

What Doest Thou Here Elijah?

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I will begin with a question and answer it from Prophets and Kings p 185,186.

Will God's law ever again be exalted? And the answer is:

“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 cross of Calvary may be lost sight of... the whole force of the popular current may be turned against the truth ... 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.... the voice of stern rebuke will be heard.”

Who is to deliver this message?

Malachi 4:5

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:”

What is this great and terrible day of the Lord? Then end of the world and all things as we know them. Can this text then be referring only to Elijah the Tishbite, the prophet of old testament times. His mission to the people of his time of great apostasy was fulfilled and goes back to the time of the wholesale worship of the sun god Baal – a time of great black-sliding. Elijah gave his message; he warned King Ahab and the people, “Ye have forsaken the commandments of God. How long halt ye between 2 opinions. If the Lord be God then follow Him and if Baal, then follow him. This was the message of Elijah the first.

Well then could Scripture also be referring to another Elijah, another fulfilment of this prophecy at another time? What about John the Baptist? Was John another fulfilment of Elijah? John was referred to by Christ as Elijah or Elias, the Greek transliteration of the word Elijah. In Matthew 17:12, Christ said to His disciples, “But I say unto you, That Elias is come already, and they knew him not. “ The disciples understood Jesus to be talking about John the Baptist. Verse 13 indicates that John was Elijah the second. The important thing about John the Baptist is that Christ spoke about him as more than a prophet; he was a messenger. Matthew 11:9, 10. A messenger has something to tell, just as Elijah the first had a message for his time, so John the Baptist, Elijah the second had a special message for his time also. The proclamation to herald the first advent of Jesus; a message of warning and preparation.

This brings forth a new question – is there a need for an Elijah the third, or a fourth, with a special message for these days in which we live? Is there to be another fulfilment of this prophecy? There was to be, and is, a further fulfilment of Elijah the third, not simply in terms of a person, but in terms of a body of people who have a specific mission and message for the end times.

I quote from Early Writings, p 155

“John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.”

If there is to be a further fulfilment of Elijah, when will it be?

I quote from Great Controversy, 356

“Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled the 'mystery of iniquity,' the 'son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time.”

It is this side of that time that the message of Christ's second coming is to be proclaimed. After the termination of the 1260 years of persecution and papal supremacy, the dark ages ending in 1798, “the tribulation of those days – Daniel 7:25” that the message of Christ's second coming and the message of the 3 angels was to be proclaimed. Here we see the emergence, the appearance of Elijah the 3rd.

Let us turn to Matthew 24:29 and see what Scripture says about the tribulation of those days.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:”

Here we read that immediately after the tribulation of those days, the 1260 days of the papal supremacy, the sun shall be darkened, and the moon will not give her light. Persecution had almost wholly ended by 1773. (See GC p 306). These events have occurred, the dark day of North America, in 1780 when the sun turned into darkness and the moon into blood and the remarkable display of falling stars in 1833, which covered no inconsiderable part of the earth's surface. Science had no answer for this unbelievable display or phenomena. It was God's work and were fulfilments of that prophecy.

Joel also spoke of these events in Joel 2:31.

“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.”

So we find that sometime around the end of the 1260 years of persecution and papal supremacy ending in 1798, sometime that is closely related with the sign in the sun, moon and stars, sometime after 1798 and the close of those days of tribulation, we could expect Elijah the third to emerge, to appear with a similar message of warning and rebuke, proclaimed to awaken people to the message of the gospel that it may find lodgement in their hearts to prepare them for the coming of the Lord a second time. Who is Elijah the third?

Who is Elijah the third? Do we as SDA's see ourselves as filling the role? Do we believe we represent the Elijah people given a special message for this world? Do we believe implicitly that we have been given a God-appointed task of delivering this message? We do believe that God has always had His controlling hand over matters concerning His people. History records this in the days before the flood. God called a man by the name of Noah who had a judgement bound message to deliver that God was going to call the world into judgment because of its wickedness and that destruction was coming from the Almighty. In the time of Abraham, Mercy eventually ceased to plead with the guilty inhabitants of Sodom and only 3 survived.

