

# Elijah - Number Twelve

*Every valley shall be exalted*

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We are still addressing Elijah as a prophetic symbol. Elijah proclaimed to Ahab that there would not be rain, except at his word for three 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.

Christ informs us in the book of Luke, that the three years was actually three and a half years.

And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. Luke 4:24–26.

The three and a half years took place in the time of Ahab and Jezebel, thus identifying the three and a half prophetic years from 538 until 1798, when the papacy, represented as Jezebel in the church of Thyatira, ruled during the Dark Ages.

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. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. Revelation 2:20–23.

Jezebel's "space to repent" was three and a half years in the days of Elijah, and three and a half prophetic years from 538 until 1798 in the Dark Ages of papal persecution. The punishment of Jezebel and the kings of Europe who committed fornication with her, was to be cast into a bed of tribulation and the death of her children. There were faithful souls during the Dark Ages, that had also been cast into a bed of tribulation, but they would live. When cast into the bed of tribulation, the outcome of life for the faithful or death for the unfaithful was based upon their "works." The faithful's bed of tribulation, produced patience and life. Their bed of tribulation would cease towards the end of the three and a half years, just before Elijah left Sarepta to command Ahab to call all Israel to Mount Carmel.

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great

tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266, 267.

The judgment of the "bed of tribulation" for the papacy would "kill her children with death," but the judgment of the "bed of tribulation" contained a promise of life for those whose works demonstrated their faithfulness, as illustrated in the death of the widow of Sarepta's son.

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. 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? 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. 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? 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. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. 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 liveth. 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. 1 Kings 17:17-24.

The widow recognized that Elijah was "a man of God," for "the word of the Lord" that brought her child back to life, was the word "truth." The three-step process of Elijah stretching himself upon the widow's son was understood by the widow as the "word" in Elijah's mouth as "truth." The Hebrew word 'emeth,' is translated in the passage as "truth," and represents the creative power of Alpha and Omega. It is the Hebrew word created by the first, thirteenth and last letter of the Hebrew alphabet, and represents the Power who can bring the dead back to life.

The faithful, just as the unfaithful in the "space" of probationary time represented by the three and a half years, received the judgment of a "bed of tribulation." Death was the outcome for the children of the class that followed the whore who committed fornication and taught the doctrines of paganism. Life was given to the other class who followed the directions of Elijah, and believed the Word of "truth."

The widow had followed Elijah's command to fetch him some water and give him some bread, and her obedience to the prophet's word represents the faithful in the Dark Ages of Thyatira. (It is worth noting that when Elijah commands the widow to first feed him, and thereafter feed her son and herself that what is represented is that Elijah is the first to receive the food to eat. He is first to receive the message, and thereafter the church.) We are informed that the works of the faithful, were greater at the end than the beginning.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and

charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Revelation 2:18, 19.

The faithful manifested good “works” during the “space” the papacy was given to repent, but their works at the last were “more than the first.” As the “space” was ending, Christ sent the morning star of the reformation, who began the work of no longer suffering the papacy, who taught the church to “commit fornication, and eat things sacrificed unto idols.”

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 2:26–29.

Christ had “a few things against” the faithful at the beginning of the “space” given the papacy to repent, for they had allowed Jezebel “which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.” But at the end of the “space” the faithful would cease to suffer the papacy to continue her seductions.

“In the fourteenth century arose in England the ‘morning star of the Reformation.’ John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations.” The Great Controversy, 80.

The food God’s servants eat, is the doctrines or message they receive. Fornication is the church employing state power to accomplish the enforcement of her idolatrous doctrines. In the “space” Jezebel was given to repent, the church fled into the wilderness for protection.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.... And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 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 12:6, 14–16.

During the time of persecution of Jezebel and Ahab, Obadiah represented the protection that was provided by the wilderness in the time of the papal rule.

And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 1 Kings 18:3, 4.

Obadiah’s work of hiding the prophets by fifty in caves is the symbol of the place in the wilderness that was prepared by God to feed the faithful, who refused to eat the doctrines of the papacy and who also refused to accept the unholy relationship represented by her fornication with the kings of

Europe. The space of time that Elijah had been directed to the widow of Sarepta for food and protection from Jezebel and Ahab, was the space of time the church fled into the wilderness, and the place prepared for them by God was represented by the work of Obadiah.

