

# When Elijah Comes

When Elijah comes, what will he be? What will he evidence? What will he perform? What will he effect? Will his work be small, or will it be great, subdued or life-changing?

First, let us answer the question: Was John the Baptist Elijah? By answering this, we will learn more about Elijah.

In John 1:21, when the Pharisees asked John, "Are you Elijah?," he told them plainly, "I am not." Then when asked if he was the prophet, obviously the prophet like Moses in Deuteronomy 18:15 and Acts 3:22-23, he equally answered, "No."

But confusing to the casual reader, Yahshua answered the following about John when asked concerning Elijah:

"... I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands" [Matthew 17:12].

"But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him" [Mark 9:13].

From reading this, one would conclude that John was indeed the Elijah. However, this is actually refuted by Yahshua's own words, as His answer in Matthew was preceded by a clear statement consistent with John's own denial. And keep in mind here, when Yahshua said these things, John was already dead. Here is what He said immediately before the above statements:

"Elijah is coming and will restore [future tense] all things" [Matthew 17:11].

"Elijah does first come and restore all things" [Mark 9:12].

Even from these passages, one might still say that John fulfilled the Elijah who restores all things; but, we must look at multiple testimonies in order to truly understand this.

We do see in Matthew 17:11 that the word tense "will restore" is indeed future, something yet to come. Also, even if one wants to say that John fulfilled the Elijah, then they still have to deal with the clear declaration by John himself that he **was not** Elijah. And let us add to this that Yahshua even placed a qualifier on whether John was Elijah: "**And if you are willing to accept it**, John himself is Elijah who was to come" (Matthew 11:14). And even more so, He immediately adds yet another most inquiring statement: "He who has ears to hear, let him hear" (vs. 15). Quite obviously, there is a mystery being spoken here like unto Matthew 24:15 and Mark 13:14 where Yahshua likewise added regarding the abomination of desolation: "let the reader understand." Today,

we the Bride now know, we do understand, that the abomination of desolation has been taking place for 2,000 years. Thus, in both cases these are truths that are reserved for the second Remnant Bride.

Not only did John clearly state that he was not Elijah, but the angel who proclaimed to Zacharias John's purpose simply said that he would go "in the spirit and power of Elijah." Therefore, neither did the angel say that John was in fact Elijah.

"It is he who will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord" [Luke 1:17].

It is interesting as well that the rest of that passage from Malachi was not quoted—"and the hearts of the children to their fathers."

Furthermore, one must equally examine and consider the testimony that John himself evidenced. We know that Christianity is the period of the wilderness wanderings of the church; therefore we must give attention to his answer as to who he was when he stated, "I am a voice of one **crying in the wilderness**, 'Make straight the way of the Lord' " (John 1:23). In order to hear him, the people had to go out into the wilderness where he was (Matthew 3:1). Also, what was the outcome for Yahshua when He was baptized by John? He too immediately went into the wilderness for forty days and nights (Matthew 4:1-2). Clearly, the fulfilling Elijah does not call a people into the wilderness period of the church, but leads them out of the wilderness into the Promised Land of the Millennial Reign.

Also, what was John's clothing? He wore a garment of camel's hair (Matthew 3:4 and Mark 1:6). So, was a camel clean or unclean? It was unclean. John was thus clothed in a garment from an unclean animal. In like regard, what did he eat? Once again Matthew and Mark give us the answer. He ate, literally, "horned things" and "wild honey."

All of these are indicative of a shortfall or even a cursed work. Also, add to these that John lost his head, even as Christianity must have its existing head removed that it has had for 2,000 years—Satan. And finally, in the end he questioned whether Yahshua was the Messiah, asking, "Are You the Expected One, or shall we look for someone else?" (Matthew 11:3). In the end John became weak in faith.

This examination of John is in no wise to diminish him, for Yahshua stated that "among those born of women there has not arisen anyone greater than John the Baptist!" (Matthew 11:11). But, and this too is MOST important to realize regarding who John was, He went on to note that "the one who is least in the kingdom of heaven is greater than [John]." Clearly stated here, John was not in the kingdom of heaven. How could he have been, when the kingdom was not made available until later at Yahshua's crucifixion?

Also, it too MUST be remembered that Yahshua came early, before His time (Matthew 8:29). After His resurrection, He then left, the kingdom breached, and His office went to Satan—the Rod turned into the serpent. Therefore, considering all of this, there was no way that John could be the Elijah who fulfills Malachi and prepares the way for

Immanuel. As written in Malachi 4:5, in a literal translation, Elijah has to come “**during** the coming great and terrible day of Yahweh.” As addressed in [The Great Tribulation, page 4](#), this is equally “the great and terrible wilderness,” even “the great tribulation”—Christianity. John did not come during this time, but immediately preceded it. He too was early, before the time. He was in fact a vital foreshadowing of Elijah who must come during the breach wilderness period. And unlike John, **Elijah will not call a people into the wilderness, but call them out of the wilderness!**

Thus, in like regard, John did not and could not fulfill the stated exceptionally unique purpose of the Elijah—to restore all things. “Elijah is coming and will restore [future tense] all things,” Yahshua said. One must then ask: What is it that creates this need for restoration? The answer: Because the kingdom had to breach, and that which began 2,000 years ago has to be restored.

This is precisely what is addressed in Acts 3:19-21 where Peter declared regarding that which prophetically represents the latter rain:

“Therefore repent and return, so that your sins may be wiped away, in order that [first] **times of refreshing may come** from the presence of the Lord; and that [second] He may send Jesus, the Christ appointed for you, **whom heaven must receive until [first] the period of restoration of all things** about which God spoke by the mouth of His holy prophets from ancient time.

Clearly, Yahshua remains in heaven until when? Until the period of the restoration of all things. And who was it that He specifically said would effect this restoration? There is only **one** individual who has specifically been identified with this purpose, and that is the Elijah—“Elijah is coming and will restore all things.” Therefore, the Elijah cannot come until it is time for Immanuel to depart from heaven, and His way be prepared by him. (Read [The Waltz of Life](#) regarding this specific timing.) Having said this, in the very next verse, Peter then spoke of Elijah when he noted:

“Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to him you shall give heed to everything he says to you’ “ [Acts 3:22].

Let us briefly address this matter of Elijah being the fulfillment of the prophet like Moses. This is already addressed in [The Revelation of the Millennium, page 1](#) and [page 2](#), so here we will primarily address some matters that are not found in that writing.

