

Elijah - Number Thirteen

Forty-six

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In the previous article we were aligning Elijah with the history of 1798 through 1844. Elijah symbolically enters that history when William Miller was raised up to proclaim the first angel's message. The widow of Sarepta represents a faithful church that is gathering two sticks, or two nations that would become one nation on October 22, 1844.

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 for ever: 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 37:21–28.

There are several blessings Ezekiel identifies that are promised to the two sticks, that are two nations that become one nation. We will begin by considering four of those blessings that Sister White has marked as four “comings,” which were all fulfilled at the same time, 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.

The first “coming” Sister White references, is the coming of the high priest for the “cleansing of the sanctuary,” that was to take place at the end of twenty-three hundred years. That verse provides the answer, to the question of Daniel eight and verse thirteen which asks, “How long shall be the

vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Verse fourteen identifies that the cleansing of the sanctuary would begin at the end of twenty-three hundred years. Ezekiel says that God will "take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, ... and the nation that is gathered will no longer defile themselves" for God would "cleanse them: so shall they be my people, and I will be their God."

On October 22, 1844, the second "coming" Sister White referred to, was the fulfillment of Daniel chapter seven, verse thirteen, which identifies that the Son of man would come to the Ancient of days, to receive a kingdom. Ezekiel says that God "will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all." Ezekiel represents Christ as king with the name of "David," when he says that "David my servant shall be king over them." He also identifies Christ, as David, would be their "one shepherd" and that His "servant David shall" also "be their prince forever." A king by definition needs his title as king, and he needs a dominion to rule over and citizens of his kingdom. If there are no citizens, there would be no kingdom.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7:13, 14.

The third "coming" identified by Sister White was when Christ, as "the messenger of the covenant" suddenly came to His temple to purify the sons of Levi. Ezekiel says that Christ "will cleanse them: so shall they be my people, and I will be their God," and that "moreover" He would make "a covenant of peace with them," which will "be an everlasting covenant." The covenant would be accomplished when God would "set" His "sanctuary in the midst of them," and that the "heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them."

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 messenger that prepared the way for Christ, the "messenger of the covenant" in the history of 1798 through 1844, was Elijah, as represented by William Miller. When Christ, suddenly came to His temple, He purified the "sons of Levi" as a "refiner's fire."

The other "coming" that was fulfilled on October 22, 1844, was the coming of the bridegroom. Twice Ezekiel identifies that the nation that was gathered from two sticks would be God's "people,

and” that He “will be their God.” This was accomplished with the marriage. On October 22, 1844, the four prophecies that were fulfilled which Sister White refers to, are all identified by the testimony of Ezekiel’s two sticks.

Elijah represents the messenger that prepares the way for the messenger of the covenant. Christ identified John the Baptist as the messenger that prepared the way for his first coming. Sister White identified William Miller as Elijah, and Miller prepared the way for Christ to come as the “high priest,” the “Son of man,” the “messenger of the covenant” and the “bridegroom.”

After three and a half years, Elijah came from Sarepta, where he had stayed with the widow and her son and commanded Ahab to call all Israel to Carmel. Ezekiel says the heathen would know that God was God, when He placed his sanctuary in the midst of the nation that was gathered together from the two sticks. At Mount Carmel Elijah told Israel to choose whether God was God or Baal was God, but he placed the question in the context of not only who was the true God, but also in the context of who was the true prophet.

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. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal’s prophets are four hundred and fifty men. 1 Kings 18:21, 22.

All Israel, including Ahab, knew Elijah’s God was God, when fire came down from heaven and consumed Elijah’s offering. The descent of the fire on mount Carmel marks when God placed His sanctuary in the midst of the nation made of two sticks. The miracle of fire at Mount Carmel demonstrated that God was God, and Baal was a false god.

The miracle in Sarepta, when Elijah laid upon the widow’s dead son three times, proved to her that Elijah was a man of God, and the miracle at Carmel accomplished the same thing. Not only did the fire of Carmel prove God was God, but it demonstrated that Elijah was God’s true prophet, in contrast with the prophets of Baal and the prophets of the groves. In the history of 1840 through 1844, Miller and the Millerites were demonstrated to be the true prophets, in contrast with the false prophets of apostate Protestantism, who in that very history had manifested that they were the daughters of Jezebel.