Elijah's place of hiding in Sarepta, called "Zarephath" in the Hebrew, means purification. When the space given Jezebel to repent ended, Elijah went to Obadiah and summoned Ahab to call all Israel to Carmel.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. 1 Kings 18:17, 18.

Elijah's time with the widow of Sarepta symbolizes the Dark Ages. In the narrative of Elijah and the widow, she was gathering two sticks, for she was about to die. A widow in prophecy is a church, and she represented the church in the wilderness that was about to die.

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Revelation 3:1, 2.

She was "gathering two sticks", and preparing for her death when Elijah interrupts her.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, 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. 1 Kings 17:8-12.

The widow of Sarepta was gathering "two sticks." The widow represents the faithful in the time of Jezebel. Her son represents those during the history of Thyatira that died with the promise of being resurrected in the first resurrection.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Revelation 20:4-6.

The widow also represents the few in Sardis, that were worthy and given white garments.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Revelation 3:4, 5.

Those in the fourth church of Thyatira, who faithfully died, represented by the widow's son, were given white garments in the fifth seal.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. Revelation 6:9–11.

The martyrs of the Dark Ages were given white robes, and were told to rest in their graves, until another group of papal martyrs were to be killed, as they had been killed. They had been murdered by the papacy during the space of three and a half years, and they were promised that the papacy would ultimately be judged, but not until a second group of papal martyrs were to be murdered, during the soon-coming Sunday law crisis. Sister White connects the martyrs' request for judgment upon the papacy, with two passages in the book of Revelation.

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [Revelation 18:1–5, quoted.]” Manuscript Releases, volume 20, 14.

Revelation eighteen verses one through five represents the two voices of verse one and verse four. The second voice is the call out of Babylon, and it marks the beginning of the Sunday law persecution, when the mighty movement of the third angel, calls God's other flock out of Babylon. She also places the passage from the fifth seal at the opening of the seventh seal.

“[Revelation 6:9–11 quoted]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

“Revelation 8:1–4 quoted.” Manuscript Releases, volume 20, 197.

In Revelation chapter eight, verses one through four, the seventh seal is opened.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. Revelation 8:1–4.

The prayers of the martyrs of the Dark Ages, who in the fifth seal are requesting that God bring judgment upon the whore that commits fornication with the kings of the earth, ascend “up before God,” when the seventh seal is opened. Inspiration aligns the opening of the seventh seal, with Revelation eighteen’s second voice, for it is at the second voice, that God remembers her iniquities, and he then doubles her judgment. Once for the martyrs of the Dark Ages, and once for the blood bath of the Sunday law crisis.

And I heard another voice 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. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:4–6.

The few in Sardis that had not defiled their garments, represent those that came out of the history of Thyatira that ended in 1798. They are represented by the widow of Sarepta, a widow who was going to the marriage in 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.

The widow, was preparing her last supper before her death, when Elijah commanded her to serve him. She illustrates the faithful few in Thyatira, transitioning into the faithful few in Sardis that were gathering “two sticks” for a “fire”.

The “two sticks” represent both houses of ancient Israel, that were trampled down by paganism and then papalism, but were to be gathered together and joined as “one stick,” in the history of 1798 to 1844.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they

defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezekiel 37:15–28.

When Elijah leaves Sarepta to call Ahab and all Israel to Mount Carmel, the widowed church that has fled into the wilderness was gathering two sticks for the fire that purifies the widow in advance of the wedding on October 22, 1844. The gathering of the two sticks is the gathering of the Millerite movement that is accomplished in the last sixty-five year period identified in Isaiah seven. The northern kingdom suffered the curse of Moses from 723 BC through 1798, and the southern kingdom suffered the same curse from 677 BC until 1844. In 1844, the spiritual descendants of those two literal nations, were gathered together as one stick, or one nation.

If nothing else Ezekiel defines the two sticks as two nations, that become one nation.

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.

If we will not believe the prophecy of sixty-five years, we will not be established.

We will continue to present Elijah's symbolism in the next article.