



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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JUNE 2024

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A FIVE DAY DEVOTIONAL GUIDE

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June 2024

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A promise and a warning

The Old Testament ends with *a promise* and *a warning*. The prophet Malachi declared, 'Behold, I will send you Elijah the prophet before the coming of the great and terrible 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.' **Mal 4:5-6**. The *promise* is that Christ will send the Elijah ministry, which is His messenger administration, before the beginning of the great and terrible day of the Lord. The *warning* is that, unless the Elijah ministry is received, He will come and strike the Earth with a curse.

The Elijah ministry is, firstly, a prophetic, fathering ministry that has been given the authority to seek and find worthy households. **Mat 10:13**. The Elijah ministry brings the message of reconciliation with God to a house, and then ministers the peace of God to those who receive this ministry. We recall that Jesus said to the seventy-two disciples, 'Whatever house you enter, first say, "Peace to this house". And if a son of peace is there, your peace will rest on it.' **Luk 10:5-6**. The statement 'peace to this house' is far more than a casual or short greeting. In many cases, it describes an entire season of ministry toward a household.

The grace and power of the Holy Spirit bring rest upon those within a house who receive the word that is proclaimed by the Elijah ministry. As the house is cleansed from its uncleanness, through repentance and faith, familiar spirits are compelled to depart so that healing and wholeness may come to each member of the household. **Act 3:19**. The fruit of the Elijah ministry will be *the restoration of fellowship* - in a marriage, in a household, in the three generations that belong to an extended family, and in the community of the church.

Further Study LUKE 10

The source of the Elijah ministry

Moses testified that the Lord said to him, 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.' **Deu 18:18-19**. Having received this word from the Lord, Moses said to the people, 'The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.' **Deu 18:15**.

Moses prophesied that Jesus Christ would come as the Messenger of the Covenant. **Mal 3:1**. **Joh 1:14**. Even though John the Baptist ministered in the spirit and power of Elijah, the prophecy of Moses was not fulfilled by John the Baptist. When John the Baptist came, he readily confessed that he was not the Christ. He also declared that he was not Elijah, and that he was not the Prophet. **Joh 1:19-21**. John described himself as being 'the voice of one crying in the wilderness' to prepare the way of the Lord. **Joh 1:23**. The apostle Peter proclaimed that Jesus is *the Prophet*. He is the Word of the Father and the source of the prophetic word. He is the source of the Elijah ministry!

When Peter and John healed a lame man on their way into the temple, a great crowd gathered in Solomon's Portico to hear them. **Act 3:11**. Peter began by stating that the lame man had not been healed by their own power or because of their own godliness. **Act 3:12**. In making this statement, Peter clearly understood that they were functioning as part of the Elijah ministry and that Jesus Christ was the source of this ministry. He proclaimed to the crowd that it was the name of Christ - and, more specifically, *the faith that had been given* to the lame man through the name of Christ - that had healed the man. **Act 3:16**.

Further Study JOHN 1

Raised up by God

After healing the lame man in Solomon's Portico, the apostle Peter variously described Jesus as the suffering 'Servant', 'the Holy One and the Just', and 'the Prince of life'. **Act 3:13-15**. All these designations are significant. As the author of our salvation, Jesus Christ is the Prince of life, who has learned our obedience and fulfilled the works of our sonship on His offering journey from the garden of Gethsemane to the cross. **Heb 2:10. Heb 5:9**. Peter explained that the suffering death of Christ fulfilled the word that was spoken by the prophets, and that the apostles had become the witnesses of His resurrection.

Speaking about the resurrection of Christ, Peter then directly quoted the words of Moses that are recorded in the prophetic book of Deuteronomy. **Act 3:22-23**. He proclaimed that Christ was the Prophet who had been *raised up by God* to continue speaking from heaven to His people. It is important to recognise that Jesus Christ was *raised up by God* as the source of the Elijah ministry when the Father raised Him from the dead and seated Him at His right hand. Having been seated at the right hand of God, Jesus Christ now speaks from heaven through the apostolic administration that proclaims His word in, and then through, the presbyteries in His right hand. **Eph 4:8-11. Rev 1:20. Heb 12:25**.

