

The Scribe

"Every Scribe which is instructed into the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" - Matthew 13:52



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THE DUAL APPLICATION OF MALACHI 4:6B, PROMISE OF ELIJAH - PART 1

This message was preached by Brother Amos, on the morning of Saturday 16th May, 2015, at the Bible Faith Tabernacle, 2015 May Convention, in Lagos, Nigeria. It is the first part of a message, delving into the prophecies of the Old Testament, to bring out a nugget of truth that the Branham Movement, and the whole of Christendom have overlooked. We are truly grateful to God, for all He has been showing Brother Amos, on behalf of the end time Bride.

Good morning saints. Can you turn with me to the Book of Matthew Chapter 16, and we will take it from verse 27, where Jesus states: ***"For the Son of man shall come in the glory of His Father with his angels; and then he shall reward***

every man according to his works." Pay attention to the promise in verse 28: ***"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."*** He made the promise in this verse, that there were some standing there with him in that day, around 32 AD., that would not taste of death, until they first saw the Son of man coming in his kingdom. Church, you are looking precisely at his second physical coming, when he comes to literally take over this planet, and establish the Millennial kingdom, which is his kingdom, ruling over all the nations on earth directly from Jerusalem, for that is the exact coming that this promise gives to us, and not



that of the rapture, which gives us his mystical coming. With this in mind, let us move straight to Chapter 17, to continue with the promise that Christ made, beginning from verse 1: **“And after six days”** (after he had made the promise), **“Jesus taketh Peter, James, and John his brother”**, (who were the three core apostles), **“and bringeth them up into a high mountain apart.”** Saints, this gives us Mount Tabor, a very high mountain in Israel, and he did that with a divine objective in mind, because the promise he made six days earlier, was now to be fulfilled. Therefore, he took with him as witnesses, the three inner caucus apostles, Peter, James, and John, for God is perfect in three. Verse 2 records: **“And”** (Jesus) **“was transfigured before them...”** It simply means that he was changed before them, right in their very presence, **“... and his face did shine as the sun, and his raiment was white as the light.”** He was completely transformed before their very eyes, as the power of God came upon him, and he was changed physically into the very image that he

will bear when he comes on a white horse, to overthrow the world, at his second physical return, and to establish the Millennium. He was changed into a very glorious image, exactly as it will be when he comes on that glorious day, and as revealed in the Book of Revelation Chapter 19. Now watch Matthew Chapter 17, verse 3: **“And, behold, there appeared unto them Moses and Elias...”** Elias is the Greek word for Elijah; it means Elijah. Consequently, anywhere I see Elias, I will pronounce it as Elijah, because that is what it means. Verse 3: **“And, behold, there appeared unto them MOSES and ELIAS talking with him.”** The two prophets were talking with Jesus, encouraging him concerning the things he must suffer. I say that because, if you look at Saint Luke Chapter 9, verse 31, it tells us exactly what the discussion was about, for it was about his imminent crucifixion. Matthew Chapter 17, verse 4: **“Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee,**

and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said” (in a deep baritone voice, the baritone voice of God), **“This is my beloved Son, in whom I am well pleased; hear ye him.”** In other words: This is my beloved Son in whom I am well pleased to dwell; HEAR YE HIM. And indeed, we must ALL hear Jesus Christ, and it will do us well to hear him, because he is the ONLY WAY, the ONLY TRUTH, and the ONLY LIFE(of God). (John 14:6). There is no other way to God, for the redemption of the soul of man, except through Jesus **“The CHRIST, the Son of God”**; he is the exclusive way. Any other way is counterfeit, and any other Jesus is also counterfeit. We must hear Jesus the Christ, the one who died for us on the Cross of Calvary, in his divine scriptural revelation, for as it is written in Ephesians Chapter 2, verses 8-9: **“FOR BY GRACE ARE YE SAVED THROUGH FAITH; and that not of yourselves: IT IS THE GIFT OF GOD; Not of works, lest any man should boast.”** Salvation

is a free gift that we receive from God, by simply believing Jesus Christ in his divine scriptural revelation. Consequently, you do not need to kill or sacrifice yourself in order to be saved, and neither do you need to do penance like the Roman Catholic priests do, in order to be saved. There is no more sacrifice that God requires for sin, and there is nothing you need to do, except believe. Only believe, for as it is written: **“THE JUST SHALL LIVE BY FAITH.”**

Just simple faith in the scriptural revelation of Jesus Christ makes the difference. Almighty God says: HEAR YE HIM! Verse 5: ***“And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.”***

Church, those three apostles did not tell any other apostle, until Jesus had been resurrected,

because they were privileged eye witnesses of something; and they were warned by the Master to keep it until after his resurrection. So they had to keep it, and they kept it, as faithful servants. Brothers and sisters, the divine experience we just read, is the projection we have right here; (Brother Amos points to the chart), where Peter, James, and John, were looking at Jesus as he was transfigured before them, and his raiment became dazzling white, and his face was shining as the Sun in its strength; and there appeared unto him Moses and Elijah, comforting him concerning the passion he was to suffer. Brothers and sisters, what a witness, and what an experience! They saw something wonderful in that day, and what they saw, fulfilled the promise Jesus made just six days earlier, that ***“There be some standing here”***, (that is, with him in that day), ***“which shall not taste of death, till they see the Son of man coming in HIS KINGDOM”*** (GLORY).

Apostles Peter, James, and John, saw the Lord transfigured into his kingdom glory and power, exactly as he will appear on

that glorious day. God be praised! Amen!

Church, Saints Peter, James and John, were privileged to witness something which no other apostle was privileged to see. However, when they came out of that experience, and having seen Moses and Elijah in that prophetic vision, it prompted them to ask a very pertinent question in verse 10, one which we now want to consider. And although they saw both Moses and Elijah, but because they did not know anything about the Promise of Moses, except that of Elijah, they asked strictly concerning Elijah, as verse 10 recounts: ***“And his disciples asked him, saying, WHY THEN SAY THE SCRIBES THAT ELIAS MUST FIRST COME?”*** Did you hear their question? They asked Jesus why the scribes teach that Elijah must first come? It means in essence, that the scribes in that day were preaching to the children of Israel, teaching them that Elijah must first come, before the Messiah comes. They asked that question, because that was what the scribes had taught; that

was what they preached! They put the nation of Israel on notice, and hence in expectation, of the coming of Elijah, the man who was to forerun the coming of the Jewish Messiah, Jesus the Christ. And this teaching had been going on for quite some time in the land of Israel. But now, because they saw Elijah of old in the prophetic projection on Mount Tabor, it reminded them of the message of the scribes concerning Elijah, and this made them ask the Master concerning this very teaching, desiring to know what the Lord would say concerning it. Verse 11: ***“And Jesus answered and said unto them, Elias truly shall first come, and restore all things.”*** Please pay close attention to what the Lord just said, as I will take it again. Church, listen closely: ***“And Jesus answered and said unto them, Elias truly SHALL FIRST COME, and restore all things. But I say unto you, That Elias IS COME ALREADY, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.”*** Watch verse 13: ***“Then the disciples understood that he spake***

unto them of John the Baptist.” This lets us know without any shadow of doubt, that John the Baptist was indeed Elijah, because Jesus Christ our Lord confirmed it, and the apostles got the message. They understood that day, that John the Baptist was Elijah. But watch, for main the question is this: Was John the Baptist really the Elijah that the Jews were expecting? That is the issue! And that is the question we want to answer this morning by the grace of God. We have to consider it, because if you look closely at Matthew Chapter 17, in verse 11, Jesus spoke clearly in future terms, for he put Elijah in the future in that verse, and that is an undeniable fact. He said: ***“Elias truly SHALL first come...”***, still putting Elijah in the future, as the word ***“shall”*** is absolutely a future tense. In that verse, he did not say that ***“Elijah truly HAS first come”***, as in one that is fulfilled, but that ***“Elijah truly SHALL first come”***, thereby making it one for the future. Verse 11 plainly records: ***“Elias truly SHALL first come, and restore all things.”*** So, verse 11 is definitely futuristic, for it still gives us

a future Elijah, and this fact holds, despite the admission which Jesus also made in the next verse, which is verse 12, and which records: ***“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.”*** In other words, John the Baptist was also Elijah, because John the Baptist came by the Spirit and power of Elijah. The anointing he received, the anointing that carried him in his ministry, was the anointing of Elijah, and as such, he was also Elijah to that generation. This therefore gives us two Elijah, one, a futuristic Elijah in verse 11, and another, a present day Elijah in that period of time, who was John the Baptist. It is crucial, therefore, that we all see that Matthew Chapter 17, verse 11, gives us a futuristic Elijah, because in answering their question on the teaching of the scribes concerning the forerunning ministry of Elijah, the Lord spoke first in future terms, declaring in verse 11: ***“Elias truly SHALL first come...”***, (that is, in the future), ***“AND***

