

# The Last Elijah



By Mark A. Hornbeck  
Copyright 2012 - ITH Publishing  
[www.intheheavens.org](http://www.intheheavens.org)

---

# Index



|                                  |        |
|----------------------------------|--------|
| Foreward                         | pg. 3  |
| Chpt 1 - A Voice in Time         | pg. 4  |
| Chpt 2 - Voice from the Past     | pg. 11 |
| Chpt 3 - Voice of the Prophetess | pg. 23 |
| Chpt 4 - The Message of Elijah   | pg. 34 |
| Chpt 5 – A Voice of Intercession | pg. 55 |
| Appendix 1 – Song of Moses       | pg. 64 |
| Appendix 2 – Ellen White Abbrev  | pg. 69 |



# Foreword

*“And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down ... When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains” (Matthew 24:2,15-16)*



**TEMPLE RUINS - JERUSALEM**

# Chapter 1

## A Voice in Time



It was a warm and pleasant afternoon and the sun shone brightly on the city of Jerusalem. The sky was clear resonating deep blue and reflected in kind the joy that emanated from the city as the anticipation of festivity captured the minds of the people.

*“From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims’ tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel’s capital. The daughter of Zion seemed in her pride to say, “I sit a queen, and shall see no sorrow;” as lovely then, and deeming herself as secure in Heaven’s favor, as when, ages before, the royal minstrel sung, “Beautiful of situation, the joy of the whole earth, is Mount Zion,” “the*

*city of the great King.” [Psalm 48:2.] In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls, and gleamed from golden gate and tower and pinnacle. “The perfection of beauty” it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. “When he was come near, he beheld the city, and wept over it.” [Luke 19:41.] Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared him king, the world’s Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death, and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.” (GC 1888 pg. 17-18)*

While the people of God were singing and rejoicing, what could Christ have been thinking? What had brought on such deep anguish and sorrow of soul? It was because He knew what they did not. Looking forward He saw the final rejection by His people of Himself and the

Father. He saw the terrible doom that would be the result of that rejection. But He, who had been with Israel throughout all time, was not just looking into the near future. He, who was the Alpha and the Omega, also saw the distant past and the distant future. He saw how history would repeat itself just before He returned the second time.

*“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”*  
(Matthew 23:37-38)

His mind drifted back to another bright sunny day. As the people of Israel made their way toward the mountain, the sun was just breaking the horizon. The dry leaves and brittle twigs crunched under their feet as they trudged along. The dust puffed up into swirling cloudlets with each step and even this early in the morning the air was stifling hot. There had been no rain for over three years. The people could not even remember the last time the ground had been moist with dew. The streams and rivers bed were all dry. All that was left of tree and bush was dead dry skeletons that found their

counterpart in the skeletons of the people and animals of Israel who in agony had died of thirst. The sea to the west lay blue and tranquil in morning light yet its water was only a cruel reminder of the water that could not be drunk. As the trail steepened, their breathing became labored and stung their dry cracked lips. As they continued on, they passed the bodies of those who had collapsed from exhaustion and dehydration and lay dying under the suns cruel radiance.

As they began to climb the ridge of Mount Carmel, they saw the king's entourage of servants, soldiers, and litter bearers who also were slowly making their way up the dry rocky trail. Behind them followed over eight hundred and fifty men who claimed to be prophets and priests that served Baal and Ashtoreth in the groves and high places. When the water had failed, the people had cried unto these men for help but alas there had been no rain. It seemed that even these men and their gods could not bring rain. Their thoughts drifted back to when they had heard how a man named Elijah the Tishbite, who was of the inhabitants of Gilead, had started all this trouble. It was said that he had gone before King Ahab and stated that there would be no further rain until he declared as

much and had then left suddenly from before the king. There had been a three year search for him but it had been in vain. It seemed that he had simply vanished from the face of the earth.

At first, no one had taken him seriously. But as the weeks turned into months and the land dried up, a serious search had begun for this trouble maker. Its urgency had escalated as the months turned into years and still no rain. It was said that the king had even sent to other nations looking for him but it had been in vain. He was simply gone. It was said that he was a follower of Jehovah, the old God of Israel. Perhaps this God was more powerful than Baal or Ashtoreth. There were some who were in this camp, while others thought that it was Baal and Ashtoreth who had cursed the land because of Elijah. If only he could be found and punished, then perhaps the rain would come again.

All this however had suddenly changed when the announcement from the king had been sent urgently throughout Israel. Elijah was back and by the king had summoned all people of Israel to come to Mount Carmel. It was a hard dry journey but none dare refuse. All life would end soon if the rain did not return. Even for the rich, the supplies were reaching an end.

As they made their way up the trail their

---

eyes were scanning the mountains ridge and horizon. "There he is" one gasped as all looked up toward the mountains crest. Then a murmur went through the crowd as they saw the old prophet appear on the summit of the mountain. He was standing by the old and broken down altar of Jehovah.

As Jesus wept, He remembered vividly that moment when all of Israel fell into a hush. Elijah had stood for a long while as the people filed up the ridges and trails until the entire summit was surrounded by the nation of Israel. The mountain had seemed alive as tens of thousands fell totally silent. Then at Jehovah's bidding, Elijah's voice rang out, "*How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.*" (1Kings 18:21) His voice had echoed off of rocks and into small valleys. When it had finally died, there was only silence.

What was it about this Prophet Elijah's message that was so important to Jehovah? What did it have to do with Israel in the time of Christ, and what does it have to do with you and me? How was it tied to those bitter tears that our Master shed when looking down, not only to the fall of literal Jerusalem in 70 A.D., but alas all the way to our time? It is to the source of anguish

that our Savior suffered at our hand that this book is written. For that voice that boomed from the top of Carmel thousands of years ago is still echoing through time. Its truth, sounding from the past, was uttered clearly before Christ came to this earth as our Savior to die for fallen mankind. Now, here at the end of time, its echo is building again. It is now, just before the coming of the great and dreadful day of the Lord, booming from the top of spiritual Carmel one last time. It's voice clear and keen. "How long halt ye between two opinions?!"

