

Elijah - Number Four

Slavery

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Elijah's witness begins when he identifies that there would be no rain, except at his word for three and a half years.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 1 Kings 17:1.

Those three and a half years represent the history of Thyatira from 538 until 1798. In 1798, at the end of the period of drought Elijah summons Ahab to Carmel. The first angels' message announced the hour of God's judgment on October 22, 1844. The first angel's message was the command to Ahab to call all of Israel to Carmel.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 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. 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. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 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. 1 Kings 18:17-21.

All Israel was gathered to Carmel in the time of Elijah, which in turn represented William Miller's history when the three churches of Revelation chapter three were gathered together. The church that had initially fled into the wilderness in 538 to escape the persecution of Jezebel, as represented by the church of Thyatira, came out of the wilderness as the generation that was to be confronted with the message of Elijah, represented by William Miller. The earth beast then opened its mouth and swallowed up the flood of persecution that had been sent against her for twelve hundred and sixty years.

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:16.

In prophecy the "speaking of a nation" is the action of its legislative and judicial authorities, and in 1789 the United States established the divine document that is the Constitution of the United States, thus protecting the rights and freedom necessary to provide protection from the persecution of both the kings of Europe and the apostate Catholic church.

“The speaking of the nation is the action of its legislative and judicial authorities.” The Great Controversy, 443.

In 1789, just before the beginning of the United States’ prophetic role as the sixth kingdom of Bible prophecy began, it spake as a Lamb, but at the Sunday law it will speak as a dragon.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11.

The beginning and ending of the earth beast are marked by its speaking. In 1798, Ahab calls all of Israel to Mount Carmel where Elijah is going to set forth a test to prove to those watching whether the God of the Hebrews or the god of Jezebel is the true God. Jezebel had four hundred and fifty prophets of Baal and four hundred prophets of the grove. The false god Baal was a male deity and the false god Ashtaroth was a female deity.

Those two classes of false prophets represent the combination of church and state, for in prophecy when a man and woman are represented together, the woman represents a church and the man the state. Elijah was outnumbered eight hundred and fifty to one as he confronted the unholy combination of church and state, as represented by the female and male false deities and also by the marriage of Ahab and Jezebel. Ahab and Jezebel’s illustration of church and state represent the corruption of the horn of Republicanism and Baal and Ashtaroth represent the corruption of the Protestant horn.

The issue was Elijah’s protest against the corrupt religion represented by Thyatira in Revelation chapter two. Elijah represented a Protestant, for the only definition of Protestant is someone who protests against Rome. Elijah’s protest represents a protest against the combination of church and state that is accomplished by the unholy alliance between a corrupted state with a corrupted church.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Revelation 2:20–22.

Eating represents the message you accept, and a message that is sacrificed to idols represents the doctrines of Catholicism, the very symbol of the abominable worship of idols. God’s people in the Dark Ages had come to accept many of the pagan doctrines of Catholicism, and especially the worship of the sun.

Fornication is an unlawful relationship and prophetically represents the very essence of what the Constitution prohibits; the combination of church and state. Ahab was in an unlawful relationship with Jezebel, for as a king of Israel he was not to marry a heathen princess. Jesus identified John the Baptist as Elijah, and John also confronted the same unholy relationship when he rebuked Herod for marrying Herodias, his brother’s wife.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias’ sake, his brother Philip’s wife. For John said unto him, It is not lawful for thee to have her. Matthew

14:3, 4.

Elijah's confrontation with Ahab and Jezebel prefigured John's confrontation with Herod and Herodias for both relationships represented an unlawful relationship of church and state. Together they represent the Elijah message of the one hundred and forty-four thousand who confronts the papacy (Jezebel & Herodias), the ten kings that represent the United Nations (Ahab & Herod) and the United States that represents the false prophet (the false prophets of Carmel and Salome, Herodias' daughter).

The prophetic setting at Carmel includes the defense by Elijah of the Constitution of the United States, which enshrines the principle of the separation of church and state.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 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. 1 Kings 18:17, 18.