RESTORE ALL THINGS"; because that Elijah has a precise work of restoration to do. We will come back later to look closely at this particular work. Having laid out this futuristic Elijah in verse 11, Jesus now declared in another breath in verse 12: **"But"**, (or however), **"I say unto you, That Elias is come already..."** By the use of the word **"BUT"**, in opening verse 12, a word which means the same thing as using the word **"However"**, a new thought was clearly introduced, yet along the same lines relating to the promise of Elijah; because the word **"but"**, is always used to introduce a variant, still relating to the issue at hand, or relating to the issue under discussion! Absolutely! It is like a caveat; a caution; one which introduces a different thought that is still related to the main topic at hand. He laid it out like that in order to make it a riddle, a spiritual riddle, a divine jigsaw puzzle. Exactly! And to those who might want to challenge or ridicule my breakdown of the word **"But"**, the exact word which the King James Version of the Holy Bible used, on the shaky and

warped ground that the Holy Bible was not written originally in English, I declare: You came too late, and you are certainly speaking as the serpent. And I will also ask you: On what basis then is the King James Bible the Word of God, if we cannot rely on its language; if its language nullifies it? For not only has the Almighty God mightily vindicated the English Translation of the Holy Bible we have today, particularly through the supernatural ministry of William Marrion Branham, but He has also sufficiently vindicated it through the ages, as absolutely True, Authentic, Inspired, and Divine! Moreover, if we are not to trust the authenticity and the truthfulness of the English Bible, is it the Hebrew and Greek Versions which we cannot read, that we will understand and trust, and hence stand on? Furthermore, if I cannot stand upon the English Bible which the King James Version gives to me, what else will I stand on for the salvation of my soul? When did the King James Bible cease being the Word of God because of its language? What these miserable characters do

not know, is that it is not even about Greek or Hebrew, but more importantly, it is about God dealing with you in a divine revelation, as revelation is what opens up the truth of the Word of God to the elect seeds of God, regardless of the language in which the Bible is written! Revelation is what makes the difference, for as we speak, the Greeks still fight themselves over what the Bible means, just as the Hebrews do, for it is not about the original language! However, when we have something by divine revelation, even the very language of the Bible can be used to bring out the truth, and that is precisely what I am doing in this message, all by the grace of God. Yet, apart from my use of the language of the Bible to show the truth, I am also going to solidly fortify my stand with the Scriptures. Consequently, I intend to open up the Word of God on this matter, and lay the truth bare, in order to do justice to this message, and as such, there is no stone that we will leave unturned, the Lord being my helper. So, yes, it is a scriptural fact, that with the use of the word **"but"**, the Lord introduced

a second Elijah. With this understanding, let us read Matthew Chapter 17, verses 11-12 again, and it becomes plain: **“And Jesus answered and said unto them, Elias truly SHALL first come, and restore all things”**, (still being a future Elijah). **“BUT”**, (HOWEVER), **“I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed...”**, thus introducing the truth about another Elijah, one which in that day was a current Elijah, and who had just been beheaded, and who was distinguished from the futuristic Elijah. Unfortunately, however, for sheer lack of revelatory understanding, the religious world simply latch on to verse 12; they latch on to the Elijah which this verse gives us, who was John the Baptist, for that was made very plain; they do not see the future application of verse 11, which is the reason they also give that verse to John the Baptist. And as I speak this morning, I want you all to know that verse 11 is still hanging, waiting for fulfillment; it is yet to have an application to the

children of Israel, because that Elijah is yet to come, and that is precisely what our message this morning is about. Indisputably though, brothers and sisters, one Elijah has come and gone, who was John the Baptist, and they did what they liked to him, for in the end, not only was he jailed, he was also beheaded. And the very way they treated John, Jesus declared in verse 12B: **“Likewise shall also the Son of man suffer of them.”** This reply made the three apostles suddenly realize that John the Baptist was the Elijah for that day. Church, when we also consider the Gospel of Saint Mark, an apostle who wrote on the same subject, he also projected the very same thought, confirming the truth that Jesus spoke about two Elijah in that day. Mark Chapter 9, beginning from verse 11, records: **“And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh First, AND RESTORETH ALL THINGS; and how it is written of the Son of man, that he must suffer many things, and be set at nought. BUT I say unto**

you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.” What did Jesus say here? It is that, **“Elijah verily COMES first”**, which is absolutely presently FUTURISTIC; and not that Elijah **“CAME first”**, as in past tense, knowing that in that day, John the Baptist had already come and gone, for he was already in the grave! Therefore, we have to see that even the inspired account of Saint Mark, in verse 12, likewise gives us a future Elijah, whilst in verse 13, it gives us an Elijah for that day, the day when Jesus was here, exactly as the Gospel of Saint Matthew did. Yes, I agree, in verse 12, the suffering of Jesus Christ was tied to the futuristic Elijah, unlike in the account of Matthew, where it was tied to the experience of John the Baptist. What we must realise, is that this is so, only because the future Elijah will similarly suffer rejection and death, just like the Messiah, the very same way John the Baptist also suffered. Absolutely! Furthermore, in verse 12, Saint Mark tied the ministry of the future Elijah to a specific work, one which

John the Baptist obviously did not fulfil, and this also harmonizes the account of Saint Mark with that of Saint Matthew. Mark Chapter 9, verse 12A, provides: ***“And he answered and told them, Elias verily cometh first, AND RESTORETH ALL THINGS...”*** Brothers and sisters, the ministry of the Elijah recorded in verse 12, just as the ministry of the Elijah recorded in verse 11 of Matthew Chapter 17, is absolutely tied to a specific work, which is the work of restoration. Church, when we come to consider the great work of restoration which this verse refers to, we are going to see that it is utterly impossible for us to tie its application to the ministry of John the Baptist. We are going to lay out all these issue in these meetings, the Lord being our helper. However, one thing is settled, and that is that, the written testimony of Saint Mark synchronizes perfectly with that of Saint Matthew. Matthew was an eyewitness of the earthly ministry of Jesus Christ in that day, whereas, John Mark was not; but neither was Saint Matthew a personal witness to the event that took place on Mount Tabor, which was the

mount of transfiguration. Nevertheless, both accounts are true, for both accounts were inspired by the Spirit of God, and both accounts synchronize perfectly, vindicating the authenticity and the infallibility of the Holy Scriptures, even as it is written: ***“ALL Scripture is given by inspiration of God...”***

Coming back to the written account of Saint Matthew in Chapter 17, brothers and sisters, there is no doubt this morning, that John the Baptist was Elijah, as that is very plain for anyone to see. You do not even need a revelation in order to see that in the Bible, for Jesus Christ spelt out the fact that John the Baptist was Elijah, particularly in these passages of Scripture. What you must also understand, however, is that there is still an Elijah in the future for the nation of Israel, as laid out in verse 11, and you have to agree with me that John the Baptist did not fulfil this verse, as it relates strictly to a future Elijah. That is a truth you must also see, for that is the truth which the religious world is not seeing, and as I stated earlier, that is the truth I

intend setting forth in this message by the grace of God. However, we first have to explore the ministry of John the Baptist as Elijah, in order to lay out the ministry of the future Elijah, one that is also ordained for the Jews. Therefore, we have to open up every Scripture relating to the ministry of the Promised Elijah, in order to establish the truth, and I only ask that you please open up your hearts, and censor what I say by the Scriptures, so you can see the true light. Continuing with our examination of the ministry of John the Baptist, when he was locked up in prison, he expected the Messiah would get him released, but unfortunately, the Messiah did not release him, and this made him begin to think: *“What is going on? Is my revelation wrong? Is this the true Messiah, or was I mistaken?”* His revelation was not wrong at all! He was simply a man in very low spirits, for he was in his darkest hour of trial, right down in the valley of trials, and not knowing that he was ordained for martyrdom. God had not yet shown him that he would die a martyr's death, and so, he expected that the Messiah would come to