Peter continued, 'Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.' **Act 3:24**. Following Moses, the nation of Israel was led by the judges. It is interesting that Peter identified Samuel as being the first man who belonged to a new order of prophets. While he was still a young boy serving in the temple, he was called by God to be a prophet to the house of Eli, the priest, and to the nation of Israel. **1Sa 3**. Beginning with Samuel, the prophets became an order whose ministry was to restore the fatherhood of faith that God had established in the Earth through Abraham.

Further Study ACTS 3

Sent to bless us

Peter said to the crowd, 'You are sons of the prophets, and of the Covenant which God made with our fathers, saying to Abraham, "And in your seed all the families of the earth shall be blessed"'. **Act 3:25**. Peter made it clear that we need to be birthed by the word of the prophets before we can become *sons of the Covenant* that God made with Abraham, Isaac and Jacob. Jesus also referred to these two steps when He said that we must be born from above to see the kingdom of God, and then be born of water and of the Spirit to enter the kingdom of God. **Joh 3:3-5**.

The purpose of the Elijah ministry is to turn the hearts of the children to the fathers - to Abraham, Isaac and Jacob - so that the blessing of Abraham will come to all the families of the Earth. **Mal 4:6**. The blessing of Abraham is the blessing of peace that the messengers, who belong to the Elijah ministry, bring to a house. Peter declared that Christ had been raised from the dead and was sent *to bless us* by turning every one of us from our iniquities. **Act 3:26**. Our 'iniquity' is our own rebellion and self-righteousness. We know that Christ was bruised for our iniquities in the court of Caiaphas. We receive the first dimension of blessing from Christ when we meet Him eye to eye and become bankrupt in spirit. **Mat 5:3**.

The nurture and admonition of God that belongs to the household of Abraham is *sound doctrine*. The apostle Paul documented the content of sound doctrine in his pastoral epistles to Titus and Timothy. **2Ti 4:1-3**. **Tit 2:1**. Likewise, the letter of James and the two letters of Peter contain this same sound doctrine.

Further Study MALACHI 4

The ministry of a presbytery

The mandate to proclaim the sound doctrine that is recorded in the Scriptures has been delivered to the Elijah ministry within a presbytery. It is the word that must be kept spotless by the presbyteries of lampstand churches until the coming of Christ in the end of the age. **1Ti 6:13-14.**

In the Scriptures, the prophet Elijah is the exemplar of the messenger administration that Christ has raised up to be His representative to the nations. Elijah came from the region of Gilead. **1Ki 17:1.** He probably came from one of the schools of the prophets that, originally, had been established by Samuel. **1Sa 19:20.** Samuel was *the first prophet* in this messenger administration, which was a forerunner to the ministry of Christ and the messengers in His right hand. The Elijah ministry is now found in the presbyteries that belong to lampstand churches. **1Ti 4:14. Act 6:5-6.** The fatherhood that belongs to a presbytery is then expressed by the elders who live among local congregations.

James continued to liken the ministry of a presbytery in our day to the ministry of Elijah the prophet, by saying, 'Elijah was a man with a nature like ours, and he *prayed earnestly* that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit.' **Jas 5:17-18.** James described Elijah as being a man with a nature like ours because he had the same fallen propensities that we have. However, his earnest prayer was not the expression of his carnality. It was not the prayer of a religious zealot. The earnest prayer of Elijah was the manifestation of his passion that was motivated by the anointing of the Spirit of God upon him.

