

Chapter 1: Restoration of Jerusalem and the Prophecy of 40 Years

Taking a rough look at the history of Moses, he was born in the region of Nile River in Egypt around 1578 B.C. and he is the 26th grandson of Adam. His father is Amram and his mother Jogeben.

Moses was a tribe of Levi and lived his life in 3 parts until the age of 120.

In the first part of his life, he lived a royal life at Pharaoh's palace in Egypt and spent 40 years as the son of a princess (Exodus 2:1-15, Acts 7:22-36).

In the second part, he spent 40 years living as a shepherd tending sheep at the home of a Midianite priest (Exodus 2:16-22, 7:7).

In the third part of his life, he spent 40 years in the wilderness with the Israelites and died at the age of 120 around 1458 B.C. and he was buried in the valley opposite Beth Peor, Moab (Deuteronomy 34:7).

It is, however, true that there must be a meaning behind why he lived his life in 3 parts, at 40 years each. One also cannot overlook the fact that 40 days and 40 years are accompanied by each other.

It was said in [Ezekiel 4:6] "After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year."

[Numbers 14:34] "For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you."

Moses shed his faults of the 40 years he spent in the land of iniquity on two occasions by fasting twice for 40 days (refer to Exodus 24:18, Exodus 34:28), and his 40 years spent in the wilderness as a spy, fulfilling the prophecy. After he entered Canaan, the history of 40 years continued on.

It was said in [Judges 3:11] "So the land had peace for forty years, until Othniel son of Kenaz died." or,

[Judges 5:31] "'So may all your enemies perish, Lord! But may all who love you be like the sun when it rises in its strength.' Then the land had peace forty years" or,

[Judges 8:28] "Thus Midian was subdued before the Israelites and did not raise its head again. During Gideon's lifetime, the land had peace forty years." or,

[Judges 13:1] "Again the Israelites did evil in the eyes of the Lord, so the Lord delivered them into the hands of the Philistines for forty years."

[1 Samuel 4:18] “When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man, and he was heavy. He had led Israel forty years.” Even after entering the Kingdom Era after the Judges Era, 40 years of history began with the first King Saul.

It was said in [Acts 13:20-21] “All this took about 450 years. After this, God gave them judges until the time of Samuel the prophet. Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years.” or,

[2 Samuel 5:4-5] “David was thirty years old when he became king, and he reigned forty years.” or

[1 Kings 11:42] “Solomon reigned in Jerusalem over all Israel forty years”.

Then, during the time of Solomon’s son, the South and North were split.

At the time of Jonah, God told Jonah to enter the city of Nineveh and to warn the city that it would be overthrown in 40 days. However Jonah was afraid of the Nineveh people, so he instead boarded a ship at Joppa to flee to Tarshish. He then ended up being swallowed by a giant fish where he prayed; thereafter, Jonah repented and returned to Nineveh and warned the city.

[Jonah 3:4] “Jonah began by going a day’s journey into the city, proclaiming, “Forty more days and Nineveh will be overthrown.” Regarding this city of Nineveh, Jesus said:

[Matthew 12:39-40] “He answered, “A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.” The Ninevites came to rise during the judgement and He condemned the people of that generation as he predicted the city of Jerusalem would fall in 40 years on behalf of Jonah and foretold the collapse of Jerusalem (Luke 21:20-24).

Although Jesus was baptized by immersion at the age of 30 and died on the cross in three years time, the city collapsed 40 years from when He was baptized. In response to this, Ezekiel the Prophet foretold:

[Ezekiel 4:6-7] ”After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year. Turn your face toward the siege of Jerusalem and with bared arm prophesy against her.” Jesus fasted for 40 days to take charge of the sins of the Judeans for 40 years (Matthew 4:1-2). Even during the period of Noah, it rained for 40 days and all life perished. Jesus said that the Coming of the Son of Man is the same as that of Noah.

[Matthew 24:37-39] “As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.” At that time, all life perished because of the rain that fell for 40 days; but in the end, the fire of God’s words will fall for 40 years and eventually all life will be perished by the fire.