God then raised up another man by the name of Moses at a time of crisis for His people. Moses was the mouth piece of God, who called His people out of Egypt. Then there was John the Baptist, Elijah the second, called in the days just before the days of the coming of our Lord Jesus Christ to prepare a people. John was God's special messenger for that time. Then followed the Greatest Prophet of them all, the Lord Jesus Christ, who came and gave His message of redemption sealed with His blood. All down through the ages, God has not forsaken His people, and at various places and times, God has raised up His messengers to discharge to the world, the truth for that time.

Then would it not appear highly unusual and improbable, that due to the fact that the Lord's coming is near, even at the door, that the world's cup of iniquity is almost full, that the world is fast becoming a cesspool, a sewer; and sin pervades almost everything like a malignant cancer. Would it not be strange and completely out of character, for God not to act? Would it not be out of character, that in these last days, in His dealings with His human family, God did not raise up a movement that would have the appropriate message for this time? A message to prepare a people for the second coming of Jesus, proclaimed by Elijah the third? Are we the Elijah people?

SDA's have always believed that their church, God's church, from its very inception had constituted God's special messenger for the world and SDA's have always believed that God's special message, was **confirmed** and not originated by the prophet of the Lord, Sister White. If God's church does not have a special message to deliver to the world, if God's church is not unique and **the message preached since 1844**, is not special, is not endorsed by heaven itself, then are we not, just another voice crying out amidst the confusion and error and heresy around us?

It stands to reason, that if the church's original message is not true, then it is untrue and would have been untrue from the very beginning and any departure from this original message since 1844, would only have us add to and form part of the confusion about us that has manifested itself and then would we not form part of Babylon also? We would then have only managed to add to the confusion that is rampant. Are we not of the belief that the Advent movement is God's special messenger to the world and has God's special message for this time of terrible import? Can we through Scripture and only Scripture confirm our faith and our belief that this is so and that the message is truly supported by the Word of God? What is God's special message for this world?

Revelation 14:7

“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

We have the first angel's message and the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred and tongue and people. This is part of the criteria that the church was originally formulated on, motivated with and surely we are in agreement that this motivation is in need of urgent regeneration.

The early pioneers and Adventists had a motivation based on a conviction; a conviction confirmed by the pen of Sister White - not originated by her. As part of one of the foundations of the Advent message is the belief that our Lord penetrated the veil into the holy of holies in 1844. The Lord will finish His work of mediation and judgment and when He completes His work, His declaration will follow:

Revelation 22:11

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

This will cement and seal forever the destiny of every man and woman. The destiny of every man and woman cannot be determined without a judgment, nor can there be a judgment without a law. Would that not be illogical, if not unscriptural?

James 2:12

“So speak ye, and so do, as they that shall be judged by the law of liberty.”

In this world, how can any face judgment for wrong-doing, unless at first there is a law to break; a law to be judged by? How can there be judgement without a law? As soon as the proclamation is made that the hour of God's judgment is come, then surely the law by which all men must be judged, must be proclaimed also. This is logical as surely as it is Scriptural. This doctrine is connotative – one thing follows the other.

Ecclesiastes 12:14

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

And what is connotative with the doctrine of the law – what is in the very bosom of the law? The Sabbath. There is only one God who has the power to enforce the law; the right to enforce the law. Our God, who made the heavens and the earth; who ended His work which He had made and He rested the 7th day and blessed the 7th day and sanctified it. The power of God's authority resides within the Sabbath with God as Creator of all things. The doctrines held so dearly by most Adventists, the 1844 movement, the sanctuary, the law and the Sabbath have been under severe attack from outside the church and in many cases, more seriously from within the church. Again the pen of inspiration has been confirmed for Sis White tells us this would be so.