Further Study 2 TIMOTHY 1

Spiritual sickness

Speaking about the Elijah ministry that is expressed by the presbytery of a lampstand church through the elders who live in local congregations, James wrote, 'Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.' **Jas 5:13-15**. In this instance, James was referring to the kind of sickness that befalls a person because they are not participating in the fellowship of the *agape* meal in a worthy manner. We are reminded that the apostle Paul said, 'For this reason many are weak and sick among you, and many sleep [have died]'. **1Co 11:30**.

It is necessary to discern the difference between a physical infirmity that is part of our fellowship in Christ's sufferings; and a spiritual sickness that is caused by the oppression of unclean and familiar spirits. **2Co 12:7. Jas 5:13-14**. In many cases, the oppression of an unclean spirit will lead also to physical ailments. **Luk 9:38-39,42**. In relation to making this distinction, it is helpful to remember that a tree will be known according to its fruit. **Mat 12:33**. A testimony of repentance and faith, along with the manifestation of resurrection life, will be seen in the life of a person who is suffering as a member of Christ. They will be *growing* in their capacity to participate in the *agape* meal and in their capacity to minister life to others. The opposite kind of fruit will become increasingly apparent in the life of a person who is sick because they are oppressed by an unclean spirit.

Further Study 1 CORINTHIANS 11

The famine in the land

The *first example* of Elijah's earnest prayer was in relation to judgement. He prayed that it would not rain upon the land of Israel for a period of three and a half years. **Jas 5:17**. In this regard, he prayed earnestly for the judgement of God upon the nation of Israel so that they would turn back, with repentant hearts, to believing in the God of Abraham, Isaac and Jacob.

The purpose of the famine in the land was to 'turn the hearts of the children to the fathers'. Notably, when Elijah confronted and defeated all of the prophets of Baal on Mount Carmel, he prayed, 'Lord God of Abraham, Isaac, and Israel [Jacob], let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. 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.' **1Ki 18:36-37**.

During the great famine in the land, the Lord directed Elijah to go to a widow in the region of Sidon. **1Ki 17:9**. It is notable that this woman was a Gentile. Jesus particularly drew our attention to the significance of this account when He said, 'I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was great famine throughout all the land; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow.' **Luk 4:25-26**.

When the widow obeyed the word of Elijah, the Lord miraculously provided for the woman and her entire household. During the famine, she continued to provide for Elijah while he stayed in an upper room in her house. **1Ki 17:15-16**.

Further Study 1 KINGS 17

Walking in the light

While Elijah stayed in the widow's house, her son became seriously ill and then died. **1Ki 17:17.** The woman said to Elijah, 'What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?' **1Ki 17:18.** It is evident that the conviction of the Spirit had brought the woman's sin to her remembrance. Regarding her sin, she recognised that her failure to walk in the light with Elijah had resulted in the death of her child.

Elijah asked the woman to give her son to him. He took the boy to his own room and began to *pray earnestly* for him. He stretched himself out on the child three times,

effectively anointing him with the oil that belonged to his own prophetic mandate. **1Ki 17:19-21.** Elijah prayed earnestly for the resurrection of the widow's son so that the sin of this woman could be brought to the light and forgiven. The Lord answered his prayer of faith by raising the boy from the dead. The soul of the child came back to his mortal body, and he revived. **1Ki 17:22.** This was the first recorded resurrection from the dead in history!

The widow's fellowship with Elijah established her house as a worthy house. The widow's house was cleansed as she learned to walk in the light with Elijah. We know that the woman already possessed a testimony regarding the miraculous provision of the Lord for her household. However, as she learned to walk in the light with Elijah, she also obtained the testimony of resurrection life within her family. She came to know and believe that the salvation of her household depended upon her fellowship with Elijah as the messenger of God to her. She confessed her faith by saying to Elijah, 'Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth.' **1Ki 17:24.**

Further Study 1 JOHN 1

Praying for rain

The *third example* of Elijah's earnest prayer was that God's provision of rain would be given to His people as they repented from their idolatry and returned to God. At the end of the three and half years of famine, Elijah presented himself to Ahab and confronted all of the prophets of Baal on Mount Carmel. Elijah confronted the people by saying, 'How long will you falter between two opinions? If the Lord is God; follow Him; but if Baal, follow him.' **1Ki 18:21**. Having defeated the prophets of Baal in a great test of power, he slaughtered them all beside a brook.

