

THE LAST ELIJAH MESSAGE

GOD'S END-TIME CALL

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An Amazing Fact: For centuries, Jewish families have observed a Passover tradition tied to a mysterious prophecy: They set aside a special “Cup of Elijah” and open their doors in expectation of the prophet’s arrival. This custom is rooted in the closing verses of the Old Testament, where God promised to send Elijah before the coming of the Messiah. Even today, many still watch and wait for Elijah to reappear.

There’s a lot of chaos in the world right now, and many are asking, “Is this the end?”

Frankly, it can often feel as though we’ve been in the last days for some time. But lately,

it seems the planet is spiraling ever faster into tribulation—wars, natural disasters, pandemics, and economic turmoil. These certainly fulfill some of the biblical signs of Jesus’ return, so while we can’t know its day or hour, we can have a pretty good idea that it is getting much closer.

However, we can also better understand where we are in the timeline of world history by looking back at Bible history. For instance, a passage in the last book of the Old Testament predicts:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse (Malachi 4:5, 6, emphasis added).

In Jesus’ time, God’s people didn’t have the book of Revelation. For students of Scripture in those days, Malachi was their iconic prophetic book, and it was studied with great zeal. And like Revelation today, it spurred their curiosity in the timing of the Messiah’s coming.

So, what did it mean that God would send Elijah the prophet before the “dreadful day of the LORD”? To understand this mystery, we must trace a remarkable pattern that stretches from Elijah to John the Baptist and ultimately to God’s people in these last days. The Bible calls it a message of revival and reformation that prepares hearts for the coming King.

I call it “the last Elijah message.”

The Spirit and Power of Elijah

Elijah stands out as one of the most powerful and mysterious prophets in Scripture. He appeared suddenly during a time of national apostasy, rebuked kings, called fire down from heaven, and led a revival on Mount Carmel that turned hearts back to God.

Yet one detail especially captured the imagination of later generations: Elijah never died. The Bible says he was taken to heaven alive in a whirlwind and chariot of fire (2 Kings 2:11). That is one reason many Jews expected Elijah to return before the coming of the Messiah.

But did you know this Elijah has already come in one sense? When the angel Gabriel foretold the birth of John the Baptist, he told the father, Zacharias,

He [John] will also go before Him [Messiah/Jesus] **in the spirit and power of Elijah**, “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 (Luke 1:17, emphasis added).

Look at the similarities to Malachi’s passage! It appears Gabriel really wanted to connect John to the prophecy. Indeed, when John began his ministry, Jewish religious leaders wondered whether he was Elijah in the flesh. Interestingly, Jesus said, “For all the prophets and the law prophesied until John. And if you are willing to receive it, **he is Elijah who is to come**” (Matthew 11:13, 14, emphasis added).

How do we then explain John’s denial of being Elijah in John 1:19–21? It says,

Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed, and did not deny, but confessed, “I am not the Christ.” **And they asked him, “What then? Are you Elijah?” He said, “I am not.”** “Are you the Prophet?” And he answered, “No” (emphasis added).

Was John contradicting Jesus? Not at all.

First, it appears from the context that when the priests and Levites asked John who he was, they were asking whether he was actually Elijah himself. But as the angel indicated, John came “in the spirit and power of Elijah” (Luke 1:17).

Scripture helps us understand what “the spirit” means. God once promised Moses:

Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. Then I will come down and talk with you there. **I will take of the Spirit that is upon you and will put the same upon them** (Numbers 11:16, 17, emphasis added).

A few verses later, we learn that God fulfilled His promise and “took of the Spirit that was upon him [Moses], and placed the same upon the seventy elders” (v. 25). This is a reference to the Holy Spirit, not the disembodied spirit of a dead person.

The same was true when Elisha asked for a double portion of the spirit that was on Elijah

(2 Kings 2:9). He wasn't asking to be reincarnated as Elijah—after all, Elijah hadn't died!

So, when the Jewish leaders asked John if he was Elijah, John told them no, but he wasn't contradicting Jesus, who was essentially saying that John was fulfilling the role of Elijah for that time.

Elijah Has Come—and Is Coming Again

There is another New Testament reference to Elijah that warrants our attention. At the transfiguration, Moses and Elijah appeared with Jesus before some of His disciples. This passage sheds more light on Malachi's prophecy:

His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" Jesus answered and said to them, **"Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished.** Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist (Matthew 17:10–13, emphasis added).

