

Elijah - Number Three

Let it be Known

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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.

We have been identifying the characteristics of Elijah as a symbol. One of those characteristics is that the ministry and message of Elijah, John the Baptist and William Miller were instruments of judgment. Their message was used by the Lord to test their respective histories. Jesus said that if He had not come, then the quibbling Jews would have had no sin.

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. John 15:22.

Ezekiel identifies the same principle for the quibbling Jews of his history.

For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. Ezekiel 2:4, 5.

The symbolism of Elijah includes his role as an instrument of judgment.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

“‘1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And ‘what,’ says the prophet, ‘is the chaff to the wheat?’

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” Review and Herald, November 25, 1884.

We are not “condemned for not heeding light and knowledge that” we “never had, and” we “could not obtain.” The important aspect of this statement is the expression “could not obtain.” Elijah, John and Miller represent light for their respective generations that could be attained. The presence of their message removed the cloak of what is legally called in the United States “plausible deniability.” The Elijah message in any generation where it is manifested removes any “plausible deniability,” thus holding the entire generation accountable for the light that is then presented.

“My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and He would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent’ (Revelation 3:17–19).

“This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of His truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God’s people? What evidence have you that God has not sent light to His children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of Him who is meek

and lowly of heart. Jesus did not teach His disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticize, to catch Him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the True Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?" Selected Messages, book 1, 413.

Those that represent the Elijah message are instruments of judgment in a process of purification that prepares the way for the messenger of the covenant to cleanse the temple. In accomplishing the work of cleansing the temple the light of present truth is revealed. If it were not to be revealed, those Christ was and is seeking to cleanse would retain their Laodicean cloak of self-deception. Elijah symbolizes a ministry that presents the truth as an instrument of judgment. That is why we are informed that those who rejected the message of John the Baptist could not be benefitted by the teaching of Jesus.

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefitted by the teachings of Jesus." Early Writings, 258.

In the prophetic histories that typify the cleansing of God's people a present truth message is unsealed that holds the generation accountable for either choosing darkness or light.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.... And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:4, 9, 10.

Those who represent the Elijah message for their respective generations are identified by Christ as His ambassadors in order to use them as instruments of judgment. This is what Elijah was identifying when he said, "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."

This truth is also set forth by Jesus concerning John the Baptist.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Matthew 11:7-10.

John was more than a prophet, he was an instrument of judgment, and his ministry was identified to his generation, for they had went out into the wilderness to see him, just as surely as all Israel came to Carmel at Ahab's command. William Miller understood the increase of knowledge that

was unsealed in 1798. He represented those that ran to and fro in God's Word as the knowledge increased. His message was based upon prophetic time and in 1840 his message and ministry were placed into his generation in such a fashion that all the Protestant world watched to see if his methodology worked. When it was confirmed, his message was carried around the world.

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown... on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” The Great Controversy, 334, 335.

From “1840 to 1844” represents the history of the “seven thunders” of Revelation chapter ten. In that history a purification process that was represented in Malachi chapter three, and the two temple cleansings of Christ was initiated. The process of purification was a progressive testing process, based upon Miller's understanding of the day for a year principle. Those who represent the Elijah message prepare the way for the messenger of the covenant to come suddenly to His temple, and they are the symbol of an instrument of judgment that is employed by the messenger of the covenant to sweep out those who choose darkness rather than light.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:11, 12.

In Christ's day represented in John 6:66 he lost more disciples than any other time. In The Desire of Ages where this passage of John is addressed the methodology of prophetic application was the very reason the disciples left. They could not understand that the literal represented the spiritual, and according to the apostle Paul the literal comes before the spiritual.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:45, 46.

Unwilling and therefore unable the Jews refused to understand Christ when he identified that He was the bread of heaven that needed to be eaten. Customs and traditions overruled the methodology that was exercised by Christ himself. Concerning this history Sister White recorded:

“By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice, had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus.