Elijah at Carmel represents the work of identifying the true Protestant horn, for the sixth kingdom of Bible prophecy, the earth beast of Revelation thirteen, has a horn of Protestantism and a horn of Republicanism, and it had just started its reign in 1798. In 1798, at the end of three and a half years of Jezebel’s rule, Elijah came from Sarepta to make a clear distinction of which church was the horn of Protestantism on the earth beast.

The widow of Sarepta was traveling from the history of Thyatira to the marriage, where her widowhood was to be removed. Her resurrected son represents those that were murdered by Jezebel during the three and a half years of drought. The two sticks she was gathering for a fire was the two houses of literal Israel that were to be gathered together as one nation, and that nation was spiritual Israel. The widow was going to use the two sticks to build a fire, which took place at

Carmel and on October 22, 1844, when the messenger of the covenant purified the sons of Levi with a “refiner’s fire.”

Fire is a symbol of the outpouring of God’s Spirit, which took place at Carmel and at the Midnight Cry that climaxed on October 22, 1844.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1–4.

The outpouring of the Spirit represents the proclamation of a message, and the widow was going to make a fire, so she could prepare some food to eat, which is a message.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:9, 10.

The message that was immediately proclaimed to Jezebel by Ahab was that Elijah’s God was the true God, for Ahab had just witnessed Elijah’s God answer by fire. The message that was immediately opened up on October 22, 1844 was the third angel’s message. In either case, the message delivered by Ahab or the third angel’s message infuriates Jezebel.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

Daniel’s “tidings out of the east and north” represents the message that enrages the king of the north, who is Jezebel, and she initiates the final persecution of earth’s history. That message was represented by Ahab’s message to Jezebel, and the arrival of the third angel’s message at the opening of the judgment in 1844.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. 1 Kings 19:1, 2.

Elijah, as a symbol, is represented through the wilderness time period of 538 through 1798. Then in 1798, Elijah appears in history as William Miller. In 1844, Elijah is calling the fire of the Midnight Cry down from heaven. Then in 1863, Elijah and his message were rejected. His message was Moses’ message of the “seven times,” represented also by the message of Ezekiel’s two sticks. The gathering of the two sticks at the conclusion of their scattering was the message of the widow of Sarepta, and she gathered the two sticks in advance of preparing a meal.

Millerite Adventism, according to James and Ellen White, became Laodicean Adventism in 1856, and when they thereafter rejected Elijah’s message of Moses’ “seven times” in 1863, they removed

the logical ability to understand the increase of knowledge of the “seven times” that God had sought to bring forth in 1856 (through the eight unfinished articles of Hiram Edson.) They were forced by logic to begin to tear down the foundational system of truths the angels led William Miller to assemble. The first ‘stone’ that was discovered by Miller, was the foundation stone that Laodicean Adventism would stumble over throughout its entire history. The rejection of that first stone of truth produced the blindness of Laodicea, a symptom that is curable, but rarely pursued.

The cleansing of the temple that began on October 22, 1844, involved the cleansing of the “host” that had been trampled down along with the sanctuary in Daniel 8:13. The host was represented by the “two sticks” that the widow of Zarephath had gathered for the fire. The two sticks were the two houses of literal ancient Israel. Literal Ephraim and Judah, were to be gathered into one spiritual nation, and purified by the messenger of the covenant at the opening of the judgment. Those two nations were the “host,” that had been trampled down.

Ezekiel’s promise was that God would “take the children of Israel from among the heathen, whither they be gone”, and would “gather them” “and bring them into their own land.” The land of literal Israel was the glorious land, or the promised land, or Judah. The spiritual glorious land in 1798, was the land of the two-horned earth beast of Revelation thirteen.

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.... Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands.
Ezekiel 20:6, 15.

The two literal houses of Israel lived in the land that was the “glory of all lands,” the land that “flowed” with “milk and honey.” When the two literal houses of Israel were gathered together as spiritual Israel, they were promised to be placed in their own land. The spiritual “glorious land” is where the movement of the Millerites at the beginning and the movement of the one hundred and forty-four thousand at the ending are located during the reign of the earth beast. The movement that represents the one hundred and forty-four thousand could only be raised up in the land of the earth beast. A movement claiming to be the movement of the third angel from any other land is a counterfeit, for the Alpha and Omega always illustrates the end with the beginning.

“The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency....

“The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord’s arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.” Review

and Herald, May 2, 1893.

Daniel chapter eight, verses thirteen and fourteen identify the treading down of both the sanctuary and the host. The host was the two houses of literal Israel. Jerusalem was trampled down during the twelve hundred and sixty years of the Dark Ages.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. Revelation 11:1, 2.

John in chapter eleven of Revelation is told to measure not only the temple, but also “them that worship therein.” John was prophetically located at October 22, 1844, when he was commanded to measure the temple and the worshippers therein.

And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:10.

In verse ten of chapter ten of Revelation, John represented the bitter disappointment of October 22, 1844, and he was immediately told to measure both the sanctuary and the host. The subject of the question of Daniel eight and verse thirteen, is the trampling down of both the sanctuary and the host. John informs us that “the Gentiles” were to “tread under foot” the “holy city” for “forty and two months.” The forty-two months was Elijah’s three and a half years. It was the Dark Ages from 538 through 1798. Prophetically standing in October 22, 1844, John was told to leave off the court and “measure it not, for it was given to the Gentiles, and the holy city shall they tread under foot forty and two months.”

When John was told to measure the “temple, and the altar, and them that worship therein;” in the words of Daniel eight and verse thirteen, he was told to measure the sanctuary and the host. If John was told ‘not’ to count the twelve hundred and sixty years, then he was to measure from 1798 to where he was standing in 1844. 1798 to 1844, when measured, represents forty-six years. The beginning of the forty-six years was in 1798, when Moses’ “seven times” against the northern house of Israel was fulfilled. The ending of the forty-six years was in 1844, when Moses’ “seven times” against the southern house of Israel was fulfilled. John’s measurement equates to forty-six years. The number forty-six symbolizes the temple. Jesus said destroy this temple, and in three days I will raise it up, but the quibbling Jews argued the temple had been erected in forty-six years.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19–21.

Jesus took the flesh of Adam after Adam fell, with all of its inherited degenerations, in order to set an example that we might overcome as He overcame. Upon two witnesses, to teach that Christ’s flesh did not contain the inherited degeneracies of four thousand years of sin, is to promote the wine of Babylon, for to teach that Christ did not accept those inherited weaknesses is a primary doctrine of Catholicism.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 1 John 4:3.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 1:7.

The temple of Christ's body was the temple of every human being's body.

“Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

“When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

“Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.” Selected Messages, book 1, 267, 268.

In John chapter two Christ was speaking of His body as a temple, and His body-temple was that of a human being with the degeneracies of four thousand years of compounded weakness. The human temple that Christ referred to is made up of forty-six chromosomes. When Moses went upon Sinai to receive the law and instruction for erecting the temple, he was on the mount forty-six days. Ezekiel refers to Christ placing His temple in the “midst” of the two sticks. The period of time from the conclusion of the seven times of the northern kingdom and the southern kingdom that John was told to measure was forty-six years, and it represented the “midst” or period of time between 1798 and 1844. In those forty-six years, Jesus erected the spiritual temple that he would suddenly cleanse when He came as the messenger of the covenant. As the messenger of the covenant, He would write his law upon his people's hearts. That law is represented by two tables. The first table has four commandments, the second table has six. Together they represent the number forty-six.

The gathering of spiritual Israel from 1798 through 1844, represents the gathering of spiritual Israel, but it also represents the establishment of a temple.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4–10.

The temple that was erected from 1798 to 1844 includes a class that were “appointed” to disobedience. Their disobedience was manifested in their rejection of the “seven times,” “the corner stone,” “the stone which the builders disallowed” which is the “rock of offence” and the “stone of stumbling.”

The class that was “chosen of God,” recognized the “stone” that had been “disallowed of men” as the “living stone,” and as the “stone” that had been “chosen of God, and” was “precious.” The “chosen of God,” the “chosen generation” were in “times past” “not a people, but were” then to be “the people of God.” When God gathered the two sticks, He brought them out from the “heathen.” They were to become His people when he brought the two nations together as one during the forty-six years from 1798 until 1844.

There is only one foundation, and that foundation is Jesus Christ, but the “stone of stumbling” that was the foundation of the history that was rejected by the disobedient, was Moses’ seven times. When the “seven times” was rejected in 1863, it was a rejection of Jesus Christ.

The dish of fables that infers that the cleansing of the sanctuary that began on October 22, 1844 was a fulfillment of the twenty-three hundred year prophecy alone, identifies an empty sanctuary, a sanctuary without a host, a kingdom without citizens. There is no purpose for the sanctuary provided by inspiration, that is of higher priority, than what God said the purpose of the sanctuary is.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

In the Scriptures, God’s sanctuary is always associated with His people, who are the host. Ezekiel’s two sticks, that are identified as two nations, were to become one nation and God’s sanctuary would be in their midst. To misrepresent the question of verse thirteen of Daniel eight, in order to hide what is actually asked by the question, is simultaneously also rejecting the “certain saint” in verse thirteen, who was asked to answer the question.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

The heavenly being who was asked the question is called “that certain saint,” and the expression is translated from the Hebrew word “Palmoni”, which means the wonderful numberer, the numberer of secrets. In the passage, which is the central pillar and foundation of Adventism, Christ represents himself as the wonderful numberer. He does so right where He identifies the relationship between the longest time prophecy in the Bible and also the time prophecy of the twenty-three hundred days. The longest time prophecy is Moses’ oath, which is the seven times of Leviticus twenty-six. It is the prophecy that identifies the scattering and enslavement of both houses of Israel, who are identified as the “host” that will be trampled down in verse thirteen, whereas, verse fourteen identifies the prophecy of trampling down of the sanctuary. Both prophecies were fulfilled on October 22, 1844, after the widow of Zarephath gathered the two sticks for the fire of the messenger of the covenant.

When Adventism rejected the very first truth of prophetic time which the angels led William Miller to understand, they blinded themselves. In 1856, with the eight articles of Hiram Edson, Palmoni attempted to increase the light of the seven times, but to no avail. They rejected the message to Laodicea, and accepted the five malignant manifestations of Laodicea, thus identifying themselves as the five foolish virgins.

The sixty-five years of Isaiah seven, that identifies 742BC, 723BC and 677BC in its beginning, was repeated in the ending history of 1798, 1844 and 1863. That ending history is represented by the gathering of the two sticks in Ezekiel chapter thirty-seven, and the widow of Sarepta (as she is called in the Greek of the New Testament), is the history of God establishing a covenant relationship with spiritual Israel in spiritual Judah (the glorious land) during the history of the sixth kingdom of Bible prophecy. That history being the end of the prophecy of sixty-five years, also represents the beginning of the earth beast of Revelation thirteen. At the beginning of the sixth kingdom of Bible prophecy, the joining of two sticks illustrates the ending of the sixth kingdom of Bible prophecy. That history contains a parallel history of the horn of Protestantism and the horn of Republicanism.

Prophetically a power, or a horn, or a nation, or a kingdom, or a king or a head are interchangeable symbols, depending upon the context where they are used. All these symbols also refer to the two sticks which Ezekiel identifies as two nations. In the beginning of the earth beast’s prophetic history, the Protestant horn was gathered into one nation, or one horn. At the end of that very same history the Republican horn will come together with the horn of apostate Protestantism to make one nation. That nation will be an image to the sea beast of Revelation thirteen. Logically, if we refuse to see the testimony of the curse of the seven times (that was carried out against both houses of literal Israel), we certainly will not be able to see how those two literal houses of ancient Israel became the nation of spiritual Israel in 1844. If we cannot see that history, we are absolutely “clueless” about how that history at the beginning of the United States identifies the history at the end, when the Republican horn repeats the gathering process and the joining together that was illustrated in the beginning with the Protestant horn.

We will continue to consider these truths in the next article.