What did Jesus mean when He said, “Elijah is coming” and “Elijah has come already”? The passage itself makes it clear that “Elijah has come” refers to John. The statement that “[they] did to him whatever they wished” points to John’s execution.

But “Elijah is coming first and will restore all things” is stated in the future tense. So even after John had died, Christ indicated there would be a future fulfillment of this Elijah message.

Looking again at Malachi’s prophecy:

I will send you Elijah the prophet before **the coming of the great and dreadful day of the LORD** (4:5, emphasis added).

I believe this is a reference to the Second Coming. At His first coming, Jesus came as the sacrificial Lamb. John, the Elijah messenger of his day, declared, “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29).

But at His second coming, Christ returns as the conquering King and Lion of the tribe of Judah. The apostle Paul describes that great and dreadful day as the time “when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance” (2 Thessalonians 1:7, 8).

The question is: Who will prepare the way for His return in the spirit and power of Elijah?

The 1,260-Day Prophecy

Another indicator that Elijah's work would be repeated beyond his time and John's time relates to an amazing time prophecy.

In 1 Kings 17, Elijah prophesied to Ahab about a coming drought; God then hid His prophet during a three-and-a-half-year famine (Luke 4:25; James 5:17). That period equals 42 months, or 1,260 days—a number with immense prophetic significance. In symbolic prophecy, days often represent years (see Numbers 14:34; Ezekiel 4:4–6).

In Bible prophecy, a prophetic month is counted as 30 days, so 42 months equals 1,260 days (42×30). Revelation presents this same period as “forty-two months” (11:2; 13:5), “1,260 days” (11:3; 12:6), and “a time and times and half a time” (12:14).

This same three-and-a-half-year pattern appears elsewhere in Scripture. Christ's ministry lasted about three and a half years, from before the early Passover in John 2:13 to the Passover of His crucifixion (John 11:55), fulfilling Daniel 9:27:

“In the middle of the week He shall bring an end to sacrifice and offering.”

As noted above, Revelation 12 also describes God’s church fleeing into the wilderness for “one thousand two hundred and sixty days” (v. 6). Just as Elijah fled from Jezebel, a faithless woman seeking to end his life, God’s faithful people would flee from an apostate religious power that persecuted the saints (see Revelation 17:6).

Many students of prophecy identify this period as 1,260 years of persecution by the Roman Catholic Church, from AD 538 to 1798. During this time, groups such as the Waldenses fled into the European mountain wilderness to preserve God’s Word, and many were martyred.

Like Elijah and John, great reformers were raised up by God during this period—such as Wycliffe, Hus, Luther, and Tyndale—to call people back to Scripture. In the same way, God would raise up another reform movement in these last days to call people to true worship and obedience to all His commandments, preparing the way for Christ’s return (see Revelation 12:17; 19:10).

The Spirit and Power: God's People in the Last Days

There are clear patterns in the lives and works of Elijah, John the Baptist, and God's remnant people in the last days.

In the Old Testament, God had one nation—Israel—to represent Him. There was one Elijah, then one John the Baptist, each preparing the way for Christ's first coming.

But in the last days, the pattern expands. God is now raising up many people in the spirit and power of Elijah to reach all the nations (Joel 2:28–32). God will raise up this multitude of voices to carry an Elijah message on a global scale.

Who are these people? What are they like? By studying the lives of Elijah and John, we can identify the characteristics that will mark God's last-day people and show how close we really are to the Second Coming.

1. The Wilderness Experience

One characteristic shared by Elijah and John is their association with the wilderness.

After Elijah spoke to Ahab, God said to the prophet, "Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan. ... So he went and did according to

the word of the LORD” (1 Kings 17:3, 5). This separation protected Elijah from Ahab’s corruption. In a similar way, when Israel left Egypt, God led them into the wilderness to teach them His truth.

John also lived and ministered in the wilderness. “In those days John the Baptist came preaching in the wilderness of Judea” (Matthew 3:1). Matthew also quotes Isaiah to describe John as the “voice of one crying in the wilderness” (v. 3). Why in the wilderness? It stood in contrast to the widespread corruption in the cities. John was raised away from these cities and was called to deliver a pure message, free from pagan doctrines and worldly influence.

Likewise, in the last days, God’s people will also need to be separated from the world in order to have time to seek Him, to be grounded in His truth, to grow stronger in their walk with Him, and to be prepared to share the pure gospel message. Some also understand these wilderness examples as pointing to the importance of country living and times of retreat from the pressures and corrupting influences of the world.

