

Elijah - Number Fourteen

The Prophetic Parallel: From the Millerites to Future for America in the Spirit of Elijah

Jeff Pippenger
2023-10-21

At the time of the end in 1798, the prophetic message of the Ulai river of Daniel chapters eight and nine was unsealed, and William Miller was raised up in the spirit and power of Elijah to announce the nearness of God's judgment.

“To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, 'Fear God, and give glory to him; for the hour of his Judgment is come.'” *The Great Controversy*, 368.

At the time of the end in 1889, the prophetic message of the Hiddekel river of Daniel chapters ten through twelve was unsealed, and *Future for America* was raised up in the spirit and power of Elijah to announce the nearness of God's judgment.

The Millerites announced the opening of the judgment, and *Future for America* announces the close of the judgment. The Millerites' prophetic framework was the two desolating powers of paganism, followed by papalism. The prophetic framework of *Future for America* is the three desolating powers of paganism, followed by papalism and then followed by apostate Protestantism.

The Millerites began as Philadelphians, and transitioned into Laodiceans. *Future for America* began as Laodiceans, and transitions into Philadelphians. The transition from Philadelphia unto Laodicea for the Millerites was in connection with the death of Elijah and his message of Moses' oath. The transition of *Future for America* is in connection with the death and resurrection of Elijah and Moses in Revelation eleven.

At the opening of the judgment in 1844, the Millerites had fulfilled the work of Elijah at Mount Carmel. At the close of judgement, at the Sunday law, the movement of *Future for America* will have fulfilled the work of Elijah at Mount Carmel. In Millerite history the three waymarks of the sixty-five year prophecy that are identified in Isaiah chapter seven, verse eight, were repeated as two nations were joined together as one nation to establish the Protestant horn of the earth beast of Revelation thirteen. In the history of *Future for America* the three waymarks of the same sixty-five years are repeated when two nations come together to form the horn of Republicanism that speaks as a dragon.

The first of those three waymarks in the prophetic history of Future for America, was the time of the end in 1989. The second was September 11, 2001 and the third will be the soon coming Sunday law. In Millerite history the sequence of waymarks identified in Isaiah seven was reversed from the sequence of waymarks in the history of Isaiah. In the history of Future for America the sequence aligns with the first reference of the sixty-five years, though at the end there is no longer any element of time. Since October 22, 1844, any application of prophetic time is a satanic delusion.

The prophetic justification for holding to the sequence of the three waymarks as they are set forth in Isaiah seven, as opposed to their reversed order in Millerite history, is partially based upon the rule of first mention. The order of the sixty-five years is first mentioned in Isaiah seven, and though there is no longer an element of the time of sixty-five years, when the final fulfillment of the prophetic history represented with those years occurs in the movement at the end, the three waymarks are still identified, and they retain the order as in Isaiah's history.

A second justification for retaining the first order of the waymarks, is the relationship of the Millerite history where the sixty-five years were fulfilled, and the continuity that the Millerite movement has with the movement of Future for America. Millerite history was the beginning and Future for America is the ending.

The movement of the Millerites ended in 1863, when the legally organized Seventh-day Adventist church began. At that point the Elijah messenger that had arrived at the time of the end in 1798, when the vision of the Ulai river was unsealed, was silenced and sealed up. In 1989, at the time of the end, when the vision of the Hiddekel river was unsealed the Elijah messenger returned.

A third justification for retaining the original sequence of waymarks, is found in the line of prophecy that addresses the earth beast and its two horns. In Millerite history, two nations were joined to form the horn of Protestantism. In the history of Future for America the two horns of apostate Protestantism and apostate Republicanism will be joined to form the one nation that is an "image of," and also an "image to" the beast. The two nations that come together in the ending history to form the single horn of church and state, reach that fulfillment at the Sunday law.

When the image of the beast is fully developed, its conclusion is attested to by its ability to pass the Sunday law. The development of that image is a process of time, but the mark of the beast is a point in time. The time of developing the image is represented by the forty-six years that the temple was erected from 1798 to 1844. The Republican horn erects a religious-political temple during the period of time that the image of the beast is being developed.

The development of the image of the beast began prophetically on September 11, 2001. That crisis marked the arrival of the Patriot Act, which marked the change in Constitutional law from the premise of English law unto the premise of Roman law. English law is based upon the principle that a person is innocent until proven guilty, and Roman law is based upon the principle that a person is guilty until proven innocent.

The political temple that is erected from September 11, 2001 until the Sunday law is also illustrated by the formation of the image of the beast. Prophetic time is no longer applicable, so the

forty-six years that the horn of Protestantism erected the spiritual temple, illustrates a period, not a point in time, when the horn of Republicanism raises up its religious-political temple.

The three primary justifications for applying the same sequence of three waymarks of the sixty-five years represented in Isaiah seven are; first, the rule of first mention; 742 BC, 723 BC and 677 BC, thus nineteen years followed by forty-six years. It was opposite in Millerite history; 1798, 1844 and 1863, thus forty-six years followed by nineteen years.

The second justification is continuity of the message of the role and work of Elijah. Elijah arrived at the time of the end in 1798, when the book of Daniel was unsealed (Daniel 8:14) and then arrived at the contest at Mount Carmel from 1840 to 1844, and he was then sealed up with the theology of custom and tradition in 1863. Elijah arrived again at the time of the end in 1989, when the book of Daniel was unsealed. He prophetically traveled to September 11, 2001, where the contest of Mount Carmel begins, only to end at the soon coming Sunday law. The continuity of the role and work of Elijah supports the sequence of waymarks identified in Isaiah seven.