his aid, and get him released. With this expectation, and as recorded in Matthew Chapter 11, he sent messengers to Jesus Christ, asking: *“Are you he that is to come, or look we for another?”* The Master simply told the disciples of John: *“Stand aside, and just watch.”* He began to open the eyes of the blind; cripples began to walk under his ministry; and as he spoke the word, people were being healed, and those who were possessed by demons were being set free. The dead were also being raised to life, and moreover, the poor had the Gospel of the kingdom preached to them, for he carried the message of life. Then he told the disciples of John the Baptist: *“You have seen all these things. So, take the message back to John, and tell him all that you have seen.”* But he added a word, warning John: ***“And blessed is he, whosoever shall not be offended in me.”*** Praise the Lord! In other words: *“My servant John, accept the fate God has for you.”* And sometimes, we can take offence because we expect the ministry to do what God has not given him to do, or what is contrary to

the mind of God. Like I said earlier, John was to be a martyr, but God had not yet shown him. So, Jesus dropped a word, for he knew that as a revealed man, John would pick it up, warning: *“Blessed is he that takes no offence in me.”* What was Jesus saying? *“Brother John, accept the fate of God.”* On getting that message, John, no doubt, must have realized, *“Okay, I am apportioned for martyrdom.”* That settled everything in the heart of John, as he could now see clearly, and he must have said in his heart, *“O Father, thy will be done. My portion is a goodly one after all. Herod, do me a favour, make my day, and make me a martyr for God.”* And when the hour came, and they asked for his head, he quietly laid down his head, and Herod's butcher cut off the head of the prophet of God, just to satisfy his promise to a damsel, a little girl, who was moved by her mother to ask for the head of the prophet of God, as her birthday present. My, oh my! The king gave his promise to a little girl, and he could not take it back, as abominable as the request was. At least, that is what he wants us to believe; that he could not take back his

promise, and so, he delivered the head of the servant of God on a charger, because a damsel required it. My! There is a judgment day, and the Lake of fire awaiting men! Yes, there is! The beauty of everything for John, though, is that a few days down the road, just about three and a half years and a bit down the road, he rose with Jesus from the dead into immortality, with all the Old Testament saints, and went straight into heaven, and as we speak today, he is waiting up there in paradise. Halleluiah! Brothers and sisters, we are recounting the testimony Jesus gave concerning John the Baptist in Matthew Chapter 11, and we will pick up the account from verse 7: ***“And as they departed, Jesus began to say unto the multitude concerning John, 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.”I now ask you: Are you going to call this statement idolatry and heresy? If the Jackson Movement were there on that day, they would, no doubt, have called it idolatry and heresy, for these spirits do not die; which is why that is exactly what they are doing today. But the point is this: Why was John the Baptist more than a prophet? Why precisely did Jesus Christ our Lord say that his ministry was more than a prophet? Come on! Now we come to an unusual ministry, and one that was major, and more particularly, one that was a Promised Ministry. Why was John more than a prophet? I will tell you precisely why. For just as Moses the servant of God was set over the entire house of Israel, and every priest, every Levite, every prophet, every pastor, and every preacher in the land of Israel, followed him, in the same vein, they were supposed to follow John the Baptist. But unfortunately, they did not follow him, for they failed to recognize that he was the Envoy of Jesus Christ for that day, the Ambassador of the Messiah of the world. And because he was the

forerunner of the Messiah himself, the Son of God, in his first advent, is precisely the reason he was more than a prophet: For of all men in the ministry, HE HAD THE SINGULAR H O N O U R O F HERALDING ROYALTY! **That was what made him more than a prophet!** The remark the Master made concerning John the Baptist in the next verse, confirms this truth, for Jesus plainly stated in verse 10: **“For this is he, of whom it is written, Behold, I send my messenger before thy face, WHICH SHALL PREPARE THY WAY BEFORE THEE”**, (a singular honour in that day, which made John the Baptist more than a prophet). Jesus quoted the inspired writings of Prophet Malachi in this place, in support of John's ministry, and all the children of Israel should have listened to him. Malachi Chapter 3, verse 1, provides: **“Behold, I will send my messenger”** (who is John the Baptist), **“and he shall prepare the way before ME”** (Jesus Christ): **“and the Lord”** (Jesus) **“whom ye seek, shall suddenly come to his temple, even the Messenger of the**

Covenant” (who is Jesus Christ, the Testator of the New Testament) **“whom ye delight in: behold, he shall come, saith the Lord of hosts.”** It was the Spirit of God speaking on behalf of His Son, Jesus the Christ, through Prophet Malachi, as though it was Christ himself speaking. That is why it is written in 1 Peter Chapter 1, verse 11, that it was the Spirit of Christ that was in the Old Testament prophets. Continuing his open witness and magnification of the ministry of John, on account of the crucial position he occupied in the ministry, within God's plan of redemption, Jesus now declared in Matthew Chapter 11, verse 11: **“Verily I say unto you, Among them that are born of women”** (in that day), **“there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven”**, (which is the Church, the universal Bride of Jesus Christ), **“is greater than he”**, (because the Bride of Christ occupies the highest level of sainthood in God's entire redeemed family. Apostle Paul called it **“THE HIGH CALLING of God in**

Christ Jesus). Therefore, as Bride saints, people who have received the highest calling of God, let us appreciate our calling, for of all men, we are most blessed. Verse 12: ***“And from the days of John the Baptist until now”,*** (even now in 2015), ***“the kingdom of heaven suffereth violence, AND THE VIOLENT TAKE IT BY FORCE.”*** In other words, you cannot attain unto the kingdom of God except by violence, as the kingdom of heaven can only be taken by FORCE. Mark you, for I must warn, that it is not physical violence that Jesus advocates here; but it is a strong determination deep down in your heart, that there is absolutely nothing that is going to stand between you and the continuing revelation of Jesus Christ you see, an inner resolve that is inspired and also driven by the very fact that you have seen the light, the true light, and you also know the inestimable value of it, for nothing on earth can be compared with it, and that you are going to lay your whole life on it. That is the violence required! I repeat: It is that the scale has fallen from your eyes, and you

can now see the true light of God, which is Jesus Christ in his continuous divine revelation, shining brilliantly; and you know with absolute certainty, that that is the only way into God's glorious kingdom, and you have made up your mind completely, that you are going to walk this way, no matter the cost, the Lord being your helper. Saints, the violence relates strictly to a strong inner resolve, a strong determination deep down in your soul, as you also look to God for grace, that there is no job or business; that there is no man; that there is no woman; that there is no brother; that there is no sister; that there is no family; that there is no friend; that there is no Church; and that there is no pastor, that is going to come between you and the revelation of the kingdom, because you want to make it into the kingdom! That is the ***“violent”*** way of taking the kingdom, for there is no other way to possess it except by ***“FORCE”,*** SPIRITUAL FORCE!

In Matthew Chapter 11, Jesus Christ declares in verse 13: ***“For all the prophets and the law prophesied until John”,*** a

fact which made John the Interlinking prophet, that is, between the Old Testament and the New Testament, being the man that laid the foundation for the ministry of the Messiah. Please watch the next verse closely, for back in verse 10, Jesus had already gone into the Book of Malachi Chapter 3, verse 1, to lift out something, and now he adds, as Matthew Chapter 11, verse 14, now records: ***“And if ye will receive it, THIS IS ELIAS, WHICH WAS FOR TO COME.”*** I like this! Jesus concluded his declaration concerning John the Baptist, by proclaiming plainly and categorically that he was Elijah, who was to come. And he sealed it in verse 15, warning: ***“He that hath ears to hear, let him hear.”*** Saints, Jesus Christ did not look down on the ministry of John, because he knew exactly what his ministry was used to accomplish in the plan of God. He knew the crucial position John occupied in the ministry, and the major role he played, all within God's plan of redemption. This will lead me to warn each and every one, that there is not one major ministry accomplishment of God that anyone can make

rubbish of. This is our Messiah, the Saviour of the world; but yet, although he is the Saviour, he still recognized the great position of John, and his accomplishment, within God's revealed plan of salvation. In John Chapter 5, verse 35, Jesus called him **"a burning and a shining light."** And if the Master and builder of the kingdom, recognizes a man in his divine office, and in his ministry accomplish, within God's great plan of redemption, who are you not to recognize him? Who are you to say: *"I believe in Jesus the Messiah; I do not need to follow John the Baptist. I love Jesus Christ"*? I say that because that is how some people carry on today in the ministry, for they are just hypocrites, pretentious people, men who are devoid of the Spirit! That is why they say: *"I do not need to follow any man; I do not need John; I need only Jesus my Lord, my Saviour, the one who died for me."* Yeah! The same one who died for your sins, recognized somebody that you want to ignore! Are you listening to me this morning? The same one who died for you recognized something,

