

The Counterpart of Jeremiah (or, The Coming of Elijah)

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Malachi 4

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Introduction

THERE is to be a message preparing the people for Christ's second advent, likened to the work of Elijah. Who is the "Elijah" that is to come?

Likewise, Jeremiah was a forerunner to prepare Daniel and his people to stand when Babylon ruled the world. Who is Jeremiah today? Who is his "counterpart" or the "antitypical Jeremiah"? Is it a person? or an institution?

Jeremiah's ministry lasted right to the time that Jerusalem fell, and the people were taken into captivity. Actually, he endured beyond that point for a time. But I think we can't find the counterpart in a single person in our day, for we have not yet reached the battle of the Image of the Beast. Babylon the Great has not yet risen to claim domination over the world. So we have to find the counterpart in a ministry that lasts until that point, and successfully prepares a people to stand against the great worldwide apostasy.

Certainly, many messengers who worked to prepare the people for Christ's second advent have passed to their rest, and we have

not reached the final battle yet. I don't know if the Lord will give someone else yet, or if we have what we need in the teachings presented so far. Time will tell.

There have been attempts to fix the ministry of Elijah to a single person in our day. As written in *Malachi* 4:5, Elijah the prophet must come before “the great and dreadful day of the Lord.”

Malachi 4

⁴ Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

⁶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Elijah comes to “prepare the way of the Lord”:

Malachi 3

¹ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, He shall come, says the Lord of hosts.

The Forerunner of Christ's First Advent

One of the comings of Christ was at His first advent. There was an “Elijah” message (and person) in John the Baptist:

Luke 1

¹⁷ And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Matthew 11

¹³ For all the prophets and the law prophesied until John.

¹⁴ And if you will receive it, this is Elijah, which was for to come.

The Desire of Ages, p. 135:

John came in the spirit and power of Elijah, to do such a work as Elijah did. If the Jews had received him, it would have been accomplished for them. But they did not receive his message. To them he was not Elijah. He could not fulfill for them the mission he came to accomplish.

The Forerunners of Christ's Second Advent

But there is another coming: Christ's *second* advent. And there must again be an "Elijah" ministry to prepare for that coming. This is shown in *Malachi* 3 quoted above. If you read the next few verses (verses 2 and 3), it speaks about His coming to the temple in heaven, in the antitypical Day of Atonement.

The beginning of this warning message started with the First Angel's ministry:

Early Writings, p. 233:

Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry,

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His judgment is come.

But the Elijah ministry must also include the work of the second and third angel's message of *Revelation* 14, and the fourth angel of *Revelation* 18. We are also to work in the "spirit and power of Elijah":

The Faith I Live By, p. 290:

In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message:

Revelation 14

⁷ Fear God, and give glory to him; for the hour of his judgment is come.

With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent.

The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin.

All can do something in the work. None will be pronounced guiltless before God unless they have worked earnestly and unselfishly for the salvation of souls.

Your duty cannot be shifted upon another. No one but yourself can do your work. If you withhold your light, someone must be left in darkness through your neglect.

The Lord has a place for everyone in His great plan.

Prophets and Kings, p. 186-188:

In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will

they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath.

Revelation 14

⁷ Fear God, and give glory to Him,
–they will proclaim to every nation;

⁷ ...for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

God will not break His covenant, nor alter the thing that has gone out of His lips. His word will stand fast forever as unalterable as His throne. At the judgment this covenant will be brought forth, plainly written with the finger of God, and the world will be arraigned before the bar of Infinite Justice to receive sentence.

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn.

1 Kings 18

²¹ How long halt you between two opinions? [Elijah cried;] if the Lord be God, follow Him: but if Baal, then follow him.

And the message for today is:

Revelation 18

² Babylon the great is fallen, is fallen. . . .

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

Here is an interesting testimony given in Battle Creek in 1890. Apparently Ellen White is referring to the 1888 message (the title is "How to Meet a Controverted Point of Doctrine"):

Selected Messages, vol. 1, p. 412-413:

The Jews tried to stop the proclamation of the message that had been predicted in the Word of God; but prophecy must be fulfilled. The Lord says,

Malachi 4

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth, Jesus said to His disciples,

John 16

¹² I have yet many things to say unto you, but ye cannot bear them now.

They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them. Brethren, we must not put our dependence in man.

Isaiah 2

²² Cease from man, whose breath is in his nostrils: for wherein is he to be accounted of?