The context of the two horns of the earth beast identifies that both horns transition from two powers unto one, one in the beginning and one in the ending of the sixth kingdom of Bible prophecy. When the two sticks of either the beginning or ending are gathered and joined together as one nation, they are represented as building either a spiritual temple in the beginning or as a religious-political spiritual temple at the end. The counterfeit temple is an image of the papal temple, where the pope is seated in the temple of God proclaiming himself to be God.

When the United States speaks as a dragon at the Sunday law, it will be fulfilling that very image, for it will have built a counterfeit temple where church and state are combined into one stick, and the church will be in control of the relationship.

In Isaiah seven the prophet Isaiah, took his son, to proclaim the message to king Ahaz by the conduit of the upper pool, by the fuller's field.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field. Isaiah 7:3.

The word "shearjashub" means "a remnant will return." The remnant of the beginning movement of Millerites returned in the movement of Future for America in 1989. Isaiah and his son represent a beginning and an ending, through their relationship as father and son. They convey the spirit of Elijah that was to turn the hearts of the fathers to the children and the hearts of the children to the fathers. Isaiah was proclaiming an Elijah message to the wicked king Ahaz. Among other wicked acts, Ahaz is known for closing down the services of the sanctuary and erecting a copy of an Assyrian temple in its place.

Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under

every green tree. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by. Thus did Urijah the priest, according to all that king Ahaz commanded. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria. 2 Kings 16:2–18.

The king of Assyria represents the king of the north, which is a symbol of the papacy. The wicked king Ahaz was the literal leader of Judah, the literal glorious land. When Isaiah and his son met with him at the conduit of the upper pool by the fuller's field, with the message that a remnant would return, the wicked king was in the crisis of a civil war between the north and the south. In that crisis, he rejected the message offered by God through the prophet Isaiah, and reached out to the literal king of the north for protection.

The setting of Isaiah seven portrays a leader of the spiritual glorious land who reaches out to the papacy for an alliance in a time of civil war, instead of reaching out to God. Ahaz's rebellion against God is represented by him visiting the king of the north and making a pattern of the temple of the god of the king of the north, and sending the pattern of the temple to the high priest in Jerusalem, who then erected a duplicate of the counterfeit temple in the sacred grounds of God's sanctuary. Wicked king Ahaz represents the state, and the high priest's cooperation represents a combination of church and state.

That literal rebellion represents the rebellion of the leader of the spiritual glorious land who duplicates the worship service of the papacy (the king of the north) and shuts down the true worship of God's sanctuary. Ahaz's rebellion represents the leadership of the United States, that erects a counterfeit temple in the glorious land, that is a copy of the temple of the king of the north.

The prophetic setting of Isaiah seven represents the beginning sixty-five years of the earth beast, and more directly the ending period of the earth beast. There is much light to be gleaned from the prophetic setting of Isaiah seven, but at this point we are simply employing the principle that Christ illustrates the end of a thing, with the beginning of a thing. We are here making this application, not so much to dig deeply into the ramifications of the historical setting of Isaiah seven. We are identifying that when the horn of apostate Republicanism joins with the horn of apostate Protestantism it is a representation of the erection of a counterfeit temple.

The erection of the counterfeit temple, that is patterned after the temple of the king of the north, represents the history when the image of the beast is formed, and it is the great test for the people of God, by which their eternal destiny will be decided.

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.

“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Seventh-day Adventists, who are the Laodicean “people of God,” have a “great test” that takes place before probation closes. It is “the test” they must pass “before they are sealed.” The seal of God and the close of probation take place at the Sunday law. The formation of the image of the beast takes place in a period that leads to and culminates at the Sunday law. The image of the beast and its formation is a truth that will decide our eternal destiny. The formation of that image has been illustrated as the joining of two sticks to make one nation. The joining of the two sticks happens at the beginning of the history of the United States and then again at its ending. Two sticks were joined in the beginning to establish the Protestant horn and two sticks are joined at the end to establish the Republican horn.

In the beginning history of 1798 to 1844, the temple of the Protestant horn was erected. Nineteen years later, the first Republican president of the Republican horn spake as a lamb, and in so doing began the process of freeing the slaves, but it cost him his life. The Lamb of God died on the cross to free mankind from the slavery of sin, but it cost him his life. The cross is the Emancipation Proclamation. In the history where the Republican horn was freeing the slaves, the Protestant horn rejected the prophecy of slavery. In the history of the Sunday law, when the Republican horn is re-establishing spiritual slavery, the Protestant horn will be proclaiming the message that sets the captives free.

The last president of the earth beast's Republican horn will speak as a dragon, and when he does, the true Protestant horn will be lifted up as an ensign. That is typified in the two horns of the literal and spiritual Medo-Persian Empire. The literal Medo-Persian Empire was the second kingdom of Bible prophecy, and the sixth kingdom of Bible prophecy is the spiritual Medo-Persian Empire. In the book of Daniel, the ram of Medo-Persia had two horns, as does the United States, but the second horn came up last.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. Daniel 8:3.

In the prophetic history of the earth beast and its two horns, the Protestant horn was identified first, but instead of ascending and finishing the work it retreated into the wilderness of Laodicean blindness. In the history when the Republican horn speaks as a dragon, and passes the soon-coming Sunday law, the true Protestant horn will at last be lifted up as an ensign. Only those Laodicean Seventh-day Adventists that recognize the test represented by the formation of the image of the beast will receive the seal of God when probation closes. The message that identifies this testing process is now being unsealed for any who wish to be benefited thereby.

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 18:21.