

## Chapter 36: Elijah Will Be Sent

In the Old Testament, from God's revelation, Isaiah saw the attendance of Messiah-to-come and the prophet who would prepare His way as follows. As recorded:

It was said in [Isaiah 40:3] “A voice of one calling: ‘In the wilderness prepare the way for the Lord, make straight in the desert a highway for our God.’ ”, or

[Isaiah 4:6-11] “A voice says, ‘Cry out.’ ‘All people are like grass, and all their faithfulness is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass. The grass withers and the flowers fall, but the word of our God endures forever.’ You who bring good news to Zion, go up on a high mountain. You who bring good news to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, ‘Here is your God!’ See, the Sovereign Lord comes with power, and he rules with a mighty arm. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.” Malachi the prophet recorded:

[Malachi 3:1] “I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty.”

This prophecy was partly fulfilled by John the Baptist at the time of the first coming of Jesus. At that time, the Pharisees and scribes who had been in charge of the church of God found it honorable to be complimented for praying amidst formality and arrogance. They claimed to follow God's commandments, but in God's eyes, they only worshipped Him in vain based on the teachings of manmade inheritance and commandments (Matthew 15:7-9).

They were all rebellious people, but God had once again sent the message of redemption mercifully. But they were indifferent, as they were blinded by the world's glory; rather they had despised the prophet God had sent them mercifully.

Even if they were rebellious people, could they not have remembered the voice of God a little, as they had once been with God?

“Repent, for the kingdom of heaven has come near.” (Matthew 3:1-3) One felt a pang of conscience from hearing this, so one didn't go himself but checked on the situation by sending people.

[John 1:21-23] “They asked him, ‘Then who are you? Are you Elijah?’ He said, ‘I am not.’ ‘Are you the Prophet?’ He answered, ‘No.’ Finally they said, ‘Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?’ John replied

in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness. Make straight the way for the Lord.'"

When we speak about the calling in the wilderness, anyone who studies the Bible would know that even though John the Baptist did not address himself as Elijah, he had come on the calling of Elijah. Those who were addressed as teachers felt remorseful after hearing about the 'calling of the wilderness', so they went out to be baptized at the Jordan River.

However, their unrepentant manner and extravagant clothes looked like vipers in John's eyes. He, who used to say that those who have two shirts ought to give one to the poor, said: [Matthew 3:7] "You brood of vipers! Who warned you to flee from the coming wrath?". The Pharisees and scribes who were blinded by the glory of the world had all retreated after being reproached on ideas they could not agree on.

On the other hand, the innocent people had been waiting for the coming of the Messiah, while thinking about the prophecies from the prophets of the Old Testament.

The suffering of people who fell into the abyss and the abuse of the authorities were growing worse day by day (Matthew 23:4). Moreover, as a Roman colony, the abuse coming from the foreigners was beyond question.

At that time, anything the Romans said had to be done and if the Romans wanted it, they had to carry all the burden - even a duck's burden (Matthew 5:39-42). As they lived in such a difficult time, the coming of the Messiah was a big hope. The morals of the corrupt leaders came from rotten spirits, to the point it was about to rot and stink.

They taught people with a loud voice, prayed on the roadside with the intention of showing off, loved the place of honor at banquets and the most important seats in the synagogues, being greeted with respect and to be called 'Rabbi' by others (Matthew 23:1-7). Such actions only brought sadness to innocent people.

Amid such dark times, when they were hungry to find a brighter light, they heard the beautiful news. The news of "Repent, for the kingdom of heaven has come near." (Matthew 3:1-6) from John the Baptist at the Jordan River.

It was no doubt a very pleasant news to the people who were in despair (Matthew 5:2-10). They studied the old prophet Isaiah's prophecy, which said:

[Isaiah 40:9-11] "You who bring good news to Zion, go up on a high mountain. You who bring good news to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!" See, the Sovereign Lord comes with power, and he rules with a mighty arm. See, his reward is with him, and his recompense

accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.”

They had imagined on the return of such times as suggested by the prophecy. Malachi the Prophet had also given them a joyful prophecy, as follows:

[Malachi 3:1] “I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty.

### **Elijah the prophet, to prepare the way for Jesus’ First Coming**

John the Baptists is the calling of Elijah who was sent to prepare the way for the First Coming of Jesus. John replied to the people’s question: “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’” (compare John 1:23 to Isaiah 40:3-9).

The voice of one calling in the wilderness is the prophecy that one will be sent to prepare the way for Jesus, both for His First Coming and Second Coming. Therefore, for the people who were hungry for the truth, the calling of John must have sounded beautiful like God’s voice.

People who were waiting for the Messiah’s coming gathered by the Jordan River after hearing the calling of John. John the Baptist testified to them that the coming of the Messiah was imminent. They also asked him various questions.

[Luke 3:10-14] “‘What should we do then?’ the crowd asked. John answered, ‘Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.’” John answered the questions, taking each person’s situation into consideration.

However, the good news of Zion did not mean it was good news to everyone who lived in Jerusalem. For those who were involved as priests of Jerusalem and leaders, it came across as a message of adversity that provoked hatred. For them, it was also the message of the final judgment.

