

# H O U S E o f W I S D O M

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Email: woody@dtgministries.org

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## The Spirit of Elijah

The Story: 1 Kings 17:1: *And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word.* This is the first appearance of Elijah the prophet in the Bible. About 60 years before, and shortly after Solomon's death, there was a revolt in Israel over the heavy tribute (tax) imposed by Solomon. Rehoboam's, Solomon's successor, refused to give relief. This led to 10 tribes of Israel, called Israel, splitting away from the tribes of Judah and Benjamin, which became known as Judah. Jeroboam was anointed as the first king of Israel. Because of his concern that the people would go to Jerusalem to offer sacrifice, and their hearts turn from him toward Judah, he set up golden calves in Bethel and Dan (1 Ki 12:26-33). He also set up priests (not Levites), places of worship and different feast days on which to worship.

When Ahab became king of Israel, he took the apostasy to a new level: **1 Kings 16:31-33:** *31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.* The sins of Jeroboam were considered a "light thing" compared to Ahab marrying a priestess of Baal, and setting up some of the most licentious rites (including temple prostitutes) and human sacrifice. Additionally, Jericho was rebuilt during his reign (1 Ki 16:34) thereby bringing a curse on those having rebuilt it (Josh 6:26).

During the three & one-half year drought, Elijah was instructed to dwell by a certain stream until it dried up, then he was sent to dwell with a widow woman, during which time her son died and was raised again through Elijah; and when God was ready to send rain on Israel, He sent Elijah again to see Ahab. Elijah encountered Obadiah on the way and by him sent a message to Ahab. The King was told to gather the people and the prophets of Baal to Mount Carmel. Once on the mount, Elijah set up a test between the God of Israel and Baal with the prophets each offering a bullock for sacrifice without putting fire under it. The one that answered by fire would determine the true God.

God answered by fire, and all the people turned toward the true God of Israel, resulting also in all the prophets of Baal being slain. When the news got back to Jezebel, Ahab's wife, she puts out the word that she plans kill Elijah. He flees to Horeb, a three-day journey into the wilderness.

Elijah will come: The fact that God intended these stories to be viewed allegorically can be seen in the fulfillment by John the Baptist of the prophecy of **Malachi 3:1:** *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant...* John came in the spirit and power of Elijah (Lk 1:17) in Jesus' day, and Jesus acknowledged the fact: **Matthew 11:13-15:** *13. For all the prophets and the law prophesied until John. 14. And if ye will receive it, this is Elias (Elijah), which was for to come. 15. He that hath ears to hear, let him hear.* Now, Malachi has another prophecy which indicates a revelation of the spirit and power of Elijah that will come before the second

return of the Lord: **Malachi 4:4-6**: 4. *Remember ye the law of Moses my servant, which I commanded unto him in Horeb (Sinai) for all Israel, with the statutes and judgments.* 5. *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:* 6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* I believe the evidence that this prophecy applies to Christ is the event on the mount when Moses and Elijah appeared and Jesus was transfigured before three of the disciples (Mt 17:1-3; Mk 9:1-3).

Moses is a type for the law, which cannot take you into the promised land spiritually; Elijah is a type for the still small voice, which by hearing and receiving will transform your thoughts into heavenly thinking. The main purpose of the law is to bring a converted person to Christ. After you begin to listen and receive His understanding, you are born again (from above). No longer are you governed by the law (Gal 3:22-26), but by the voice of Christ as to how to keep the law (Dt 30:10; Jn 6:63). When viewed allegorically, the story of Elijah is a promise to the literal Jew in the last generation. Paul describes the same event in a different way (Rom, chapters 9-11), connecting the Elijah story by the 7000 who had not bowed the knee to Baal (1 Ki 19:18), as did John also (Rev 11:13).