The character of God's church, its charter, its commission, has been under attack to weaken the effect of the message. The point is this, do all our beliefs and concepts hang solely on the credibility of EGW as a prophet of God? Can we prove from Scripture alone, the beliefs of the 1844 movement, the sanctuary, the law and their binding application? Should we not be able to prove from Scripture that we have been living in the judgment hour since 1844 and time is fast running out and the Elijah people have a message to give? Shall we turn to our Bibles, and with the Lord's help, see for ourselves. Let us turn to Revelation chapter 10.

Revelation 10:1-11

“(1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: (2) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, (3) And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. (4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, (6) And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: (7) But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. (8) And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. (9) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (10) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (11) And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. “

What are the basic facts found in this chapter? The story is obviously symbolic. The book of Revelation is obviously a symbolic book for there have never been animals with 7 heads and 10 horns, a symbolic beast as found in this book. It follows there is a symbolic message in this chapter for here is an angel, a messenger coming down from the Father of all truth with a message. (The 1st point, verse 1)

The first point.

Verse 1.

Who is the receive the message? Then angel has one foot on the sea and one on the earth.

Verse 2.

A world wide proclamation is demonstrated from God. The importance of the message is underscored, so emphasised that when the angel speaks it is as when a lion roars.

Verse 3.

We know that when a lion roars it denotes power, authority, rulership, kingship, so obviously the message is to be heeded for the power and authority of God the King of the Universe if behind it.

The second point is the mention of the little book.

Verse 2. The entire chapter 10 revolves around the little book and its story. We are told 4 times the book is little, twice that it is open and once that it is a book of prophecy. The last verse tells us that “thou shalt prophecy again.” To “prophecy again” must mean that it has occurred at least once before. So this little book is a book of prophecy and a prophecy has already come out of this little book and the prophecy must be given again.

Now what are the implications of the little book open in verse 8? Surely it must imply that at one time, the book was closed. There is something very significant about the little book being closed and at a certain point in time the book would be opened. What is the little book? Which book is it? There is only one book in the Bible that fits the description of Revelation 10 and that is the book of Daniel.

Let us turn to Daniel 12:9, and see what Scripture has to say about some of the words of the book of Daniel.

“And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. ”

The words of the angel to Daniel relating to the last days were to be understood in the time of the end and verse 10 tells us that the wise shall understand.

So friends, the words were closed, sealed. Of all the books of the Bible, there is only one closed, so logically there is only one that can be opened. And when was it opened? We are told at the time of the end. The time of the end is not the end of time, but reflects the 1260 year period of papal supremacy that ended in 1798 when Napoleon's General Berthier took the pope captive. The restrictions against proclaiming the day of Christ is at hand ceased and the seal taken from the little book. Daniel was not permitted to know the import of the revelations that he had recorded, the prophecies relating to the last days. It was not until the time had been reached, could the judgement message be proclaimed. (Great Controversy, p 356). We have passed well beyond well beyond that time foretold for the visions of Daniel are unsealed. The time of the end is come.

Can we summarise what we do know about the little book of Daniel.

1. We know there was a little book closed;
2. We know the little book is to be opened;
3. We know that there was only one book closed;
4. We know that it is a book of prophecy;
5. We know it is a book to be opened at the time of the end;
6. We know that the time of the end is the time following the prophetic period of 1260 days or literal years, ending in 1798; and
7. We know that the time of the end knowledge shall be increased and knowledge was increased as we shall see.

Logically therefore, there is only one book that qualifies in all points. There are no other options. Surely this has to be the book of Daniel. Let us return to Revelation 10 and read verse 7 for here we are also told in a different manner when this little book would be opened.

Revelation 10:7

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.” What is the mystery of God?

In the words of Paul, 1 Timothy 3:16

“And without controversy great is the mystery of godliness: God was manifest in the flesh,”

Thy mystery of God is the gospel of our Lord Jesus Christ. He became man among men, not only the Son of Man, but also the Son of God. He died for us upon a cross and is coming again to finish His plan for our redemption. This is the gospel and the mystery is the power of the gospel and the mystery is to be finished.

Beginning in the days of the apostles and reaching down to the time of the second coming of our Lord, there are only 7 angels sounding and the seventh is the last. There are no more. We are dealing with end time prophecy and verse 7 says, that when the seventh angel begins to sound, the mystery of God will be finished.

The sounding of the 7th angel followed the proclamation that there should be time no longer, marking the end of the 2,300 days prophecy in 1844.

The opening of the little book, the sounding of the message of the 7th angel are reserved for end time; the last sounding. Then shall the mystery of God be finished. The gospel of Jesus Christ proclaimed to all the world. So the experience of this little book is clearly one that takes place near the end of the world in the time of the sounding of the 7th angel when the last opportunity of the message of the gospel would be preached to all the world from the little book of Daniel. Of which there is no other option. Prophecy and history are mirror images reflecting each other. History is the fulfilling of prophecy. So friends, we need to find something; an historical experience, a time of revival and consecrated study of the book of Daniel. A time when knowledge was increased; a time associated with the people of God that fulfils these requirements. We need to find an experience whereby the book of Daniel would be rediscovered an experience whereby the book that at one time was closed would be then opened; an experience that revealed Elijah the third.

About 1798, at the end of the papal supremacy of 1260 years, at the end of that time of tribulation, there was an international, interdenominational, independent revival of the study of the book of Daniel as not known before. This thirst for knowledge went ahead without collusion between church denominations; Methodists; Baptists; Presbyterian; and others studied the book of Daniel. This is understood to be documented; this great awakening in the great libraries of the world. The consecrated studies by Bible students from many denominations on the prophecies of Daniel led many to believe they had at last found the date for the second coming of Christ. From the book of Daniel, they read in:

Daniel 8:14

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

These people were teaching that the earth was the sanctuary and the Lord would come at the end of the 2300 year period – using the day for a year principle which still stands. They expected the Lord to return in 1844. How? By simple arithmetic they arrived at this date by using Daniel 9:25 they read,

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:”

They took that date correctly as 457 BC which was the date of the final decree by Artaxerxes to rebuild Jerusalem (It was actually a combined decree of Cyrus, Darius and Artaxerxes). The pioneers correctly added 2300 years to 457 BC, which took them into the Christian era, to the date 1844.

And why did they use Daniel 9:25? Because it was seen that this text was

the key that gave the starting date for the 2300 day prophecy, the year for the rebuilding of Jerusalem in 457 BC. It was seen that the two prophecies began in the same year 457 BC. The prophecies were intrinsically linked together - their delivery by Gabriel being only broken by the sickness of Daniel. While Gabriel was giving Daniel the first vision (2300 days), Daniel fainted. Three weeks later Gabriel returned to complete the explanation with the 70 week prophecy.

The purpose of the 70 week or 490 year prophecy was to establish and clarify the vision of the 2300 days which Daniel had not understood. Both periods began in the same year, 457 BC.

Many denominations were teaching this doctrine and the experience 1798 – 1844 brought in the beginning of the sounding of the 7th angel, the great awakening. The effect of this awakening had the effect of dividing the congregations on this issue – some for and some against this teaching – regardless of denomination. At this time there was no Advent church. The SDA church had not been organised at this time and did not organise itself until 1863. The preaching of this message was interdenominational, it was not SDAism. It was adventism.

Let us now look to the eating of the little book. Revelation 10:10. No one goes around eating books. Obviously symbolic eating. “I loved that book. I simply ate it up.” Jeremiah said in:

Jeremiah 15:16

“Thy words were found, and I did eat them.”

John we read, took the little book and ate it up. John here acts the part of those who experienced the proclamation of the Advent message in 1840-1844 and the disappointment that followed. In his mouth it was sweet. As soon as it reached his belly it was bitter. It was sweet because nothing could be sweeter than the thought and anticipation of seeing our Lord. Nothing could be sweeter than that. 1844 came, past and nothing appeared to happen. The Lord did not come. Why was that bitter? First the Lord did not come. That was bitter enough. Secondly, the aftermath of the bitterness came – the jeering, the ridicule and the scorn made of those that were convicted. “No man knoweth the day nor the hour,” was hurled at them. So the story of the little book of Daniel was sweet in the telling and bitter in the belly. The Lord did not leave His people without an answer. There was an answer to the mistake. Let us look to Revelation 11:1.