something that you do not want to see. He recognized something, an important ministry, because of the very crucial role he played, the crucial position he occupied within God's plan of redemption, and he publicly declared, that of all men born of women in that day, there was none as great as John! He made that open proclamation, because of all men in the ministry on earth in that hour of time, he had the singular honour of heralding royalty! More importantly, Jesus zeroed in directly to his anointing, for it is a great anointing, one of the three greatest anointings, and he challenged them openly in verse 14, declaring: **"And IF YE WILL RECEIVE It..."** In other words, **"IF YOU CAN TAKE IT"**; or **"IF YOU CAN ACCEPT It..."** He said that only because you do not have to take it; you do not have to believe it, as not all men can take it, and not all men will take it, for only the elects of God will. But **"IF YOU CAN BELIEVE IT"**, Jesus declared: **"THIS IS ELIAS, WHICH WAS FOR TO COME."** My! What a witness! What an open witness! Saints, this settles the ministry role of John the Baptist, and there can be

no question as to his being Elijah, as the Lord made it plain for all to see right here. Brothers and sisters, do you know this morning, that there is no Gospel that did not testify of John the Baptist? The Gospel of Matthew testified of him; the Gospel of Mark testified of him; the Gospel of Luke testified of him; and the Gospel of John the beloved apostle, also testified of John the Baptist. What does that teach us? It is simply this: YOU CANNOT TAKE AWAY ANY MINISTRY ACCOMPLISHMENT OF GOD, IN THE ESTABLISHMENT OF GOD'S PLAN OF SALVATION. A ministry the Lord used or uses, to move God's kingdom forward, being a key or a major ministry, cannot be denied, for it is to deny what God has accomplished, salvation-plan-wise, and that is a serious thing, as it amounts to denying God. You will pay a price if you do! The point, however, is this: Every Gospel writer testified of John the Baptist, the forerunner of the Messiah, and we will now pick up all their testimonies, along with that of the Old Testament prophets which relate to his ministry, even

though some of Scriptures do not state expressly that he is Elijah. I must point out, however, that in the days of John the Baptist, other than the angel of God, it was Jesus Christ who zeroed in on the anointing of Elijah that powered the ministry of John the Baptist, and declared it publicly. In Matthew Chapter 11, where Jesus spoke of John in verse 10, quoting the prophecy in Malachi Chapter 3, verse 1, the Lord added: ***“This is Elias, which was for to come.”*** This lets us know, that although Malachi Chapter 3 verse 1, did not state specifically that the forerunner would be Elijah, at least not in that very Chapter, but because the Lord sealed his witness about John, with the open declaration that he was Elijah, it confirms the application of Malachi Chapter 3, verse 1, as belonging to Elijah. Again in Matthew Chapter 3, the prophecy of Isaiah in Chapter 40, verse 3, is what was quoted in verses 1-3, and it provides: ***“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For***

this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” This gives us the record of Matthew concerning John, added to the witness Jesus later gave concerning him in Chapter 17, on the mount of transfiguration, giving us three passages in the Book of Matthew. Now look at the testimony of the Gospel of Saint Mark, as laid out in Chapter 1, and we will take it from verse 1: ***“The beginning of the Gospel of Jesus Christ, the Son of God; As it is written in the prophets.”*** Verse 2: ***“Behold, I send my messenger before thy face,”*** (which is John the Baptist), ***“which shall prepare thy way before thee”***, (who is Jesus the Christ). This takes us right back to the prophecy recorded in Malachi Chapter 3, verse 1, a prophecy we saw earlier, and one which Matthew also quoted in Chapter 11. Listen to the next verse, that is, Mark Chapter 1, verse 3: ***“The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”*** In this verse,

Mark is now quoting the Book of Isaiah Chapter 40, verse 3, and that prophecy states: ***“The voice of him that crieth in the wilderness,”*** (which is the voice of John the Baptist), ***“Prepare ye the way of the Lord, make straight in the desert a highway for our God.”*** You can see from this passage of Scripture, that Saint Mark in Chapter 1, verse 2, quoted Malachi Chapter 3, but in verse 3, he quoted Isaiah Chapter 40, for he also quoted two different prophets in support of the promised ministry of John the Baptist. And although the two prophecies Saint Mark quoted, do not declare specifically that the ministry spoken of would operate by the Spirit of Elijah, nevertheless, we all know that the ministry concerned operated by the Spirit of Elijah, for they are fulfilled prophecies as we speak, prophecies which relate strictly to the ministry of John the Baptist, a man who was indeed Elijah. Are you with me? Consequently, brothers and sisters, we can see that Saint Mark went into two prophetic writings, to lay out the ministry of John the Baptist, vindicating his ministry as Elijah, just as

Saint Matthew also did, for they both went into Prophets Isaiah and Malachi. Church, please pay close attention. When you look closely at these two prophecies of old, that is, Isaiah Chapter 40, and Malachi Chapter 3, all we have, and all they give us, is a forerunner of the Messiah. However, when Jesus took these prophecies and tied them to the ministry of John the Baptist, and proclaimed that he was Elijah to come, that settles the application of Malachi Chapter 3, verse 1, and Isaiah Chapter 40, verse 3, to the Elijah ministry of John the Baptist. I have a reason for taking this route, as it is leading to something. Just bear with me, and follow me with the eye of faith, which is the eye of revelation. We have now seen the witnesses of two Gospels concerning John the Baptist, which is that of Saint Matthew, as well as that of Saint Mark. And when we move on to consider the witness of the Gospel of Saint Luke, we find that he also quoted the Book of Prophet Isaiah, thereby giving us a third witness, and we find this record in Luke Chapter 3, which records in verses 1-6: **“Now in the fifteenth**

year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the Word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the Book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.” Brothers and sisters, since the Gospel of Saint Luke also laid out the prophecy of Isaiah, let us then go back to the Book of Isaiah Chapter 40, and bring out this prophecy, so we can break it down a

little, in order to show its application in a measure, beginning from verse 3: **“The voice of him that crieth in the wilderness”** (of Judea), **“Prepare ye the way of the Lord, make straight in the desert a HIGHWAY for our God.”** You are looking at a spiritual desert, one that speaks of the dry condition of the hearts of men, and as such, there is a need for a highway or an inroad to be made into the hearts of God's elect children, thereby creating a passage way for Jesus to enter into their hearts, through the preparatory work of John the Baptist. Verse 4: **“Every VALLEY”** (of lowly elect people of God), **“shall be exalted, and every MOUNTAIN AND HILL”** (of proud and haughty religious lords), **“shall be made low: and the crooked shall be made straight, and the rough places plain.”** And what will be the result of the work of this ministry? Verse 5: **“And the glory of the Lord”**, (which is the Messiah), **“shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”** Church, just like the Gospels of Matthew and Mark, Saint

Luke also tied the prophecy of Isaiah to John the Baptist. Again, and just like the Gospels of Matthew and Mark, Saint Luke also went into the prophecy of Malachi, although it was a different Chapter of Malachi that he went to, as he went straight to Malachi Chapter 4, a witness which we are now going to consider. In fact, he was the only one who went to Malachi Chapter 4, in giving his second prophetic witness, and this is the only difference between his witness, and that of Saints Matthew and Mark, because the latter two Gospels went only to Malachi Chapter 3.

Church, when it was time for John the Baptist to be conceived, what did the Lord say specifically concerning him? That is what we want to find out. It is the Gospel of Saint Luke, but now in Chapter 1, which quotes the prophecy of Malachi Chapter 4, and not Malachi Chapter 3. And it is this prophecy which holds the key to the precise anointing that John the Baptist bore, an anointing which was also witnessed by Jesus Christ, confirming the ministry of John the Baptist as Elijah. Come

with me to Luke Chapter 1, starting from verse 5, and it records: ***“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.” Now listen to what the angel of the Lord revealed in the next verse, for it is the verse that holds the anointing which will carry John in his ministry. Verse 17: ***“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.”*** From the next verse, which is verse 18, Zachariah was given a sign to confirm the divine promise of the son he would have. However, in verse 17, the angel clearly let him know, that John the Baptist was going to function in the ministry by the Spirit and power of Elijah, and this undoubtedly made John the Baptist Elijah, just as

Jesus also later rightly declared, as recorded in the Gospel of Saint Matthew Chapters 11 and 17. The angel was specifically quoting Malachi Chapter 4, verses 5-6, which provides: **“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.”** This settles the Elijah ministry of John the Baptist, speaking from the Old Testament perspective, as witnessed by the Gospel of Saint Luke.