King of Israel Warned: A king rules his land, a symbol for the mind. Metaphorically the king is a person married to Jezebel, a symbol for a corrupted way of thinking; a wife is a symbol of the beliefs to which a person is married; Elijah, *God is Yah*, is a messenger through which the Spirit of God speaks. Elijah told Ahab that there would be no dew nor rain but according to his word. Rain is a symbol for words, which come from thought, in this case God's word (Dt 32:1-2). **Amos 8:11-14**: 11. *Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:* 12. *And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.* 13. *In that day shall the fair virgins and young men faint for thirst.* 14. *They that swear by the sin of Samaria, and say, Thy God (golden calf - 1 Ki 12:28-29), O Dan, lives; and, the manner of Beersheba lives; even they shall fall, and never rise up again.* The real famine in Israel today is spiritual. More often than not, they refused to hearken to the voice of the Lord. {Note: The sea is a symbol for worldly thinking (cf Isa 57:20-21); North here represents Babylon, confused thinking; East is self. Under these spiritual conditions, truth cannot be found. Everyone must turn from self to God.}

A Stream of Thought: **1Kings 17:2-4**: 2. *And the word of the Lord came unto him, saying,* 3. *Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.* 4. *And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.* Eastward is a symbol for *self*; the brook is a *stream of thought* east of Jordan, i.e. not in the promised land; Cherith = *a separation*; ravens are black birds and symbols of man's *thoughts* (cp Mk 4:4, 14-15). This is a picture of the people of Israel drinking from their own stream of thought, which has separated them from God, until they are spiritually dried up. **1Kings 17:6-7**: 6. *And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.* 7. *And it came to pass after a while, that the brook dried up, because there had been no rain in the land.* Here 'bread' is a teaching leavened with the fleshly understanding, or the carnal way of thinking (Rom 8:5-6). This part of the story is an allegory of Israel rejecting the Elijah message (John the Baptist) and the Messiah during the time of Jesus, and in the years that followed.

The Gentile Widow: **1Kings 17:8-9**: 8. *And the word of the Lord came unto him, saying,* 9. *Arise, get thee to Zarephath, which belongs to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.* Apparently, Zarephath is near, or a suburb of Zidon, a city near the sea coast. When Elijah arrives he asks the woman, who is gathering sticks, for a drink of water and a piece of bread to eat. **1Kings 17:12-16**: 12. *And*

she said, *As the Lord thy God lives, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sends rain upon the earth. 15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.*

This part of the story covers Israel's rejection of the gospel of Jesus Christ, and the messenger is directed to give it to the Gentiles: A widow woman whose husband is dead is a figure of the Gentiles who had not heard the gospel, and who were excluded from the commonwealth of Israel by the Jews (Eph 2:11-13); Jesus is the 'bread' of life and 'oil' is a symbol of the Spirit of truth. The 'two sticks' represent the cross. Here is one of several prophecies pertaining to the truth coming to the Gentiles: **Isaiah 42:1:** *Behold my servant, whom I uphold; mine elect, in whom my soul delights; I have put my spirit upon him* (cp Isa 11:1-2): *he shall bring forth judgment to the Gentiles.* Indeed, the spiritual bread and oil have not failed.

This Gentile widow is mentioned in part of Jesus' first sermon (Lk 4:25-26), after which the Jews became so angry that they tried to throw him off a cliff. It was a warning as well as a confirmation that the Jews would not receive the message that the Kingdom of Heaven was at hand. **Luke 15:3-7:** *3. And he spake this parable unto them, saying, 4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath found it, he lays it on his shoulders, rejoicing. 6. And when he cometh home, he calls together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.* Is there even one person on this planet that does not need repentance? The 100 sheep represent Israel. The 99 are the self-righteous who think they are rich and have need of nothing, when in actuality they are wretched, miserable, poor, blind and naked (Rev 3:17). The one sheep represents the remnant who wander in the wilderness until they find their Messiah.