You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's Word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and He would hold him responsible for this opportunity. There are many among us who are prejudiced against

the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position.

Revelation 3

¹⁷ You say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked:

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent.

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of His truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to His children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of Him who is meek and lowly of heart. Jesus did not teach His disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticize, to catch Him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the True Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?

I'm reminded of the work that Gabriel was commissioned to do for Daniel, to "make him understand the vision" (*Daniel* 8:16). Daniel was not able to fully receive the revelation, so the angel returned again to instruct him (*Daniel* 10:14). Had Daniel passed

away before the full instruction was given, then the angel would have continued his work with another prophet. Because humans are frail, and the work is often delayed by them, it can endure beyond the lifespan of one person.

An example of this would be Moses, who was to lead the people into the promised land. But he died before entering, and so Joshua continued this work. Had the Millerite movement remained faithful, and either were corrected on their misunderstanding of the 2300 day prophecy before 1844, or if they received the correcting light after that time, then Miller himself might have been the “Elijah.” But he passed from the stage, and so the work continues with others, who are called in their turn, but always it is a continuation of the same work, no doubt committed to Gabriel, to prepare a people for the Lord.

Elijah to Elisha to the Prophets

At some of the camp-meetings with Fred Wright, I know he sometimes made the following comparison:

1. Robert Brinsmead and the Awakening = Elijah
2. Fred’s own ministry = Elisha
3. The school of the prophets = those receiving the message who would go on to fight the final battle.

He said that Brinsmead was like Elijah, because Elijah stood before the king of Israel and prophesied there would be no rain, until they repented. Likewise, Brinsmead stood before the General Conference “kings” and said there would be no latter rain, until they repented (of their rejection of 1888).

Fred went on to say that the Elisha ministry was quieter, and concentrated more on instructing the students in the schools of the prophets.

There is a parallel to this in Jesus’ time:

1. John the Baptist = Elijah
2. Jesus = Elisha

3. The Apostles and Disciples = the schools of the prophets

Elisha Compared to Jesus

If you compare Elisha's ministry to Jesus, you will see many similarities. Elisha worked many great miracles. Here's a more complete list gathered from another website:

1. Their names have similar meanings. Elisha means "God is salvation." Jesus means "Yahweh will save."

2. Their ministries both start at the River Jordan. Elisha takes up the mantle of Elijah at the River Jordan and starts his ministry. Jesus is baptized by John at the River Jordan and starts His ministry. Elisha sees the heavens open and Elijah being taken up in a whirlwind and then receives a "double portion" of the Holy Spirit. At Jesus' baptism John sees the heavens open and the Holy Spirit descends on Jesus like a dove.

3. They both raise a woman's adult son from the dead. Elisha raises the son of the "Shunammite woman" from the dead. Jesus raises the son of the "widow of Nain" from the dead.

4. They both feed large numbers with a small quantity of food. Elisha feeds 100 men with a few barley loaves and there is food left over. Jesus, on two occasions, feeds 5000 and then 4000 with a few loaves and fishes and there is food left over.

5. They both turn a small quantity of liquid into an abundance. Elisha turns a small amount of oil into enough oil to fill every vessel in the community. Jesus turns water into huge quantities of wine.

6. They both heal lepers. Elisha heals Naaman, the Syrian commander, of leprosy. Jesus heals many lepers.

7. They both make things that should sink, float. Elisha makes an iron axe head float. Jesus walks on water and enables His disciple Peter to walk on water.

8. They are both betrayed for love of money. Elisha is betrayed by his servant Gehazi because Gehazi sees an opportunity to

make money from betrayal. Jesus is betrayed by His disciple Judas because Judas sees an opportunity to make money from betrayal.

9. They both give sight to the blind. Elisha first blinds his enemies and then restores their sight. Jesus often restores sight to the blind.

10. Their deaths bring new life. Elisha's tomb was a place of resurrection. Raiders interrupted a burial and the body was thrown hastily into Elisha's tomb. On touching Elisha's bones, the dead person came back to life. Jesus' tomb was a place of resurrection. He himself was raised to life and brought the promise of new life to all.

The Elijah People

There is a whole chapter in the book, *Prophets and Kings*, chapter 14, "In the Spirit and Power of Elias" that covers the work done by the "Elijah people" in our day. Primarily, she talks about Sabbath reform, and applies the work to "those who have been called to stand for the right in the midst of apostasy." But how was the work of Elisha different from Elijah?