Do not forget, that in the earthly days of Jesus Christ, the New Testament Books had not yet been written. Hence, it was the angel of the Lord that bore the testimony that John the Baptist was Elijah, and he bore this testimony to Zachariah IN PRIVATE. However, as recorded in Matthew Chapter 11, SPEAKING OPENLY about John the Baptist, the Master himself also proclaimed in verse 14: **“And if ye will receive it,**

THIS IS ELIAS, WHICH WAS FOR TO COME.”

When we take this OPEN testimony, and add it to the PRIVATE testimony which the angel of God gave, plus the witness Jesus Christ further gave on the mount of transfiguration, as recorded in Matthew Chapter 17, the truth of John the Baptist as Elijah, stands inviolate, even as it is written in verses 12-13: **“But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. THEN THE DISCIPLES UNDERSTOOD THAT HE SPAKE UNTO THEM OF JOHN THE BAPTIST.”**

When we now come to the fourth and final Gospel, the Gospel of Saint John, Apostle John also gave witness to the ministry of John the Baptist, thereby giving us the fourth Gospel witness. Quoting the open testimony which John the Baptist himself gave, as recorded in John Chapter 1, the Bible states in verse 23: **“He” (John the Baptist) “said, I am the voice of one crying in the wilderness, Make straight the way of the**

Lord, as said the prophet Esaias”, (quoting Chapter 40, verse 3, which speaks of the forerunner of the Messiah). Brothers and sisters, the ministry of John the Baptist as Elijah AND forerunner, is overwhelmingly confirmed in the Scriptures. It was witnessed by the angel of the Lord; it was witnessed by Jesus Christ; and it was also witnessed by the Old Testament Prophets. Seeing all these witnesses, the question now is this: Why did the disciples of Christ not know before the event on the mount of transfiguration, that John the Baptist, a man whom they had also followed, was Elijah? Apart from one fundamental reason which we will see much later, it was also on account of two other reasons. In the first place, it was simply because, until Christ came and declared it openly, the testimony which the angel bore that John was Elijah, was spoken only in private to Zechariah, the father of John, for it was privately declared. Secondly, in the day Jesus made the open declaration that John was **“ELIAS, which was for to come”**, that singular testimony was too little for them to latch onto, despite

the earlier witness John gave of himself, and as such, it simply passed over their heads, even though they all followed John, and they believed that he was the forerunner of the Lord. Later on, when we touch on the fundamental reason that I will give, it will become very clear why they did not initially realise that he was Elijah. The fact remains, however, that it is the truth, when we say that the disciples did not latch on initially, to the truth of John being Elijah, as it is vindicated by the question that the three core disciples later asked Jesus Christ on the mount of transfiguration, for they still asked why the scribes taught that Elijah had to come first, proving that the ministry of John the Baptist as Elijah did not sink in, until after the encounter on the mount of transfiguration! Exactly! Nevertheless, brothers and sisters, the open testimony which the Lord Jesus gave concerning John, synchronized perfectly with the private testimony the angel of the Lord had earlier given, and they both plainly confirmed that John the Baptist was indeed Elijah AND forerunner of the Messiah, a man who

was sent to the children of Israel, and this is quite apart from the many scriptural witnesses we also have in the four Gospels concerning the same ministry. In that day, John the Baptist was undoubtedly Elijah, **“a man sent FROM GOD,”** specifically and strictly to the Nation of Israel, the man who fulfilled the Elijah spoken of in Matthew Chapter 17, verse 12, but who did not fulfil the Elijah in verse 11, even though we are yet to consider this Elijah. For on one hand, we have shown that John the Baptist was Elijah, but on the other hand, we are yet to show the future Elijah, and to also show by the Scriptures, how and why he is Elijah, thereby establishing the truth that Matthew Chapter 17, verse 11, is strictly futuristic, as it speaks of a coming Elijah to the children of Israel. But with regards to John the Baptist, the truth of his Elijah ministry has been scripturally established beyond any iota of doubt. I say that only because as end time believers, we have an advantage of the supreme witness of the written Scriptures, both Old and New, and we know we can put total dependence

on ALL that is written in God's Holy Writ, which is the Bible, from the Book of Genesis to the Book of Revelation, for the testimony of the inspired Holy Scripture is unquestionable, being infallible. Giving a rundown of the witnesses of the Prophets, and of the four Gospels, concerning John the Baptist, but starting with the record of the Old Testament prophets, we see that Prophet Isaiah spoke about him in Chapter 40, and likewise, we see that Prophet Malachi also spoke about him, in Chapters 3 and 4. But coming to the witnesses of the Gospels, Saint Luke Chapter 1, gave us the testimony which the angel of the Lord gave to Zechariah, where he quoted Malachi Chapter 4, thereby incorporating Malachi Chapter 4, and Saint Luke, in Chapter 3, also quoted the Book of Isaiah Chapter 40. Saint Mark in his record, quoted Malachi Chapter 3, as well as the Book of Isaiah Chapter 40, exactly as Saint Matthew had done in his Gospel, for he quoted Malachi Chapter 3, as well as Isaiah Chapter 40. Saint John on the other hand, in recording the testimony of

John the Baptist, simply quoted the Book of Isaiah Chapter 40. He did not touch the record of Malachi, and he was the only Gospel writer that did not touch the record of Malachi, in bearing witness to the ministry of John the Baptist, even though all four Gospels quoted Isaiah Chapter 40. Finally, I also want to point out that the testimony which Jesus Christ gave concerning the ministry of John, as recorded in the Gospels of Matthew and Mark, relate strictly to Isaiah Chapter 40, and Malachi Chapter 3; but he did not touch the prophecy recorded in Malachi Chapter 4 at all, although he declared that John was Elijah. It was the angel of the Lord that touched Malachi Chapter 4, and it is the angel's testimony that Saint Luke recorded, which is precisely why it is Saint Luke, who brought out the prophecy about Elijah which Malachi gave in Chapter 4. Therefore, of all the Old Testament prophets, it is only Prophet Malachi that spoke in clear and direct terms of Elijah, and it is stated exclusively in Chapter 4, thereby giving the children of Israel, the Express Promise of Elijah,

and by this promise, we can see the ministry of John the Baptist as Elijah. As a result of this, we have no doubt, and there can be no debate, about the Elijah ministry of John the Baptist, because the New Testament lays it out in clear terms, for it has enormous witnesses in the Scriptures. He fulfilled Malachi Chapter 3, verse 1; he fulfilled Isaiah Chapter 40, verses 3-4; and he also fulfilled Malachi Chapter 4, verses 5-6, to the measure that it was quoted by the angel of the Lord to Zachariah, apart from the many New Testament Scriptures confirming that he was Elijah, as his ministry is scripturally well vindicated. Brothers and sisters, I still have a few material things to say before we close our message this morning, to continue in the evening, for we have only just begun this message. This is just a necessary background and stepping stone into my message. But by the grace of God, we have shown the ministry of John, and that he was Elijah to come in that day, in the first advent of the Messiah, the man who fulfilled Matthew Chapter 17, verses 12-13, as testified to on the mount

of transfiguration. It is sad that the Jews missed him in that day, for they missed this God promised ministry, a crucial ministry that was ordained to show them the way of life.

Church, just look at this most crucial prophetic issue, The Promise of Elijah. In considering the ministry of Elijah, all that the Gentile religious world see today is the ministry of John the Baptist, just because it is loudly and clearly laid out in the New Testament writings, which is only because they have no clue to anything. The Jews are even in a better position than us Gentiles, and yet, they (the Jews), still missed something; for they missed Elijah! But we Gentiles, we are very ignorant, very blind, and so we are missing much more, for we are in a worse spiritual state, all out of sheer ignorance of the truth! I say this because, the Jews at least knew that there was to be an Elijah, and they looked forward, and they even preached it, even though they missed him; whereas, the Gentiles have no such understanding, and hence, they never looked forward, for all they saw and still see, is John

the Baptist, and that is as far as their revelation goes! Yet, the truth is that God also has an Elijah for the Gentiles, as there is also a promise of an Elijah for the Gentiles, the only Elijah for the Gentiles! However, before we delve into the consideration of this end time Elijah, and having established the Elijah ministry of John the Baptist, we need to ask ourselves a very pertinent and material question, which is: What is the Spirit of Elijah? I ask this question only because God's promise of Elijah, demands that we know precisely what this ministry is about, as we are facing an end time reality. Open with me to the Book of Malachi Chapter 4, and it clearly declares in verse 5: **"Behold, I will send you Elijah THE PROPHET..."** So, I ask again: Who or what is Elijah? In answering this question, I say this: It is the anointing of Elijah that you are looking at in this prophecy, and not the literal Elijah the Tishbite himself. Elijah the Tishbite was taken up in a chariot of fire, for he was translated, and he will not be coming back again to do any work, as he has finished all his work, and he has gone to wait for his

reward. I say that on the full authority of Hebrews Chapter 9, which plainly declares in verse 27: **"And as it is appointed unto men once to die, BUT AFTER THIS THE JUDGMENT."** It simply means that once God takes us out of this world, whether by death or by translation, that is it; for what remains is judgment, whichever judgment we are apportioned for! I also made the statement, on account of those who falsely teach that because Elijah the Tishbite did not die, he will be sent back to earth, in order to finish up his work, so that he can also face death, which is a whole load of rubbish! Brothers and sisters, once a true man of God has finished his course, he does not come back again to do any additional work on earth; he will be resting in paradise, waiting on God for his reward. Therefore, we must all understand that the Lord is not sending back Elijah the Tishbite, and neither is He sending back his human spirit, for we do not believe in reincarnation, as that is demonic. It is not his human spirit that the Lord is sending back, but the anointing. Please note this

fact very well, because the Lord is definitely not promising the return of the human spirit of Elijah. However, there was a Spirit or an Anointing by which he ministered; a Spirit that empowered him in the ministry. There was an Anointing upon Elijah, and that Anointing, which is the Spirit of God, one which carried Elijah the Tishbite in his ministry, is precisely what the Lord promised to send back, for God reserved that Spirit. God reserved that particular Anointing, because it will serve God's purpose through time. And because Elijah was the first man ever to be anointed with this Spirit, that is why God named it after him, for that Anointing now bears his name, because it pleased God that that Anointing should bear Elijah's name. Period! And from that hour, the anointing of the Spirit of God that carried Elijah in his ministry, became known and called by the name of Elijah. God simply took part of Himself, and created an Anointing, a Spirit, one which is a Major Anointing, and invested it in Elijah, just as God had earlier taken part of Himself, and created an Anointing that was invested in Moses, one

which is also a Major Anointing, and one which now bears the name of Moses. God has used these two Major Anointings through time: The Anointing of Moses, and the Anointing of Elijah. So, please note that the promise of God recorded in Malachi Chapter 4, does not relate to the human spirit of Elijah, for we are not preaching reincarnation; but it relates strictly to the Spirit of God invested in Elijah, the Anointing which carried him in his ministry, and an Anointing that God reserved, to be used again and again, according to the will of God, and in furtherance of His plan of redemption. That was the Spirit which also came upon Elisha, for Elisha asked specifically for a double portion of the Spirit of Elijah, and that Anointing came on him, and by that Spirit, he accomplished all that he did in the ministry. But the question now is this: What is the Spirit of Elijah? What does this Anointing do? Saints, the Spirit of God that was invested in Elijah, was what gave him the grace, the power, and the authority, to do all that he did in the ministry: Bringing down fire

from heaven, ceiling up the heavens that it rained not for three and a half years, and performing the wonders that he did, as he turned the hearts of the children of Israel back to God, being a disciplinary Spirit. However, it is very important to point out that the Spirit of Elijah, is much more than an Anointing which works miracles, even though it can work miracles, being a Spirit that God uses to uphold THE TRUTH; because the revelation of life is much more important than miracles, which was why John the Baptist did not perform a single miracle, but he bore the message of life for his day. May I state, that this is the pre-eminent and fundamental attribute of the Spirit of Elijah. Furthermore, it is a Spirit of Discipline, and it is the disciplinary nature of this Anointing, and what God uses this discipline to accomplish in the lives of His people, that makes the Spirit of Elijah precisely what it is. It was also by this Anointing that he challenged and dealt with the 450 prophets of Baal, being a God Identifying Spirit, and hence, an Anointing God uses in days of apostasy. What is

apostasy? Apostasy is when a religious people, people supposedly following and worshipping God in the light of Truth, fall away from that truth, or they turn away from the original grounds of belief; when they turn away from the original foundation of faith, following erroneous teachings, creeds and dogma, all which are leaven, that is what constitutes apostasy. Apostasy is to turn away from the fundamental and original grounds of belief, and as such, apostate conditions demand serious divine discipline, and here comes the need for the Spirit of Elijah. This will lead us to consider the event on Mount Carmel, an event we laid out on the extreme left hand corner of our chart. (Brother Amos points to the chart). This Bible event, recorded in 1 Kings Chapter 18, shows us plainly what apostasy is, and it demonstrates it vividly. It also allows us to see what the Spirit of Elijah really is, the divine objective for this Spirit, as the Anointing of Elijah is fully and openly expressed (displayed) in this passage of the Holy Bible. We are speaking about the showdown at Mount

Carmel! Brothers and sisters, in the days of Elijah the Tishbite, the nation of Israel was in utter apostasy, as the Word of God had been jettisoned. They were even offering one-eyed animals to God, offerings which were contemptuous to God, and hence, abominable, particularly as the Law of Moses forbade making such sacrifices to God in the first place. They were offering it to God, nonetheless, and they blatantly trampled down the Word of God. Furthermore, they even replaced the worship of Elohim, the Holy One of Israel, and followed other gods, particularly Baal, whom they now worshipped, until Israel became steeped in idolatry! This very sad and most terrible spiritual state of the nation of Israel, demanded a particular Spirit of God; and that was exactly the Spirit that God sent, releasing it upon Elijah the Tishbite; and out of the blues stepped Elijah the Tishbite, a man sent to the nation of Israel!

As I stated before, the Lord took part of Himself, and created this Anointing, a Major Anointing, an unusual Anointing, one that

is going to serve His purpose perfectly, and He released it upon a man by the name of Elijah the Tishbite. When that power came upon him, and that man stood up in the Spirit, he became a different man altogether, as he was no longer the Elijah people knew, for something had changed in the life of that man! He was a man of the wilderness, and his ministry was ignited in an hour of Jewish apostasy, and the Anointing he bore was for one purpose: To get the children of Israel back to God, the Spirit of Elijah, being A G O D IDENTIFYING SPIRIT.

That was in the day when every pastor was a kingpin in his own little cocoon, and they did what they liked, and taught what they liked, and all tables were full of vomit! When Elijah suddenly stepped on the scene, he denounced King Ahab and his family, particularly his wife Jezebel, and he judged Israel for her abominable ways, sealing up heaven so that there was no rain, or even dew, for a whole three and a half years! Even the man Elijah could not help his Anointing, as a holy indignation rose up in his heart, overwhelming him,

because the Anointing is designed to checkmate apostasy. We will pick up the account from 1 King Chapter 18, starting from verse 17: ***“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he”*** (Elijah) ***“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. 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.”*** Now watch the next verse. Verse 21: ***“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.”*** What a sad case, that the children of Israel had forgotten the one true