**Death of the Widow's Son: 1Kings 17:17-24:** *17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 21. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. 22. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son lives. 24. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.*

The death and resurrection of the son can be viewed as a figure of a Gentile coming to understand the cross. **Romans 6:6-11:** *6. Knowing this, that our old man is crucified with him, that the body of [the] sin (nature) might be [inactivated], that henceforth we should not serve [the] sin (nature). 7. For he that is dead is freed*

from [the] sin (nature). 8. Now if we be dead with Christ, we believe that we shall also live with him: 9. Knowing that Christ being raised from the dead dies no more; death hath no more dominion over him. 10. For in that he died, he died unto [the] sin (nature) once: but in that he lives, he lives unto God. 11. Likewise reckon ye also yourselves to be dead indeed unto [the] sin (nature), but alive unto God through Jesus Christ our Lord. The sincere, whose eyes are opened to the truth of the cross, like the woman, will say *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.*

The Jews could not accept the change of Priesthood from the Levitical system, nor that Jesus was the Son of God and a spiritual High Priest. **Acts 13:45-46:** 45. *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.* 46. *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* Only a remnant of the Jews accepted the gospel in Paul's day, but the Gentiles readily received it: *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* (Acts 13:48).

Jericho rebuilt: Jericho, a "great walled city" and a barrier to entering the promised land, was the first to be destroyed upon entrance into the promised land. It is located 60 miles north of the Dead Sea, also known as the "Sea of Death," This body of water is considered to be the lowest elevation on land (-1388 feet), while Jericho is the lowest city on the earth (-833 feet). **1 Kings 16:33-34:** 33. *And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.* 34. *In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.*

The Hebrew spelling of Jericho in Numbers, Deuteronomy, Ezra and several other books has a root of 3394 = moon; an alternate spelling in Joshua and 1 Kings has a root of 7306 = to blow, breath, smell, indicative of "a place of fragrance." Because of the variation in the Hebrew spelling, Jericho was known as (1) City of the Moon; (2) City of Fragrance; and (3) City of Palms (Dt 34:3). Allegorically, all three names are to be considered: A city is a way of thinking (Pr 25:28), the moon is a symbol for the law (cf Jer 31:35), making the city a figure of the mind of a person under, or governed by the law (cf Gal 4:21). This is the 'old man' (cf Eph 4:21-24) that must die to put on the 'new man' governed by grace; Fragrance is indicative of a sweet smell, which is how the Lord would view the saving of the harlot, Rahab, when Israel, led by Joshua, destroyed Jericho. Rahab is a type of those who are delivered from the curse of the law (Gal 3:10). (Negative - offering own opinion of the law)

Under inspiration, Joshua pronounced a curse on anyone rebuilding Jericho: **Joshua 6:26:** *...Cursed be the man before the LORD, that rises up and builds this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.* Heil the Bethelite = inhabitant of the house of God; Abiram = firstborn, or self lifted up in pride; Segub = self exalted. **Isaiah 9:14-16:** 14. *Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.* 15. *The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail.* 16. *For the leaders of this people cause them to err; and they that are led of them are destroyed.* Here is verse 15 more literal: *The Elder and lifted of face (proud), he is the head; and the prophet teaching lies, he is the tail.* It was pride that caused the Jewish leaders to reject the Messiah, and it is pride that divides the body of Christ today. Jericho is a figure of man's own interpretation of the law.

After rebuilding Jericho, many palm trees were planted in the area, and so it became known again as the 'City of Palms.' **John 12:12-15:** 12. *On the next day much people that were come to the feast, when they heard that*

*Jesus was coming to Jerusalem, 13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14. And Jesus, when he had found a young ass, sat thereon; as it is written, 15. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. An ass is known for its stubbornness, the first-born of which was to be redeemed with a lamb (Ex 13:13). Jesus, riding the ass, was ascending from Jericho, a type for the law, to Jerusalem, a city under the law (cf Gal 4:22-26). **Galatians 3:10:** *For as many as are of the works of the law are under the curse....* Trees are indicative of 'character' and the palm trees around Jericho would indicate a character formed by law and not by the spirit of the living God, also a figure of the people meeting Christ with palm branches.*