“‘Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

It is Malachi’s messenger of the covenant that purges the sons of Levi with fire. He thoroughly purges his floor, separating the wheat from the chaff. He does this work with a fan. The fan is what accomplishes the separation, and the fan is the message of present truth for each respective history where He purifies the sons of Levi. The fan is the Elijah message and messengers, who represent an instrument of judgment.

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.

The one who comes after John the Baptist is He who purges His floor with a fan, and is like a refiner’s fire. The purification process is accomplished by the messenger of the covenant, and therefore identifies a history where the Lord is entering into covenant with a new chosen covenant people. When ancient Israel was delivered from the slavery of Egypt, a theme of that sacred history was the issue of the “firstborn.” Whether it was the death of Egypt’s firstborn, or God’s identification of Israel as His firstborn.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. Exodus 4:22, 23.

When God entered into covenant with Israel in the deliverance from Egypt the divine plan was that every firstborn son of each of the tribes would be dedicated to the work of the priesthood. But at the rebellion of the golden calf, it was only the tribe of Levi that stood on Moses’ side of the

rebellion. For their faithfulness, God disannulled His plan that each firstborn from every tribe would be dedicated to the priesthood and he passed by the other tribes and gave the tribe of Levi the exclusive right of the priesthood. When the messenger of the covenant purifies the sons of Levi it is representing a history where a former covenant people are being set aside for a new covenant people. This was the case with John the Baptist, the Millerites and will be with the one hundred and forty-four thousand. From 1840 to 1844 a purification process was initiated by the testing issue of the prophetic message that had been given to William Miller. It led to the Lord suddenly coming to his temple on October 22, 1844, but the process of purification did not end until 1863.

“Both the prophecy of Daniel 8:14, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ and the first angel’s message, ‘Fear God, and give glory to Him; for the hour of His judgment is come,’ pointed to Christ’s ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

“Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: ‘I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came’—not to the earth, but—’to the Ancient of Days, and they brought Him near before Him.’ Daniel 7:13.

“This coming is foretold also by the prophet Malachi: ‘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.’ Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, ‘in flaming fire taking vengeance on them that know not God, and that obey not the gospel.’ 2 Thessalonians 1:8.

“But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

“Says the prophet: ‘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.’ Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their

characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

“When this work shall have been accomplished, the followers of Christ will be ready for His appearing. ‘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 3:4. Then the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. Then she will look ‘forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’ Song of Solomon 6:10.

“Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: ‘And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.’ Malachi 3:5. Jude refers to the same scene when he says, ‘Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.’ Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events.

“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, 424–426.

Four “comings” are referred to in the last paragraph and they are all the same coming symbolized four different ways. One of those “comings” is the parable of the ten virgins.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” Review and Herald, August 19, 1890.

If the four “comings” “are descriptions of the same event,” then those four “comings” that were fulfilled in the beginning of Adventism in the Millerite movement, “will be fulfilled” again “to the very letter” in the Elijah movement at the end of Adventism.

William Miller and the Millerites were the representatives of the first angel’s message, and in the same passage from Early Writings that we recently cited, the message of the first angel possessed the identical characteristics of John the Baptist. We cited the passage that says those who rejected

the message of John the Baptist could not be benefited by the teachings of Jesus. In the next paragraph she says, "Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary." Both William Miller and John the Baptist represent instruments of judgment.

Had neither of them appeared, their respective generations would not be held accountable for rejecting light. God used those two messengers to remove the Laodicean cloak of sin, and thus demonstrated the Laodicean nakedness of the former chosen people, by introducing a message that whether accepted or rejected would be used in judgment as a symbol that a prophet had been among them. The history of 1840 to 1844 was typified by the fire coming down on Elijah's offering on Mount Carmel. The true prophet had been distinguished from the false prophets.

We are at the point where we should outline the purification process that continued after October 22, 1844. Sister White stated that after October 22, 1844 "the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church."

When Adventism rejected the "seven times" of Leviticus twenty-six that Daniel called the "oath" of Moses, they lost their ability to recognize that the process of purification continued beyond their initial work of understanding the truths connected with the opening of the judgment.

We will address the continued purification process in the next article, and begin to align the horn of true Protestantism that Millerite Adventism received in the 1840's with the horn of Republicanism.