The Constitution established that the two horns of Republicanism and Protestantism would always stay separate from each other. But Revelation identifies that when the United States ultimately speaks as a dragon, it will do so when the apostate churches of the United States take control and combine with the apostate government.

“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” The Great Controversy, 443.

Elijah at Mount Carmel represented the work of the Millerites, and the Millerites were established as the true prophet in contrast with those that had recently come out from under the influence of Catholicism, but chose through their rejection of the light of the first angel to return to Rome. Thus, the second angel's message in the spring of 1844 consisted of identifying the Protestant denominations as daughters of Babylon, and the Millerites as the genuine Protestant horn.

When God brought ancient Israel out of the slavery of Egypt and through the waters of the Red Sea, He initiated a progressive testing process that began with the test of the heavenly manna.

“Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself

a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea.” Testimonies, volume 8, 115, 116.

The disappointment of October 22, 1844, led to the understanding of the heavenly sanctuary, which then presented the test of the Sabbath just as the test of the manna became the first of a series of ten tests for ancient Israel.

“The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.” Early Writings, 32.

When the Protestants came out of the Dark Ages in 1798 and the book of Daniel was unsealed, the sixth kingdom of Bible prophecy, the two-horned earth beast of Revelation thirteen began its march through prophetic history. Protestantism was founded upon the sacred document called the Holy Bible and Republicanism was founded upon the sacred document called the Constitution. God had brought His church in the wilderness out of the Dark Ages, but just as with ancient Israel during the Egyptian period of slavery the Sabbath commandment had been forgotten. As Israel crossed the Red Sea on its way to the giving of the law at Sinai, modern Israel crossed the Atlantic

on its way to October 22, 1844, where the law would once again be revealed. The Lord was once again raising up a people who would be the depositaries of His law, the depositaries of His prophetic revelations and who would carry the mantle of Protestantism. Ancient Israel was given the two tables of the Ten Commandments as the symbol of their work to be the depositaries of His law, and modern Israel was given the two tables of Habakkuk as the symbol of their work as depositaries of His prophetic Word.

Modern Israel was to carry both sets of two tables as it presented the third angel's message to the world, which is the message proclaimed by those who carry the mantle of Protestantism. The Protestantism that came out of the Dark Ages was then incomplete as was ancient Israel as they crossed through the Red Sea. Protestantism had professed the motto of the Bible and the Bible alone, but had an incomplete understanding of God's Word through centuries of eating the pagan doctrines of Roman Catholicism (things sacrificed unto idols). God designed that a true Protestant would represent the entire Word of God as symbolized by the "law and the prophets," the two sets of two tables that represent both the work of God's people and God's character. The work of the first angel was to produce a genuine Protestant people that would be both the depositaries of His law and of his prophetic Word.

"God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth." Testimonies, volume 5, 455.

The warning that is to be proclaimed by those who have been identified as the depositaries of the two sets of two tables is against receiving the mark of Catholicism. That protest is against the unlawful relationship of Ahab and Jezebel and was represented by Elijah on Mount Carmel. The giving of the two tables of stone at Mount Sinai typified the giving of Habakkuk's two tables of cloth in the history of 1842 through 1849. Habakkuk's two tables are the symbol of the covenant relationship between God and His Protestant people. To reject those tables would be the same as ancient Israel rejecting God's law.

The Millerites entered into the Most Holy Place and received the light of the Sabbath, but the testing process was yet unfinished. Simultaneously the horn of Republicanism was proceeding through the very same history. And both horns would reach a milestone in their march together in 1863.

Miller's Elijah message produced a progressive purification process with the intended purpose of establishing the Protestant horn and in the identical history the Republican horn was involved with a progressive process of political development. Both horns are on the same earth beast, so they must travel in unison through the entire history of the earth beast.