It was said in [2 Peter 3:6-7] “By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.” The fire in this context may be interpreted in two ways.

The Lord God Almighty had said: [Jeremiah 5:14] “Because the people have spoken these words, I will make my words in your mouth a fire and these people the wood it consumes.”

Elijah went to Horeb, the mountain of God, and walked the path of penance for 40 days to hear the words of God (1 Kings 19:8-9). The fulfillment of this prophecy showed that the last Elijah would take the words of God and declare the time of the final judgment.

If you translate the name “Elijah”, it is “Jehovah is my God”. “Eli” means God, and “jah” means Jehovah. Historically, Elijah does not have a father, mother, genealogy, beginning of days, nor end of life, then ascends to heaven; closely resembling the Son of God. It will come to an end when Elijah returns and cries the words from God and the final judgment at the Horeb Mountains for 40 years and gathers the chosen 144,000 believers. 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.

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

The Lord God Almighty said: [Malachi 4:5-6] “See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.”

While it is true that John the Baptist was sent to prepare the way for the First Coming of Jesus as per Elijah’s mission, before the final Lord’s great and dreadful days strike, Elijah will come and restore all the truth and declare the final judgment and the world will come to an end thereafter.

All of this prophecy will be fulfilled and brought to an end with 40 years of Israel and 40 years of spiritual Israel.

While concluding the mystery of the 40-day and 40-year history recorded above, Jesus said:

[Luke 21:24] “They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.”

The above prophecy predicted that Jerusalem would come to collapse in 70 A.D.; and the nation of Israel came to independence on 14 May 1948, when the Jewish state was established.

Jesus made a prophecy about this Jerusalem:

[Matthew 24:32-34] “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.” Why did He use a metaphor of the fig tree and what does this fig tree infer?

Depending on the country, this part is symbolized by an animal or tree. In Japan, this part is symbolized by the cherry blossom tree, in Korea the Rose of Sharon and in Israel, the fig tree. This is because the fig tree is the oldest surviving tree from the old Garden of Eden (Genesis 3:7). Furthermore, the Israeli nation itself descended from Adam all the way from the Garden of Eden, so the fig tree and the Israeli nation cannot be separated. However, this nation came to independence in 1948 and the branches have become tender and the leaves lush.

As He said “...you know that it is near, right at the door.”, it is about time that we learn about something with more certainty. As per the research above, the Israeli nation went through major changes on a number of occasions in 40 years, so it can be ascertained that the above history accurately shows what to expect at the end.

Since the Israeli nation came to independence in 1948, it makes it 1988 40 years after. Will the world really come to an end at that time? Or will there only be a minor change in the Israeli nation like what happened in the past? As Jesus said “As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.”, it will surely come to an end at that time.

In the book of Job, it has been recorded: [Job 14:5] “A person’s days are determined; you have decreed the number of his months and have set limits he cannot exceed.”. This 40-year prophecy does not only record this, but also records the details of the prophecy of King David, who will be coming undercover and the order of Melchizedek; so if one studies carefully enough, one will come to learn the precise day of the end.

As He said “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.”, you may ask who would know it then. Let us then look into this problem.

■ But about that day or hour no one knows

The Lord God Almighty said: [Matthew 24:36-39] “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.”

He said “no one knows...nor the Son, but only the Father.”; if we study the foundations of Jesus, the son of God, there is only one son or father.

It was said in [Philippians 2:5-8] “In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!” If Jesus is the body of God’s foundation, He would know what God would know. [John 10:30] “I and the Father are one.”

“...no one knows...nor the Son, but only the Father.” What He meant here was that when He returned 1,900 years ago in flesh and blood, not even His son knew about it. However in the end, He will return at the time of promise when He would warn His beloved people and notify His son of the day which only He would know about and have Jesus make the final judgment. Furthermore, as He said “...so it will be at the coming of the Son of Man”; if one asks if no one knew about the end during the time of Noah, we can be sure that He had informed Noah of it.

[Genesis 7:4] “Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”; this must mean that He had informed Noah. As He said “...so it will be at the coming of the Son of Man.” So even when the day of the final judgment comes, He will clearly tell the times and dates to the saints who will be saved and look out on them.