We have already noted that Elijah is the only one who can fulfill the promised and essential restoration of all things, preparing the way for Immanuel. Also noted in [The Revelation of the Millennium, page 1](#), unquestionably and repeatedly it is Elijah who is identified with Moses. Six hundred years after Moses was given the promise of Exodus 33:19-23, it was in fact Elijah who fulfilled it at precisely the location where Moses would have done so—on Mount Sinai. Then when Elijah was to ascend alive, here again he traveled specifically to where Moses had died and there ascended. Then, finally overcoming the limitations of time, these two men stood together on the mount of transfiguration with Yahshua. Elijah was, and yet is, the prophet like Moses.

You will recall that the Pharisees asked John if he was Elijah, followed by their question as to whether he was the prophet. What they failed to see at that time was that these two are in fact one and the same, and John appropriately answered “no” to both.

John’s answer provokes us to address an additional matter regarding the “prophet like” Moses here in Acts 3:22. Examining Acts 3:13 and 18-25, the use of the word “prophets” exclusively speaks of men. What we find is that twice prior to this regarding “the prophet” in verses 22 and 23, and twice in the verses that follow, these references to prophets speak of natural men. But in contrast, Yahshua is identified twice as “His Servant” (verses 13 and 26). Being consistent with terminology, once again we find evidenced that the prophet like Moses is as much a man as all those who spoke concerning him.

Furthermore, John the Baptist, who we have seen was a type of the fulfilling Elijah, was specifically identified as “the prophet.” In Luke 1:76, John’s father, Zacharias, filled with the Holy Spirit, prophesied:

“And you, child, will be called **the prophet** of the Most High; for you will go on before the Lord to prepare His ways.”

You will notice here precisely what we have been saying—**that the prophet prepares the way for Immanuel**. Thus once again, this prophet like Moses could not be Immanuel.

Furthermore, Yahshua confirms the same. In Matthew 11:9-10 and Luke 7:26-27, He declared concerning John:

“But what did you go out to see? A prophet? Yes, I tell you, and one who is more than a prophet. This is the one about whom it is written, ‘Behold, I send My messenger ahead of You, who will prepare Your way before You.’ “

Here again we see that the prophet who was more than a prophet is “My messenger,” Elijah. Again, John foreshadowed this man who would prepare the way for Immanuel. Clearly, the prophet like Moses was not Immanuel, but the one who prepares the way for Him.

There is yet another revealing testimony that speaks to this man like Moses, and that is Joshua. Joshua, like Elijah, equally took the place of and fulfilled the work of Moses. What Moses was supposed to have done, Joshua performed. Read Joshua 1:1-18. And keep in mind here, what Joshua did in leading the sons of Israel into the Promised Land west of the Jordan, is precisely what Elijah does—he leads the way out of the wilderness into the Millennial Reign.

In further parallel testimony, we find the identical commitment made to Joshua that is given regarding the Elijah. In Acts 3:22-23, we read regarding Elijah:

“... to him you shall give heed to everything he says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.”

In like manner, the people responded to Joshua:

“All that you have commanded us we will do, and wherever you send us we will go. **Just as we obeyed Moses in all things, so we will obey you;** only may Yahweh your God be with you as He was with Moses. Anyone who rebels against your command and does not obey your words in all that you command him, shall be put to death; only be strong and courageous” [Joshua 1:16-18].

Thus, Joshua, in this regard, is a clear type of the Elijah.

Let us digress on something here that is most interesting. The two who entered into the Promised Land as a result of their faithfulness were Joshua and Caleb. What we find with these two men is yet another flip. We saw in the [intercession of June 7, 2009](#), where a Caleb, a dog (the meaning of “Caleb”), passed between the split covenant parts as the smoking oven in accordance with Genesis 15. We noted that this represented the Bride that passes first between the [two bronze mountains of Christianity](#). The Bride, as the Elijah work, precedes and prepares the way for Immanuel, the burning torch that follows. But it is here that we find an amazing flip, for Caleb is of the tribe of Judah, the tribe of Yahshua, and Joshua is of the tribe of Ephraim. So what can this possibly mean?

One of the things we find about prophetic testimonies is that no single testimony tells the entire story; but it is through the accumulation of testimonies that we understand the whole. Also, and this is most important to note here, any pattern can and will have multiple fulfillments. For example, the covenant pattern not only applies to the Body passing between the split Bride, but equally to the Millennial Reign passing between the split Body. Thereupon, the normally-regarded male Body equally enters into a female split identity. So, what do we find here with Judah Caleb and Ephraim Joshua?

Clearly, Caleb is seen in a Judah rod position (Genesis 49:10), even in a position of Yahshua. This is indeed unique in that the burning torch is a burning rod as well and would represent Immanuel. So how can they both have male purposes or identities, and even both relate to Immanuel? Remember here, gender at the higher dimensions simply describes relationships and responsibility. Let us now turn to the book of Malachi in order to gain much needed understanding. And be forewarned, you are going to have to think here, and read this several times.

Malachi 3:1-3 is an extraordinarily revealing testimony regarding the Elijah. Here we read:

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, he is coming,” says Yahweh of hosts.

“But who can endure the day of his coming? And who can stand when he appears? For he is like a refiner's fire and like fullers' soap.

“He will sit as a smelter and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness.”

The New American Standard version, as well as the New King James, wrongly capitalize the “h” in these verses in the pronouns “his” and “he” (just as they wrongly did so in Acts 3:22). The correct identity of that person is the messenger, Elijah, with a lower case “h,” who “will clear the way before” Immanuel. He is the one who “will sit as a smelter and purifier of silver.” In other words, he will purify the second Remnant, the silver.

Another clear and confirming testimony Yahweh provides concerning this purifying work of the Elijah is evidenced in the second location that the prophet Elijah took up during the three-year drought, attesting to the second Remnant. The first Remnant testimony was his stay at the brook Cherith until it dried up. He then went to second-Remnant Zarephath where a widow provided for him (1 Kings 17:1-10). Revealingly, “Zarephath” means “smelter, to refine,” and comes from the very word used in Malachi 3:3 concerning Elijah: “He will sit as a **smelter** and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness.” Here again we find Elijah associated with the smelter, effecting the purification of the Bride.

In addition, in chapter 4 of Malachi, just before that unforgettable passage where Elijah is mentioned by name—“Behold, I am going to send you Elijah the prophet during the coming great and terrible day of Yahweh” (vs. 5)—we read in verse 1, along with the immediately preceding verse:

So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him. “For behold, the day is coming, burning like a **furnace**; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says Yahweh of hosts, “so that it will leave them neither root nor branch.”

Thus we see the continuation of this message of purification relative to Yahweh’s messenger, Elijah, this “purifier of silver” who effects this “burning like a furnace.” Is it not then quite striking and revealing that the furnace referred to here in Malachi 4:1, is the same Hebrew word, “tannur,” that is used for the oven in Genesis 15:17?

“... behold, the day is coming, burning like a furnace [tannur] ....”

... behold, a smoking oven [tannur] and a flaming torch which passed between these pieces.

This commonality is indeed most striking and revealing, for both of these have the same fulfillment. **The smoking oven seen in the covenant in Genesis 15 that precedes in passing between the covenant parts, is in fact the furnace, the Elijah, who will distinguish between the righteous and the wicked, refine the silver, and precede and prepare the way for Immanuel.**

Do you see this? On June 7, 2009, Yahweh sent the dog through first to not only attest to the Bride, but to the Elijah himself who precedes Immanuel. This is the Caleb work, the smoking oven/furnace that precedes the Burning Torch. As a testimony specifically of the Elijah—not the Bride, but the man—we now see the reason why Caleb was from the tribe of Judah. The Elijah is in fact the rod, standing in the place of Yahshua, even the woman clothed in the sun (Immanuel) with the moon (Satan) under her feet (Revelation 12:1). Therefore, we see this highly unique flip where Caleb, as the Elijah, a man, is given the right to the rod—Judah; and the torch, Joshua, is from Ephraim.

As we have seen evidenced with the two Remnant, these flips can be quite challenging, and even confusing. But Yahweh performs this in order to make things clean, and to make the first last and the last first. This is His way. Thus we see testified here that the smoking oven/furnace equally represents the man Elijah, who prepares the way for Immanuel. He is the “refiner’s fire and fuller’s soap,” sitting as a “smelter and purifier of silver, ... so that they [the Bride] may present to Yahweh offerings in righteousness.” This is most encouraging and hopeful.

This purification and cleansing is seen in Rizpah as well. Briefly, in 2 Samuel 21, we find Rizpah, the concubine of Saul, sitting on a rock with sackcloth from barley harvest until Yahweh poured out water from heaven on her. Why was she doing this? She was guarding the bodies of her two sons from the birds of the air by day and the beasts by night (vs. 10). This is precisely what Abraham did in Genesis 15:11 relative to the split covenant parts. In type, she too was guarding split covenant parts. And most telling concerning her was the meaning of her name and its usage.

In Isaiah 6:5, Isaiah declared:

“Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, Yahweh of hosts.”

Here again in a testimony of cleansing, a seraphim (which means “to burn”) flew to him with a “burning coal” in his hand, which was taken from the altar with tongs, and he touched Isaiah’s lips with it and took away his iniquity. This burning coal was literally a Rizpah, which means “burning coal.” This is the burning of the Elijah that purifies a people for the King.

Furthermore regarding this purification process that begins through the Elijah, you will recall that Malachi 4:1 states:

“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer **will be chaff; and the day that is coming will set them ablaze,**” says Yahweh of hosts, “so that it will leave them neither root nor branch.”

This is remarkably similar to what John the Baptist said in Matthew 3:11-12 regarding the coming of, obviously, Immanuel.

“He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but **He will burn up the chaff with unquenchable fire.**”

Why Immanuel and not Yahshua, as John certainly expected? These two names represent the two works of the Son of God—the former being a female servant and death work, and the latter a male work whereupon He rules and reigns. (Read [Kissing, Lips, and Attesting Glory, page 5.](#)) Consistent with John’s own passing over, and this is most important to note, this which he declared never took place during the time of Yahshua—it too breached! When will it be fulfilled? Based on what we read in Malachi 4:1 and elsewhere, it begins with the Elijah, but as John stated “will thoroughly” be fulfilled with the coming of Immanuel. Remember, John was calling men to repentance and baptizing; and when Yahshua began His work, He picked up with the very same (Matthew 4:17, John 3:22-23). Then, of course, John decreased and Yahshua increased. Such it will undoubtedly be with regard to the fulfilling Elijah. That which Immanuel will perform—He will burn up the chaff with unquenchable fire—is initiated by the Elijah—the chaff will be set ablaze. Elijah will first set the chaff ablaze!

As you are seeing, Yahweh has provided numerous revealing and affirming testimonies concerning this critical figure—the Elijah. Let us now consider yet another—Noah.

In 2 Peter 2:5, Noah is identified as the “preacher of righteousness.” Of course in being such he prepared the way for the flood, and equally called out a people who were an offering in righteousness. Today, we anticipate the same flood, as well as the same lifting up; but this time it will be the flood of Yahweh’s Spirit that will cover the earth.

In a literal translation of Daniel 9:27, we read:

“... and for the overspreading of abominations [the abomination of desolation that has been on the church for 2,000 years], He will make it [the kingdom, the church] desolate, even until the consummation, and **that which is determined will be poured out upon the desolate.**”

“That which is determined will be poured out upon the desolate”? What could this mean? What is it that has been determined and is poured out at the consummation of the abomination of desolation? The verse immediately before this, verse 26, tells us:

“... and the end [of the desolations] will come **with a flood.**”

What flood then is poured out? Another literal flood of water? Of course not. The abomination of desolation that has been taking place in the kingdom of God for 2,000 years will come to an end with the latter rain of Yahweh’s Spirit, and will ever increase until it covers the earth.

Thus, is it not evident that the preacher of righteousness that prepares the way for this flood is the fulfillment of Noah? Based on all we have learned, Elijah is the preacher of righteousness who is a refiner’s fire and fuller’s soap, so that offerings of righteousness may be presented to Yahweh. By way of confirmation, this is Elijah’s offering prepared on Mount Carmel that was consumed by fire (1 Kings 18:38).

In addition here, we have read in Malachi 3:1 that Elijah is the “messenger of the covenant.” In this same passage in Daniel 9, we find the identical identification. In verse 27 regarding the consummation of the desolation that comes with the flood of the Holy Spirit, is the promise for its fulfillment—“the covenant with the many.”

“And He [Messiah] will prevail in the **covenant with the many** for a period of seven, but in the middle of the period of seven, He will cause the sacrifice and the offering to cease.”

As addressed in [The Great Tribulation, page 1](#), this is the covenant Yahweh makes with man that has two fulfillments—the work of Yahshua, as well as the work of Elijah. Therefore, this title for Elijah here in Malachi 3 is entirely fitting, for it is in fact the Elijah who will fulfill the remaining part of the covenant with the many so as to walk in the office of Immanuel and thereupon prepare His way. Elijah is indeed the “messenger of the covenant.”

Thus, we now begin to see more fully the role and purpose of the Elijah. Let us summarize what is set forth. What we find here is most revealing, affording a greater understanding of the scope, work, and effects of the Elijah.

“Elijah is coming and will **restore all things**” [Matthew 17:11].

“It is he who will go before Him ... to **turn the ... disobedient to the attitude of the righteous**, so as to **make ready a people prepared for the Lord**” [Luke 1:17].

“**Repent**, for the kingdom of heaven is at hand” [Matthew 3:2].

“My messenger ... will **clear the way before Me**” [Malachi 3:1].

“... the **messenger of the covenant, in whom you delight**, behold, he is coming” [Malachi 3:1].

“But who can endure the day of his coming? And who can stand when he appears? For **he is like a refiner's fire and like fullers' soap**” [Malachi 3:2].

“He will sit as a **smelter and purifier of silver** [the Remnant], and he will **purify** the sons of Levi and refine them like gold and silver, so that **they may present to Yahweh offerings in righteousness**” [Malachi 3:3].

So you will again **distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him** [Malachi 3:18].

“For behold, the day is coming, **burning like a furnace**; and all the **arrogant and every evildoer will be chaff**; and the day that is coming will **set them ablaze**,” says Yahweh of hosts, “so that it will leave them neither root nor branch” [Malachi 4:1].

“But for you who fear My name, the **sun of righteousness** [the sun-clothed woman] will **rise with healing in its wings**; and you will go forth and skip about like calves from the stall. You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing” [Malachi 4:2-3].

“He will **restore the hearts of the fathers to their children and the hearts of the children to their fathers**, so that I will not come and smite the land with a curse” [Malachi 4:6].

“You must **prophesy again concerning many peoples and nations and tongues and kings**” [Revelation 10:11].

“Noah, a **preacher of righteousness**” [2 Peter 2:5].

Now seeing more fully the work of the Elijah, let us further consider the outcome of his work. As was asked at the beginning, what will be the effect of the Elijah?

First and foremost, we read in Malachi 4:5-6: “Behold, I am going to send you Elijah the prophet during the coming great and terrible day of Yahweh ... **so that I will not come and smite the land with a curse.**” As we see stated here, it is indeed because of Elijah that Yahweh averts the utter wrath that He would have otherwise brought upon the kingdom and upon man. This is why He must send Elijah, the prophet like Moses, to restore all things. And, it is this man [who is the rib](#) taken from the side of the sleeping Body of Christ and is used to form the Bride.

You will recall that Rizpah, who was guarding the “covenant parts,” sat on the rock from barley harvest until Yahweh poured out water from heaven on her. We also read in that highly revealing account a most prophetic and relevant testimony regarding Elijah. In 2 Samuel 21:10-14, we find that when David was told about Rizpah’s acts, he performed a most revealing act himself—he went and got Saul’s and Jonathan’s bones and buried them in Zela. What is so significant about this? Saul clearly represents Christianity, and bones represent government, even life. (Elisha’s bones raised a man from the dead, 2 Kings 13:21.) Therefore, placing Saul’s bones in Zela speaks of the transfer of the authority of Christianity. So, what do we find regarding Zela? Zela means “rib”! Therefore, we see the authority of Christianity being placed in the rib, in the Elijah.

This is precisely what must take place with the transfer of the kingdom back to the Bride. Remember, they received it first by virtue of the first Remnant—the [Zerah, Perez, Zerah effect](#). And, by Yahweh’s design attested in Genesis 2:21-22, from that rib is formed the Bride. And keep in mind here, while the Elijah is in fact a man, the Bride that is created through this man/rib is in fact a corporate Elijah. This is as true as the fact that the establishment of Christ, a man, equally produced the corporate work, the Body of Christ. Likewise, there is Elijah, and there is the Body of Elijah, the Bride.

Thus, one might wonder how large a work the second Remnant Bride will be. We know from Acts 4:4 that the first Remnant was five thousand plus in number. But this work was only a beginning, for with the conclusion of the breach, the Bride work must continue and grow to completion. The best indication of the size and scope of this concluding work is found in Revelation 7, where we read about the first of the two groups of 144,000, the latter found in chapter 14. So then is the number 144,000 a literal count? Of course not. These two 144,000s prophetically represent the two Remnant; and if these two were literal, there is NO way the first Remnant suddenly went from 5,000 in Jerusalem to 144,000. So, what are we seeing evidenced here?

First, this number is strictly prophetic. It is 2 x 72, or 6 x 24, or 12 x 12 raised to the higher kingdom level. And, joining these two Remnant groups together gives 288,000. King David had a choir of 288 men (1 Chronicles 25:7). The best actual accounting we

find regarding the size of the second Remnant is found in Revelation 7:9-10, immediately after the first group of 144,000, where we read:

After these things [the first 144,000] I looked, and behold, **a great multitude which no one could number, from every nation and tribes and peoples and tongues**, standing before the throne and before the Lamb, clothed in white robes, and **palm branches were in their hands**; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."

Here within is very clear evidence that these who are being addressed are in fact the second Remnant who prepare the way for Immanuel. How so? First is the fact that they are mentioned immediately following the first 144,000, the first Remnant. Second, verse 14 identifies them specifically as those who come out of Christianity—the Bride coming out of the Body. Here we read, "These are the ones who come out of **the great tribulation**." As we have seen, the great tribulation is the 2,000 year period of the church. This is the Bride who comes out of the Body of Christ, and will rule and reign with Immanuel for a thousand years.

But even more so, third, their identities are revealed by what they are doing. In John 12:13, the way for Yahshua was prepared by those who were carrying and laying down palm branches before Him. Therefore, these who are equally carrying the palm branches here, clearly look to the coming second Remnant who, as the Elijah work, prepare the way for Immanuel.

So, how large a group will the second Remnant be? We read that they will be a "great multitude," and that they will be "from every nation and tribes and peoples and tongues." This is reminiscent of the ministry of Elijah as set forth in Revelation 10:11, "You must prophesy again concerning many peoples and nations and tongues and kings." And affirmingly, those who prepared the way for Yahshua with the palm branches were identified with the same description—a "great multitude" (John 12:12). The Greek words in both of these accounts are identical!

Thus we see that while the first Remnant was limited to a work strictly in Jerusalem, the true harvest will come in the second Remnant who will come from all nations and peoples. Only today is this even possible with a three-and-a-half-year work that is the result of the covenant with the many.