God, the Lord God who brought them out of Egypt with a powerful hand, and who established them in the Promised Land! My! They had forgotten who God was! Elijah now had to throw a challenge. Verse 22: ***“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. 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.” Before now, the 450 prophets of Baal had been conjuring fire and making rain, all by the spirit of sorcery. They were just like Jannes and Jambres in the hour of Moses, who also turned their rods into snakes, impersonating the miracles of Moses, by the power of sorcery they possessed. Do you not see them, these sorcerers? When they are doing their traditional ceremonies,

sometimes, you see them spread mats on thin air, and it will roll up again, and then roll out, flying up and down in thin air, all by itself, all under the power of sorcery, right at midday! They can do all that because Satan is an impersonator, and he can impersonate any gift, for he is the greatest illusionist, and his world is one of make-believe. His men can, with one hand, holding onto the end of one thin pole, sit on air with their legs not touching the ground, that is, suspended in the air, as it is all by the power of illusion, for they are magicians! Consequently, it was not the first time the prophets of Baal had been conjuring fire, and as such, the contest looked simple to them. But what they did not bargain for, was that that was a different day, a day that God said, *“I will get honour to my Name in the lives of my children.”* Therefore, every fire igniting demon was totally bound, and they could not even twitch! Unknown to them, the angels of God had bound every demon that could ignite fire! And that caused Elijah to mock them, provoking them into bloodletting, because they knew the power of blood;

they understood the covenant of blood, although this was absolute perversion, as it is demonic. So they took knives, and began to draw blood, for they started cutting themselves, as they called on Baal. Brothers and sisters, blood was flowing from their bodies; but every covenant of falsehood was nullified! Every covenant with the devil was rendered useless! Saints, when God steps on the scene, every covenant of evil must give way! When God steps on the scene, every covenant of Satan must give way! Brothers and sisters, we are on holy ground! The Lord is here! Believe it! Brothers and sisters, if you believe, you can have deliverance right now, for Jesus is here! Brothers and sisters, every demon was bound! And the prophets of Baal began to cut themselves, invoking the blood covenant they had with Lucifer; but unknown to them, God had cancelled everything! They bled and cried, "O Baal, where art thou? You have never forsaken us. Where art thou? Send thy fire!" They cried until they lost their voices, and their blood flowed more than the blood

from their sacrifice. There was more blood flowing from the men, than from their sacrifice, because it was a day that God was going to get glory to Himself in Israel. Elijah waited till it was evening time. And this is also the evening time, brothers and sisters, and it is later than you think! Elijah waited till evening time, till the time of the evening oblation, when the prayers of the saints would be mingled with the incense of angels, and carried up to heaven. And when it was evening time, he told Israel, "Now, draw near." The man rebuilt the altar of God that had been broken down, with twelve stones cut without hands, representing the twelve tribes of Israel. Elijah repaired the Altar of TRUTH, the only altar upon which God can accept a sacrifice. Verse 30 records: **"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." Saints, when the altar was set in place, he said, "I need a lot of water." People must have thought, "Prophet Elijah, if you want fire, certainly you do not need to drench the animal with water. And if the sacrifice is wet, fire definitely will not ignite. Man of God, where did you put your reasoning? You just blew it!" But as it is written: **"FOR WE WALK BY FAITH, NOT BY SIGHT"**! It is not by power, and it is not by might: It is strictly by the Spirit of the Lord! Under the law, that

animal represents Jesus Christ, the perfect Lamb of God to come, who alone can take away sin. Moreover, under the law, the sacrifice had to be washed by water; it had to be water baptized, in order to be an acceptable sacrifice, even though it was an offering by fire that was to be made in that day. Hence Elijah told them to pour much water. He built a trench around it, filled with water, showing that where we make our sacrifice, God's sacrifice, where the Lamb of God is, there is a pool around his altar. Therefore, we implore you: *Come to the well!* Remember, when Jesus was baptized, and as he was coming out of the water, heaven opened up, and the Spirit of Almighty God came down in the form of a dove, and alighted upon him, and entered into him, abiding in him permanently, for the Lord accepted the sacrifice that was washed. Halleluia! Verse 36 states: **“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.” So, when Elijah had repaired the altar of truth perfectly, for every stone of truth was now set in place, and he had laid a perfect sacrifice on it, representing Jesus the Christ, and further, when he had also baptized the sacrifice sufficiently with water, filling the whole trench, he simply raised up his hands, and before he could say fire, there came a supernatural fire directly from heaven, in the presence of the children of Israel. The fire consumed the water in the trench, and the sacrifice, including the wood and the altar of stone, for it consumed everything! Verse 39 records: **“And when all the people saw it, they fell on their faces: and they said, THE LORD, HE IS THE GOD;**

THE LORD, HE IS THE GOD. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.” What a showdown at Mount Carmel! What a showdown in that evening time!

Brothers and sisters, the worship of Baal, which is idolatry, had completely taken over Israel, for Israel was steeped in idolatry, so much so, that they had literally forgotten the true God, and it took fire from heaven for them to remember who was God. But I ask: What if fire had not fallen, would it have taken away from God being God? Of course not! My! What a backslidden apostate nation, and what an apostate hour! It took God's love and mercy working through Elijah, to bring them out of idolatry, and beat them back onto the right path, the pathway of life, because the Spirit of Elijah, is a God identifying Spirit, and hence, it is one

designed to bring God's people out of apostasy. Elijah identified the true God to the children of Israel, in the midst of a conglomeration of voices, a period of time when every man claimed to be sent by God, and claimed to be on a special divine mission, and when men were creating nothing but utter confusion and spiritual chaos in the land! This is the Spirit of Elijah, for it is God's battle axe, an Anointing appointed for hours of apostasy, and used to uphold God's Truth, and bring God's people back to God! That Anointing was released upon Elisha, the man who received a double portion of the Spirit of Elijah. And after his death, God took away that anointing, and He reserved it, until the hour of John the Baptist, for the promise of God was hanging in the Prophets. In the Book of Malachi Chapter 4, God promised in verse 5: **"Behold, I will send you Elijah THE PROPHET..."** And when John the Baptist stepped on the scene, as Elijah in that day, oh my, he was something else! He was also a man of the wilderness, for the Spirit by which he operated in the ministry was the Spirit of

Elijah. So, when he hit the ground in Judaea, they did not understand him, for he was extremely disciplinary, and it needed to be so, because the children of Israel were once again in apostasy. The laws of Moses had been broken up into bits, and different churches, different religious organizations, had now been formed, all based upon the law of Moses, and they were all fighting one another on issues of the law, creating nothing but absolute confusion in the land! Yet, in the days of Prophet Malachi, who was the last of the Old Testament writing prophets, there was no Pharisee sect; in the days of Prophet Malachi, there was no Sadducee sect; in the days of Prophet Malachi, there was no Herodian sect, and neither was there the sect of the Essenes, a religious sect which Jewish History also gives us in the days of John the Baptist. None of these sects existed in the days of Malachi! However, having had four hundred years of silence, following the passing away of Prophet Malachi, a long period when there was no *"Thus saith the Lord"* in the land of Israel, when John the

Baptist now stepped on the scene, we immediately see Israel in utter apostasy, for now they had the Pharisee sect or organization, the Sadducee organization, the Herodian church or organization, (who were more of a political organization than a religious one), as well as the organization of the Essenes. They had chopped up the law of Moses, and made a complete mess of it, bringing nothing but utter confusion in the land, and apostasy thrived in Israel. Suddenly, here came John the Baptist, with a hard message, one that was raw, and with a rough appearance, being a man of the wilderness, as he went to the waters, and began baptizing the people, in preparation for the coming Messiah. Confounding and ruffling the feathers of the "Prophets of Baal" of his day, bringing down these high and crooked mountains of unbelievers and apostates, as recorded in Matthew Chapter 3, he called the Pharisees and Sadducees who came to his baptism in verse 7, ***"O generation OF VIPERS!"*** He was giving the religious leaders of Israel a

showdown in that day, bringing down mountains and hills. The truth is that, the children of Israel were once again in apostasy, and they needed to be brought back to the one true God, and consequently, crooked ways had to be straightened out, and a highway also had to be created for the coming Messiah, into the hearts of God's elect people, who were the prophetic valleys that had to be **"filled"** or lifted up, just as the Lord

had promised though Prophet Isaiah! The gross apostate state of the nation of Israel, was why they could not understand John the Baptist, just as they did not understand Elijah the Tishbite; but nonetheless, he lifted up the Truth of God for that day, and turned the hearts of the elect remnant seeds, to receive the Promised Jewish Messiah, a man who closely followed his ministry, as he was indeed the forerunner of the Lord. Brothers and sisters, I show you the Spirit

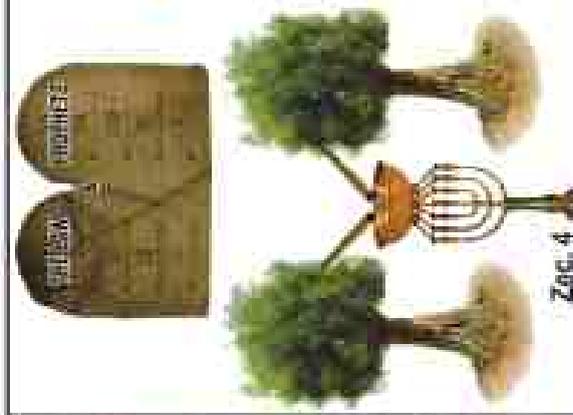
of Elijah, for that was the very same Spirit that John the Baptist ministered by. In the evening service, we will now delve into the breakdown of the Promise of Elijah, one which Malachi Chapter 4 gives to us, in order to show us the end time Elijah, and by so doing, that you may see something, and you have to see it. Let us bow our heads in prayer. (Brother Amos prayed).