The first prophetic characteristic of the Republican horn of the earth beast was the action of speaking the Constitution into effect in 1789. In 1798, (the time of the end when the book of Daniel was unsealed), the earth beast would speak for the first time as the sixth kingdom of Bible prophecy. 1798 was the beginning of the United States as the sixth kingdom of Bible prophecy, and the speaking that occurred at the beginning of the earth beast's history in 1798 would typify the last time the sixth kingdom would speak, and that time is represented as the voice of the dragon. When we consider the laws passed by the Republican horn in the United States in 1798, we should expect to see a typification of the laws that will be passed in conjunction with the Sunday law when the United States speaks as a dragon. As we consider the following four laws, ask yourself if the four laws passed in 1798 have the prophetic signature of Alpha and Omega?

In 1798, the United States passed several significant laws known as the Alien and Sedition Acts. These acts were a series of four laws passed by the Federalist-controlled Congress and signed into law by President John Adams, the second president of the United States and former vice president of George Washington.

The Naturalization Act: This law extended the residency requirement for immigrants to become U.S. citizens from 5 to 14 years. It was aimed primarily at curbing the influence of recent immigrants, who were often aligned with the opposition party, the Democratic-Republicans.

The Alien Friends Act: This act authorized the president to deport non-citizens deemed to be a threat to the security of the United States during peacetime. It allowed the president to detain and deport any non-citizen he considered dangerous.

The Alien Enemies Act: This law provided for the apprehension, restraint, and deportation of citizens from countries at war with the United States. It was enacted as a precaution during the tense atmosphere of the late 1790s.

The Sedition Act: This is the most controversial of the Alien and Sedition Acts. It made it a criminal offense to publish "false, scandalous, and malicious" writings against the government or its officials, with the intent to defame them or bring them into disrepute. Critics saw this as a direct attack on freedom of speech and the press.

The Alien and Sedition Acts were highly controversial and led to significant opposition from Democratic-Republicans, who believed these laws violated fundamental Constitutional rights and targeted their political party. They argued that the laws were an infringement on the First Amendment, which protects freedom of speech and the press. Eventually, these laws played a role in the election of 1800, when Thomas Jefferson and the Democratic-Republicans won the presidency and Congress, leading to the repeal of the Sedition Act.

The Democratic-Republican party believed these laws violated the fundamental rights upheld by the Constitution, and they also believed the laws were targeting the opposing political party. It matters not that these laws were repealed or later expired, the Alpha and Omega illustrates the end with the beginning. In the history where these laws were enacted or "spoke" into law the Federalist party was opposed by a party called Democrat-Republicans. The evolution of the

Democrat-Republican party ultimately produces the Republican party. A political party primarily coalesced together based upon an anti-slavery position.

The historians identify 1863 as the very center point of the civil war, a war which was premised upon the issue of slavery. 1863 is also a waymark for the new standard bearers of the Protestant horn, who then rejected the first time-prophecy given to Miller by angels (the prophecy of “seven times” from Leviticus twenty-six). Could it be a simple coincidence that the prophecy of the seven times just happens to be based upon the laws of slavery set forth in the previous chapter of Leviticus? The “curse” identified by the “seven times” was the promise that if the covenant laws of chapter twenty-five were to be disobeyed, Israel would then end its history by returning into the slavery it was taken out of when it began its journey at the Red Sea.

From 1798 to 1863 the political party that was the Democratic–Republican party went through a series of purges or shakings. From 1798 onward, and especially from August 11, 1840 onward through 1863 the Millerite movement went through a series of purges and shakings.

The Democratic-Republican Party, which was one of the early political parties in the United States, did not directly transform into the modern Republican Party as it exists today. Instead, it underwent a series of changes and splits over time, ultimately leading to the formation of several different political parties before the emergence of the Republican Party.

The Democratic-Republican Party, often associated with Thomas Jefferson and James Madison, was founded in the late 18th century as a response to the Federalist Party. The Democratic-Republicans favored a strict interpretation of the Constitution, states’ rights, and agrarian interests.

However, by the 1820s, the Democratic-Republican Party began to fracture along regional and ideological lines. The primary split occurred during the Era of Good Feelings (1817–1825), when there was a lack of strong opposition to James Monroe’s presidency. This period of political tranquility contributed to the decline of the Democratic-Republican Party. The party eventually split into several factions and evolved into the following political groups:

Democratic Party: The followers of Andrew Jackson, who became the seventh president in 1829, formed the Democratic Party. Jacksonian Democrats supported a strong executive branch, westward expansion, and a broader suffrage for white males.

National Republican Party: This party emerged as a response to Andrew Jackson’s presidency and later merged with other anti-Jackson factions to become the Whig Party. The National Republicans were generally more supportive of a strong federal government and economic development.

Anti-Masonic Party: This was a short-lived political party that emerged in the 1820s, primarily in response to concerns about the influence of the secretive Masonic fraternity. It absorbed some former Democratic-Republicans.

The Whig Party: Formed in the 1830s, the Whigs included former National Republicans, Anti-Masons, and other opposition groups. They were characterized by their opposition to

Jacksonian policies, support for a strong federal government, and promotion of industrial and economic development.

The modern Republican Party was founded in the 1850s as a direct response to the growing sectional tensions over slavery. It attracted former Whigs, anti-slavery Democrats, Free Soilers, and others who opposed the expansion of slavery into new territories. The first Republican presidential candidate, John C. Fremont, ran in the 1856 election, and the party's first successful candidate, Abraham Lincoln, was elected in 1860. So, the Republican Party emerged separately from the Democratic-Republican tradition and had a distinct trajectory in American political history.

By 1860, the Republican party elected its first president. It was based upon a coalition of political parties that were opposed to slavery. In 1863 the Emancipation Proclamation "spoke" slavery out of existence. In 1863 the Republican horn, then represented by the Republican party "spoke" slavery out of existence, while the Protestant horn ceased to be a movement and became the Seventh-day Adventist church. The movement of the Millerites legally and officially ended in May of 1863, and in that year Moses' oath, the prophecy of slavery was rejected. He that has an ear, let him hear.

At this point it might be informative to provide a brief overview of the "oath of Moses" as labelled by the prophet Daniel.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

William Miller who was guided by Gabriel and other angels as he studied the Word of God, was first led to the "seven times" of Leviticus twenty-six. Miller's testimony is that in his study of the Bible, he began in the book of Genesis and therefore he obviously came to Leviticus well before he reached the twenty-three hundred years of Daniel chapter eight and verse fourteen. He exclusively used the Bible and a Cruden's concordance.

Cruden's concordance has no references to the Hebrew or Greek words that were thereafter translated into the English of the King James Bible. Miller considered the "context" of the passage he was studying to guide his understanding of a word or passage of Scripture. When it came to his understanding of the "seven times" it is very simple to see the context for the "seven times" of chapter twenty-six of Leviticus is chapter twenty-five.

Chapter twenty-five outlines the resting of the land, the Jubilee and the rules of slavery. The rules of chapter twenty-five are part of "the law of Moses the servant of God" that produces a blessing if obeyed and a "curse" if disobeyed. In chapter twenty-six the curse of the "seven times" equates to twenty-five hundred and twenty years and is set forth in the obvious context of the rules of the land resting and the principles of slavery. In chapter twenty-six the punishment is called the "quarrel of my covenant."

Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:24, 25.

In context the “covenant” that God has a “quarrel” over would be the covenant previously cited in chapter twenty-five. The punishment of the seven times is called the “quarrel of” God’s “covenant” and the “curse” attached to it is that Israel would be “delivered into the hand of their” enemies, and once in the enemies’ land, (as Daniel was) Israel would become the slaves of their enemies.

When Moses recorded Leviticus twenty-six ancient Israel had just been delivered from the slavery of Egypt and the principles of slavery represented in chapter twenty-five would bring either a blessing or a curse. Ancient Israel never practiced the rules of the Jubilee and ultimately both the northern and southern kingdoms were scattered for “seven times” in fulfillment of what Daniel called the “curse of Moses.”

The covenant relationship between God and Israel which had begun with their slavery in Egypt, ended with their slavery to Assyria and Babylon. The “seven times” against the northern kingdom ended in 1798, and “seven times” against the southern kingdom ended in 1844. The starting point for the two periods of seven times is marked in Isaiah chapter seven with a prophecy of sixty-five years that was proclaimed by Isaiah to king Ahaz of Judah in 742 BC.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

Isaiah had identified that “within” sixty-five years from the time when the prophecy was set forth in 742 BC, the northern kingdom would be broken. Nineteen years later in 723 BC the northern kingdom of Israel was taken into slavery by the king of Assyria and forty-six years later the king of Babylon took the southern kingdom of Judah into slavery in 677 BC. The prophecy of sixty-five years produces six historical waymarks. The first is 742 BC when the prediction is set forth. Nineteen years later in 723 BC, the northern kingdom was taken into slavery by the Assyrians. Forty-six years later in 677 BC the southern kingdom was taken into slavery by the Babylonians. The first twenty-five hundred and twenty years that began in 723 BC then ended in 1798. Then in 1844 the twenty-five hundred and twenty years that began in 677 BC concluded. From 1844, the prediction extended nineteen years to 1863 in order to complete the entire prophetic structure, for when the Alpha and Omega marked nineteen years to begin the prophetic structure there must be nineteen years to reach its end.

Ancient Israel was delivered from the slavery of Egypt and through disobedience both the northern and southern kingdoms were returned to slavery. The prophecies transcend from the prophetic history of ancient literal Israel to modern spiritual Israel and in so doing the theme of all the prophetic waymarks is slavery.

The prophecy in Isaiah seven was presented to the wicked king Ahaz by Isaiah in 742BC when an impending civil war between the north and south was being identified. The southern kingdom of Ahaz was the literal glorious land of ancient Israel. In 1798, the spiritual glorious land of Bible prophecy began to rule as the sixth kingdom of Bible prophecy. When the seven times against the literal glorious land ended in 1844, there was, as in the history of king Ahaz an impending civil war. By 1844, the turmoil of political parties breaking apart and forming alliances had almost fully settled into two classes of political persuasions. In terms of slavery the Democrats were pro-slavery and the Republicans were anti-slavery. From 1798 to the beginning of the civil war in 1860 the process of developing two classes of political parties had been settled.

Ahaz represented the literal glorious land and therefore typified the spiritual glorious land. The history of Ahaz typifies the prophetic history where the prophecy was proclaimed in 742 BC therefore typifies the history where the prophecy ended. In the beginning history the northern kingdom consisting of ten tribes had broken away from the other two tribes in protest against the divinely established government of the southern two tribes. The ten northern tribes had formed a confederacy with Syria, typifying the alliance between the southern confederacy and a power represented symbolically by Syria.

This brief summary is identifying that the seven times of Leviticus twenty-six is a covenant promise that sets forth either a blessing for obedience or the “curse” of slavery for disobedience. The northern and southern kingdoms started together as one nation that was delivered out of slavery, only to be delivered back into slavery at their respective endings.

The sixty-five years at the ending of those prophecies of slavery concluded with spiritual Israel in the spiritual glorious land, at the very dead center of a civil war of the north against the south. The antagonists in the civil war was a kingdom that formed a confederacy and broke away from the divinely established government that was located in the opposing kingdom.

From 1798 onward to the civil war, the horn of Republicanism was put through a process which produced two classes of political antagonists that represent two sides of the issues of slavery. The proslavery antagonists that sought to continue the practice of slavery lost the battle.

From 1798 onward to the civil war, the horn of Protestantism was put through a process which produced two classes of religious antagonists that represent two sides of the issues of slavery. The proslavery antagonists that sought to continue the original understanding of the prophecy of slavery lost the battle.

In 1863 the horn of Republicanism succeeded in rejecting the practice of slavery.

In 1863 the horn of Protestantism succeeded in rejecting the prophecy of slavery.

In doing so they rejected the work of Miller, the Elijah for his time. In so doing they also rejected “the oath of Moses,” the foundation stone for their time. Moses and Elijah were then rejected, only to return on September 11, 2001.

Alpha and Omega, the wonderful linguist recorded His divine signature throughout the time prophecy of the “oath of Moses” that He himself proclaimed as Palmoni, the Wonderful Numberer. If ye will not believe, surely ye shall not be established.