Prophets and Kings, p. 235:

The work of Elisha as a prophet was in some respects very different from that of Elijah. To Elijah had been committed messages of condemnation and judgment; his was the voice of fearless reproof, calling king and people to turn from their evil ways. Elisha's was a more peaceful mission; his it was to build up and strengthen the work that Elijah had begun; to teach the people the way of the Lord. Inspiration pictures him as coming into personal touch with the people, surrounded by the sons of the prophets, bringing by his miracles and his ministry healing and rejoicing.

Jeremiah combined both elements: that of Elijah and that of Elisha.

Jeremiah 1

¹⁰ See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

This was definitely like the work of Elijah.

In the book, *The Bible in Education*, by A. T. Jones, chapter 8 is titled, “The Education of Daniel.” In this chapter, Jones argues that there was still a “school of the prophets” in Jerusalem during the reign of Josiah, which was just before the time that Jerusalem was conquered by Nebuchadnezzar. If this is true (commentators dispute whether the word “college” actually means a school), then this would certainly have given an opportunity for Daniel to be instructed by Jeremiah, for certainly Jeremiah would have been welcome in this school.

However, in either case, whether there was a school of the prophets or not, Jeremiah would have instructed those who wanted to learn, in their homes, or in meeting places.

Prophets and Kings, p. 427-428:

Like sweetest music these promises of deliverance fell upon the ears of those who were steadfast in their worship of Jehovah. In the homes of the high and the lowly, where the counsels of a covenant-keeping God were still held in reverence, the words of the prophet were repeated again and again. Even the children were mightily stirred, and upon their young and receptive minds lasting impressions were made.

It was their conscientious observance of the commands of Holy Scripture, that in the days of Jeremiah’s ministry brought to Daniel and his fellows opportunities to exalt the true God before the nations of earth. The instruction these Hebrew children had received in the homes of their parents, made them strong in faith and constant in their service of the living God, the Creator of the heavens and the earth.

So, any ministry in our days, that prepares the people to stand in the final spiritual battle against Babylon the Great, is the counterpart of the ministry of Jeremiah (and Elijah/Elisha). I wouldn’t

limit it to a certain person, because it has taken much longer than the Lord intended, and so must span the lives of many people.

James White wrote, in *The Review and Herald*, February 23, 1864:

Do you say the prophecy must be fulfilled by one person? We answer, Not necessarily; for the case of John has shown us that it is not the individual but the spirit and power that fulfills the prophecy; and why may not this spirit and power accompany a body of men as well as a single individual, especially if the magnitude and importance of the work demand such an increased agency?

We say, then, that we believe that the third angel's message is now completing the fulfillment of *Malachi* 4:5, 6. Hence, let none be beguiled with the fancy that Elijah is yet personally to appear, but give heed to the work already going on before their eyes.

In 1872, Ellen White wrote,

Testimonies for the Church, vol. 3, p. 62:

Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent.

The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world are to prepare the way for Christ's second advent, as John prepared the way for His first advent.

The Lord is giving messages to His people, through the instruments He has chosen. . . . Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear—"Prepare to meet your God."

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done. . . . In this time of well-nigh uni-

versal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the ten commandments, so we are to give, with no uncertain sound, the message:

Revelation 14

⁷ Fear God, and give glory to Him, for the hour of His judgment is come.

With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent.

Prophets and Kings, p. 716:

Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place. . . . The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin.

Testimonies to Ministers, p. 475-476:

Prophecy must be fulfilled. The Lord says:

Malachi 4

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: "You are too earnest, you do not interpret the scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth.

Note: this statement should probably be understood as applying to anyone bringing the Elijah message, and not limited to one certain person. Whenever anyone brings the Elijah message, there will be those who disagree with it and think it should be done differently, because they "cannot distinguish between the work of

God and that of man.” So, in John the Baptist’s time, they did not accept his message, and Jesus was not accepted, and the apostles neither, by those who could not distinguish God’s work because of their sins and pride; likewise with the ministry of E. J. Waggoner and A. T. Jones. This is supported by the following statement:

The Review and Herald, February 18, 1890:

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem,

Luke 19

³⁷ ...the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

³⁸ Saying, Blessed be the King that comes in the name of the Lord. Peace in heaven, and glory in the highest.

³⁹ And some of the Pharisees from among the multitude said unto him, Master, rebuke your disciples.

⁴⁰ And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Jews tried to stop the proclamation of the message that had been predicted in the Word of God, but prophecy must be fulfilled. The Lord says,

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There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth.