanted to seek revenge. She wanted to take Elijah’s life by the morning, but *“the hand of the Lord was on Elijah”*. The reality of what was taking place was that Elijah was

among these people, “they knew him not” and they wanted to do to him “whatsoever they listed” (Matt. 17:12; Mk. 9:13). However, God protected Elijah, and did not allow his life to be taken away by Jezebel or those in her court (1 Kings. 19:10, 14).

Interestingly, the last we read of Elijah is that he was taken to heaven by a whirlwind. Notice:

“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, **before I be taken away from thee.** And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. **And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven**” (2 Kgs. 2:9-11).

“He that hath ears to hear, let him hear” (Matt. 11:15)

“Elijah was a man subject to like passions as we are” (Jas. 5:17). He was tempted as we are, but was faithful to God the Father and remained with Him (1 Kgs. 18:22), as we need to do. He set a tremendous example for us to follow as we, with the help of God, make ourselves ready for the coming of Christ. Elijah was a man through whom many miracles were performed. His spirit and power are what we must focus and meditate on, as we allow God to guide us in understanding the identity of the “end-time” Elijah.

Chapter 2

The role of John the Baptist

Most teach that John the Baptist was an Elijah or a type of Elijah. The Church of God has traditionally believed this, and so do most others in mainstream Christianity.

In this chapter we will study and discuss that which is written in the Word of God regarding the role of John the Baptist. Please prove what is being stated in this booklet with what is inspired, written and canonized in the Word of God. Get ready for eye-opening Truth that will astound you as we allow the Word of God to lead us in deeply understanding this most important subject.

Angel Gabriel appears to Zacharias

Let us begin by referring to a central passage of scripture on this subject found in Luke 1 where we read the account of the angel Gabriel appearing to Zacharias, the father of John the Baptist, when he learned that his wife Elizabeth was to bear a son:

“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of

the people were praying without at the time of incense. **And there appeared unto him an angel of the Lord** standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But **the angel said unto him**, Fear not, Zacharias: for thy prayer is heard; and **thy wife Elisabeth shall bear thee a son, and thou shalt call his name John**. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; **and he shall be filled with the Holy Ghost, even from his mother's womb**. And many of the children of Israel shall he turn to the Lord their God. **And he shall go before him in the spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Lk. 1:5-17).

On the surface it would seem as though the angel Gabriel told Zacharias that his son, John the Baptist, would be the individual to fulfill the office of the prophesied Elijah to come. To be sure that this is what scripture is actually stating, we must take a *close* look at this and other scriptures which discuss the role of John the Baptist. It is essential to do this! Remember, the quote in Luke 1:5-17 was uttered by the angel Gabriel to Zacharias in a *private* setting and is recorded in this text by Luke, so it would be wise to verify what is quoted with other scriptures on the subject. We have a responsibility to do this if we are to understand what God is communicating to us on the role of John the Baptist.

Evidence given by John the Baptist

Of course, if Gabriel told Zacharias that John the Baptist was to fulfill the office of the prophesied Elijah, there is no doubt that Zacharias would not have left his son ignorant of this most important fact. At some point in John the Baptist’s life, between the time of his birth and the time he began his ministry, Zacharias would have of course told John of his role

in the plan of God! I state again – it would be illogical and unreasonable to think that Zacharias would have left his son ignorant of the role he was to fulfill. Yet notice what is recorded in John 1, after John began his ministry of preparing the way for Christ:

“And this is the **record** [*Strong's 3141* = **evidence, testimony**] of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? **Art thou Elias?**” (Jn. 1:19-21)

As John went around baptizing people and preparing the way for Christ to come on the scene, the Pharisees pointedly asked him whether he was the Elijah. Notice John the Baptist's reply, *evidence and testimony* to the Elijah question posed by the Pharisees:

“...And he saith, **I am not**” (Jn. 1:21).

John *authoritatively* stated that he was not the Elijah. There is absolutely no evidence to demonstrate that he was in the slightest bit hesitant when he replied to the question asked by the Pharisees on whether or not he was the Elijah. Understand: **John himself unequivocally stated that he was not the Elijah!** Why would we not believe his authentic testimony which was recorded and canonized for us in Holy Scripture? Some erroneously state that when John was asked this question, he did not yet know that he was fulfilling the role of the prophesied Elijah...they believe that even into John's adult life, his father had not told him of the role and office he was to fulfill in the plan of God. Would that not have placed John in an embarrassing and incompetent situation when fulfilling his responsibilities for God in adult life? Of course it would! Would it not have also meant that Zacharias was irresponsible with the information entrusted to him through the angel Gabriel? Of course it would! But that is not what happened!