# Chapter 2

## Another Voice from the Past



As the elderly man made his way down the steep trail, his mind was in turmoil yet filled with wonder and awe. How could he ever find the words to share what he had just experienced? Human language and even imagination could never frame the glory or place in context the power he had witnessed. The trail was steep and often he had to steady himself with his staff. His thoughts focused on that staff as memories flooded his mind. It seemed like only yesterday when he had used this staff to direct sheep and defend them from wild animals that sought to feed from his herds. He reminisced about those long yet peaceful forty years in the wilderness.

He had arrived there as a forty year old man and a fugitive on the run. He had been raised in Egypt but was a man of quick temper. Although adopted as royalty and in line for the throne, his temper had led him to murder an Egyptian officer and he was forced to flee. The trek across the desert had almost left him a dead

man. Yet God had been with him and he had found refuge in the person of Jethro, the priest of Midian. Time had gone by and as Moses tended Jethro's sheep, he began to change. Spending time with Jethro and his family, Moses fell in love with one of Jethro's daughters. Jethro saw potential in Moses and with Jethro's consent they were married.

Over the next forty years, he and Zipporah had a happy peaceful life. In love, they had brought two children into the world. Moses had become dependent upon God and learned meekness and patience as a shepherd. When he was eighty years old, God found him to be the meekest man on the earth. He would have been content to spend his remaining years in this quiet solitude with his family. But all that had changed.

He remembered that day when God had appeared to him in the bush that burned but was not consumed. He remembered how in spite of his reservations, God had sent him back to Egypt. His mind spun remembering the events of Egypt. God had used him, with that rod now in his hand, to rain ten devastating plagues down upon Egypt and free His people. They were a rough nation of people with quick tempers like he once had, but Moses loved them. God had

worked many mighty miracles to free them and now here they were at the mountain of God. God had given them His ten statutes of guidance and promise but His voice had been too much for them. In fear they had asked Moses to be a mediator between God and themselves. They swore that all that the Lord had said they would do. Moses had then gone up into the mountain to be with God as their representative.

Now after forty days on that mountain with God, he was making his way back down. Though filled with awe and amazement, he was also deeply worried. God had revealed to him that Israel was in profound trouble. They had made an image of their own creation and attributed their deliverance from Egypt to it. God had indicated that He would destroy them and start over with Moses. Again he used the rod to steady himself. He was still strong but the way was steep and he was carrying a treasure. In his hands were also two tables of sapphire stone. God had written His statutes on them with His own finger. These were the same statutes that the people had sworn to keep less than two months ago. Moses marveled at this and held them securely as he rounded the next corner.

There he found Joshua waiting. He had waited for Moses with patience and faith for the

same forty days. “We must hurry” cried Joshua, “there is a sound of war in the camp.” But Moses knew that there was no war, at least of the physical kind. There was a much more serious type of war going on and Israel was losing. They quickly hurried down. As they drew near the camp Moses exclaimed “*It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*” (Exodus 32:18)

When they finally rushed around the last corner and came out above the camp, Moses saw their singing, dancing, naked forms, worshipping around the golden calf and his anger waxed hot.

We all know the story of how he threw down the tables of stone and broke them against the base of the mountain. He ground up the image and made them drink it. He allowed all who were on God’s side to come to him and then the sons of the tribe of Levi were sent out with the sword to destroy those who remained in rebellion. Three thousand had chosen to die in rebellion instead of repenting. It is what happens next that we must understand.

The leadership of Israel had been established by God. It was God who had chosen

Moses as the leader and Aaron was to be second in command. This was not up to debate. In all matters of God's interaction with man, He is not disorganized. In every movement of God, He establishes a gospel order in which to direct and bless His children. Through gospel order, God provides three benefits for His people. Gospel order provides a system of authority, protection, and blessing. Deny or defy any one of these and you lose all three. Let's now take a closer look at their rebellion.

*“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. (Exodus 32:1)*

When the children of Israel lost confidence in the prophet of God, they removed themselves from God's channel of authority and thus also lost their blessing, and protection. The next layer of protection should have come from their leadership in Aaron. But he lost confidence in Moses (God's appointed prophet) and thus failed to protect and guide them. Finally, the father of each family should have protected his

family but there is no evidence that they stood firm. With the loss of confidence in God's prophet, the movement went into apostasy.

This is a lesson we as God's final remnant must learn. The peril of this deception is ominous with its foundations having already been placed among us. *"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." Proverbs 29:18. Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."* (FLB 296)

When Moses saw their great peril, he described it in the following manner. *"And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him."* (Exodus 32:25-26)

Without being under the channel of God's choosing, the people were "naked" and vulnerable. We must remember that there was no city built there. There was no physical city gate. Moses stood in the breach of Israel's

spiritual vulnerability. By choosing to come to Moses, they were placing themselves back into gospel order and thus the leadership and protection of God through His divinely appointed channel. In a few pages we will return to this story but we first must look at the reason for studying Moses. This chapter is entitled another voice from the past. It is now that we must look at and identify this voice.

*“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”* (Revelation 15:3)

Here in Revelation we see that at the end of time, those of us who comprise the 144,000 of God will sing the song of Moses and the Lamb. What does it mean to sing the song of Moses and the Lamb? Why Moses? How does his voice compare or harmonize with the voice of Elijah. What did they have in common with Christ and how does it apply to us? These are important questions that we must answer if we are going to be part of that 144,000. Those two voices echoing from the past have a singular message we must understand. They are indeed tied intimately to the mission of Christ. It was these very same two that were sent to comfort and

strengthen Jesus on the mount where He was transfigured. They gave our Lord comfort and helped strengthen Him for His trial and crucifixion.

How, one might ask, are these voices in harmony? The voice of Elijah was a cry to choose between worshiping Jehovah or false gods. How does that relate to Moses? We find our answer in Moses' prophecies pointed to our time (latter days).

*"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not*

*forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.” (Deuteronomy 4:26-31)*

One might be tempted to think that this is not relating to us but to the fall of Israel in the time of Babylon but this would be a great mistake. God warns us that the message of Elijah would be sent just before the great and terrible day of the Lord and that it is tied to Moses and God’s Law.

*“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” (Mal 4:4-5) Note the following quote. “Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11 “(ZMR pg. 417)*

Let’s go back to the coming of Elijah as seen in type with John the Baptist and look at Christ’s words. *“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to*

see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.”  
(Matthew 11:7-15)

Christ Himself identified John as a fulfillment of Malachi's prophecy. Let's look at the conditions in the church at that time. There was no apparent outward worshiping of idols. But there was instead a concept of God and the Messiah that totally eclipsed the truth concerning them both. The Jews therefore were guilty of spiritual idolatry. The mission of John was to make a straight path (narrow truth or doctrine)

for Christ. John was sent to correct their view of the Father and Son. Their idolatry was one of spiritual and doctrinal nature.

One might ask, does God really see false doctrinal views of Himself as idolatry? Consider the following quote by Ellen G. White. “Are we followers of God as dear children, or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place?” (ST Feb 8, 1883)

In Israel during the time of Christ’s first coming, this was exactly what they had done. Their wrongly conceived and mistaken concepts of the Father and Son lead them to reject Christ and to crucify the Son of God. Yet John the Baptist was only a type in the fulfillment of Malachi’s prophecy. The anti-type or final

fulfillment would occur just "before the coming of the great and dreadful day of the LORD". Why would this voice need to again be heard in our time? To answer this, we must also hear a different voice echoing from our near past.

# Chapter 3

## The Voice of the Prophetess



It was evening and the March air of 1840 was cool and fresh. The windows were open in the small church and the breeze felt good as it blew among the packed pews. There was no more room, even for standing and people stood at the windows and listened intently. Among the pews were Robert and his thirteen year old sister Ellen. Her eyes sparkled and her disfigured face had a look of wonder as the preacher William Miller presented the prophecies of Daniel and Revelation, tracing each event in history. Her soul was stirred within her as she heard that the great day of the Lord was at hand. She felt the great burden of her sin and over the next several months struggled as God was preparing her for a great commission.

She was one of a pair of twins born to Robert and Eunice Harmon on November 26, 1827. Her life had been that of a normal child until the age of nine. All changed when she was struck in the face by a stone thrown from an angry school mate. The injuries had almost

taken her life and left her unable to go to school. The fractures in her face had left her disfigured yet God was even then preparing her for a great work.

Three years later, the Harmon family including Ellen, were asked to leave their Methodist church due to accepting the advent message of William Miller. Even so her hopes were high because Jesus was coming back that year. Later the date would be changed to October 22, 1844 after further study. But the time passed and Ellen along with other Advent believers suffered a great disappointment. Yet God had used this and her faithful walk with Jesus had now prepared her for the great work set before her.

Not long after the disappointment, Ellen was visiting with four other women and praying when she felt the power of God come upon her. She then was given the first of approximately 2000 visions and dreams that she would be given over her lifetime. Though young and in bad health, she accepted the calling of God. She became a great blessing to God's final remnant church of whom she was called to minister to as His messenger. She fulfilled His calling faithfully until her death in 1915.

Why this history? Because in these last

---

days, God has given much needed truth concerning the voices of His two great prophets (Moses and Elijah) to His church through the voice of this faithful prophetess. If God was to send the message of Elijah to His last day remnant, would He not send us the truth on how to recognize the message and its bearer?

Before we explore this further, let's look at Malachi's prophecy again. *"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 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.” (Malachi 4:1-6)

As earlier shared, we will be looking at the two individual messages for us who are to take up our crosses and follow Jesus. Now let’s look closer at Elijah’s message. Was the message of Elijah to be a prominent message at the time of Christ’s first ministry here on earth?

*“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.”* (Malachi 3:1)

In the 1st coming of Christ was this fulfilled? If we accept the words of Christ, we would have to answer yes! But was it a fulfillment of it in totality or was it a type that pointed to a more complete fulfillment that is yet to come?

*“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”* (Matthew 3:1-3)

According to Matthew, this was also a fulfillment

of prophecy given by Isaiah. To what prophecy of Isaiah does this refer?

*“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.” (Isaiah 40:1-5)*

Here we see Isaiah revealing that the Elijah message would be given to God's people prior to His coming. This is in agreement and a parallel to the prophecy of Malachi. Now let's look at the words of our Savior Jesus concerning John the Baptist.

*“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was*

*for to come. He that hath ears to hear, let him hear.”* (Matthew 11:12-15)

We should not pass that last phrase “He that hath ears to hear, let him hear” without pause. It is used several times with slightly different wording in the scriptures and is almost always an indicator of an event or prophecy that will have multiple fulfillments. We see this clearly in Revelation when Christ is speaking of the seven churches. We should also consider what Christ is saying in the following words.

*“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”*  
(Matthew 11:12)

How was this happening in Christ’s day? What did He mean? We saw the answer in the last chapter. The truth concerning the Father and Son had been assaulted by the Jewish leaders who used their position to attack it by force. They rejected all the simple truths given them first by John and then Christ Himself. Finally they murdered the Son of God to silence His voice.

Christ coming 2000 years ago was preceded by a fulfillment of the Elijah message. Let’s look at this further. *“...The word of God came unto John the son of Zacharias in the*

wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*" (Luke 3:2-5)

Did the literal fulfillment occur completely in the time of Christ's first advent? Was every mountain and hill brought low? How about Malachi's prophecy? "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*" (Malachi 4:5) Great and Dreadful? Where else does the Bible speak of this? Mountains laid low, dreadful Day!

*"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For*

*since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.” (Isaiah 64:1-4)*

This prophecy is primarily concerning and pointing to the second coming of Christ. The fact is that John the Baptist and his ministry was a fulfillment of Isaiah’s prophecy, but not THE fulfillment. Elijah was a type and John was an antitype. But if John was also a type, then who would be the anti-type of John? How would that message again be heard in its final anti-type fulfillment just before Christ returned the second time? Here is where the end time words given to us by the prophetess come into play.

*“The work of John was foretold by the prophet Malachi: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” [Malachi 4:5, 6.] John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare*

*the way for the second appearing of Christ.”*  
(CTBH 39 1890)

The answer is sobering. The last day Elijah message will be given by those of us living here at the end who worships the Father and His Son as they are revealed in the scriptures. We are the antitype to give the Elijah message to the world just before Christ's Second Coming. Just as Elijah was an Israelite sent to Israel with a decision message for Israel, those who worship and serve God faithfully within the SDA Church will stand and declare that same message to the SDA people and its leaders. The truth of this prophecy can be denied by those who do not like its implications, but it is none the less true. We have no more power to prevent this then we can prevent the stars from shining in the sky.

*“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: 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.”* (Malachi 4:5, 6)

*“The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. 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. 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. . . . 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: "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."* (FLB 290)

If we are to bear the Elijah message to our beloved church and indeed the world with the same power as did Elijah and John, we must know what the message is and how it is given in the same power. What doctrine concerning the Father and Son has caused this "well-nigh

universal apostasy”? We cannot deny that in the type and anti-type lesson of this message, this same apostasy (as seen in ancient Israel) will be loose in the church (modern spiritual Israel) at the end time.

In order to truly understand the apostasy, we must fully learn what the Elijah’s message was and is. In Ellen Whites quote above, we see that it was tied directly to the law of God. Further she makes it clear that it is tied to the three angel’s messages, most specifically to the first. So let’s turn to the Elijah message.

# Chapter 4

## The Message of Elijah



Little is known about Elijah before God called him to bear His message. The first we hear of him begins as follows. *“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.”* (1Kings 17:1)

This verse is packed with a lot of information that we must unpack. Who was Ahab? Who was Elijah? Why did God bring this judgment upon Israel? If we understand these basics in type, we will be able to better understand them in anti-type. We will begin with Ahab.

Ahab was the seventh king of Israel and was the son of King Omri. He was the King and leader of the majority of Israel. As with all the Kings of Israel, Ahab did evil in the sight of God! *“And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it*

*came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.” (1Kings 16:30-31)*

Ahab was more evil than all those before him. The Bible does not leave us in darkness as to how. He joined himself to a woman of the world (Jezebel) and served Baal, and worshipped him. We know that in type, a woman in scriptures represents a church. This will shed more light as we move forward. In his joining himself with the world, he quickly adopted their spiritual views as to who God was. Although we used this quote earlier, we will look at it again because Ellen White gave us the spiritual anti-type to Baal worship.

*“Are we followers of God as dear children, or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false*

*god as were the servants of Baal. Are we worshipping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place?"* (ST Feb 8, 1883)

Ahab had joined himself to the world (Jezebel) and worshiped a false image of God. Elijah was a prophet raised by God to reveal that God was about to judge Israel because of this. He further revealed how by declaring that there would be no rain. But should this judgment upon Israel have been unexpected by Ahab? Had God previously warned of this judgment? Interestingly enough, this warning had been given by Moses.

*"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain,*

*and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.” (Deuteronomy 11:13-17)*

Now let's put it together. The first part of the Elijah message is that because Israel was serving Baal (any doctrine that replaces Jehovah) the latter rain would not fall. Have we as a people wondered why the latter rain has not fallen with power among us? Could it be that we as a people have joined ourselves to a doctrine concerning the Father and Son that is not what the scriptures reveal? Have we inadvertently joined ourselves by this doctrine to a woman (church) of the world and are thus worshipping Baal? We will explore this further as we progress through this study. The messages of Elijah and Moses declare that this sin will cause God to shut up the windows of heaven.

*“Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the*

*former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you.” (Jeremiah 5:22-25)*

This text should make us pause and consider this carefully. Here is a warning not only of no latter rain, but the removal of the early rain as well. In the sin of Ahab, God was replaced with Baal. Jeremiah in the above text identifies the true God being wronged. His wording was actually taken from earlier scriptures. God is identified as the God who has placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

This is very reminiscent of Proverbs 8 and 30. *“When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth ... When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before*

*him.” (Proverbs 8:24, 25, 29, 30) This is a clear declaration of the Father and Son. We see this further in Proverbs 30. “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?” (Proverbs 30:4)*

In Jeremiah we see that Ahab and Israel revolted and rebelled against the truth concerning the Father and Son. Thus there was no rain. It was made clear by Elijah that unless by the word of the prophet, this would not change. Now we can understand who each individual was and how the judgment would be recognized. Now it’s time to move forward and view the second part of the Elijah message that occurred at the end of the drought. It begins with a decree from the Lord to Elijah.

*“And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.” (1Kings 18:1-2) It was not Elijah’s choice to go and reveal Himself to Ahab. It was a direct command of God.*

When the anti-type message is brought to

---

us as a people just before Christ comes, how will we respond? Will we accept that we have been sent a message from God by His messengers or will we rebel? If we are in the same camp or mindset as Ahab, we will respond in the same manner as he did. *“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?”* (1Kings 18:17) In Ahab’s greeting are two great mistakes. He rejects the message and messenger as being from God. Even greater, he attributed the rain being withheld to the very one who was following God’s directions.

Is it possible that we as a people are in great danger of doing the same? When the message of the truth concerning God is sent to us as a people, will we reject it and then accuse those that are bringing the message as the reason why our church is in trouble? If type meets anti-type, the answer is unfortunately yes. It happened in Christ’s day. The leaders rejected John the Baptist and killed the Messiah who was proclaimed by John’s message. Sadly, it is happening again today.

*“So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two*

*opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. 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.”*  
(1Kings 18:20-22)

Here is probably one of the saddest scenes in history. When given the opportunity to voice their support when confronted with the truth of choosing which god to serve, there was only silence. How is it with you today? When you see doctrines that deny the Son of God and reject God as His Father, do you stand up for truth and back God’s messenger or sit silently in fear of the earthly kings who worship Baal instead of Jehovah?

As for those who do allow God to use them as a voice of Elijah, do you, like Elijah, feel like you are the only one that has remained faithful to God? Have you ever felt like you were alone in this message? Where is the voice of the people? Like Israel of old, most are hung up between two opinions. Yes, to many of you who are reading this, it is the same with you today. You may be among most who say they believe that Jesus is the Son of God and yet accept a doctrine of God that denies it. “How”, you might ask? It is done in many ways. One way is

accepting the catholic or protestant version of the trinity doctrine that denies Christ is the Son of God. It relegates Him to a metaphorical idea and denies the actual Father and Son relationship. Jehovah's Witnesses deny it by stating that Christ is created and not a true Son of God by substance and inheritance. Most of Islam denies it by stating Christ was only a messenger like Muhammad. There are more and they all share a singular blasphemy. They deny that Jesus is the true Son of God.

The heart of the second part of the Elijah's message or ministry is to help people see that they are hung between two opinions. If we are to be true followers of God, we must follow the example of Elijah and set the truth before the church, and then the world. But how do we do this?

*"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:"* (1Kings 18:30-31) His mission was not one of division. He was not dividing the people. He was rebuilding the altar that had been a true

representation of the Father as seen in all twelve tribes. This is important to us as a people. The altar (truth about the Father), given to us as a people, has been torn down and replaced with the high places a Baal. When the truth about God is revealed by those whom He has chosen to bear this message, will you accuse them of tearing down the altar (the Father) or building it up? The only way to tell is by examining each message against what God originally gave us as a people (the true altar). You may ask how the altar is a representation of us and the Father. It is quite simple. This rebuilding of the altar represents the twelve final tribes which will comprise the 144,000. *“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.* (Revelation 14:1)

In Christ’s day, the Jewish leaders did not recognize this significance of the altar. *“Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by*

the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" Matthew 23:16-19

Note that Christ himself said that the altar was greater than the gift (Himself). *"My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand."* (John 10:27-29 NKJV)

Here we see that they were so focused on the lamb that they did not understand the ministry and importance of the Father. They profaned the altar (Doctrine of the Father) and made the sacrifice meaningless. Today it is much the same. We see Christ's name being used by all of Christianity and Catholicism. "All we need is Christ", they proclaim. But as true as this need is, without His and His Father's ministry in His people and in the heavenly sanctuary, the gift is meaningless. *"People cannot come to me unless the Father who sent me draws them to me; and I will raise them to life on the last day."* (John 6:44) If the Jesus we worship today is not the true Son of the Father, then in vain do we proclaim the name! Without

the altar of God (truth of the Father) rebuilt, it remains a high place for Baal.

Today the work of the Father has been denied by most. They have accepted a doctrine of the trinity which takes the work of the Father and Son and removes it, relegating it to a third deity called the "holy spirit". This doctrine denies that it is the work of the Father and Son. This is a most deadly error and is most assuredly spiritual Baal worship.

Another point in the rebuilding of the altar we should not miss is that it had all twelve tribes of Israel represented. This gives fuller meaning to Revelation 14:1 which states *"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."*

Ahab (as king of Israel but not Judah) did not speak for all of Israel yet all were represented in that altar. Thus it is today. There may be some who are not numbered with corporate Israel today but still hold fast to the truths that God gave us as a people. Here God clearly demonstrates that in His eyes they are still part of Israel and thus still His children. Israel was once a single nation. First they were ruled under judges, then by kings until King Solomon.

It was the abuse by Solomon (who joined himself to worldly women) and then his son's lack of judgment that finally divided them. Let's look at this division more closely.

*“So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly; and king Rehoboam (king of Judae) forsook the counsel of the old men, And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.” (2Chronicles 10:12-14)*

The significance of this should not be lost on the reader. Although it is not part of this study, one should read Revelation 9:1-10. Solomon had joined himself to women (churches) of the world. His offspring intended to use the power of the beast from the bottomless pit to chastise them with and make their yoke heavy indeed. This is consistent with the practices of Rome. She uses church discipline and religious persecution of her members to force the acceptance of traditions of men as doctrine. Could we as a church be following in these same footsteps (practices)?

*“So Israel (God’s chosen people) rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.”*  
(1Kings 12:19-20)

The truth concerning the Son of God was given to us as a people. Collectively we rejected the trinity doctrine and although some misuse a few statements by Ellen White to try and state that she changed her position late in life, our once held position as non-trinitarians is a well-established fact none the less. Our church pioneers completely rejected any concept that denied the actual son-ship of Christ. Concerning Ellen White’s supposed change; the idea that prophets will change over time, and void their own earlier writings, is not biblical. This stance would only condemn that prophet by causing them to fail the biblical tests given by the word of God for a prophet. Those who try to take this stand are inadvertently destroying the very prophet they are trying to use. An in-depth collection of statements by Ellen White, our pioneers, and Biblical prophets is available for free at [www.intheheavens.org](http://www.intheheavens.org). It is in a book

called “Handbook for Today’s Fundamental Adventists”. I highly recommend you get a copy if you do not already have one. A free pdf download is available at the above website.

Like Israel of old, this has divided us as a people. Our beloved church is now divided into trinitarians and non-trinitarians. Though most like Israel of old have followed Ahab in his apostasy, not all have. There are those who like Judah of old stayed faithful to Jehovah. There are also the 7000 in Israel that have not bowed the knee to Baal. It should be noted that there were good and bad kings of Judah (non-trinitarians) just as is seen today. But there was never a good king of Israel after the division occurred. There can be no latter rain bestowed upon anyone who worships Baal. Yet is the message of Elijah one of division?

When Elijah went to rebuild the altar of the Lord, all twelve tribes of Israel were represented in those stones. The altar was not new but rebuilt by Elijah. Like-wise the truth of the Father and Son has not changed. It is only being restored as it was given to us as Adventists by God. It is the turning of us as children back to our forefathers of Adventism and their truth concerning God restored in us. *“In that day, saith the LORD, will I assemble her that*

*halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.” (Micah 4:6-7)*

There are some who feel that the eleven fallen tribes of Israel are not to be included in this last Elijah message. Others state that Judah who is divided from us is no longer part of spiritual Israel but the Bible does not support this in type and antitype. It was only when the altar was rebuilt that fire (the outpouring of God’s Spirit) fell consuming the gift and the altar. Without the rebuilt altar of God, no fire would have fallen. Each stone was replaced in the rebuilding of the altar. No one single stone would have been enough. Not just Judah. Not without Judah.

*“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back*

again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.” (1Kings 18:36-39)

This is a beautiful type seen in multiple anti-type fulfillments. First, we see this when Christ was lifted up on the cross. With the true Lamb of God on the altar, Christ returned to them (as He promised in John 14:18) on the powerful day of Pentecost.

“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)

Here is seen a beautiful truth. When God is worshiped as He really is, He will pour out His Spirit with power. God does not show favoritism of any singular tribe. God wants all of Israel to hear the Elijah message. Thus the third part of

the Elijah message is that the outpouring will occur on individuals from all tribes of spiritual Israel not just Judah or the eleven other tribes. It is contingent on a true altar and sacrifice. All those who have the Fathers name written in their foreheads will comprise that people.

*And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. (1Kings 18:39-41)*

Note that even though Ahab remained joined to Jezebel and idolatry, he could no longer prevent the early and latter rain from falling on those who cried The LORD, He is the God; the LORD! It also triggered a persecution response from the worldly aspects of the church (Jezebel). Thus it will be in our future. Church leaders may reject the truth, but the latter rain will fall on the just and those who repent of spiritual idolatry. Then the time of trouble such as never has been will commence. At that time, our greatest danger may well come from within

the church from the anti-types of Jezebel and Ahab. *“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.”* (RH March 22, 1887)

### **Thus the Message of Elijah has three parts in anti-type.**

1. Because we have served Baal in the form of any doctrine that denies the Jesus is the Son of God (such as the Trinity Doctrine), the latter rain has not fallen.

2. Our ministry is to first return to the God of our youth as a people and then to help all

people see that they are hung between two opinions and must make a choice to either continue in Baal worship or choose to follow the Father and Son as revealed in the scriptures.

3. Finally, we must remove the doctrines (as taught by the priests) of Baal from among us. Then the outpouring of God's Spirit will occur on individuals from all tribes of spiritual Israel (not just a portion). **We must no longer worship Baal using the name of Jesus, but instead worship Him as the true Son of the Father.**

This is the message of Elijah and the work it must do in us as a people here at the end of earth's history. God saw that we would fall into apostasy and gave us this type in history so that we would recognize our condition in anti-type and return to the only true God and Jesus Christ who He sent. Only then will we really be able to spread the gospel in the power of the three angel's messages. The three angels messages begin will "Fear God". If we do not worship the true God, the rest doesn't matter. It is derailed from the outset.

The first angel's message will happen. There will be a people who will return to the God of their youth. *"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father*

---

*seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”* John 4:23-24. *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”* (John 14:6)  
The key is learning to bear Elijah’s message faithfully and yet reflect the character of our Lord and Savior in hating sin but loving the sinners! This is where we must learn to sing the song of Moses and the Lamb.

# Chapter 5

## A Voice of Intercession



As Moses made his way back up the mountain, His heart was filled with worry and anguish. He had stood in the gate of Israel's sin in an attempt to repair the breach that their apostasy had caused. He had taken the painful yet necessary steps to remove the rebellious seed from among Israel. Blood had been shed and the sinners removed but still his mind was troubled. How could he hope to change God's decree declaring that He would destroy Israel and start over with Moses? The way was steep but Moses wasted no time and soon he found himself on the summit, again with God.

Falling to his knees, Moses began to plead for the lives of his people. They had tried to stone him, had risen up in rebellion against him again and again, but Moses loved them. Moses knew the power of prayer. "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin". You can almost hear his plea as in

anguish he poured out his heart to God. “O Father, forgive, I pray thee this great sin. O Father forgive!” Yet it seemed that the sin of the people was so great that God would not change His mind. For forty days he prayed but seemingly to no avail. Finally, Moses used the only last bargaining chip he had left. Moses had his name written in the book of life. He had his eternal life and in mirroring the great principle of love that Christ would one day demonstrate, Moses offered it in exchange for the life of Israel.

Once again he prayed “Yet now, if thou wilt forgive their sin--; (there was a long pause) and if not, blot me, I pray thee, out of thy book which thou hast written. God could not prevent him from doing this. It was Moses’s choice. And rather than loose Moses because of His great love for him, God forgave the people. It is no wonder that the name of Moses and the Lamb will be linked together for all time. What wondrous and amazing love for an unlovable people.

It is now in this light that we can bring together the two great voices from the past. Moses and Elijah, who came to comfort Christ and who in their characters reflected the nature of Christ, were found the attributes that made them fit to become citizens of heaven. Why?

Because in their ministry for their fellow man was found a unique and perfect blend of unwavering zeal for God and His truth, a willingness to bear straight and unpopular testimony of reproof with no regard for themselves or their safety, while at the same time possessing a love for the sinners that perfectly reflected that of our Savior.

Many of us may have some of these qualities but in order to be of use to God, we must through His power and grace have them all. If we say we have the love of God for sinners but refuse to speak plain truths to warn them of their peril, our silence declares otherwise and bears testimony that we have no zeal or love for God or His people. If we bear a message of reproof from God but have no self-sacrificing love for those whom we bear the message to, then it is not truly given from a zeal and love for God. How can we say we love God if we refuse to love those for whom He died?

In Moses and Elijah's blend of zeal, loyalty and Christ like love, they became the only ones uniquely qualified to bring comfort and hope to Christ when His hour of trial was coming upon him.

*“Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the*

---

coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt amid the love and fellowship of heaven; but in the world that He had created, He was in solitude. Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been colaborers with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: "Yet now, if Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Exodus 32:32. Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview. (DA 422)

---

Just as these men brought hope to Christ in His time of trial, we must bring this hope to those who must take up their crosses and follow Christ. Only reproof that is conceived and delivered in Christ like love can we hope to direct the mind back to the Father and Son.

Reader, turn your eyes upon Jesus that He may present you faultless to your heavenly Father. You may now find yourself in one of several camps so consider what this message has been saying to you.

If you are standing on Mount Carmel as one of Israel who has been deceived into worshipping Baal as seen in the trinity doctrine or any other belief that denies Jesus as the true and actual Son of God, choose this day to serve the only true God and Jesus Christ His Son. Turn away from spiritual Baal worship and live. *“Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.”* (Ezekiel

18:30-32)

If you feel that you love God and have accepted Christ as His only true and begotten Son, but are not sharing or witnessing for fear of what the king (church leaders) or the people might think or do, repent and bear the Elijah message faithfully. *“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.”* (Ezekiel 3:17-19)

*“What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell ... Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I*

*also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword.”*  
(Matthew 10:27-34)

Finally, if you have accepted the truth of the Father and Son and are sharing the truth with zeal, be honest with yourself and ask yourself whether you love those whom you reprove like Moses or Christ would love them. If not, pray fervently and allow the love of God to fill your heart for these lost souls. *“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth;”* (1Corinthians 13:1-6)

In the heart of the redeemed will be found the two principles of duty & justice balanced with

love & mercy. They are the principles of our salvation. It was this balance that Moses and Elijah brought from heaven to encourage and strengthen Christ for his final events before Calvary. In vision, *“John saw the mercy, the tenderness, and the love of God blending with His holiness, justice, and power. He saw sinners finding a Father in Him of whom their sins had made them afraid. And looking beyond the culmination of the great conflict, he beheld upon Zion “them that had gotten the victory . . . stand on the sea of glass, having the harps of God,” and singing “the song of Moses” and the Lamb.”* (AA 589)

*“Songs as Prophecy--The more deeply to impress these truths [In Moses' farewell speech to the children of Israel, he set before them the results of obedience versus disobedience, a choice between life and death.] upon all minds, the great leader embodied them in sacred verse. This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with His people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory.”* (PP 467)

*“That which was from the beginning, which we have heard, which we have seen with*

*our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.”*  
(1John 1:1-3)

*“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”* (John 17:3)

*“Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that He has promised us—eternal life”.*  
(1John 2:22-25)

*May God bless you abundantly  
according to His amazing love and grace.  
Mark Hornbeck*

# Appendix One

## The Actual Song of Moses

Deuteronomy 32:1-43

- (1) Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
- (2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- (3) Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- (4) *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.
- (5) They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.
- (6) Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?
- (7) Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
- (8) When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- (9) For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

- (10) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
- (11) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:
- (12) *So* the LORD alone did lead him, and *there was* no strange god with him.
- (13) He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;
- (14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
- (15) But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.
- (16) They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.
- (17) They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.
- (18) Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

- (19) And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.
- (20) And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.
- (21) They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.
- (22) For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.
- (23) I will heap mischiefs upon them; I will spend mine arrows upon them.
- (24) *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.
- (25) The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.
- (26) I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

- (27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.
- (28) For they *are* a nation void of counsel, neither *is there any* understanding in them.
- (29) O that they were wise, *that* they understood this, *that* they would consider their latter end!
- (30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?
- (31) For their rock *is* not as our Rock, even our enemies themselves *being* judges.
- (32) For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
- (33) Their wine *is* the poison of dragons, and the cruel venom of asps.
- (34) *Is* not this laid up in store with me, *and* sealed up among my treasures?
- (35) To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.
- (36) For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.
- (37) And he shall say, Where *are* their gods, *their* rock in whom they trusted,

- (38) Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.
- (39) See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
- (40) For I lift up my hand to heaven, and say, I live for ever.
- (41) If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.
- (42) I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
- (43) Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

# Appendix Two

| <b>Key to Abbreviations of E. G. White Books and Major Church Papers</b> |   |
|--|---|
| <b>Abbr.</b>   | <b>Book or Periodical Title</b>                           |
| 1888   | Ellen G. White 1888 Materials, The                        |
| AA   | Acts of the Apostles, The                                 |
| AG   | God's Amazing Grace                                       |
| AH   | Adventist Home, The                                       |
| ApM  | An Appeal to Mothers                                      |
| AUCR   | [Australasian] Union Conference Record                    |
| AY   | Appeal to Youth   |
| 1BC  | Bible Commentary, The SDA , Vol. 1 (2BC for Vol. 2, etc.) |
| BE   | Bible Echo  |
| 1Bio   | Biography of E. G. White, Vol. 1 (2Bio for Vol. 2, etc.)  |
| BLJ  | To Be Like Jesus  |
| BTS  | Bible Training School                                     |
| CC   | Conflict and Courage                                      |
| CCh  | Counsels for the Church                                   |
| CD   | Counsels on Diet and Foods                                |
| CE   | Christian Education                                       |
| CET  | Christian Experience and Teaching                         |
| CEv  | Colporteur Evangelist                                     |
| CG   | Child Guidance  |
| CH   | Counsels on Health  |
| ChL  | Christian Leadership                                      |
| ChS  | Christian Service   |
| CL   | Country Living  |
| CM   | Colporteur Ministry                                       |
| COL  | Christ's Object Lessons                                   |

|       |   |
|-------|---|
| Con   | Confrontation   |
| COS   | Christ Our Saviour  |
| CS    | Counsels on Stewardship   |
| CSW   | Counsels on Sabbath School Work   |
| CT    | Counsels to Parents, Teachers, and Students                               |
| CTBH  | Christian Temperance (EGW) and Bible Hygiene (James White)                |
| CTr   | Christ Triumphant   |
| CW    | Counsels to Writers and Editors   |
| DA    | Desire of Ages, The   |
| DF    | Document File   |
| DG    | Daughters of God  |
| Ed    | Education   |
| Ev    | Evangelism  |
| EW    | Early Writings  |
| FE    | Fundamentals of Christian Education                                       |
| FLB   | Faith I Live By, The  |
| FW    | Faith and Works   |
| GC    | Great Controversy, The  |
| GC88  | Great Controversy, The (1888 Edition)                                     |
| GCB   | General Conference Bulletin   |
| GCDB  | General Conference Daily Bulletin   |
| GdH   | Good Health   |
| GH    | Gospel Herald   |
| GW    | Gospel Workers  |
| GW92  | Gospel Workers (1892 edition)   |
| HL    | Healthful Living  |
| HP    | In Heavenly Places  |
| HPMMW | Health, Philanthropic, and Medical Missionary Work                        |
| HR    | Health Reformer   |
| HS    | Historical Sketches of the Foreign Missions of the Seventh-day Adventists |
| Hvn   | Heaven  |
| LDE   | Last Day Events   |

|      |   |
|------|---|
| LHU  | Lift Him Up   |
| LL   | Lion on the Loose   |
| LP   | Sketches From the Life of Paul                            |
| LS   | Life Sketches of Ellen G. White                           |
| LS88 | Life Sketches of James and Ellen White (1888 edition)     |
| Lt   | Letter, E. G. White                                       |
| LYL  | Letters to Young Lovers                                   |
| Mar  | Maranatha, the Lord is Coming                             |
| MB   | Thoughts From the Mount of Blessing                       |
| 1MCP | Mind, Character and Personality, Vol. 1 (2MCP for Vol. 2) |
| MH   | Ministry of Healing, The                                  |
| ML   | My Life Today   |
| MM   | Medical Ministry  |
| 1MR  | Manuscript Releases, Vol. 1 (2MR for Vol. 2, etc.)        |
| Ms   | Manuscript, E. G. White                                   |
| MYP  | Messages to Young People                                  |
| NL   | New Life, A   |
| 1NL  | Notebook Leaflets, Vol. 1 (2NL for Vol. 2)                |
| PaM  | Pastoral Ministry   |
| OFC  | Our Father Cares  |
| OHC  | Our High Calling  |
| PHJ  | Pacific Health Journal                                    |
| PM   | Publishing Ministry, The                                  |
| PP   | Patriarchs and Prophets                                   |
| PK   | Prophets and Kings  |
| Pr   | Prayer  |
| PUR  | Pacific Union Recorder                                    |
| RC   | Reflecting Christ   |
| RH   | Review and Herald   |
| RR   | Radiant Religion  |
| RY   | Retirement Years, The                                     |
| SA   | Solemn Appeal, A  |

|            |  |
|------------|--|
| 1SAT       | Sermons and Talks, Vol. 1 (2SAT for Vol. 2)                    |
| SC         | Steps to Christ  |
| SD         | Sons and Daughters of God                                      |
| SF Echo    | Southern Field Echo  |
| 1SG        | Spiritual Gifts, Vols. 1 (3SG for Vols. 3, etc.)               |
| SJ         | Steps to Jesus (adapted from SC) or Story of Jesus (on CD-ROM) |
| SL         | Sanctified Life, The   |
| 1SM        | Selected Messages, Book One (2SM for Book 2, etc.)             |
| SOJ        | Story of Jesus, The  |
| 1SP        | Spirit of Prophecy, The, Vol. 1 (2SP for Vol. 2, etc.)         |
| SpT"A"     | Special Testimonies, Series A (Nos. 1-12)                      |
| SpT"B"     | Special Testimonies, Series B (Nos. 1-19)                      |
| SpTBCC     | Special Testimonies to the Battle Creek Church                 |
| SpTEd      | Special Testimonies on Education                               |
| SpTMM<br>W | Special Testimonies Relating to Medical<br>Missionary Work     |
| SpTMWI     | Special Testimonies to Managers and Workers<br>in Institutions |
| SpTPH      | Special Testimonies to Physicians and Helpers                  |
| SR         | Story of Redemption, The                                       |
| ST         | Signs of the Times   |
| SW         | Southern Work, The   |
| SW         | Southern Watchman (if with date)                               |
| 1T         | Testimonies for the Church Vol. 1 (2T for Vol. 2,<br>etc.)     |
| TA         | Truth About Angels, The  |
| TDG        | This Day With God  |
| Te         | Temperance   |
| TM         | Testimonies to Ministers and Gospel Workers                    |
| TMK        | That I May Know Him  |
| TSA        | Testimonies to Southern Africa                                 |
| TSB        | Testimonies on Sexual Behaviour, Adultery, and                 |

|        |   |
|--------|---|
|        | Divorce   |
| TSDf   | Testimony Studies on Diet and Foods                                   |
| TSS    | Selections From the Testimonies Bearing on Sabbath School Work (1900) |
| 1TT    | Testimony Treasures, Vol. 1 (2TT for Vol. 2, etc.)                    |
| UL     | Upward Look, The  |
| Und Ms | Undated EGW Manuscript  |
| VSS    | Voice in Speech and Song, The   |
| WM     | Welfare Ministry  |
| YI     | Youth's Instructor, The   |
| YRP    | Ye Shall Receive Power, A   |
| WLF    | Word to the "Little Flock," A   |