

Elijah - Number Two

Prophetic Characteristics

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In the previous article we identified Elijah as a symbol. In agreement with William Miller's rules, "symbols" may have more than one meaning. Therefore, Elijah as a symbol may also represent one part of the two-fold symbol of Elijah and Moses. The two-fold symbol of Elijah and Moses runs through the entire book of Revelation, and to be uncertain about what the two-fold symbol represents is to be uncertain about the message in the book of Revelation that is unsealed just before probation closes. For this reason, we will now specifically address certain prophetic characteristics that are identified with the symbol of Elijah.

We have three primary witnesses to establish those prophetic characteristics. Those witnesses are the prophet Elijah, John the Baptist and William Miller who inspiration identifies as interchangeable symbols.

"Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

Elijah, John the Baptist and Miller were given a specific spirit that guided and defined their work. Their testimony was "calculated to arouse and powerfully affect the churches and manifest" those churches' "real character." Whether it was in the time of Ahab, John the Baptist or William Miller the churches they were addressing all possessed a Laodicean blindness that was so deep and dark that the message needed to be as direct as laying an "ax at the root of the tree." It included the announcement of the close of probation, which with John the Baptist's was the warning of "the wrath" that was about "to come." Miller's message of proclaiming "Fear God and give glory to Him; for the hour of His judgment is come," was also a warning of the wrath to come.

"The voice of John was lifted up like a trumpet. His commission was, 'Shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance." *Selected Messages*, book 2, 148.

Elijah commanded that his generation choose that day whether they would serve God or Baal, and that generation answered not a word, which equates to choosing Baal.

“Never was there greater need of faithful warnings and reproofs, and close, straight dealing, than at this very time. Satan has come down with great power, knowing that his time is short. He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them. Sin and iniquity are not abhorred. I was shown that God’s people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before. Stupidity must be shaken off. We must arouse from the lethargy that will prove our destruction unless we resist it. Satan has a powerful, controlling influence upon minds. Preachers and people are in danger of being found upon the side of the powers of darkness. There is no such thing now as a neutral position. We are all decidedly for the right or decidedly with the wrong. Said Christ: ‘He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.’” Testimonies, volume 3, 327.

John called “the degenerate nation” of his history “a generation of vipers.” The Millerites ultimately identified the degenerate nation of their history as the daughters of Babylon. Whether Elijah, John or Miller none of the three were theologians. They were all called from the common walks of life.

“The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the pillowy cloud, is verity and truth in this our day, and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, ‘If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.’ (Luke 16:31).

“As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow, and from the more common commercial business vocations that largely occupy the mind, and will become educated in connection with men who have had experience—men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea. Let us labor as those who have experienced the virtue of truth as it is in Jesus.

“There is to be, at this period, a series of events which will reveal that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth, and in giving it the sure application that God has given it.

“When the men, who have known and taught the truth, turn aside to human understanding, and mete out to deceived minds their own dish of fables, it is high time for those who have once been laborers in evangelistic work, but who have been drawn away into the management of restaurants, food stores, and other commercial lines of work, to come into line, study their Bibles diligently, and with the word of God in hand, dispense the Bible truth, the spiritual food, in cooperation with the heavenly angels. This work now calls loudly for workmen of divine

appointment. Omnipotence will then say to the mountains of difficulty, Be thou removed and cast into the sea.” Paulson Collection, 73, 74.

Elijah, John and Miller were and thus represent men that are called from the “more common” “vocations,” for “the men” who had formerly taught the truth ultimately “turn aside to human understanding, and mete out to deceived minds their own dish of fables.” The common men that are called will give “the sure application” of biblical prophecy as “God has given it.” Twice, in the passage Sister White identified “mountains” as “mountains of difficulty.” The work of these men included laying low “every mountain.” The work that is accomplished by the common men that were called from the plow of humble circumstances represents the work of identifying the correct biblical methodology in contrast with the dishes of human fables that is handed out by the theologians of the time.

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for history is to be repeated, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” Southern Watchman, March 21, 1905.

The characteristics of the three reformers which was identified by Isaiah are that every valley shall be exalted, every mountain made low, the crooked shall be made straight and the rough places made plain. The way of the Lord that is prepared by exalting the valleys, laying low the mountains and making the crooked straight and rough places plain is the old paths.

The voice of him that crieth in the wilderness, Prepare ye 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 shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah 40:3–5.

When the quibbling Jews asked John the Baptist if he was the Elijah to come, he answered that he was not, but he then identified himself with the passage from Isaiah.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John 1:19–23.

The preparation of the “way of the Lord” identifies the methodology that the angels guided Miller to understand and employ in order to prepare the biblical understanding of the “way” that men were to walk in. Every “mountain” was to be made low, for the mountains of biblical prophecy represents truths that at first glance are apparently too difficult to understand. To understand the glorious holy mountain of Daniel chapter eleven verse forty-five that the king of the north is attempting to conquer is understood by first identifying the literal glorious holy mountain in Jerusalem which prophetically defines the spiritual glorious holy mountain. To explain the mountain that is identified as Armageddon, which means mountain of Megiddo, one must go to literal Megiddo. The prophetic difficulties that are represented as difficult are removed when the principle that the beginning of a thing illustrates the end of a thing is employed.

The methodology represented by Isaiah and referenced by John and set forth by Miller exalts every valley. Whether it be the “valley of vision” in Isaiah twenty-two, the “valley of dead bones” in Ezekiel or the “valley of Jehoshaphat” in the book of Joel the methodology that is based upon the correct understanding of Christ’s character as represented as Palmoni the Wonderful Numberer in Millerite history, or as Alpha and Omega the wonderful linguist in our history is what exalts the prophetic truths that are represented in the “valleys” of God’s Word.

The crooked things that are to be made straight and the rough places that are made plain represents the work of correcting the customs and traditions that are employed by a Laodicean priesthood to uphold their poisoned dishes of fables. The work of Elijah is specifically identified as representing the correct biblical methodology in opposition to the fables of the theologians and priests. That work is accomplished by “common men,” not by the educated priests and theologians. Within the prophetic characteristics of these three witnesses is also the simple fact that the Elijah to come will be a man.

That observation might seem unimportant, but as the theologians of Adventism seek to uphold their fables, they have taken a passage from Sister White where she speaks in the future tense about a man that would come in the spirit and power of Elijah and they add their own fable of explanation and insist that Sister White was speaking of herself.

“Prophecy must be fulfilled. The Lord says: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Somebody is to come in the spirit and power of Elijah, [See appendix.] and when he appears, men may say: ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’

“There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to His disciples, ‘I have yet many things to say unto you, but ye cannot bear them now.’ They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them.

“Brethren, we must not put our dependence in man. ‘Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?’ You must hang your helpless souls upon Jesus.

It does not become us to drink from the fountain of the valley when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of heaven guide into all truth." Testimonies to Ministers, 475, 476.

"Somebody is to come in the spirit and power of Elijah: These words have been mistakenly applied by some to some individual who it was thought would appear with a prophetic message subsequent to Mrs. White's life and work. The three paragraphs comprising this article titled 'Let heaven Guide' are only a small portion of a talk given by Ellen White in Battle Creek, Michigan, the morning of January 29, 1890. As this was published in the the Review and Herald of February 18, 1890, it carried the title of 'How to meet a Controverted Point of Doctrine.' Other excerpts drawn from this article and used largely to fill out certain pages of this volume, may be found on pages 23, 104, 111, 119, 158, 278, and 386. The article has been reproduced in its entirety in Selected Messages 1:406–416, with the portion comprising the excerpt entitled 'Let Heaven Guide' appearing on pages 412 and 413. When the article is read in its entirety it becomes apparent that Ellen White, in this statement made just a little more than a year after the Minneapolis Conference to a group in Battle Creek, was speaking of her own ministry. Some had grown critical of her work. Note that in the paragraph preceding that which appears in this volume on page 475, Ellen White states:

"We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, master, rebuke thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out' (Luke 19:37–40).

"The Jews tried to stop the proclamation of the message that had been predicted in the word of God.'

"Then she makes reference again to her own experience:

"Prophecy must be fulfilled. The Lord says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Malachi 4:5). Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way."—Selected Messages, volume 1, 412.

"That she was referring to her own experience is also made clear from the paragraph which follows, in which she declares:

"I shall tell the truth as God gives it to me...." Appendix to Testimonies to Ministers.

The fact that Ellen White had to address the fables of the theologians and leaders of her time period provides no evidence that she was identifying herself as the “man” that would come in the future in the spirit and power of Elijah. Where is any evidence of Ellen White’s many opponents within Adventism that attack the method of biblical application she employed? Where was she ever told “you do not interpret the Scriptures the proper way”? She clearly identifies that there would be a movement of people at the end of the world that would be empowered by the spirit and power of Elijah, and there is no legitimate way to suggest that she thought that movement of the loud cry of the third angel was happening at the time she prophesied of the future manifestation of the power of Elijah. The Laodicean Adventist theologians would have their flock believe that Sister White was “making reference” to “her own experience” as a fulfillment of the prophet Elijah that would be sent before the great and dreadful day of the Lord.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Malachi 4:5.

One prophetic characteristic of Elijah as a symbol is that he presents a biblical methodology that opposes the fables of a priesthood that dishes out fables of customs and traditions. His work of preparing the way (this is the way, walk ye in it) is accomplished with the biblical methodology that opposes the teachings of a corrupted priesthood. And according to the three witnesses of Elijah, John the Baptist and Miller; accompanied with Sister White’s testimony of the then future appearing of Elijah, he will be a man, not a woman. When the methodology of Palmoni and Alpha and Omega is correctly understood, it is recognized not simply a set of biblical rules for interpreting the Scriptures, but as a transcript of Christ’s character, which is His glory.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah 40:5.

Christ’s very character is represented by the methodology to be employed in understanding His Word, for He is the Word.

“The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour’s words: ‘Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.’ Matthew 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, ‘as a faithful witness in heaven.’ Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: ‘Forever, O Lord, Thy word is settled in heaven.’ ‘All His commandments are sure. They stand fast for ever and ever.’ Psalm 119:89; 111:7, 8.” The Great Controversy, 434.

Just as the ten commandments are an unchangeable transcript of Christ’s character, so too are the rules of prophetic interpretation a transcript of His character.

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority.

There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect, their faith has no genuine foundation, and in the time of trial they will find that they have built upon the sand.

“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” The 1888 Materials, 403.

To genuinely be a Christian means to be like Christ. The passage identifies that we “should know for ourselves what constitutes Christianity.” It says we “should know” “what is truth.” We “should know” “what is the faith that we have received.” We should know “what are the Bible rules—the rules given us from the highest authority.” To be Christlike requires knowing what the Bible rules are that were given us from the highest authority. Without those rules we cannot be Christlike, for the rules given by the highest authority are a transcript of His character.

Another characteristic of Elijah is the work of preparing the way for the messenger of the covenant. Elijah represents the work that is accomplished during a history when a former chosen people are being passed by and a new chosen people are simultaneously being chosen. The history represents a purification process that produces a people who are represented as a pure offering, in contrast with the former impure chosen people.

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, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’

soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–4.

John the Baptist prepared the way for Christ to suddenly come and cleanse His temple. The cleansing of the temple at the beginning and ending of Christ's ministry was a fulfillment of Malachi chapter three. John was the messenger that prepared the way for the messenger of the covenant to purify the sons of Levi.

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.’ Malachi 3:1–3.” The Desire of Ages, 161.

John the Baptist was the messenger that prepared the way for Christ to suddenly come and cleanse His temple, and William Miller accomplished the same work of preparation for Christ to suddenly come to the Most Holy Place on October 22, 1844.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” The Great Controversy, 426.

John and Miller typified the cleansing represented by Malachi that is now being accomplished in our current history.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” Selected Messages, book 2, 118.

The two temple cleansings of Christ’s ministry, and the two temple cleansings of the Millerite history, were fulfillments of Malachi chapter three and point forward to the two temple cleansings that began on September 11, 2001 when the great buildings of New York City were thrown down by a touch of God, and the mighty angel of Revelation eighteen descended to lighten the earth with his glory. Among other things this disproves the dish of fables offered by Adventism’s Laodicean theologians who claim Ellen White was the Elijah prophet that would come before the great and dreadful day of the Lord. The temple cleansing that takes place when the angel of Revelation eighteen descends began eighty-six years after Ellen White was laid to rest.

John the Baptist and his disciples, Miller and the Millerites and Future for America represent the messengers that prepare the way for the messenger of the covenant to suddenly come to His temple and cleanse it from its sacrilegious profanation.

Elijah as a symbol represents a man. He represents a man called from the common walk of life and not a priestly theologian. His ministry presents the correct biblical methodology, which are the rules given by the highest authority. His ministry is in confrontation with the current Laodicean priesthood’s methodology of fables, customs and traditions. He prepares the way for a cleansing process that raises up a new chosen people from the remains of a chosen people that are passed by. The cleansing process is set within the context of happening suddenly.

Elijah also represents a ministry and a work that God specifically establishes and identifies as the exclusive ministry of God.

We will demonstrate this in the history of the Millerites in the next article.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 1 Kings 18:36.