Again I ask, is it not irrational to think that John the Baptist's parents would not have told him of the role he was to fulfill – especially if Zecharias (his father) was personally informed of this by the angel Gabriel (Lk. 1:5-17)? Would John have been left in ignorance of the role he had to fulfill in the plan of God? Is it not obvious that John would have known his role – especially by the time he began to fulfill his ministry? It is preposterous to think and claim otherwise!

In the account recorded in John 1, we see that the Pharisees asked John the Baptist more questions. Notice his detailed reply:

“...Art thou that prophet? And he answered, No. Then said they unto him, **Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?** He said, *I am the voice of one crying in the wilderness...*” (Jn. 1:21-23).

When pointedly asked about the role he was fulfilling, John the Baptist replied by saying that he was “the voice of one crying in the wilderness”. He was laying the ground work of baptizing with water before Christ came on the scene. John clearly and authoritatively told the Pharisees *exactly* what his role was...*and he flatly denied that he was the Elijah!* John was certainly the messenger who prepared the way for Christ, which is a highly respected office, but scriptures increasingly demonstrate that he was not the Elijah.

Christ's confirmation

There are other pivotal scriptures on this subject which we should consider. Notice Matt.11:2 carefully:

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, **Art thou he that should come, or do we look for another?**”

Here, John is referring to the Old Testament prophecies of the coming of a Prophet and Messenger. John sent two of his disciples to ask Christ some revealing questions. Take careful note of Christ's answer to the question which was asked of Him:

“Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.** And blessed is he, whosoever shall not be offended in me... And as they departed, Jesus began to say unto the multitudes concerning John [*Editor's note: Christ began to tell the multitude concerning John's question*], What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. **For this is he,** [*Editor's note: this should possibly read, "For I am he"*] **of whom it is written** [*Editor's note: this is referring to the prophecy written in Mal. 3:1*], **Behold, I send my messenger before thy face, which shall prepare thy way before thee.** Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: ... 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*, [*Editor's note: this could read, 'if you will receive me'*] this is Elias [*or I am Elijah*], which was for to come. **He that hath ears to hear, let him hear**” (Matt. 11:2-15).

In this lengthy quote, Christ answered the question asked by John the Baptist through his disciples. After He did that,

Christ turned to the multitudes and expanded on the reply He gave to John's disciples. Let us again restate John's question, (asked by his two disciples), and then reprint the relevant sections of scripture that demonstrate Christ's *clear* response:

John's question to Christ asked by his disciples:

“Art thou he that should come, or do we look for another?” (Matt. 11:2)

Christ's clear reply:

“Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them [*Christ was confirming to John's disciples that many miracles where performed through and by Christ*]...for this is [*I am*] he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee...and if ye will receive it [*me*], this is [*I am*] Elias which was for to come. He that hath ears to hear, let him hear” (Matt. 11:4-5, 10, 14-15).

Notice verse 15 again: “He that hath ears to hear, let him hear”. From the above verses we see that John the Baptist was in prison, and he sent two of his disciples to find out if Christ was the One whom they were expecting. Christ replied by confirming that He was performing miracles with great power. The Bible records a number of miracles, signs and wonders performed through Christ. He was confirming that *He* was the prophesied Elijah to come! “He that hath ears to hear, let him hear”!

Elias is come already

Now notice an interesting few verses on the subject which are found in another passage in the New Testament. In these verses, Christ discusses a prophecy relating to the coming “end-time” Elijah, but He also refers to an Elijah who “has

come” already. We must understand to which two individuals Christ was referring. Notice:

“And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, [1] Elias truly *shall* first come, and restore all things. [2] But I say unto you that Elias *is come already*...” (Matt. 17:10-12).

In verses 10 and 11 of Matthew 17, it is evident that Christ stated that an Elijah “is come already” and also prophesied of an Elijah who “shall come” on the scene to restore all things – a former and a latter Elijah. However, for the purposes of what is being discussed here, let us focus our attention on the Elijah who “is come already”. Interestingly, Christ stated:

“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 [*Strong’s 4920 = considered or put together*] that he spake unto them of John the Baptist”. (Matt. 17:12-13).

Again, it is evident that in verse 12 Christ makes clear reference to two Elijahs: the former Elijah (who is come already) and the latter Elijah (the Son of Man). When Christ declared that “Elias is come already, and they knew him not...”, to whom was He referring? Was He referring to John the Baptist? Did the disciples “understand” correctly when they put together “that He spoke to them of John the Baptist”? No, they did not! Nowhere does the Bible state that the disciples “knew” beyond doubt. If this were the case, the word “knew” would have been inspired to be used instead of the word “understood” in verse 13. (Note that the Strong’s words 1097, 1492, 1921 denote absolute, definite knowledge – but neither of these words are used in verse 13). It would certainly not have been the first time that the disciples did not completely understand what Christ stated (i.e. Matt. 15:16; Mk. 9:32; Jn.

13:7 etc). It is evident that in Matt. 17:11-12 Christ was clearly referring to the *original* Elijah the Tishbite of the Old Testament – *and not John the Baptist!* Elijah the Tishbite was the one who had come, and to whom they did “whatsoever they listed” (vs. 12). (Please refer to the account discussed in chapter one of this booklet). Whenever Christ spoke about Elijah *in the past tense*, He always referred to Elijah the Tishbite and not John the Baptist. Notice this one example:

“But I tell you of a truth, many widows were in Israel in the days of Elias, *when the heaven was shut up three years and six months*, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian” (Lk. 4:25-27).

Elijah the Tishbite was the one through whom the heaven was shut up. Evidently, in Matt. 17:11-12, Christ was directly referring to Elijah the Tishbite of the Old Testament – *He was not referring to John the Baptist!* Elijah the Tishbite was the individual who was done to “whatsoever they listed” (1 Kgs. 19:10) and “likewise shall also the Son of man [*Christ Himself*] suffer of them” (Matt. 17:12). Christ’s fate was to be put to death – just as they wanted to do to Elijah the Tishbite! For the sake of clarity, let us quote Matt. 17:12 once again, this time with editorial comments corresponding to what we have just discussed. These comments will give context to Christ’s quote:

“But I say unto you, that Elias [*the Tishbite*] is come already, and they knew him not, but have done unto him whatsoever they listed [*referring to the Israelites wanting to take Elijah the Tishbite’s life* (1 Kgs. 19:10)]. **Likewise** shall also the Son of man suffer of

them [referring to the Jews plotting to kill Christ]”
(Matt. 17:12).

For those who have ears to hear, Christ’s words make the identity of the former and latter Elijah amply clear. Furthermore, it is abundantly evident that John the Baptist did not fulfill the role of Elijah. As scripture states, John the Baptist was “a voice crying out in the wilderness” preparing the way for Christ’s first coming.

There are two important questions we must consider. The answers to these questions should further prove that John the Baptist was *not* the Elijah. Please meditate upon, and answer, these questions for yourself:

- a) Did John the Baptist restore *all things* (Matt. 17:10-11)?
- b) Did John the Baptist perform *any* miracles of any semblance to the ones performed through the original Elijah the Tishbite (1 Kgs. 17-19)?

Let us now return to the scriptures we discussed at the beginning of this chapter: the account wherein is described appearance of the angel Gabriel to Zacharias, John’s father:

“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias...**And there appeared unto him an angel of the Lord** standing on the right side of the altar of incense...But **the angel said unto him...thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.** And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; **and he shall be filled with the Holy Ghost, even from his mother's womb.** And many of the children of Israel shall he turn to the Lord their God. **And he shall go before him in the spirit and power of Elias,** to turn the hearts of the

fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Lk. 1:5-17).

After having discussed a number of scriptures relating to the Elijah, is it now not clear that verse 17 is conveying the following meaning?

“And he (John the Baptist) shall go before Him (Christ) [who comes] in the spirit and power of Elias”.

Eli, Eli, lama sabachthani

There is one final section of scripture in the New Testament which must not be overlooked. In Christ’s final minutes on the stake, He cried out to God. Notice:

“And about the ninth hour [3pm] Jesus cried with a loud voice, saying, **Eli, Eli**, lama sabachthani? that is to say, My **God**, my **God**, why hast thou forsaken me?” (Matt. 27:46)

Christ evidently cried out to Eli, or God the Father for help in His final moments. Some of those watching believed that He cried out for Elijah:

“Some of them that stood there, when they heard that, said, This man calleth for Elias” (Matt. 27:47).

These people knew that only God could save Christ in His current state; so when they referred to Elijah in verse 47, they were referring to a God Being. Only God could help Christ and intervene to save Him from death – no man could do this! It is evident that the Jews knew of, and understood, the Old Testament prophecies of the coming prophet Elijah. They simply did not understand that Elijah was before them, in the flesh and on the stake.

We will state again: Of course, John the Baptist fulfilled a special role in the plan of God, but it is evident from scripture that he did not fulfill the role of Elijah: No miracles were performed through John the Baptist, neither were all things restored through him, which are two signs that scripture gives to identify the Elijah. John the Baptist was “a voice crying out in the wilderness” preparing the way for the Lord just as he himself stated in John 1:23.

We are now ready to discuss the identity of the prophesied ‘end-time’ Elijah. More amazing and exciting Truth is about to unfold from the pages of God’s Word!

Chapter 3

Identity of the ‘end-time’ Elijah

In this final chapter we will focus our attention on what the Bible has to say about the “end-time” Elijah. To do this, we shall study a number of Old and New Testament prophecies about the coming Prophet, Elijah. Before we do this, we must clarify a preconceived misconception which is held by many who were affiliated with the Worldwide Church of God and, more recently, with some of its offshoots.

Mr. Herbert W. Armstrong – Elijah?

In the preface of his book entitled “Mystery of the Ages”, Mr. Herbert W. Armstrong indicated that he believed he fulfilled the office of “end-time” Elijah. He also made reference to this on other occasions, including in his brethren and co-worker letter dated August 24th, 1982.

Soon after Mr. Armstrong’s death, unbiblical changes were slowly introduced and taught in the Church by the new leadership which resulted in the Worldwide Church of God splitting into the current hundreds of fragmented groups we see today. A number of leaders of the various splinter groups to this day continue to expound on the belief that Mr. Armstrong fulfilled the office of “end-time” Elijah. Many groups teach that Mr. Armstrong “restored all things” and, because of this belief, refuse to allow God to guide them in deeper understanding of Truth and thus refuse to deeply grow in grace and knowledge (2 Pet. 3:10). The groups which teach that Mr. Armstrong was the end-time Elijah seem to increasingly reject God’s Voice and the deeper understanding which He has continued to communicate to His people since Mr. Armstrong’s death in 1986. The reason for this is simple: if Mr. Armstrong is believed to be the end-time Elijah who restored “*all things*”, then it would follow that no more Truth needs to be restored! Unfortunately, those who believe this have

wittingly or unwittingly developed an attitude to where they believe they have it all:

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17).

Most individuals who believe that Mr. Armstrong fulfilled the office of “end-time” Elijah have unconsciously built a barrier between themselves and God, and have blocked out further communication from their Creator.

Before proceeding, we must stress that in no way do we want to discredit the office fulfilled by Mr. Armstrong. There is no doubt that he was used to perform a powerful work for God: he preached and delivered the gospel message to multiple millions around the world through the printed press, radio, television and personal appearance campaigns. Mr. Armstrong also had personal audiences with kings, presidents, prime ministers and other leading individuals in governments of many countries. The *Plain Truth* magazine had a worldwide circulation of over 8 million, which was distributed in seven languages. In addition to this, it has been reported that over forty million booklets were printed and distributed throughout his ministry. It is clear that Mr. Armstrong was used to fulfill a tremendous work for God, but did he fulfill the role of “end-time” Elijah?

Two of the characteristics of the “end-time” Elijah are:

- 1) He will be a *worker of miracles* (Lk. 1:17)
- 2) He will *restore all things* (Matt. 17:11)

1) Elijah will be a worker of miracles

Regarding Elijah, notice that Luke 1:17 uses the phrase “in the spirit and power^{G1411} of Elias...”. It is necessary to note that

the word “power” in this verse is translated from the Greek word “dunamis” (Strong’s 1411) and means “specifically *miraculous power*, a *miracle* itself, *worker of miracles*”. God’s Word tells us that Elijah will have miraculous power – He will be a worker of miracles! This is an important characteristic and proof which we must keep in mind as we discuss the Biblical identity of the end-time Elijah. As we proceed to the next characteristic/proof of the end-time Elijah, we must ask ourselves: has *any* man, in this end-time, performed miracles comparable with the miracles performed through Elijah the Tishbite as outlined in the Old Testament and as discussed in chapter one of this booklet? Has *any* man, in this end-time, performed miracles of healing, raising people from the dead, shutting and opening the heavens and more? The answer is obvious.

We must think on this vital proof to better understand the identity of the end-time Elijah as outlined in scripture.

2) Elijah will restore all things

Scripture also tells us that Elijah will restore *all things*:

“And Jesus answered and said unto them, Elias truly shall first come, and *restore all things*” (Matt. 17:11).

Let us take a look at what is meant by the phrase “all things” in Matt. 17:11. “All things” is translated from the Greek word “pas” and could be translated as “the whole, all, any, every, the whole, everyone, every way, thoroughly”. Evidently, the restoration of *all things* means restoring everything till the ‘whole’ is complete! “All things” does not mean ‘some things’ or ‘things pertaining to a certain subject’ – it means *everything thoroughly restored, in every way!* When *all things* are restored there will not be the slightest bit of doubt or hesitation in anyone’s mind on *any* subject covered in the

pages of the Bible – whether doctrinal or prophetic! “All things” means “all things”!

Now we must ask ourselves some serious questions: Has *all Truth* been *thoroughly* restored to the point where there is no error or doubt on any part of doctrine and prophecy that is stated in the Bible? Has this happened? Has any man been used in this ‘end-time’ to give God’s people every single truth to where a whole, and a thoroughly complete picture of *all things* has been given to God’s people? Have *all things* been restored to the Church - yet? The honest answer to these questions is: Absolutely not! In reality, the Church is possibly in greater chaos now than it has ever been, with over three hundred split and splinter groups competing with each other! A ‘strong hand’ is needed to sort out the current mess in God’s Church! The prophesied Elijah is needed to come on the scene to restore *all things* and prepare the way (Matt. 17:10-11; Mal. 3:1)! It is evident that Mr. Armstrong, or any other individual to date, has *not* fulfilled the office of “end-time” Elijah. (This will become crystal clear as we proceed). Further questions need to be asked:

- Who is the end-time Elijah?
- If the Elijah is not currently on the scene, when will He appear?
- Who are we to expect?

These are important questions. If we trust in God and in His Word we shall see that all these questions, and more, are answered within the pages of the inspired Word of God! This is a subject we *must* prove and understand so that we can watch and get ourselves ready more effectively (Lk. 21:36).

Pivotal prophecies in Malachi

Malachi 4 contains a profound prophecy of the coming Elijah:

“Behold, I will send you Elijah the prophet **before**^{H6440} the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:5-6).

These intriguing verses are full of meaning. As we shall see, this prophecy gives clear indication of the identity of the Elijah. It also offers a precise time-frame of when the Elijah will appear on the scene, and it gives details surrounding his commission.

On the surface it would seem that Malachi is stating that God will send Elijah the prophet *before (in time sequence)* the coming of the great and dreadful Day of the Lord. This may come as a surprise to most readers, however a close study of this verse reveals that something quite different is being communicated!

The word “before” in Malachi 4:5 is *key* to understanding this scripture, the identity of the ‘end-time’ Elijah, and the commission to be fulfilled by the office of the coming Elijah. The word “before” is translated from the Hebrew word ‘paniyim’. Some of the definitions given to us in Strong’s Concordance for the word ‘before’ (paniyim = 6440) which is used in verse 5 are as follows: “against, because of, in, in it, by reason of, upon, within” and more. With these various words translated from the word ‘paniyim’, verse 5 could potentially read as follows:

1. “Behold, I will send you Elijah the prophet *because of* the coming of the great and dreadful day of the Lord”
2. “I will send you Elijah the prophet *by reason of* the coming of the great and dreadful day of the Lord”.
3. “I will send you Elijah the prophet *upon* the coming of the great and dreadful day of the Lord”.

The reader should now already begin to see and understand what God, through the prophet Malachi, is communicating to His people. There is profound depth to this verse which has been overlooked until now when God has delivered much deeper understanding on this subject through the *Faithful Church of God in Laodicea*.

Interestingly, the Interlinear Bible renders a clear version of Mal. 4:5 where it states that Elijah the prophet will be sent “*in the face of*” the coming of the Day of the Lord. Can the reader begin to understand what is being stated in this verse? Instead of the word “*before*” (in verse 5) giving a time element or alluding to a sequence of events, what is clearly being communicated by God is that Elijah will come “because of”, “upon”, or “by reason of” the Day of the Lord. The point is that this scripture indicates something very different to what the Church and mainstream Christianity has traditionally believed it to say. We have historically believed that Elijah will come *before* the Day of the Lord in time sequence, but what this verse is saying is that Elijah will come *upon* the Day of the Lord. Due to the fact that the Day of the Lord has not yet commenced, we can come to the obvious conclusion that the “end-time” Elijah has not yet come! Mal. 4:5, and other scriptures which we will discuss in this chapter, clearly tell us that the ‘end-time’ Elijah will come suddenly to His Temple/Church (Mal. 3:1) at the beginning of the Day of the Lord (1 Thess. 5:2; 2 Pet. 3:10 etc)! ***(Please download or request our free booklet entitled “The Day of the Lord cometh...”, which offers irrefutable proof that the ‘Day of the Lord’ and the ‘Day of the Lord’s Wrath’ are two separate events. Our booklet entitled “The Day of the Lord cometh...” will help you to conclusively prove that the ‘Day of the Lord’ will begin immediately before the beginning of the ride of the four horsemen and the coming Great Tribulation, which is when Christ will come to take His faithful flock to a place of protection to escape the coming curses and plagues to befall the Laodiceans and the rest of the world (Matt.***

24:41; Luk. 17:34-36; Rev. 3:10. Download or ask for your free copy now!)

We must be absolutely sure that what we are stating is a *true* and *honest* representation of the word “before” (paniyim/Strong’s 6440) in Mal. 4:5. A Bible search for the word which is translated as “before” as it is used in Mal. 4:5 (paniyim/Strong’s 6440) will reveal that it is used approximately 1060 times throughout the Old Testament. A study was made of each of these scriptures in which this word “before” (paniyim/Strong’s 6440) is used. Following are three random examples which give an honest representation of the way in which the word “before” [*Strong’s 6440*] is used throughout Old Testament scripture. Notice that in each of these examples, the English word translated as “*before*” is translated from the Hebrew word “paniyim” (Strong’s 6440). As you study these examples, notice that the word “before” NEVER refers to time sequence:

1. “The earth also was corrupt *before* God [*Strong’s 6440*], and the earth was filled with violence” (Gen 6:11).
2. “And God said unto Noah, The end of all flesh is come *before* me [*Strong’s 6440*]; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (Gen. 6:11).
3. “And changed his prison garments: and he did eat bread continually *before* him [*Strong’s 6440*] all the days of his life” (2 Kings 25:29).

These examples continue to solidify the argument that God’s people have, to date, entirely missed the point communicated in Mal. 4:5: “Behold I will send you Elijah the prophet BEFORE the coming of the great and dreadful Day of the Lord” could be better translated as “Behold I will send you

Elijah the prophet UPON the coming of the great and terrible day of the Lord”.

If God wanted to communicate that Elijah will come *before* the beginning of the Day of the Lord (in time sequence), He would have clearly inspired the Hebrew word “terem” (Strong’s 2962) to be used. The word “terem” would have clearly proved a sequence of events in time order, but God inspired the Hebrew word “paniyim” (Strong’s 6440) to be used in Mal. 4:5 – and for good reason! Notice the following three examples where the Hebrew word “terem” (Strong’s 2962) is used, and understand the difference in meaning to the word “paniyim” (Strong’s 6440) used in Mal. 4:5:

1. “And every plant of the field before it was in the earth, and every herb of the field *before* [Strong’s 2962] it grew...” (Gen. 2:5).
2. “But *before* [Strong’s 2962] they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter” (Gen. 19:4)
3. “O spare me, that I may recover strength, *before* [Strong’s 2962] I go hence, and be no more” (Ps. 39:13).

The examples shown above demonstrate the contrastingly different uses and meaning of the two Strong’s words 6440 and 2962. The above exercise of comparing and contrasting the two words translated “before” offers conclusive evidence of what God is communicating in Mal. 4:5! Through Mal. 4:5 God clearly tells His people that the Elijah will come ‘upon’ or ‘at’ the start of the Day of the Lord and not ‘before’ it in time sequence.

Who will restore *all things*?

With this clear and deeper understanding, let us now take another look at Matthew 17:11:

“And Jesus answered and said unto them, Elias truly shall first come, and restore all things”.

An individual is prophesied to come on the scene and restore *all things*. As we consider this verse, we must ask some valid questions: Who could restore all things? Who would we trust to restore all things to the point where our minds are completely at rest that everything that has been restored is truly restored once and for all, void of any error and human reasoning? Remember that the gospel message teaches that we are to get ready to teach the nations in the millennium. To do this, we must know ALL THINGS – and they must be 100% correct! Again we ask, who could possibly teach us *all things* to the point where we are ready to confidently and correctly teach them to the nations? Notice what is stated in Acts 3:19:

“Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing [times of revival] shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you:** Whom the heaven must receive **until the times of RESTITUTION OF ALL THINGS [until the time when all things are restored]**, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear IN ALL THINGS whatsoever he shall say unto you. (This is referring to Jesus Christ)** And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Acts 3:19-23).

Scripture plainly states that Christ will restore *all things*! Is it not abundantly clear that *Elijah* will be sent by reason of the Day of the Lord to restore “all things”? Does not scripture clearly tell us that *Christ* will come “as a thief in the night” at the beginning of the Day of the Lord (1 Thess. 5:2; 2 Pet. 3:10 etc)? As we allow God’s Word to guide us through this most fascinating prophecy it becomes clear that Christ Himself, as the “end-time” *Elijah*, will come to His Church at the beginning of the Day of the Lord to restore all things (Mal. 3:1)!

Elijah will come first

For further proof of what has already been discussed, notice what is stated in Malachi 3:

“Behold, I [*God the Father*] will send my **messenger**, [*who is this messenger?*] and he shall prepare the way before me: [*Who will prepare the way? Who will restore all things? Who are we looking for? Who are we seeking? ... the next phrase in this verse gives us the reply*]... and the Lord, whom ye seek, shall suddenly come to his temple, even the **messenger** of the covenant [*this is the messenger spoken of in the first part of this verse*], whom ye delight in: behold, he shall come, saith the LORD of hosts” (Mal. 3:1).

Do we understand the depth of what this incredible prophecy states? The second half of the above verse defines the first half. Understand: This verse tells us that the Messenger who will prepare the way *is* Jesus Christ Himself! Now notice Matt. 17:10-11:

“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*”.

This New Testament prophecy of the coming Elijah was delivered by Christ Himself. He prophesied the coming on the scene, at a future date, of an individual who would restore *all things*. Christ clearly stated that this individual shall come **FIRST!** If Christ the Elijah comes first, who is to follow Him?

Let us go over Malachi 3:1 once again, this time highlighting different portions of the scripture for further clearer understanding on this vital point. We will again see vital information which has been overlooked till now:

“Behold, I will send my messenger [*Christ*], and he shall prepare the way before me: and the Lord [*Strong’s 113 = “Adoni” referring to Christ*], whom ye seek, shall suddenly come to his temple [*Church*], even the messenger of the covenant [*Christ is the messenger*], whom ye delight in: behold, he shall come, saith the LORD of hosts [*Strong’s 3068 and 6635 referring to God the Father*]” (Mal. 3:1).

God the Father is stating that **Jesus Christ will come FIRST and prepare the way before the Father!** Notice verse 2:

“But who may abide the day of his [*Christ’s*] coming? and who shall stand when he [*Christ*] appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD [*Strong’s 3068 = referring to God the Father*] an offering in righteousness. [*Christ is going to come as the ‘end-time’ Elijah to prepare a people ahead of God the Father coming to the earth*]. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD [*Strong’s 3068, referring to God the Father*], as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness

against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts [*says God the Father*]...” (Mal. 3:2-7).

Are not these scriptures clearly telling us that Jesus Christ will prepare the way before God the Father, when the Father returns after the Millennium and the Last Great Day (Rev. 21:3)? Notice Mal. 4:5-6 once again:

“Behold, I will send you Elijah the prophet UPON the coming of the great and dreadful day of the LORD: And **he** shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal 4:5-6).

Again we ask the question: Who can honestly turn the hearts of the fathers to their children and the heart of the children to their fathers? *Who can do this?* Mal. 4:5 tells us that the Elijah can do it! Furthermore, notice what Elijah the Tishbite said about this:

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 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**” (1 Kings 18:36-37).

Who is the One who can turn the heart of the fathers to their children and the hearts of the children to their fathers? 1 Kings 18:37 gives us the answer! When we place all the scriptures together it becomes evident that *only* Christ can fulfill the role of “end-time” Elijah who will come to restore all things and prepare a people for God the Father. Christ the Elijah will come first to prepare a people before [*in time sequence*] God the Father comes to this earth (Matt. 17:10-11)!

Notice what is recorded in 2 Peter 3:

“But **the *day of the Lord* will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, **Looking for and hastening unto the coming of the *day of God***, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pet. 3:10-12)

God is clearly communicating to us through His inspired Word that Jesus Christ, the Elijah, will come “as a thief in the night” at the beginning of the Day of the Lord (1 Thess. 5:2; 2 Pet. 3:10) and will prepare the way for the coming of God the Father to this earth, after all things have been restored, and the earth burned up and purified for the coming of God the Father (2 Pet. 3:10-12). Christ will probably “appear”, as it states in Mal. 3:2, and very possibly be in the Place of Safety with His faithful few, teaching them and restoring *all things*. This is when He will *begin* to turn the hearts of the children to their fathers and the hearts of the fathers to their children (Mal. 4:5-6). He will begin to restore *all things* to His Church at the beginning of the Day of the Lord. His Work will continue throughout the millennium as He rules all nations with His Bride at His side, and continue to turn all the rest of mankind’s

hearts to God and prepare the way for the time that God the Father will come to this earth (2 Pet. 3:12). Only Christ, the Elijah, can do this!

“Behold, I will send my messenger, [*Christ*] and he shall prepare the way before me [*God the Father*]: and the Lord [*Christ*], whom ye seek, shall suddenly come to his temple [*as a thief in the night at the beginning of the Day of the Lord*], even the messenger of the covenant [*Christ*], whom ye delight in: behold, he shall come, saith the LORD of hosts [*God the Father*]” (Mal 3:1).

Christ will come and He will prepare the way before God the Father. *This* is the Work of the “end-time” Elijah. He will begin with His people from the moment that He comes “as a thief in the night” at the beginning of the Day of the Lord (Mal. 3:2-3) and will carry on helping the billions right through the millennium (Rev. 2:27) till *all things* are ready for the earth to receive God the Father (2 Pet. 3:12). This will be the Elijah’s task during *His Day*, the Day of the Lord, which will end when God comes to this earth -- and after that we will be brought finally to the beginning!

What an astounding picture God has clarified and given to His people! Let us praise and honor the Great God and Creator of the universe for the deep understanding He has given us on this most vital subject. How plain and simple is the Word of God when we allow it to interpret itself and believe Him at His Word! Now we can better watch and prepare ourselves for the day when the Elijah suddenly comes to His temple (Mal. 3:1)!

Interesting duality

It is interesting to note the duality between the miracles performed through the former Elijah (Elijah the Tishbite) and

the latter Elijah (Christ). Please study the few listed miracles in the table which follows. More could be added:

Former Elijah (The Tishbite)	Latter Elijah (Christ)
1) Food did not ‘run dry’ (1 Kgs. 17:10-16)	1) Fed the multitude with 5 loaves/2 fish (Matt. 14:17-21)
2) Miracle of raising of dead widow’s son (1 Kgs. 17:23)	2) Miracle of raising temple rulers daughter (Mk. 5:35-42)
3) Was subject to like passions as we...but remained with God (Jas. 5:17/1 Kgs. 18:22)	3) In all points tested, yet without sin (Heb. 4:15)
4) Miracles performed/ people believed (1Kgs. 18:39)	4) Miracles performed/ people believed (Jn. 6:14; Jn. 7:40 etc)
5) Fasted 40 days/nights (1 Kgs. 19:8)	5) Fasted 40 days/nights (Matt. 4:2)
6) Went by whirlwind to heaven (2 Kgs. 2:11)	6) Ascended to heaven (Jn. 6:62; Eph. 4:8-10 etc)

The above mentioned miracles are only a sample of those performed through Elijah the Tishbite in the Old Testament, and through Christ in the New Testament. It must be pointed out that there are no parallels of this nature to be sought from the life of John the Baptist, or any other individual in this “end-time” who may claim to be the Elijah! No individual in this “end-time” has performed miracles, signs and wonders or restored all things (Matt. 17:11).

What will you do with this message which you have just received? How will you respond in the little time left? Will it stir you to action, to turn to God, come under His authority and help Him deliver it to as many of God's begotten people as possible? Your future is in your hands, while others may depend on your help.

We are here to help! Please feel free to contact us should you have any questions. Our address:

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