Elijah then went up to the top of Mount Carmel to pray. He bowed down to the ground and put his face between his knees. Elijah earnestly prayed *seven times* in this manner. **1Ki 18:42-43**. After the seventh time, Elijah's servant saw a cloud, as small as man's hand, coming up out of the sea. **1Ki 18:44**. The literal version says that it was 'a little cloud *like the hand of a man*'. The man's hand rising out of the sea represented an ascension-gift administration, in the right hand of Christ, that the Lord will raise up from the sea of the nations during the time of the seventh world kingdom.

It is this ascension-gift administration that will minister in the spirit and power of Elijah to usher in the period of the latter rain. From an agricultural perspective, the early rain caused the seed to germinate. The latter rain was necessary for the crop to mature and to be ready for harvest. It is the latter rain that will bring forth the great harvest from the Earth in the time of the end. **Hos 6:3**. James said, 'Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.' **Jas 5:7**.

Further Study 1 KINGS 18

The failure of Elijah

As soon as it began to rain heavily in the land of Israel, King Ahab travelled in his chariot from Mount Carmel to Jezreel. Remarkably, the hand of the Lord came upon Elijah so that 'he girded up his loins and ran ahead of Ahab to the entrance of Jezreel'. **1Ki 18:46**. Having contended with 'the footmen' on Mount Carmel, Elijah was also enabled by the Lord to 'run with horses' and not grow weary. However, he had not yet learned to negotiate 'the floodplain of the Jordan'. **Jer 12:5**.

We know that Elijah had not yet negotiated the floodplain of the Jordan because he was still fearful regarding his own life. When Ahab reported to Jezebel all that had happened, she vowed to kill Elijah. **1Ki 19:2**. Even though he had just defeated all the prophets of Baal, Elijah was afraid of Jezebel and fled for his life. This is a stark reminder that it is possible to successfully fulfil the works that God has prepared for us to do on one day, and then to draw back in unbelief on the very next day. Elijah fled from the city of Jezreel all the way to Beersheba. Having left his servant in Beersheba, he went another day's journey into the wilderness. **1Ki 19:3-4**.

Elijah sat down under a tree and prayed that he might die, because he considered that he was no better than his fathers. **1Ki 19:4**. Evidently, Elijah had drawn back into unbelief. He made a judgement that his life was no longer worth living. If we do not continue to believe and obey the word that is proclaimed to us, we will make judgements about ourselves, and others, from the tree of the knowledge of good and evil. The fruit of this judgement becomes 'mind chatter', which is the voice of the accuser of our brethren in our mind. It is important to understand that self-deprecation, and judgement from the wrong tree, will never produce bankruptcy in spirit. This produces only condemnation.

Further Study HEBREWS 3

The journey is too great for you

After Elijah fell asleep from sorrow, under the tree, the angel of the Lord awakened him and encouraged him to 'arise and eat'. **1Ki 19:5**. The angel *twice* exhorted Elijah to participate in the fellowship of the *agape* meal. The second time, the angel said, 'Arise and eat, because the journey is too great for you.' **1Ki 19:7**. The journey was 'too great' for Elijah because he did not yet have the double portion of the Spirit that was necessary for him to fulfil his prophetic ministry. Rather than praying to die, Elijah should have prayed for this double portion of the Spirit!

For forty days and forty nights, Elijah travelled to the mountain of God in the strength of that *agape* meal. **1Ki 19:8**. We note that the Lord did not ask him to come to this mountain. The angel was not speaking about the physical journey to this mountain when he said, 'The journey is too great for you.' Rather, the angel was referring to the remainder of Elijah's prophetic mandate. When Elijah came to the mountain of God, which was Mount Sinai, he spent the night in a cave. It is likely that this was the same place where Moses had stayed on the top of the mountain.

The Lord said to him, 'What are you doing here, Elijah?' **1Ki 19:9**. Elijah responded by saying that he had been 'very zealous for the Lord', but that he was now the only prophet who was left in Israel. The Lord commanded him to go out of the cave and to stand on the mountain. As the Lord passed by the cave, a great and strong wind tore into the mountain and broke the rocks in pieces. The strong wind was followed by an earthquake, and then by a fire. The Lord Himself was not in the wind or in the earthquake or in the fire. He spoke to Elijah in 'a still small voice'. **1Ki 19:11-12**.

Further Study 1 KINGS 19

The mantle became a veil

When Elijah heard the still small voice, 'he *wrapped his face in his mantle* and went out and stood in the entrance of the cave.' **1Ki 19:13**. The Lord asked him, 'What are you doing here, Elijah?' We note that this was the second time that the Lord had asked Elijah this question, and that he answered the Lord in the same way on both occasions. **1Ki 19:14**. Elijah's answer was not a confession of faith; it was an expression of his unbelief and fear. The Lord did not ask Elijah to come to this mountain; nor did the Lord ask him to cover his face with his mantle. The mantle represented Elijah's prophetic mandate. When Elijah covered his face with his mantle, it became a veil over his eyes.

The mantle that represents our mandate will become a veil over our eyes if we rely upon our own perception of our previous successes or failures, rather than meeting the Lord face to face each day. We must continue to meet Christ with an unveiled face, in order to receive the faith and grace that is necessary for us to fulfil the works that belong to our mandate in each season of our life. If we do not meet the Lord in this way, our prayer, springing from despondency, will be answered by the Lord in an unexpected manner. The still small voice of God will ask us, 'What are you doing here?' Ultimately, the Lord will take what He has given to us and will give it to another.

In Elijah's situation, the Lord instructed him to anoint Elisha in his place. **1Ki 19:16**. Notably, the Lord also corrected Elijah's perception that he was 'a man alone'; the only one who had remained faithful in the nation of Israel. The Lord said to him, 'I have reserved seven thousand in Israel, all whose knees have not bowed to Baal.' **1Ki 19:18**. Elisha became the representative of this remnant lampstand church within the nation of Israel. **Rom 11:2-5**.

Further Study 2 CORINTHIANS 3

The journey of a disciple

Elijah should have asked for a double portion of the Spirit so that he could fulfil his prophetic mandate. That is, Elijah should have done all of the work that Elisha ended up completing in his place. The mandate given to Elijah, symbolised by his mantle, should not have veiled his face. He needed the oil of the Spirit upon his head to enable his faith so that he could do the works that his mantle represented. He needed to rely upon the 'Lord God of Elijah', who was the source of his ministry, and who then became the source of Elisha's ministry. **2Ki 2:14.**

After the Lord instructed Elijah to anoint Elisha in his place, he found Elisha ploughing a field with twelve yoke of oxen. **1Ki 19:19.** Elisha travelled with Elijah as his servant and disciple. When Elijah gave Elisha the option of staying in Gilgal, he refused to stay there. Likewise, Elisha refused to stay at Bethel or Jericho. In both of those cities, Elisha silenced the prophets who encouraged him to 'graduate' beyond Elijah, rather than to continue to journey with him as a disciple. **2Ki 2:1-6.** He committed himself to walk together with Elijah until the end of his life.

We are reminded that Gilgal was the place where the reproach of Egypt was rolled away from the younger generation of the Israelites when they were circumcised before they entered the promised land. **Jos 5:9.** We know that Bethel was the place where Jacob received the vision of the house of God as 'the gate of heaven'. **Gen 28:17.** Jericho was the firstfruits of the promised land. The Israelites miraculously conquered the city of Jericho after marching around the walls for seven days, and then seven times on the seventh day. When the priests blew the trumpets, the people shouted, and the walls of the city collapsed. **Jos 6.** However, despite the rich history, Elisha understood that he would have no life or grace if he stayed in any of these places.

Further Study 2 KINGS 2

Receiving a double portion

Elisha knew and believed that he needed to keep walking with Elijah in the journey of present truth. This principle is true for every believer. The way in which the Lord has met us historically, in previous seasons of our life, will become a stumbling block to us if we do not continue to walk in fellowship with the messengers of Christ in the light of the word. For this reason, the apostle Paul declared, 'Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.' **Php 3:13-14.**

The apostle Paul pressed on toward the goal of knowing Christ and receiving His resurrection life in his mortal body. **Php 3:10-11.** In type, Elisha committed himself to following Elijah for the same reason. He committed himself to negotiating the Jordan River with Elijah, by the power of *exanastasis*. Elisha journeyed all the way with Elijah through the Jordan River, which typified the dying and living of Jesus. The anointed mantle of Elijah, when used as an instrument of ministry, gave them power over the waters of death. The waters parted 'this way and that', or 'hither and thither', allowing them both to pass through the waters to the other side, onto dry ground. **2Ki 2:8.**

On the other side of the Jordan, Elijah said to Elisha, 'Ask! What may I do for you, before I am taken away from you?' Elisha replied, 'Please let *a double portion of your spirit* be upon me.' **2Ki 2:9.** To receive this double portion of the Spirit's anointing, the condition that was given to Elisha was that he needed to continue to walk with Elijah until he saw him taken up into heaven. **2Ki 2:10.**

Further Study PHILIPPIANS 3

The chariot of Israel

As they continued to walk together, Elijah was separated from Elisha by an angelic chariot of fire with horses of fire. **2Ki 2:11**. This brings us to an important point. We have previously assumed that it was this angelic chariot that carried Elijah up into heaven. However, the Scripture does not say this. Rather, we read, 'Elijah went up by *a whirlwind* into heaven'. **2Ki 2:11**. When Elisha saw it, he cried out, 'My father, my father, the chariot of Israel and its horsemen!' **2Ki 2:12**. This is a significant statement. The chariot of Israel was not the angelic chariot. Elisha described *the ministry of Elijah* as the chariot, or administration, of Israel! The horsemen were the power of the Spirit by which Elijah fulfilled this prophetic ministry. That is, the horses were the power of the chariot.

When Elisha received the mantle of Elijah, he was anointed with a double portion of the Spirit. He then proceeded to anoint kings and to direct the administration of Israel as a prophetic father in the nation. **2Ki 9:6**. When Elisha was dying, King Joash came down to him and wept over his face. The king said to Elisha, 'O my father, my father, the chariots of Israel and their horsemen!' **2Ki 13:14**. The ministry of Elisha was described as 'the chariots [plural] of Israel' because he had received a double portion of the Spirit that had previously rested upon Elijah as the chariot of Israel.

On his deathbed, Elisha instructed Joash to take a bow and some arrows. He told the king to put his hand on the bow. Elisha then placed his own hands on the king's hands. In this manner, Elisha imparted an anointing to the hands of the king for a specific task. He told the king to open the east window and then to shoot the arrow. Elisha proclaimed, 'The arrow of the Lord's deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at Aphek till you have destroyed them.' **2Ki 13:17**.

Further Study 2 KINGS 13

In the time of the end

Elisha commanded the king to strike the ground with the arrows. The king struck the ground three times and then decided to stop. Elisha was angry with the king, saying, 'You should have struck five or six times; then you would have struck Syria until you had destroyed it! But now you will strike Syria only three times.' **2Ki 13:19**. We learn from this account that it is the prophetic word of the Elijah ministry, which is 'the face of the man', that directs the kings, which is 'the face of the lion', in relation to the judgement of the nations and the deliverance of God's people.

When the Father takes His seat in the heavenly places, Jesus Christ will stand up from His throne to move the entire administration of His body into the Father's throne. The Elijah ministry will be expressed by Christ's ascension-gift administration in the middle of the presbytery, with its twenty-four courses around the Father's throne. When the apostle John saw the throne room of the Father for the time of the end, he described the ascension-gift administration of Christ as being four living ones 'in and around' the throne of the Father. **Rev 4:6-8**. The four living ones will direct the horsemen to take charge over the events that will happen to the nations on the Earth in the time of the end.

The presbytery will reveal the face of the lion as the chariot, or administration, of the throne of David. **Rev 4:4**. The horsemen of this chariot are the firstfruits families who belong to the 144 000 servants of God. The 144 000 are the firstfruits believers who belong to the virgin church in the time of the end. When the first seal is opened, the 144 000 will be sent into the Earth to proclaim the gospel of the kingdom of God as a testimony in all nations. **Rev 6:1-2**.

Further Study REVELATION 4

The rod of God

Moses and Aaron lost the mandate to lead the nation of Israel into the promised land at Meribah, which became known as ‘the place of contention’. **Deu 32:48-51**. In that place, the Lord commanded Moses to ‘speak to the rock’ before the eyes of all of the people so that it would bring forth water for them to drink. **Num 20:8**. Motivated by his own frustration and agitation, Moses hit the rock twice with the rod of God. **Num 20:10-11**. The Lord was dishonoured by this action. It was an expression of disobedience, or lawlessness, before the eyes of the people. **Num 20:12**.

As messengers who are ministering the water of life, we need to ‘speak to the rock’ *as commanded by the Lord*. We must be careful to ensure that we do not ‘weaponise’ the word of God. The rod of God is the instrument of power and authority. It is also the symbol of our mandate to lead. However, the rod is to be used only as directed. It is not to be used to strike the Rock, which is Christ, to make the water flow. **1Co 10:4**. Such an attitude is a manifestation of the sin of presumption.

The rod of God in the hand of Moses extrapolates out to a lampstand church as it buds, blossoms, and bears fruit. **Num 17:8**. **Exo 25:31-40**. Notably, it is the symbol of the Elijah ministry. This same rod was given to Jeremiah the prophet to pull down nations, and then to build and plant the kingdom of God. **Jer 1:9-10**. We recall that Jeremiah’s first prophetic vision was the rod of an almond tree. The prophet recorded, ‘The word of the Lord came to me saying, “What do you see, Jeremiah?” And I said, “I see a rod of an almond tree”. Then the Lord said to me, “You have seen well, for I am watching over My word to perform it”’. **Jer 1:11-12**.

Further Study JEREMIAH 1

The rod of an almond tree

The Lord gave the prophet Jeremiah a vision of the rod of an almond tree. The rod of an almond tree is a lampstand church. We recall that the lampstand was fashioned like a blossoming almond tree. The Lord then declared to Jeremiah, 'I am watching over My word to perform it'. **Jer 1:12**. In every generation of the church age, the Lord has proclaimed His word, and accomplished His work in the world, through a believing remnant in lampstand churches.

The ministry of the apostle Paul was part of the fulfilment of the prophetic mandate given to Jeremiah. Paul was sent by God to build and plant lampstand churches among the Gentiles. **Act 9:15**. The apostle Paul laid the foundation. Then the apostolic administration of Christ, in each generation, has been called to build on this foundation in the mode of Timothy and Titus. **1Co 3:10-11**. The Lord is presently cleansing and restoring His lampstand churches. When the Father takes His seat, the rod of God will be revealed to be 'one lampstand' before the Father's throne. **Rev 4:5**. The one lampstand is the instrument through which the prophetic word, which comes from the throne of God, will be proclaimed to the ends of the Earth.