The Lord bless you.

DIRECTORY OF THE SCRIBE concluded

74. The Lead Thunder, And The Chronology Of Revelation 10 - Parts 1-3 (July 2014)
75. Revisiting Armageddon - Parts 1 & 2 (August 2014)
76. Why It Had To Be Fishers - Parts 1 - 3 (September 2014)
77. God In The Laodicean Age: The Year 2005 (Knowing The Objective Of God) - Parts 3 & 4 (Oct 2014)
78. See The Bigger Picture - Parts 1 & 2 (December 2014)
79. Who Is Considering The Seed? (January 2015)
80. Why Am I Here? - Parts 1 & 2 (January 2015)
81. God And Races - Parts 1 - 3 (February 2015)
82. Luke 17:30 - Parts 1 & 2 (March 2015)
83. The Prosperity Of Serpent Seeds - Parts 1 - 3 (April 2015)
84. Perilous Times Are Here!!! - Parts 1 & 2 (June 2015)
85. Perilous Times Are Here!!! - Parts 3 & 4 (July 2015)
86. The Mysterious Birthing Of The Ministry (August 2015)
87. The Day Of The Lord (September 2015)
88. The Four Blood Moons And The Shemitah Cycle (Special Edition) - Parts 1 - 3 (October 2015)
89. The Millennium - Parts 1 & 2 (December 2015)
90. The Dual Application of Malachi 4:6B, Promise of Elijah - Part 1 (January 2016)

THE DUAL APPLICATION OF MAL. 4:6B, PROMISE OF ELIJAH



Rev. 11:3-13

NEW TESTAMENT DISPENSATION

OLD TESTAMENT DISPENSATION

DIRECTORY OF THE SCRIBE contd.

22. The Walking Voice, Parts 1 & 2 (October 2007).
23. The Man That Was Caught Up, Parts 1 & 2 (December 2007).
24. Genesis: The Creation Of The Universe (January 2008).
25. Genesis: The Eden Of Angels (February 2008).
26. Genesis: The Eden Of Man (March 2008).
27. Genesis: Cain And Abel (April 2008).
28. Genesis: The Mark Of Cain (June 2008).
29. Genesis: The Mixing Of Seeds (July 2008).
30. Genesis: The Travails Of Ham (August 2008).
31. Why Continuity?, Parts 1 - 5 (September 2008 - February 2009).
32. The Promise Of John - Parts 1 & 2 (March - April 2009).
33. The Spirit Of John - (June 2009).
34. John: The Angel's Feet Placing (July 2009).
35. John: The Eating Of The Scroll (August 2009).
36. John: Completing The Voice Of The Seventh Angel (September 2009).
37. John: The Foundation And The Plumblines (October 2009).
38. John: They Confessed And Denied Not (December 2009).
39. The Unseen Headship Of Jesus Christ (January 2010).
40. The Beautiful Bride - Part 1 (February 2010)
41. John, Angels, And Prophecy; *Special Edition* (March 2010).
42. The Beautiful Bride - Parts 2 & 3 (June 2010)
43. The Beautiful Bride - Parts 4 & 5 (August 2010)
44. The Beautiful Bride - Part 6 (September 2010)
45. Demonology: The New Face Of The Contender; *Special Edition* (October 2010).
46. The Beautiful Bride - Parts 7 - 9 (December 2010 - February 2011).
47. Latter Rain (March 2011).
48. Joel's Army (April 2011).
49. An Unholy And Profane Sign (June 2011)
50. A Religion On Its Last Trail - Part 1 - 4 (July - October 2011).
51. He Preached To Spirits In Prison: Who Are They? Part 1 & 2 (Dec. 2011 - Jan. 2012)
52. After Two Days (February 2012)
53. Who Are The Foolish Virgins? (March 2012)
54. Ham Is In The Covenant (April 2012)
55. The Hour Of Gold - Part 1 - 2 (June - July 2012)
56. Rapturing Faith (August 2012)
57. The Revelation Of God Is One (September 2012)
58. The Angel Of Time: Who Is He? (October 2012)
59. The Restoration Of The Serpent? (December 2012)
60. The White Throne Judgment (January 2013)
61. The Seventh Seal (February 2013)
62. The Threefold Mystery Of The Seventh Seal (March 2013)
63. Sin Lieth At The Door (April 2013)
64. The Present Day Identity Of The Serpent (June 2013)
65. Doors In Door (July 2013)
66. Ezekiel 38 And 39 Battle - A Revisit (August 2013)
67. The Apostolic Ministry: Timothy And Titus. (September 2013)
68. The Application Of Types And Shadows (Principles Of Types And Shadows) - Parts 1 & 2 (Oct. - Dec. 2013)
69. The Application Of Types And Shadows (The Wilderness Experience) - Part 3 (January 2014)
70. The Application Of Types And Shadows (Who Is This Melchizedek?) - Parts 4 & 5 (Feb. - Mar. 2014)
71. The Seven Spirits Before The Throne (April 2014)
72. God In The Laodicean Age: The Year 2005 - Parts 1 & 2 (June 2014)
73. The Input Of Ham (July 2014)

Announcement

Our Convention dates for 2016 & 2017 are as follows:

- | | |
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| 1. May Convention: 19th - 22nd May, 2016. | 2. Nov. Convention: 17th - 20th Nov., 2016. |
| 3. May Convention: 18th - 21st May, 2017. | 4. Nov. Convention: 16th - 19th Nov., 2017. |

NOTE: Our email address has changed.

All are welcome to the meetings. If you need more information, or if you have any questions or any comments, please feel free to contact us. All correspondence should be addressed to:

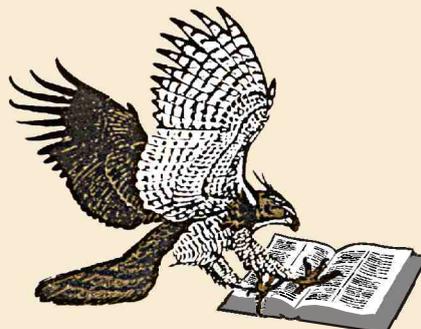
pastorbft@yahoo.com

For those who prefer to write, our postal address is at the bottom of this page. We look forward to hearing from you.

DIRECTORY OF THE SCRIBE

1. The Foundation Of The Five Fold Ministry, Parts 1&2 (January 2007).
2. The Foundation Of The Five Fold Ministry, Part 3: The Uniqueness Of The Ministry (January 2007).
3. The Foundation Of The Five Fold Ministry, Parts 4&5: Testing For Faithfulness (January 2007).
4. Locating God: The Visitation Of God, Parts 1&2 (February 2007).
5. Affinity With Evil (February 2007).
6. Where Are We? (February 2007).
7. The Way Forward (February 2007).
8. The Plot, Parts 1 - 4 (March 2007).
9. The Seven Thunders In Relation To The Five Fold Ministry, Parts 1&2 (March 2007).
10. The Jewish Connection, Parts 1 & 2 (April 2007).
11. The Third Pull (June 2007).
12. The Third Pull, And The Three Steps Into The Rapture (June 2007).
13. The Angel Of The Seventh Seal (June 2007).
14. They Came To Present Themselves, Parts 1&2 (July 2007).
15. The Invitation (July 2007).
16. The Promise To The Overcomer, Parts 1-3 (July 2007).
17. The Manifestation Of The Sons Of God (July 2007).
18. A Woman Rises In America (July 2007).
19. The Prophetic Ministry Of William Branham, Parts 1-4 (August 2007).
20. The Three Scribes (September 2007).
21. Ministerial Irresponsibility (September 2007).

Directory contd. in the inner cover.



*Stand by the Rock of revealed Truth.
It makes the difference!
Matt. 16:15-18*

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