2. Preparing the Way of the Lord

After three and a half years of famine, Elijah prayed seven times for the drought to end.

When a black cloud rose from the sea, he told his servant, “Go up, say to Ahab, ‘Prepare your chariot, and go down before the rain stops you’” (1 Kings 18:44). (Rain is often used in Scripture as a symbol of the Holy Spirit.) In response to Elijah, Ahab prepared his chariot to leave for Jezreel.

Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel. Then the hand of the LORD came upon Elijah; and **he girded up his loins and ran ahead of Ahab** to the entrance of Jezreel (vv. 45, 46, emphasis added).

This run was about 12 miles, nearly half a marathon, an impressive display of endurance!

In Bible times, when kings traveled through their domains in chariots, they shared roads with the commoners and livestock. These roads were rough, uneven, and unsanitary, so workers were sent ahead to clean, clear obstacles, fill low places, and straighten the path for the coming king. It was also common for men to run before the king’s chariot and shout, “Make way for the king! The king is coming!”

That's why the prophet Isaiah described the forerunner of Christ, John, in these terms:

The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth. The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken" (Isaiah 40:3–5).

That is the same work God has given His people in the last days—to prepare the way and lead others to Jesus. We make way for Christ both in our hearts and in the lives of others. Like low places in a road, we must humble ourselves to be lifted up. The high places of pride in our hearts must be brought down. Crooked thinking about God must be straightened by the truth of His Word.

3. A Simple Diet

Another characteristic shared by Elijah and John is a simple diet and lifestyle.

When Jezebel threatened to kill Elijah, he ran for his life. He stopped to rest under a tree. “Suddenly an angel touched him, and said to him, ‘Arise and eat.’ Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank” (1 Kings 19:5, 6).

The Lord provided His exhausted servant with a simple meal of bread and water, which points to a comforting promise given to us during the end-time crisis: “He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure” (Isaiah 33:16).

Likewise, John had a simple diet. He “ate locusts and wild honey” (Mark 1:6). Some debate the meaning of “locusts,” but whether this was grasshoppers or the locust bean pod, the emphasis is clear—John lived a simple, disciplined life.

And even before John’s birth, Gabriel instructed his father, “He ... shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit” (Luke 1:15). Notice here how caring for the body is connected with being filled with the Holy Spirit. The apostle Paul likewise warns, “Do not be drunk with wine, in which is dissipation, but be filled with the Spirit” (Ephesians 5:18).

In the last days, God's people are called to avoid alcohol and other harmful substances, keeping their minds clear and bodies strong for service. A simple, disciplined lifestyle and diet will help prepare us to receive the Holy Spirit and carry the Elijah message.

4. Simplicity of Dress

The lives of Elijah and John were also marked by simplicity in wardrobe.

The sons of the prophets in Elijah's day could be recognized by their appearance. Elijah was described as "a hairy man wearing a leather belt around his waist" (2 Kings 1:8). This most likely refers to a garment made from animal skins. A simple mantle was also worn by Elijah and was given to Elisha, a symbol of his prophetic office. John wore similar clothing, indicating his prophetic role.

The Gospel of Mark says, "John was clothed with camel's hair and with a leather belt around his waist" (1:6). Jesus contrasted John's simple dress with the "fine clothes" (Matthew 11:8 NIV) worn by the wealthy. God's people have always been marked by simple and appropriate apparel: "A woman shall not wear anything that pertains to

a man, nor shall a man put on a woman's garment" (Deuteronomy 22:5).

Paul explained that "women [should] adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing" (1 Timothy 2:9). Peter admonished, "Do not let your adornment be merely outward" (1 Peter 3:3). Modesty draws attention away from outward appearance and points to the inward adorning of a pure heart. When we focus too much on outward appearance, as both men and women in today's church often do, pride can blind us to our true condition (see Revelation 3:17, 18). A modest, clean, and simple wardrobe stands in quiet contrast to a culture of outward display that attempts to elevate the self. In the last days, God's people will reflect this same simplicity and modesty, pointing others not to themselves, but to Christ.

5. Calling People Back to God's Commandments

One of the outstanding characteristics of Elijah and John was the holy boldness in their preaching. They fearlessly confronted sin and called people to obey God's commandments.

At the end of the three-year famine, King Ahab saw Elijah and said, "Is that you, O troubler

of Israel?" (1 Kings 18:17). Elijah replied, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the LORD and have followed the Baals" (v. 18). This was a bold move for a man being hunted by the king!

John was no less courageous when he confronted King Herod, saying, "It is not lawful for you to have your brother's wife" (Mark 6:18). He plainly rebuked the king for violating God's holy law through adultery, and John was beheaded for his faithfulness.

This boldness is a defining characteristic of the Elijah message. Revelation describes a fallen church that compromises with paganism as "the great harlot" with whom "the kings of the earth committed fornication" (Revelation 17:1, 2). God's people should not be intimidated in identifying these counterfeit religious systems and calling people back to truth.

In the last days, this same boldness will bring opposition to God's faithful people. Revelation says the dragon makes war with those "who keep the commandments of God and have the testimony of Jesus Christ" (Revelation 12:17). But this is the message His people are called to courageously proclaim.

6. A Call to Repentance and Reform

Could paganism infiltrate God's church? Could God's people be led away from worshiping the one true God? If we continually absorb worldly influences, our thinking will be altered. We live in a time of great need for reform, when people need to repent and return to the teachings of Scripture.

When all Israel gathered with the prophets of Baal on Mount Carmel, Elijah said, "How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him" (1 Kings 18:21). Although God told Elijah He had reserved seven thousand in Israel, many were still caught up in false worship, even under an Israelite king.

John followed in Elijah's footsteps when he called people to repent in preparation for the coming Messiah. "In those days John the Baptist came preaching in the wilderness of Judea, and saying, 'Repent, for the kingdom of heaven is at hand!'" (Matthew 3:1, 2). He was not "indirect" in his call to the Pharisees and Sadducees: "Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance" (vv. 7, 8).

The Elijah message calls people to repent and fully surrender to the Lord, so in the last days, we should expect God's people to repeat this message to the world by their words and deeds.

7. A Life of Humility

After fire came down and consumed the sacrifice on Mount Carmel, Ahab “went up to eat and drink” (1 Kings 18:42). But “Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees” (v. 42). This is a posture of humility. After the glorious mountaintop experience Israel had witnessed, many would have been tempted to take some of the glory. Not Elijah. Instead, he fell on his face before the One who has all power.

John likewise knew his place. He said, “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry” (Matthew 3:11). And when John's disciples became jealous that Jesus was gaining more followers, John said plainly, “He must increase, but I must decrease” (John 3:30).

This reveals a key feature of the last Elijah message—a spirit of humility that exalts Christ instead of self. In these last “selfie” days, God's

people will exhibit the humility of Elijah and John. We should point people to Christ as John did: “Behold! The Lamb of God who takes away the sin of the world!” We are also told, “What does the LORD require of you but to do justly, to love mercy, and **to walk humbly with your God**” (Micah 6:8, emphasis added).

God’s rebuke of Laodicea, a symbol of the end-time church, is a call to humility. Christians today who think they are “rich, have become wealthy, and have need of nothing” (Revelation 3:17) are blinded by self-sufficiency. They “do not know” that they “are wretched, miserable, poor, blind, and naked” (v. 17). Thus, His end-time people will lift Christ highest before the world when they bow lowest before Him in obedience. God says, “I dwell in the high and holy place, with him who has a contrite and humble spirit” (Isaiah 57:15).

8. Persecution for Faithfulness

Both Elijah and John experienced intense persecution at the hands of the powerful.

Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets.
... Then Jezebel sent a messenger to Elijah,

saying, “So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time” (1 Kings 19:1, 2).

When Jezebel heard what happened to her prophets on Mount Carmel, she was enraged. Elijah had executed her prophets, and she now sought to kill him. Later, her daughter Athaliah also persecuted God’s people, killing the descendants of David, except for Joash.

Likewise, John rebuked King Herod for taking his brother’s wife, Herodias. This stirred her to revenge. When her daughter danced before the king, and he told her she could have anything she wanted, she asked for John’s head on a platter, and the king reluctantly complied (see Mark 6:22–25).

This pattern appears throughout Scripture. As we’ve learned, in the Bible, God’s people are often represented by a pure woman (see Jeremiah 6:2), while an unfaithful woman represents apostasy. In Revelation 17:2, the “kings of the earth committed fornication” with this harlot, symbolizing an unholy union between church and state. Like Jezebel, she seeks to destroy God’s faithful people (see Revelation 13:15).

Remember, when the dragon (Satan) persecutes the woman (God's church), she finds refuge in "the wilderness" (Revelation 12:14) during the 1,260-year period.

Jesus said, "If the world hates you, you know that it hated Me before it hated you. ... If they persecuted Me, they will also persecute you" (John 15:18–20). This is one of the marks of the Elijah message and God's last-day people—faithfulness in the face of church or state persecution.

9. A Passion to Glorify God

Both Elijah and John had a passion to glorify God. Elijah stated, "I have been very zealous for the LORD God of hosts" (1 Kings 19:10). John declared, "He must increase" (John 3:30). They reflected the same self-sacrificing spirit seen in Christ, who prayed, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done" (Luke 22:42).

Since the fall, humanity has struggled with selfishness. Without the new birth, our ability to unselfishly love is broken. We all need to follow Paul's example when he said, "I die daily" (1 Corinthians 15:31). We must die to self and receive a new heart. This is at the core of true revival, dying to self and directing all glory

to God. At the heart of the Elijah message is a passion to glorify God. In the last days, God will have a people who live not for themselves, but to give all glory to Him.

10. Discipling and Training

Like Jesus, both Elijah and John had disciples.

Before ascending to heaven, Elijah visited the “sons of the prophets” in Bethel (2 Kings 2:3), in Jericho (v. 4), and at the Jordan River (v. 5, 6). Elijah not only trained these men, but he also called Elisha to carry on his ministry (1 Kings 19:16, 19–21).

The New Testament mentions John’s disciples several times. They came to Jesus and asked Him about fasting (Matthew 9:14). John sent two of his disciples to ask “about the works of Christ” (11:2). After John was beheaded, “his disciples came and took away the body and buried it, and went and told Jesus” (14:12). He had a group of followers who learned from him and acted on his behalf.

In the last days, God’s people are called by Christ to “make disciples of all the nations” (Matthew 28:19). This is a defining characteristic of the Elijah message—discipling and training others to live for God’s work.

11. Preparing Others to Receive the Holy Spirit

Before Elijah ascended to heaven, Elisha asked him for a double portion of his spirit at the Jordan River (2 Kings 2:6–9). John was also “filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15; see also v. 41). He later “saw the Spirit descending from heaven like a dove” upon Jesus and heard that Christ would baptize “with the Holy Spirit” (John 1:32, 33). This also took place at the Jordan River.

Like Elijah, Jesus ascended to heaven and then sent the Holy Spirit to His disciples. He promised “another Helper ... the Spirit of truth” (John 14:16, 17) who “will teach you all things” (v. 26). The fulfillment of that promise came at Pentecost (Acts 2:1–4).

The Bible prophesies, “I will pour out My Spirit on all flesh” (Joel 2:28). While Peter applied this prophecy to Pentecost (Acts 2:16–18), there will be a final and climactic fulfillment in the last days called “the latter rain” (Joel 2:23; see also Zechariah 10:1).

John declared, “He will baptize you with the Holy Spirit and fire” (Matthew 3:11). This highlights an essential aspect of the Elijah message—preparing people to receive the Holy Spirit.

Like Elijah and John, God's people in the last days are called to prepare others to receive the Holy Spirit through revival, repentance, and teaching the truth. God desires to do a mighty work in His church before Jesus comes. By faith, we are to seek the Holy Spirit and receive this promised gift.

12. Restoring True Biblical Worship

One of the clearest examples of restoring true worship in the Old Testament is found on Mount Carmel, when Elijah challenged the prophets of Baal to reveal the true God. The prophets of Baal built their altar and laid a sacrifice on it. Then they spent all day calling on Baal, dancing, crying out, and cutting themselves. But Baal never answered by fire.

About the time of the evening sacrifice, Elijah rebuilt the Lord's altar using twelve stones, representing the tribes of Israel. He placed the sacrifice on the altar, had water poured over it, and prayed, "Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again" (1 Kings 18:37). It was a call to return to true worship. When God answered by fire, the people

“fell on their faces; and they said, ‘The LORD, He is God! The LORD, He is God!’” (v. 39).

John also called people to turn back to God and prepare their hearts for the coming Messiah. He warned of coming judgment, saying, “Even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire” (Matthew 3:10). His message of repentance—central to the Elijah message—was a call to return to true worship.

We, too, are called to emphasize true worship in the last days. Notice the first angel’s message proclaimed before Christ returns: “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water” (Revelation 14:7). True worship, like honoring the Sabbath of the fourth commandment, and judgment go hand in hand in the Elijah message. In the last days, God’s people will call the world to worship the Creator and turn from false systems of worship.

13. A Worldwide Revival

When Elijah challenged Ahab, he told the king, “Send and **gather all Israel** to me on Mount Carmel” (1 Kings 18:19, emphasis added). Elijah

was preparing for a national revival, calling all Israel to witness God's power.

John also reached the nation through his ministry. "Then Jerusalem, all Judea, and all the region around the Jordan went out to him, and were baptized by him in the Jordan, confessing their sins" (Matthew 3:5, 6). The Jewish historian Josephus, a contemporary of John, spoke of a national revival during this time (*Antiquities of the Jews*, Book 18, Chapter 5, Section 2, 18.5.2).

Where does Jesus send His people with this message? "Go therefore and make disciples of all the nations" (Matthew 28:19). How is Earth's final warning presented? "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people" (Revelation 14:6). This reveals the global scope of the Elijah message. It is not a local movement but a call to revival for the world.

14. A Sudden Work of Revival

Some wonder how a great revival could take place today. Scripture shows that God's work often begins quietly and then breaks forth suddenly with power. Times of crisis may awaken spiritual

interest, but when God moves, the impact can be swift and unmistakable.

Elijah's ministry illustrates this pattern. He bursts into the biblical narrative at Ahab's court with a bold message from God. Scripture says nothing about his early life—only that “Elijah the Tishbite” stood before the king and declared there would be no rain except at his word.

John followed the same pattern. Though his birth is recorded, his public ministry begins abruptly in the wilderness, calling people to repent. Despite his unusual appearance, he drew large crowds. His message spread quickly because it carried the conviction and power of God.

This is a clear mark of the Elijah message. In the last days, there will be a rapid revival, an outpouring of the Holy Spirit that reaches many in a short time. God calls His people to be ready to share this message, preparing others for the soon coming of Christ.

15. Faithfulness Through Discouragement

Both Elijah and John got discouraged. After Jezebel threatened to kill Elijah, he ran for his life. Notice how he felt: “He himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he

might die, and said, 'It is enough! Now, LORD, take my life, for I am no better than my fathers!'" (1 Kings 19:4). After his mountaintop experience, he fell into deep discouragement. But God did not forsake him.

John got discouraged while locked up in Herod's prison. "When John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, 'Are You the Coming One, or do we look for another?'" (Matthew 11:2, 3). Jesus dealt with John gently, calling him the greatest of prophets (see Matthew 11:11).

Even prophets like Moses and Jeremiah got discouraged. Sometimes the clouds block the sun. The Lord doesn't abandon His people. The Lord spoke to Elijah and reminded him that he was not alone. Jesus encouraged John's disciples to observe His work and share what they saw with John to bolster his faith. We may have times of discouragement as well, but we are not to give up. We must remember the Lord's words, "I will never leave you nor forsake you" (Hebrews 13:5). Even in weakness, He can use you to prepare others for Christ's coming.

Will You Take Up the Last Call?

Throughout this brief work, we have traced a remarkable pattern. Elijah prepared the way in a time of apostasy. John the Baptist came in the spirit and power of Elijah to prepare people for Christ's first coming. Scripture points to another work of revival and reformation before Christ returns.

What does that mean for you?

Perhaps you have sensed that something is changing in the world. Wars, confusion, compromise, and growing hostility toward biblical truth have caused many to ask whether we are nearing the end. The Bible's answer is yes—and God is not leaving the world without a witness.

The Elijah message is not merely a message for a prophet in the past. It is a call to return to Scripture, true worship, repentance, revival, obedience, and preparation for the coming King.

Many believe this movement is already here. Around the world, believers are calling people back to God's Word, the commandments of God, and the faith of Jesus. Like Elijah on Mount Carmel and John beside the Jordan, they are inviting people to choose whom they will serve.

This work will not be easy. Elijah was hunted. John was imprisoned and beheaded. Revelation

warns that God's faithful people in the last days will also face opposition. Many will suffer persecution for standing upon God's truth.

But that is not the end of the story. Elijah never saw death. He was taken to heaven alive. Scripture reveals that when Jesus returns, many faithful believers will likewise be translated without seeing death:

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air (1 Thessalonians 4:17).

The King is coming. The Elijah message is sounding. And God is inviting you to be part of it. The question is: Will you answer His call?

Want to join God's end-time people?



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