The restored lampstand, as the rod of God, will be the instrument of judgement that the Lord will use to strike the seventh world kingdom in the time of the end. It will also be the instrument that God will use to gather the great multitude from all nations. The prophet Isaiah declared, 'In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel.' **Isa 4:2**. The survivors of Israel are *the remnant church*. 'The fruit of the Earth' refers to the great harvest from the nations in the time of the end.

Further Study ISAIAH 4

Anointed priestly garments

Jesus exhorted us to be ready for the wedding feast which will be hosted by the Father in the time of the end, by saying, 'Let your waist be girded and your lamps burning.' **Luk 12:35**. We require a double portion of oil to keep our lamps burning. Likewise, we must be clothed in our priestly garments, which are also called 'robes of righteousness', to serve God as priests in His temple. **Isa 61:10**. **Mat 22:12**. It is important to recognise that our priestly garments, which define the work of our priesthood, must be anointed. The oil of anointing is the *consecrating* oil. It *sanctifies* and *enables* us to do the works of priesthood that have been ordained for us by God.

The anointing oil was poured upon the head and garments of the high priest. **Exo 29:4-7,21**. Without this anointing, a priest could not serve in the tabernacle. In Elisha's case, the work of his priesthood was his prophetic ministry. To try to serve God without an anointed garment is the sin of presumption. The Holy Spirit does not enable our presumption when that is the motivation for our service in the house of God. Presumption is an expression that comes from the selfish motivation that originates from our fallen condition. This motivation is the foundation of self-worship and is, therefore, the wellspring of idolatry.

The sin of presumption was demonstrated by King Saul. He had been anointed by God to serve the nation of Israel as a king, but he also wanted to be a prophet. Rather than enabling his sanctified mandate, the anointing of the Spirit of God upon him revealed the wellspring of idolatry in his heart. King Saul's presumption led to his own dishonour when he prophesied before Samuel in a most inappropriate manner. His dishonour before the eyes of the people was expressed by them, when they said, 'Is Saul also among the prophets?' **1Sa 19:23-24**.

Further Study ROMANS 12

The ministry of the 144 000

The prophet Elisha demonstrated the attitude of a disciple who was committed to walking in his own sanctification. Furthermore, Elisha exemplified the attitude of the wise virgins in the parable of the ten virgins, which is recorded in the Gospel of Matthew. **Mat 25:1-13**. The parable of the five wise and five foolish virgins describes the kingdom of heaven just before the time when the Father will take His seat. Jesus identified that the wise virgins had oil in their lamps and in their vessels. **Mat 25:4**. That is, they possessed *the double portion of oil* that was necessary for them to reveal God the Father to the world in the time of the end. **Mat 13:43**.

The ministry of Elisha, with a double portion of the Spirit that rested upon Elijah, was a type of the ministry of the 144 000 'servants of God' in the time of the end. **Rev 7:2-4**. The 144 000 will be the firstfruits of the true Israel of God. **Rev 7:4-8**. The name of the Father, which is written upon their foreheads, signifies that they will be sons of God who will minister in mortality by the power of *exanastasis* life. **Rev 14:1**. Furthermore, the 144 000 are described as 'virgins' because they belong to the wise virgins who will comprise the remnant bride of Christ when the Father takes His seat. **Rev 14:4**. During the opening of the seals, the virgin church will bring forth a numberless company of sons of God who will be caught up to God and His throne. **Rev 12:5**. **Rev 7:15**.

After the blowing of the seventh trumpet, the 144 000 will also support the ministry of Moses and Elijah, who are the two witnesses of Christ, for a period of three and a half years. **Rev 11:3**. The ministry of Moses and Elijah, supported by the 144 000, will be the final manifestation of 'the Elijah ministry' before the outpouring of the vials that contain the fullness of the wrath of God. **Rev 15:1**.

Further Study REVELATION 7



Restoring
my Soul