It was said in [Amos 3:7] “Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.” Saul the Apostle also recorded:

[1 Thessalonians 5:1-5] “Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, ‘Peace and safety,’ destruction will come on them

suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. You are all children of the light and children of the day.”

To the Son of Light, i.e. the chosen people, it is clearly recorded that this day should not surprise one like a thief; and as John the Apostle wrote in the book of Revelation:

[Revelation 3:1-3] “I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God. Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.”

In other words, one had been told to repent by remembering what one has received and heard from Jesus; if one does not do so, it means that one has not accepted the light of truth so one would be unaware of Jesus’ return.

Chapter 11: Let Us Reveal the Truth from the History Books About the Church

Published on 20 October 1958

<Interpretation of Catholic Doctrine (Book 2)>

Written by Yoon Hyung-Joong, including commandments to keep.

Theory on the change of The Ten Commandments (page 22)

It was said: “At first, the Catholic Church also followed the Jewish ‘Philo’ classification. Then, in the 5th century, the Saint Augustine classification method came about, which was more logical so it gradually prevailed. Thereafter, this particular ‘Saint Augustine’ classification became the norm at the Catholic Church. Let us now compare the two. When we compare the two classification methods, we can see that Saint Augustine’s method is more sensible.”

Classification of God’s Ten Commandments

-Philo’s order-

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor thy father and your mother.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet.

[Catholic Church Ten Commandments / Saint Augustine's order]

-Saint Augustine's classification-

1. I am the Lord thy God and thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember to keep holy the Lord's day.
4. Honor thy Father and Mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

- Published on 1 July 1957

<Issues to be addressed in The Faith of Our Fathers>

(Page 93)

A pilgrim has the responsibility of guiding people to heaven, and should be able to teach all the truths to command the people and to sufficiently answer all questions about the truths. The Bible, in fact, does not contain all the creeds and there is no way to find all the details of the believers' observance. Let us look at the instance of the Lord's Day duty. This is certainly the most important duty of a devout believer, but there is not a single apparent sentence about Sunday being the Lord's Day. The Sabbath, in the Bible, is Saturday - not Sunday.

- (Pages 125-126)

(Pesach Day) In other words, the issue of the abolition of the Passover

During the time of Pope Victor I (papacy 189-199), the resurrection of Jesus was celebrated on the 16th after the Jews celebrated Pesach, or Nisan on the 14th and in Rome it was celebrated on the Sunday following the 14th. The current Easter was decided after the Nicaea Council in 325, which is the first Sunday after the full moon following the

spring festival on March 21st. Pope Victor I demanded that all Bishops of Anatolia follow the Roman holidays in order to align with the Catholic rituals and to avoid confusion with the Jewish feasts, all of which were obeyed.

- The issue of the Sabbath and Sunday (page 470)

2. Even in the New Testament era, the commandment about the Sabbath was not abolished. Jesus himself observed the Sabbath. The Sunday system was established in the 4th century by the Catholic Pope with the help of Emperor Constantine.

- Book published in December 1962, <Liturgical Year> written by Kim Dong-Soo (page 59)

(Pesach) In other words, the churches that had been observing week-long Passover and Easter as a solar term were abolished in A.D. 325 at the Nicaea Council.

As such, the Christian Church, which had been celebrating week-long Pesach and Easter as a solar term, needed to find order in the mid-2nd century. Furthermore, they also found it necessary to form a structured organization (bishops, priests, deacons) for dealing with confessions to demonstrate the pagan society and its literary philosophy.

As such, that was how the liturgical year was formed. There was a debate over how Easter should be observed; this is known as the Easter Controversy. Thereafter, Pesach and Easter that used to be celebrated together were split into two.

Initially, Pesach was divided into 'Pascha Stairovimon' and 'Pascha Cenastasimon', where the first observed the crucifixion of Christ on Friday and the latter on Sunday, to celebrate the joy of life. Thereafter, the Easter Controversy continued, due to the conflict between the Jewish calendar and solar calendar, until 325 when the final decision was made at the Nicaea Council.

- Book published in March, 1970.

<Summary: Christian conference>

(Page 39)

- History of the Eastern and Western Churches
- The issue of Passover, Ascension Day and Pentecost

3. Easter

(1) The East - Same as the Jewish Passover (January 14)

(2) The West - Places importance on Sunday; the Sunday that follows the full moon after the Spring Equinox.

(3) Polycarp made an attempt to make an arrangement to unite by visiting Rome in 158, but Ephesus and Irene opposed.

(4) Unification in 325, at the Nicaea Council.

It was agreed that the Passover would be abolished and Easter would be celebrated on Sunday.

5. Ascension Day and Pentecost

(1) The 40th day after the resurrection is the Ascension Day

(2) The 50th day after the resurrection is the Day of Pentecost

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- The First Council of Nicaea took place on May 6, 325, for two months.

Chapter 30: The First Council of Nicaea

1. Convoked by Emperor Constantine I

2. Date: May-June, 325

4. Convocation

(1) To address the issue of observing Easter (the East following the Passover, the West focusing on Sunday)

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- The origin and beginning of Christmas

2. Christmas December 25

(1) Rome in 354, Constantinople in 379

(2) The origin: There are 3 major celebrations in Rome in December

a. Saturnalia (12-24): Golden Age was accomplished when Saturn was ruling in ancient times. Commemorates this time.

b. Sigillaria: Dolls/figurines given to children to play with.

c. Brumalia: Winter solstice festival, celebrating the return of the sunlight; the Christians sought a holiday during this time

(The birth of Jesus was changed to the birth date of the sun in 354.)

- Published on 1 June 1956

<A History of the Christian Church> written by Song Nak-Won

(Pages 144-145)

[Christmas] It was recorded in 354 that Christmas was celebrated on December 25th; it was the time of Roman Pope Liberius. In 379, it was celebrated in the city of Constantinople, and it spread to Egypt and Palestine. To note the origin of Christmas, it took place in the custom of Rome so that is how it changed over time.

In Rome, there were 3 major festivals towards the end of December. The first one, Saturnalia was celebrated from the 12th to the 24th. It commemorates the Golden Age that was accomplished under Saturn's rulership in the olden days. During this season, the discrimination of the rich and poor is forgotten and everyone seeks pleasure.

The second one, Sigillaria, was celebrated following Saturnia at the end of December where children were given dolls/figurines to play with. The third was Brumalia, a winter solstice festival, and it was a season of celebrating the return of the sunlight.

As Christians could not partake in such festivals, they began to seek for ways to celebrate in a different sense and they came to conclude that Christ was born after the return of the

sunlight. As such, the custom of celebrating Christmas began then. In other words, this was the beginning of celebrating the ancient birth of Jesus Christ (pages 144-145).

Newspaper reports on Christmas

- 8 and 25 December 1970 - articles from JoongAng Ilbo

It is said “Christmas is not December 25th... born in March-April; the current Christmas is Saturnalia. According to historical testimony... it was found that the widely known birth date (25 December) of Jesus is different from the actual one, even the month. In fact, December which is claimed to be the birth month of Jesus, is not even close to the truth... It appears that the date was picked by early Christians who chose to celebrate the birth of Jesus on December, 25th - the Roman Saturnalia - to avoid persecution.” A newspaper article published on the 25th of the same month said: “The Catholic Church began to celebrate this day as a Christmas from the 3rd century. However, even in the New Testament, which has the birth of Christ recorded in it, does not suggest that this is the day of Christmas. There is a theory that December 25th was chosen due to the winter solstice festival.”

This is the truth that everyone from the East and West now knows of. December 25th is the birthday of the Devil, the God of Sun; not the birthday of Jesus. Jesus’ date of birth is January 14th, as per the liturgical calendar. In the solar calendar, it’s around March-April. It is a rule to baptize by immersion whilst bearing this in mind (page 80).

[Baptismal ceremony] The rule of thumb was to baptize by immersion, but even in the past, baptism seldom was done by pouring water 3 times. By around 120, the latter method was fully considered a baptismal ceremony.

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[Worship] As the main worship service, the Sabbath worship service continued until this day (the year 120), but it was gradually substituted with the first day of the week, i.e. Sunday.

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[Easter (Pesach)] The word “Easter” came from the Germanics. The Easter days were different in the East and West; where the East observed it on the same day as the Jewish

Passover, i.e. Nisan 14th, while the West observed following Rome, with a focus on 'Sunday'. It was decided that it should be celebrated on the Sunday after the Passover, i.e. the Sunday following the full moon after the Spring Equinox. Because of this, there had been two disagreements between the East and West; and as per the conclusion made at the Nicaea Council in 325, it was agreed that it should be celebrated on Sunday.

[Ascension Day and Pentecost] On the 40th day after the resurrection of Jesus, the ascension of Jesus was celebrated; and on the 50th, the descent of the Holy Spirit and Pentecost were celebrated.

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The place of worship is at a personal, rented home

[Place of worship] It was a personal home, or a rented house or synagogue. After 200, it has been called a church, the Lord's house, the God's house, the house of prayer, and a special building was used to hold worship services.

■ Published on May 15, 1972

<A History of Church - First Part>

● The issue of Passover (Pages 121-123)

Among the difficult problems, the first one was setting a date to Easter. Easter was particularly considered important since the apostolic era. However, this date differed between the churches in the East and West. In Asia, the most important date was seen as Nisan 14th. This was the day when a lamb was captured and killed on the day of Passover and when Jesus was crucified as per the Fourth Gospel. During the week of Passover, no matter when the day came, Christians fasted until 3 pm on this day and celebrated the Eucharist of thanksgiving. However, at the churches of the West, Christians continued to fast until the Sunday following Nisan 14th, then celebrated the Passover Eucharist. This was based on the claim that the Lord resurrected on Sunday during this week. Thus, what happened often in Rome was that some of the visitors who visited that place had already finished fasting a few days before the Romans. In order to minimize such an inconvenience, various measures were taken. In 155, Polycarp (Bishop of Smyrna) and Anicetus (Pope of Rome) discussed this problem, but neither could conquer the other so they agreed to keep different days.

In Laodicea, the Quartodecimans who celebrated Easter on Nisan 14th abandoned the custom in 167. The reason is not clear. Some of them must have realized that the Easter

celebration held on this day was only a continuation of the Jewish Passover. Dr. Kidd called these people Quartodecimans - the Jewish Ebionites - and dismissed them as the only heretics among various groups.

An opposing claim saw that the true celebration is not celebrating the Passover, but celebrating Christ's crucifixion.

The issue of Passover

The most important stage of this debate took place in 197, in Rome. Roman Pope Victor I, who was much more influential than Pope Anicetus, put a halt on all confusion and enforced all churches to adopt the Dominical Rule which observes Easter on Sunday. A number of councils were held in the East and West and at the end of the day, the Dominical Rule was adopted by all regions except for Asia. Pope Victor I exercised his privileges and punished all churches that stubbornly refused to follow the rule. However, this measure caused an outburst of protest. Iranaeus tried to play the role of a mediator. The bishop of Ephesus, Polycrates, claimed in his letter that he is one of the people who exercises authority amongst Saint Philip, Saint John and other saints in Asia; and emphasized that he knows the correct rule since he was the 8th person to become a bishop amongst his relatives. It appears that Pope Victor I accepted Polycrate's claim and withdrew his punishment.

- Passover was abolished in the 4th century (page 123)

Around the 4th century, one could no longer find people who celebrated Easter on Nisan 14th (the Quartoderimans).

- Fasting is done on the day He was crucified (page 139)

The days the Christians observed were the days when Jesus was captured and crucified.

“The time will come when the bridegroom will be taken from them; then they will fast.” That fast ended at 3 pm. Furthermore, it was said that fasting was done on Friday and Saturday during the holy week of suffering every year.

We have now looked at the history of the Christian church. You will now be able to know the doctrine held by the apostles in history. If so, we should not remain apathetic, but should seek for the doctrine of the Early Church and the truth that the apostles kept and followed.

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 fulfilment 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.