For those who were thirsty for truth, this was a message of life. Amongst those who believe in the truth and were baptized by immersion by John, some had become followers of Jesus. Since John was sent to prepare the way for the First Coming of Jesus by the call of Elijah, he had always called for testification of Jesus.

[John 1:36] “Look, the Lamb of God!”

[Matthew 3:11] “But after me comes one who is more powerful than I, whose sandals I am not worthy to carry.”

[John 3:30] “He must become greater; I must become less.” Since it had always been testified about the Messiah, those who were baptized by immersion by John the Baptist came to believe in Jesus and became God’s people.

### **Past history is the shadow of the future**

What does the history at that time of John the Baptist tell us today? The past is not all gone, but the fulfillment of the prophecy of the past now lies before us. **All that history must manifest today, the end of mankind.** Moreover, almost everything recorded in the Bible becomes the mirror and shadow of the future. If one is to look at the present or future, one can find it out by looking into the mirror of the past.

It was said in [Ecclesiastes 3:15] “Whatever is has already been, and what will be has been before; and God will call the past to account”, or

[Isaiah 46:10] “I make known the end from the beginning, from ancient times, what is still to come. I say, ‘My purpose will stand, and I will do all that I please.’” Paul the Apostle had written:

[1 Corinthians 10:11] “These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.” **Malachi the Prophet had clearly testified about the end day in his prophecy.**

[Malachi 4:5] “See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.”

The Lord’s mighty and feared day is “All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire. Not a root or a branch will be left to them.” (Malachi 4:1-3)

Therefore, as John the Baptist was sent by Elijah’s calling to prepare the way for the First Coming of Jesus, he sent Elijah to prepare the way of Jesus’ return who would guide starving and struggling people to the fountain of life by the truth.

**Ellen G. White had also written about the last Elijah as follows: “Elijah was the symbol of saints who would be alive at the time of the return of Christ.”** (God of Prophecy P•K227)

## **Elijah the prophet, to prepare the way for the Second Coming of Jesus**

It is often thought that there has been no other prophet since John the Baptist. This is because of these words [Luke 16:16-17] “The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it.” Given this, it has been claimed that there has been no prophet since John. The basis of such an assumption comes from not fully understanding and only partially interpreting all the prophecies mentioned in the Bible.

What Jesus said was that since the time of Moses, all the prophets until John the Prophet had testified of Christ; so it meant that if there was another prophet after John, Jesus would not have been recognized as Christ.

Given this, John would have been the last prophet to have prophesied about Jesus’ first advent. If there was another prophet after the time of John, he would have been the calling of Elijah, and Christ would have come. Therefore, when Jesus had said “The Law and the Prophets were proclaimed until John.”, it meant that the Messiah, that is, the prophet who testified the First Coming of Jesus was up until John.

After John the Prophet, there are gospel prophets who testified the Second Coming of Jesus. Starting with the Twelve Apostles, anyone who foretells the future or present events from the letters or gospels are regarded as gospel prophets. It is recorded that there were many prophets even after 20 to 30 years after Prophet John’s death.

[Acts 21:10] “After we had been there a number of days, a prophet named Agabus came down from Judea.” or,

[Acts 11:27] “During this time some prophets came down from Jerusalem to Antioch.” or,

[Acts 13:1] “Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.” or,

[Acts 15:32] “Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers.” are what have been recorded.

Furthermore, it has also been recorded in the New Testament, that there are prophets. It was recorded:

[1 Corinthians 12:28] “God has placed in the church first of all apostles, second prophets, third teachers.” or,

[Ephesians 4:11] “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,”

It can be seen that there are many of such prophets even in the Gospel Age. Does that mean that there could only be prophets at the time of the apostles, and not today? No; if there was a prophet in the Apostolic Age, there must be one today as well. This is because both the Apostolic Age and today share the same Gospel Age. **Malachi the Prophet had said that a major prophet will be sent at the time of the Second Coming of Jesus.**

It was said in [Malachi 4:5] “See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.”

No matter what age one is in, when there is no prophet, there is no truth. **However, the last prophet Elijah was the one to convey the last truth of preparing the way for the Second Coming of Jesus.** The history is repeating. John the Baptist had sent good news for Jerusalem as a prophet who prepared the way for the First Coming of Jesus. **However, the last Elijah’s mission was to restore the destroyed church by reviving early faith that was present in the Apostolic Age.** Jesus had said:

[Mark 9:12] “To be sure, Elijah does come first, and restores all things.”

These words did not only refer to the First Coming of Jesus, but also **applied to the Second Coming of Jesus, where Elijah had to be sent in prior to restore the corrupt parts.**

### **Elijah the Prophet will be sent**

Malachi the Prophet saw that he would welcome the Lord of salvation by restoring the statues and laws in the future.

[Malachi 4:4-5] “Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. “See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.”

Or one may think that Elijah’s mission had come to an end as this prophecy was referring to John the Baptist at the time of the First Coming of Jesus. However, John the Baptist had never enforced commandments on Moses - i.e. statues and law; rather he, as a baptist, had opened the way for the First Coming of Jesus to welcome Him by baptizing sanctification and repentance.

Therefore, the prophecy from chapter 4 of Malachi means that **the mission of the last Elijah which proclaims the special truth that may be cleansed by the statues and laws commanded by Moses in preparation of the Second Coming of Jesus.** This message is not referring to the First Coming of Jesus but is, as per the Bible, the day when “it will burn like a furnace” and “all arrogant and every evildoer will be stubble; ...not a root or a branch will be left to them.” (Malachi 4:1). Therefore, while Jesus had addressed John the Baptist as Elijah (Matthew 11:9-14, 17:10-13), he had never once

testified verse 5, chapter 4 of Malachi. He did, however, make a testimony by referring to verse 1, chapter 3, Malachi. (Matthew 11:10, Mark 1:2, Luke 7:27). If you study verses 1 to 5 of chapter 3 of Malachi carefully, the prophecy about John the Baptist and the First Coming of Jesus becomes clearer. It has been recorded:

(Malachi 3:1-3) “I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,”...For he will be like a refiner’s fire or a launderer’s soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness.”

As per this prophecy, John the Prophet testified Jesus as a Messiah and while the priests were unaware, the Lord they were seeking went to His temple and Jesus also taught them on a daily basis (John 7:14-29). Therefore, while the prophecy in chapter 4 of Malachi addresses Elijah’s mission, there is a vast conflict about the question of when the prophecy first came about. However verse 1, chapter 3 of Malachi or verse 5, chapter 4 of Malachi both address the same issue - Elijah’s mission; so it was only a slight shadow of the whole picture that was shown to John the Baptist. **The final fulfilment of the prophecy is the prophecy that will come just before the Second Coming of Jesus.**

**Because the first, actual Elijah had ascended when he was alive (2 Kings 2:11), the last Elijah’s mission is to transform and ascend while he is alive. The last Elijah’s mission is to transform and ascend along with the live 144,000 saints.**

Therefore, **when the day of the Second Coming of Jesus nears, He will first send Elijah the Prophet and who would testify fully as if one is seeing the First Coming of Jesus, and He will thereafter return.**

## **Meaning of the name Elijah**

When the name “Elijah” is translated, it means “Jehovah is my God”. Just before His death on the cross, Jesus had said:

[Matthew 27:46] “About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).

Thereby, “Eli” means “God” and “Jah” has its root in Hebrew “Yahweh” - that is, Jehovah. **It symbolizes God in flesh and blood.**

If we look at the history of Elijah briefly, Elijah was known to be living in the East of the Jordan, the Tishbite, from Tishbe in Gilead. It was around 912 B.C. when he was active; he was humble and wore fur with a leather belt. Elijah cursed the nation of Israel for worshipping the graven image of Baal and Asherah: [1 Kings 17:1] “Now Elijah the

Tishbite, from Tishbe in Gilead, said to Ahab, ‘As the Lord, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.’” Elijah stayed hidden by Kerith Ravine by the Jordan River, where the ravens had been bringing him bread in the morning and meat in the evening [a time] (1 Kings 17: 2-7). Thereafter, Elijah went to Zarephath of Sidon where he stayed for two years and was supplied with food by a widow [times] (1 Kings 17:8-15). Two years later, he met Ahab at the land of Israel who summoned a total of 850 false prophets - the 450 prophets of Baal and the 400 prophets of Asherah - to Mount Carmel. Six months passed while he won the fight against the 850 people [half a time].

By Elijah praying on Mount Carmel, a heavy rain fell and allowing abundance (1 Kings 18:1-46).

Therefore, Daniel the Prophet’s prophecy foretold an era of prophecy “A time, times and half a time” to come (refer to Daniel 7:25, 12:7). John the Baptist also saw that the prophecy on the history of the ancient King Ahab and Jezebel periods would be repeated in the New Testament, so he recorded them as he saw them as a mission.

(Refer to Revelation 2:20 and 12:14).

At the time of Elijah, the prophecy of 3 and a half years (Luke 4:25-26) will be repeated in the Gospel Age.

**Elijah was a man who was living on the East of the Jordan River in the nation of Israel. He showed that the last Elijah would come from the East as well.**

Historically, **Elijah does not have a father, mother, genealogy, beginning of days, nor end of life then ascends to heaven; similar to the ancient Melchizedek.** He closely resembles the Son of God. As recorded in [Hebrews 7:2-3] “First, the name Melchizedek means “king of righteousness”; then also, “king of Salem” means “king of peace.” Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.” This symbolizes the flesh and blood of God who comes in disguise.

Elijah’s situation is similar to the one of Melchizedek’s. Most of the people recorded in the Bible have their parents’ names or genealogy identified, but Elijah and Melchizedek’s parental names, genealogy, and their day of their beginning and end are not identified.

**The final Elijah would come to an end by finding and testifying all the truth that had been trampled during the dark ages. That Elijah (God Jehovah), as the final judge, along with the 144,000 saints will be transformed into angels and ascended.**

Malachi the prophet said that **Elijah the prophet will be sent last.**