But, specifically how many will it be? We will not know until after the ascension, for Immanuel alone will call them to Himself where He is. Also, based on Exodus 30:11-16, when people are numbered, atonement money must be paid. The first Remnant were clearly numbered, even twice (Acts 2:41 and 4:4). And based on the clear teachings of Yahshua (Luke 12:33-34, 14:33, 18:22), they paid the price of selling everything and holding all things in common (Acts 2:44-45, 4:32-37). They paid the required atonement money. In so doing, they in fact paid a price for the second Remnant that logistically is not possible to be paid in its development.

The second Remnant will be a world-wide work, not just a Jerusalem work, and the logistics of repeating what they did in Jerusalem is not possible. Therefore, and this is most important, as we find in the numbering of the sons of Israel in 1 Chronicles 21:1-17, like the Levites and Benjamites (read [Coverings, Chapter 2](#)), the second Remnant

cannot be numbered. This is the very statement that is made regarding these who bear the palm branches, adding yet a third supporting evidence as to their identity. They were a multitude “**which no one could number.**”

Let us now consider yet another outcome of this Elijah company. We noted that the second Remnant are the company who bear the palm branches so as to prepare the way for Immanuel. And what did Yahshua say would be the outcome if this Elijah work did not take place, evidenced relative to those who prepared His way into Jerusalem? He said that the stones would cry out (Luke 19:40)! And for what do stones cry out? They cry out for one outcome—judgment, wrath, death! So what did the dog have on her back when she preceded between the split covenant parts on June 7, preparing the way for myself? MOST uniquely, she wore a double pack containing stones. But, they did not cry out! They were silent. The Elijah company averts Yahweh’s wrath and keeps the stones from crying out.

Thus we find in Matthew 24:22 and Mark 13:20 Yahweh’s like stated reason for reversing the curse that has been on the church for 2,000 years, cutting those days short from three to two (as [attested throughout the Scriptures](#)). It is because of the Elijah, even this second Remnant Elijah company. They possess the scarlet thread that was secured by the first Remnant, and for this reason Yahweh must complete what Yahshua began 2,000 years ago. Thus we read in a literal translation of these two verses, respectively:

“Unless those days had been cut short, no flesh would have been saved; but **because of/through** the elect those days will be cut short.”

“Unless the Lord had shortened *those* days, no flesh would have been saved; but **because of/through** the elect, whom He chose, He shortened the days.”

This elect Elijah company, formed through and prepared by the man Elijah, pleases Yahweh. In Genesis 49:10, once again in [a literal translation](#), these are called the “obedient people”:

“The rod shall not depart from Judah, nor the decree from between his feet, until to whom it belongs comes, obedient people.”

Let us address this more thoroughly, for it is well worth our examination here.

## JUDAS/JUDAH

“The rod shall not depart from Judah, nor the decree from between his feet, until to whom it belongs comes, obedient people.”

We find in the Gospel parable concerning the responsibility to bear the rod, that the second Remnant [cannot take the rod](#). Thus the question arises: How then can the rod go to the obedient people, the second Remnant? In a seeming sea of confusion regarding the rod, the answer really is quite simple, and is remarkably confirming regarding the Remnant Bride’s seamless garment of truth.

First, there is something very important to keep in mind here when considering the rod, the right to rule, and that is: There is a defining distinction between the office of (1) the Son of God and the Elijah who prepares His way, and (2) the church. The office of the Son of God and the Elijah relative to the rod is:

<u>Yahshua and Judas</u>	<u>Satan</u>	<u>Elijah and Immanuel</u>
<b>Rod</b>	<b>Serpent</b>	<b>Rod</b>

This is of course the pattern given at the burning bush (Exodus 4:1-5). In contrast, the pattern of the church and the outworking of the rod relative to it, as set forth in the [Gospel contradiction](#), is:

<u>First Remnant</u>	<u>Christianity</u>	<u>Second Remnant</u>
<b>Don't take the rod</b>	<b>Take the rod</b>	<b>Don't take the rod</b>

Do you see the difference here? The first is:

**Rod —> No rod —> Rod**

And the second is:

**No rod —> Rod —> No rod**

This makes complete sense when we examine it. The first Remnant was not to take the rod. And, the very fact that they were not to take it, **presumes its availability to them.** How was the rod opportuned to them? Yahshua was the rod, who was in their very midst. He took full responsibility for their establishment, and they obeyed Him—they did not take the rod.

However, when He left, the rod—His office on this earth—turned into the serpent. But also, we see that the Body of Christ rightfully took the rod. Remember, the Body of Christ is Christ on this earth. They have the right to, and even the obligation of, the rod.

This is confirmed in several ways. To begin with, in Christianity Mark they are told to take the rod (Mark 6:8). In addition, Christianity is the wilderness period when Moses led with his rod; and among the tribes during that period, Judah led, and they too had the rod (Genesis 49:10). Likewise, at Passover, when throughout the night the sons of Israel ate the lamb with bitter herbs (Christianity), it too was with a rod in their hand (Exodus 12:11).

Further confirming this identity of Christianity with rod-possessing Judah, we read in Hebrews 7:11-14 that the priesthood Yahshua initiated is relative to the tribe of Judah. This application is additionally evidenced in the [three sons of Judah](#) who represent the 3,000 years of the church. And, in Malachi we find some most interesting and revealing testimony regarding this that cannot be ignored.

We know that Christianity is represented by Judah—they have the rod. In Malachi we find evidenced the same pattern of the church, but this time in a unique and revealing

contrast with Levi, the other tribe equally spoken of in Hebrews 7. In Malachi 2:4-8 we read:

4. "Then you will know that I have sent this commandment to you, that My **covenant** may continue with **Levi**," says Yahweh of hosts.
5. "My **covenant** with him was *one of life and peace*, and I gave them to him *as an object of reverence*; so he revered Me and stood in awe of My name.
6. "True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity.
7. "For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the **messenger** of Yahweh of hosts.
8. "But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the **covenant of Levi**," says Yahweh of hosts.

In the next chapter, verse 1 repeats this matter regarding the messenger and the covenant:

"Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will **suddenly** come to His temple; and the **messenger of the covenant**, in whom you delight, behold, he is coming," says Yahweh of hosts.

What can we conclude from this? Clearly, the Elijah, the messenger of the covenant who turns many back from iniquity and preserves knowledge, is identified with Levi. As further evidence, John the Baptist was of the tribe of Levi. Why is this so significant? Because John, who foreshadowed the coming Elijah, testifies that **Elijah is identified with Levi**. And, of course, John was equally in contrast with Yahshua, who was from Judah. In like testimony, here in Malachi 2, verse 11, Levi is again drawn into contrast with Judah:

"**Judah** has dealt treacherously, and an **abomination** has been committed in Israel and in Jerusalem; for **Judah** has **profaned the sanctuary** of Yahweh which He loves and has married the daughter of a foreign god."

As we see testified here, Judah profanes the sanctuary, and as a result there has been the abomination. Does this not sound like the abomination of desolation that has taken place in the church for 2,000 years? Indeed so. Thus, once again we see Judah evidencing Christianity that profanes the sanctuary. But we also know that the first Remnant initiated the abomination of desolation with the [casting of lots](#). And we see in Hebrews 7:11 that indeed the Levites failed and the priesthood went to Judah.

Thus we see again the pattern of the church. The first Levi Remnant failed with the abomination of desolation. But also, the Judah Body of Christ fails with its own abomination of desolation, testified to by its beginning in the mother church in

Antioch/Antiochus. Therefore, what does Yahweh do? As is consistently His pattern, He passes over the first, He passes over the second, and He takes the third—the [passing over principle](#). In so doing, He performs His Zechariah 4 pattern, which is:

### **Olive tree —> Lampstand —> Olive tree**

Of necessity, He passes over the first Remnant, He passes over the Body of Christ, and then goes back to what He did at the beginning—completing the Remnant work in the second Remnant. This is the identical pattern we see regarding Shiloh and Jerusalem:

### **Shiloh —> Jerusalem —> Shiloh**

Yahweh's presence was first in Shiloh, He departed from there and went to Jerusalem, and will return back to Shiloh (1 Samuel 4:3, Psalm 78:60, Jeremiah 7:11-14). Thus we see the same pattern. In Genesis 49:10, Bible translators place the Hebrew word itself in that passage, thereby reading: "The rod shall not depart from Judah ... until Shiloh comes ...." We see here, and will yet discuss, that the Shiloh that is being spoken of in this verse is relative to the second Remnant. (Read [Until Shiloh Comes](#).) This is very important to note.

Therefore, in the case of Levi and Judah we see the identical testimony:

### **Levi —> Judah —> Levi**

Here again we see Christianity evidenced as Judah. But in this testimony we find Judah in contrast with Levi—the one who has the promise of the covenant of life and peace, even the messenger of the covenant, **the Elijah**. Again, this is confirmed by the highly relevant fact that John the Baptist, who foreshadowed Elijah, was of the tribe of Levi.

Thus far we have noted that the first Remnant was not to take the rod; and we see that Yahshua, the Rod, was most certainly in their very midst. Then when He left, the Rod turned into a serpent, Satan. But we also see that the responsibility and rights to the rod appropriately went to the Body of Christ—Christ on this earth in a corporate people.

So what now? Is the story over? Of course not, for there yet has to be the work that is equally told not to take the rod—the second Remnant, the obedient people. But, and this is very important, if the requirement on the first Remnant to not take the rod correctly presumes the presence of Yahshua, **does not the like instruction to the second Remnant necessitate the same, only Immanuel?** Certainly and wonderfully so!

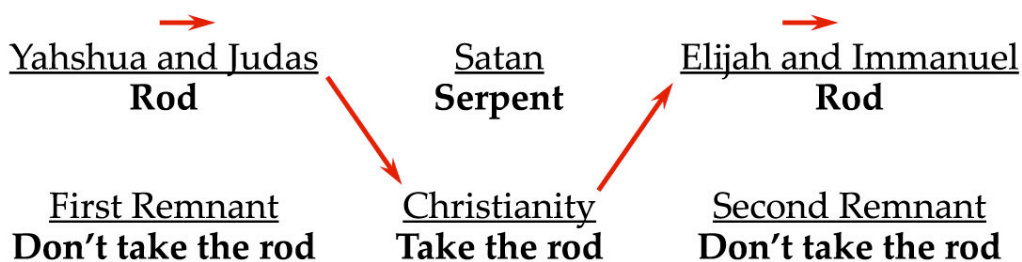
So the question now is: How is the rod transferred back to Immanuel? Here is where the Elijah finds his fulfillment in restoring all things, **including restoring the literal presence of the Son of God on this earth**. And, here is the fulfillment of the remaining period of the covenant with the many, even the messenger of the covenant.

We have already seen testified that Caleb is a type of Elijah, the man. And, we have noted that he was of the tribe of Judah. Also, with this testimony we see that he bears the rod. But, how does the rod get from Yahshua, who initiated the rod, over to this Caleb?

To begin with, the rod which began with Yahshua had to pass to Judas. How and when did this take place? Keep in mind, by Divine design and testimony [both are from the tribe of Judah](#), so both have the right to bear the rod. At the Passover meal, clearly, Yahshua was given over to Judas. Judas was given the rod, the right to rule over Him. "What you do, do quickly," Yahshua instructed Judas (John 13:27). Thereupon, he was given the authority and responsibility as the initiating Elijah to baptize Him into death. Evidencing Judas' work here as the baptizing Elijah, Yahshua equally instructed John to baptize Him, so as "to fulfill all righteousness."

Yahshua was then baptized into death, rose from the grave, and after forty days departed into heaven. What do we see next relative to the rod? Shortly thereafter the Body of Christ began, and they rightfully received the rod, which they have possessed for 2,000 years.

Then, of course, we see testified in Judah Caleb that the rod has to go back to a man, to the preceding Elijah, who is briefly given that authority so as to prepare a people and the way for the return of Immanuel. Thus, if we amalgamate these two levels, it appears that the path of the actual rod of authority is the following:

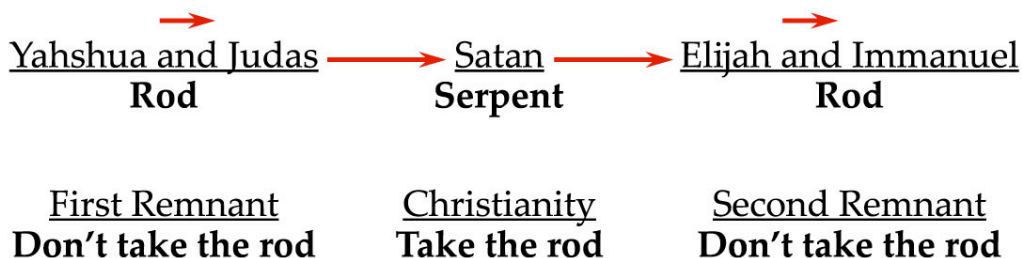


However, there is a critical and substantial problem with this. We have already noted that there is a distinction between (1) the office of the Son of God and the Elijah who prepares His way, and (2) the church. What we find is that this distinction has to be respected. Though unfolding simultaneously, these are two clearly different sets of events. And, in order for the passage of the rod to follow the above course, of necessity it would require a transfer of the rod from Judas to Christianity. But, there is neither an event that effected that, nor is there even a reasonable tie. Therefore, we have to look back up to the level wherein Judas exists and see what transpired there. Here we will find the truth concerning this transfer.

In Luke 22:3-4, we read that "Satan entered into Judas .... And he went away and discussed with the chief priests and officers how he might betray Him to them." And in John 13:27, we read that at the Passover meal Satan entered into Judas, and Yahshua instructed him, "What you do, do quickly." We also read in John 6:70 that Yahshua clearly stated, "Did I Myself not choose you, the twelve, and one of you is the devil?" In the next verse, it says that this was Judas, "for he, one of the twelve, was going to betray Him." Therefore, do we not see here that the devil and Judas were in concert at Yahshua's betrayal, to the extent that they were one? Indeed. Satan entered into Judas, the twelfth apostle, and the two became one. The baton/rod was about to be passed!

What happened next? As addressed in the [Addendum](#) of *He Was Jealous With My Jealousy*, afterwards Judas went out and hung himself, and as Yahshua clearly stated,

the office of the twelfth apostle was thenceforward occupied by Satan—“Did I Myself not choose you, the twelve, and one of you **is the devil?**” The baton/rod was passed. Therefore, that which truly took place, and takes place, relative to the passage of the rod is the following:



Satan was given the rights to the office of the twelfth apostle, the office of the Elijah, and when Yahshua left, the Rod turned into a serpent, Satan. As the sole remaining apostle over the next 2,000 years, he has had the legal rights over the Body of Christ. However, though this may look bad for the church, and has indeed resulted in the affliction and corruption of the kingdom, it also affords something very valuable—it kept the office of the twelfth apostle viable until “to whom it belongs comes.” This is the promised Elijah.

Before continuing, let us resolve the question of why Christianity received the rod, and how they received it. We read in Christianity Mark that they were to take the rod. Why? Quite simply, because they are Christ’s body, His corporate manifestation upon this earth. Thereby, they bear the rod. Remember, they bear their priesthood in Judah (Hebrews 7:11-14), who has the rights to the rod. And keep in mind here, these two subject levels have to be kept separate. Though they course through time together, they are two separate works that cannot be amalgamated. Christianity bears the rod simply because of who and what they are.

Also, though of necessity the rod was given to Christianity, they cannot and will not retain it into the Millennial Reign. They will not rule and reign for a thousand years. This is evidenced in numerous ways, including the fact that Moses, with his rod, did not lead the way into the Promised Land. And in equal testimony, Judah lost its rights to lead, and another went before the people into the Promised Land (Joshua 4:12).

With the establishment of the Elijah, the second Remnant, the obedient people, are now opportuned with the rod. The golden rod is extended to the Esther. But like the first Remnant, they too are obligated not to take the rod. As it is written, they are to “give heed to everything [the prophet Elijah] says to [them],” and not try to take his place. This responsibility on the part of the Bride in relation to the rod is addressed in [A Lesson From Intercession, page 4](#), where we examine the rod/scepter of King Ahasuerus being extended to Esther. Her response is precisely what the Bride’s response must be. She did not take the rod; but instead, she touched its head. By doing so, Esther and her people were delivered from death. This is equally the outcome for the Bride—they ascend alive and do not die.

Let us further examine the testimony of Judas in relation to this passing of the rod to Elijah. In Genesis 49:10 we read:

“The rod shall not depart from Judah, nor the decree from between his feet, until to whom it belongs comes, obedient people.”

So we ask, how can the man Elijah be the fulfillment in the receipt of that rod? The answer: Because he stands in the office that was initiated with Judas. This too is addressed in the [Addendum](#) of *He Was Jealous With My Jealousy*. Here, let us expand upon and further confirm this intrinsic relationship.

Most notably and exceedingly significant, Judas’ name is the same Greek word for “Judah.” In the New Testament, the translation of the Greek word “Ioudas” (Strong’s #2455) has resulted in the transposing of “Judas” and “Judah.” In the New American Standard, Ioudas is translated “Judah” eleven times, “Judas” thirty-two times, and “Jude” one time. Therefore, let us restate this passage in Genesis 49:10, likewise transposing “Judas” for “Judah.” This will afford us insight into its fulfillment:

“The rod shall not depart from **Judas** ... until to whom it belongs comes, obedient people.”

Do you see the message and even fulfillment here? The Elijah is in fact the fulfillment of the office of Judas, the twelfth apostle, who was undoubtedly of the tribe of Judah. As the twelfth apostle, Judas identifies the destiny of the rod. Thus, with the final transfer of the office that belonged to Judas/Judah, the rod indeed goes to the one who stands in the very office that Judas/Judah initially occupied—to the Judah Caleb, the smoking oven, the Elijah.

Furthermore, this identity of Judas with Judah here in Genesis 49 is evidenced in the verse immediately following as well. We will try to be brief in examining this, but it is most interesting and revealing. In verse 11 we read concerning Judah:

“He ties *his* foal to the vine, and his donkey's colt to the choice vine; he washes his garments in wine, and his robes in the blood of grapes.”

I suggest to you that one of the two disciples spoken of in Matthew 21:1, Mark 11:1, and Luke 19:29, who were sent to untie the donkey’s colt for Yahshua, was Judas. It is highly fitting, if not legally necessary, that Judas, who was of the tribe of Judah, was sent to perform this significant act. The donkey’s colt was tied by Judah, so only Judah/Judas could untie it.

Also, when select disciples are spoken of in the Scriptures, they are most often identified by name. But, being that this was Judas, who had betrayed Yahshua, it is to be expected that none of these three writers would have wanted to mention that he was sent on this important mission. In fact, Judas is never spoken of in a good light in any of the Gospels, but spoken of as evil. However, since he was from the tribe of Judah, again, it is most probable and even essential that he was one of the two who were sent to untie the donkey’s colt and brought it (two donkeys in Matthew) to Yahshua.

What can this mean for us today? Prophetically, donkeys speak of the outpouring of the Holy Spirit. Therefore, since Judas occupied the office that would be fulfilled by Elijah, it is indeed most hopeful that he untied the donkey and brought it to Yahshua so as to prepare for His triumphal entry. This is indeed the work of Elijah, and is our hope

today so as to prepare the way for Immanuel. Judas' part in this is also in harmony with the palm branches that were then laid before Yahshua—the teachings from the head of the erect palm tree, the rod, Elijah.

Let us now consider Judas' replacement testified in Acts 1. When Peter proclaimed that Judas' office was to be filled by another man, he was correct in that fact; but, his timing was 2,000 years too early! In addressing the filling of that office, he appropriately quoted two passages from the Psalms—first Psalm 69:25, then Psalm 109:8. If Peter had had understanding at that time, he would have quoted Psalm 69:25, stopped there, and not have cast lots. But, he did not see the breach coming, and assumed that the next Psalm applied to them. He was fatally wrong. Here are Peter's words:

“For it is written in the book of the Psalms, ‘Let his homestead be made desolate, and let no one dwell in it [Psalm 69:25]’; and, ‘let another take his office [Psalm 109:8].’ “

Do you see the clear difference in what is instructed in these two Psalms? Psalm 69:25 says, “Let his homestead be made desolate, **and let no one dwell in it.**” This is a very clear and direct statement regarding the office of Judas, which is the reason Peter quoted it. And again, this was precisely where Peter should have stopped, and as instructed let no one dwell in that office. Their filling it was premature! But again, Peter did not see the breach and made the grave assumption that they were to fulfill Psalm 109:8—“let another take his office.” Thereupon, the [abomination of desolation](#) took place!

We see then that these two contrasting Psalms were Divinely provided for our understanding today, affording affirming testimony of what we now know—that only now is the rod to depart from Judas and the office fulfilled by Elijah. Only now is it time for Psalm 109:8 to be fulfilled. Only now is “another [to] take his office,” and the obedient people to be the recipient of the rod. Now is it time for Judas to untie the donkey's colt, so as to prepare for Immanuel's triumphal coming.

Let us look even further at this transfer of the rod spoken of in Genesis 49:10. We have seen that when placing the word “Judas” in that passage, it attests to the transfer of an office to Elijah that began in Judas. But, we have also noted that the Body of Christ, spiritual Judah, received the rod, and has possessed it for 2,000 years. However, Christianity is, most certainly, a breach of the true fulfillment of the rod. They were supposed to have been Christ on this earth and brought the kingdom of heaven to man. But the fact is, they have been an utter failure in this regard. This was inevitable—they were crucified. But even so, the responsibility of the kingdom was still theirs. What then is the solution? For the serpent to turn into the fulfilling rod, the Elijah, and for him to establish an obedient people and prepare the way for the only one who CAN bring forth the true and undefiled kingdom.

This Elijah is the Caleb, who prepares the way for the burning torch, Immanuel. But now one might astutely ask, “Caleb was Judah, so how can it be that the rod passes from Judah? It is still going to Judah.” This is why the insertion of Judas in that verse is so accurate and appropriate—“The rod will not depart from Judas ....”. And remember, it was undoubtedly Judas himself who fulfilled the next verse in Genesis 49 by untying the donkey's colt for Yahshua. But even by leaving this passage to say

“Judah,” we still see Yahweh’s most amazing ways and works, once again confirming the truth, the seamless truth, given to the Bride. Again, this is truly amazing!

The issue regarding Judah is relative to the rod—correct? Yes. So, what if a man was converted from another race into the tribe of Judah? Would it not mean that that man was given the rod? Indeed. Though he was not Judah, being grafted into that tribe would place him into the identity of the tribe. This is precisely what we have in Christians. Paul stated, “For he is not a Jew who is one outwardly .... But he is a Jew who is one inwardly, ... by the Spirit, not by the letter; and his praise is not from men, but from God” (Romans 2:28-29). People do not enter into identity with Judah by virtue of flesh and blood (John 1:12-13), but by faith. Thus it is that Christians were given the rod, the right and responsibility of the kingdom that Yahshua, a Jew, made possible.

In like testimony, with the rod identified with Judah, if someone legally gives you the rod and you accepted it, it essentially makes you a Jew. Is that not correct? Indeed, for you now operate in the authority of that rod. You enter into the place of that race that has the legal right to rule. By flesh and blood you may not be a Jew, but by authority and actions you are. This is exactly what happens with regard to Christians. When you accept the rod/Rod, even though you were not a Jew, you enter into that spiritual ruling order. So, the fact is that as soon as someone receives the rod, this identifies them as Judah, even though by flesh and blood they are not. And as Paul said, this is done so that it is from God that we receive the praise. So why do we raise this matter here? Because Caleb, whom we have identified with Judah, was equally a Jew by adoption and not by flesh and blood.

In Numbers 13:6, we read that Caleb was the leader who was sent out as a spy for the tribe of Judah. But, in Numbers 32:12 and Joshua 14:6, we read that his father was a Kenizzite, not a Jew, who were descendants of Esau (Genesis 36:11, 42). Therefore, has not Yahweh provided in a most confirming and marvelous way in Caleb the very testimony we read in Romans 2:28-29? When the rod is given to any man, that man’s identity is absorbed in the one to whom the rod truly belongs.

Thus we find in the testimony of Caleb one who was not Judah by natural birth, but by choice. Such is the Elijah today. When the rod “departs from Judah” and is given to another, the recipient is inherently given the authority of Yahshua. This is the authority that the Body of Christ had in receiving the rod to their judgment, and is the authority that Elijah must have in order to prepare the way for Immanuel. But this time it will find its much needed fulfillment—being passed from Judas, through Satan (Judah was identified as a crouching lion, Genesis 49:9), to a man who will restore all things.

Yahweh declared concerning Caleb:

**“But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it” [Numbers 14:24].**

So may this be fulfilled as we enter into the Millennial Reign. Also, as a type of Elijah who “births” Immanuel, it is most interesting that the place of Yahshua’s birth, Bethlehem Ephrathah, was founded by the household of Caleb, and appears to have been named after Caleb’s wife. Bethlehem was formerly called Ephrathah, and was

founded by Salma, the grandson of Caleb. Caleb's wife and the grandmother of Salma was Ephrathah (1 Chronicles 2:50-51). Thus, the household of Caleb prepared the way for Yahshua, and today must prepare the way for Immanuel.

Thus we see, Elijah is the rod, a man in an office, who prepares the way for Immanuel, instructing, refining, and preparing the Bride, the silver, so as to cause them to be the obedient people, "that they may present to Yahweh offerings in righteousness." Elijah is the fulfillment of the "covenant of Levi" of "life and peace," and he preserves knowledge. Oh for his fulfillment: "True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity."

And when his work is completed, once again Elijah will decrease and Immanuel will increase! The seventh angel will then sound and declare:

"The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever"!

And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, "We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign" [Revelation 11:15-17].

Amen—so may it be.