**Rain is coming: 1Kings 18:1-2, 17-19:** *1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. 2. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria..... 17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubles Israel? 18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. 19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.*

Carmel<sup>(3760)</sup>, garden land, is another symbol for the mind (Jer 31:12, the garden of Eden being a type of God's mind, Isa 51:3). Elijah is calling Israel to the marriage supper of the Lamb (Rev 19:9). The drought in Samaria lasted three years & six months, and the Lord is about to send rain so that the horses and the mules would not die (1Ki 18:5). Horses and mules are considered unclean animals. They represent the thoughts of people governed by the law: **Psalms 32:9:** *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle (the law)...* (cp Jam 3:3; Ps 39:1; Pr 26:3; Isa 30:28; 37:29).

**1 King 18:20-21:** *20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. How long will you limp between two opinions? How long are you going to mix serving self and man with serving God? Obadiah (serving God) told Elijah when he met him, **1King 18:13:** *Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?* **Isaiah 33:15-16:** *15. He that walks righteously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; 16. He shall dwell on high: his place of defense shall be the munitions of rocks (God's concepts of truth): bread shall be given him; his waters shall be sure.**

The prophets Obadiah hid in a cave are a figure of the 7000 who have not bowed the knee to Baal (1 Ki 19:18). These are those dwelling in the temple (Rev 11:1). The rest are being fed by Jezebel (*Baal is husband too*): *Notwithstanding I have a few things against thee, because thou suffer that woman Jezebel, which call herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.* (Rev 2:20).

Elijah offered a test to Israel: the Baal prophets, as well as Elijah would each offer a bullock, *And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answers by fire, let him be God. And all the people answered and said, it is well spoken* (1Ki 18:24). Baal worshippers danced around the altar all day, even cutting themselves, but to no avail - their god did not answer. "Cutting one's self" is indicative of

being possessed by an unclean spirit (Mk 5:5). About the time of evening sacrifice, Elijah instructed the people to pour four barrels of water, three times on his bullock. **Jeremiah 23:29:** *Is not my word like as a fire? saith the Lord; and like a hammer that breaks the rock in pieces?* When the Lord answered, the fire not only consumed the sacrifice, but the water and stones of the altar, or the false teachings held by the people - i.e. the "old man." The bullock, a sacrifice of self, had 12 barrels of water, or the water of the word (Dt 32:1-2) of the prophets from the 12 tribes of Israel poured upon it, and the fire of God's word consumes man's understanding. The slaying of the Baal priests is similar in that it is a figure of being delivered from unclean spirits, spirits of false teachers.

After slaying of the prophets, Elijah offered a "fullness of prayer" (seven times), each time sending his servant to look toward the sea. **1Kings 18:44:** *And it came to pass at the seventh time, that he said, Behold, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.* A cloud is a messenger, or a group of messengers moved by the spirit (wind): **Hebrews 12:1:** *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.* That little cloud rising out of the sea is the Gentile messengers, which have come to a fullness of time allowed the Gentiles, and who bring an abundance of rain back to Israel.

**Jezebel:** The church of Thyatira is the lowest spiritual point in the experience of the seven churches of Revelation. *Jezebel, which call herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols* (Rev 2:20). This is the mind-set of the people who do not accept the truth of the Son of God given that church to start them on an upward journey into truth. **1Kings 19:1-2:** *1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.* When the type is considered, then inwardly, Jezebel is the "old man" or old way of thinking against which all will struggle. It is the human nature to resist change when traditions, held for centuries and passed off as truth, come into question. In several references, Jesus told the Jews that they made *the word of God of none effect through your tradition* (Mk 7:13; cp also Mt 15:3-6; Col 2:8)

When Elijah learned of Jezebel's plan to kill him, he fled. He left his servant in Beersheba, *but he himself went a day's journey into the wilderness, and came and sat down under a juniper tree...* (1Ki 19:4). Elijah lay down to sleep, and was awakened two times by the Angel of the Lord and given bread and water (Ki 19:5-7). In effect, this would be three days by Jewish reckoning. And Elijah *did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God* (1Ki 19:8). Elijah ate bread and drank water during the three days, then none for forty days/nights. The 40 days/nights is a symbol for wilderness wandering. It is the time Moses spent on Horeb receiving the law (Dt 9:9). Taking the three days as spiritual, they are a symbol of the time the Jews, fleeing the mind-set of Jezebel, go back to the law and reconsider the Messianic prophecies and the cross. The abundance of rain at Carmel represents the gospel going back to the Jews from the Gentiles, also represented as the two witnesses giving their testimony (Rev 11:1-4), which lie dead in the streets three & one-half days until the Spirit of God opens their understanding. - i.e. when the gospel is heard, the Jews, who are still under the first covenant, go back to the law to check out what they are hearing from the Gentiles. I can see the three & one-half days as their progress signified by creation week when they enter the light of day four, i.e. ascend into God's way of understanding the law.

The resurrection of the two witnesses is shown by Elijah's experience when the word of the Lord came to him and ask, *What doest thou here, Elijah?* (1Ki 19:3-9). **1Kings 19:10:** *And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain*

*thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.* The Lord sent a wind, earthquake and fire, synonymous of opening of the sixth seal (Rev 6:12-17). Then came a still small voice, after which the Lord said: *Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* (1Ki 19:18). Receiving the still small voice is synonymous with the ascension, of which Elijah being taken to heaven in a fiery chariot is a picture of being transformed into the kingdom of God (Col 1:13).

**Romans 11:25-26:** *25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to (literal) Israel, until the fulness of the Gentiles be come in. 26. And so all (spiritual) Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob (unconverted Jew): Notice: **Revelation 14:1:** And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* The message begins with a small group and eventually spreads worldwide, in which time the Jews accept the truth of Jesus Christ as their long awaited Messiah.

**Revelation 11:1-4:** *1. And there was given me a reed like unto a rod (message of correction) and the angel stood, saying, Rise, and measure the temple of God (1Cor 3:16), and the altar, and them that worship therein. 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4. These are the two olive trees, and the two candlesticks (sons of oil - Zech 4:14 KJ margin) standing before the God of the earth.*

The Elijah story is for the last generation. It is a promise to the literal Jew that God has not forsaken them. Spiritually speaking, the three & one-half years of drought and times in other prophecies are not literal times, but figures of experiences concerning God's people. The 42 months and 1260 days work out to three & one-half years, but in a way to give a different meaning to the prophecy. The moon, a symbol for the law, rules the darkness, but has no light of its own. The 42 (7x6) months represents times of the Gentiles wherein they come to a fullness of man's understanding and not Christ's, which is "darkness." The sun, a symbol for light from God through Jesus Christ, rules the day (Gen 1:16; Mal 4:2; Jn 1:8-9). The 1260 days is the time of those Gentiles who accept the truth, signified by the woman clothed with the sun (Rev 12:1), and give the message of the two witnesses. The 'holy city' is new Jerusalem (Rev 21:2), or the mind-set of Christ, which is trampled by unbelievers. "Sackcloth" is a symbol for mourning. Once believers receive the true understanding of God's love and that He has never condemned them as revealed by the cross, they will no longer mourn. **Ps 30:11:** *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. And the Jews 3. ...sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest (Rev 15:3-4).*

Author's note: The story of Elijah, like any prophecy that has not been completely fulfilled, when it happens, may not unfold exactly as it is seen today. However, I believe that God is opening the understanding of those with ears to hear in order to prepare us for giving of the gospel message to the world and to the Jews.