This text is vitally important in relation to the answer to this mistake.

Revelation 11:1

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

In chapter 10 of Revelation, we have the story of the little book and the bitter disappointment in connection with this book of Daniel – the bitter and the sweet all in chapter 10. And what is God's answer to the disappointment? We have just read it.

Revelation 11:1

“And there was given me a reed like unto a rod (measuring stick): and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

Adventist believers were led to study and understand the work of Christ in the heavenly temple or sanctuary as our High Priest. Look to the temple of God for the answer. Here the work is going on; the investigative judgment; the assessment of the worshippers and the completion of the atonement for all who are shown to be entitled to its benefits. But where is the temple of God?

Verse 19 of chapter 11 tells us:

Revelation 11:19

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.”

The ark of His testament was seen in heaven in the temple. In Revelation 10, we have the disappointment concerning the little book, the only book it could be, is the book of Daniel. We know it as an end-time prophecy because it was in the days of the 7th angel and when the bitter disappointment of chapter 10 was over, what happened? An angel came down and said, “Here is a reed, a measuring stick. Rise and measure the temple of God and the altar and them that worship there in.”

This can only refer to the temple in heaven as the temple in Jerusalem had been destroyed. And verse 19 tells us the temple is in heaven. This is very important. The temple of God in which is contained the ark of the testament of the 19th verse of chapter 11 was required to be studied and understood under a direct instruction from heaven itself. No where else. It was God Himself who sent the messenger with the instruction to study the sanctuary. It was God who sent the angel saying rise and measure the temple of God and them that worship therein. What do you do when you measure something? You evaluate it; assess it, compare it. The direction to evaluate the temple of God and the sanctuary and its truth was a message from God, confirmed by Sister White, not originated by her.

The importance of the message of Revelation 11:19 that needs stressing is

this: The temple of God was opened in heaven. Scripture does not say it was open, but was opened. An act, an event occurred at a specific time by which the temple of God was opened, and in this connection, the whole continuity of chapters 10 and 11 relates.

Now which part of the temple was opened? The most holy place because in verse 19 of chapter 11, we are told there was seen in His temple, the ark of His testament. Now could be seen, what could not be seen before, the Ark of His testament. Surely this is logical. Straight from Scripture. At a point in time, that portion of the temple of God, that was closed, was opened and that part of the temple contained the Ark of the Covenant and that compartment that contained the Ark of the Covenant, was the most holy place.

The answer to the bitter disappointment of Rev 10 is found in the opening of the temple. Rise and measure the temple. The answer lay in God's sanctuary. The Lord had entered the last phase of His work in the most holy place and then could be seen what had previously been hidden. And what had been hidden that had now been revealed? The Ark of the Testament. And what was within the Ark? The Law. The tables of stone with the 10 commandments.

Because of the opening of the temple in heaven, it could be seen that within the Ark was the law and that the law should be kept, therefore God restored, at an appropriate time, the preaching of the 10 commandments and the first, second and third angels' messages. The hour of God's judgment had come, "worship Him that made the heavens, the earth, the sea and the fountains of waters." When did this begin? It began with the opening of the temple in heaven. And God brought a movement into existence; a movement that grew out of 1844, Elijah the third.

The temple was opened and now the Ark could be seen, the law within the Ark could be seen and the Sabbath within the law could be seen. God had revealed something that had been hidden. And we might ask, "Why hadn't all this been seen before?" Friends, the door was closed. It was not the appropriate time. God's people had been coming out of total darkness – a period prior to 1798; a period of 1260 years of darkness.

And God reveals His light as His people can tolerate and accept His light.

John 16:12

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

Our God of understanding and compassion, revealed things as they could be grasped. The commandments came, the sanctuary truth came and the Sabbath truth shone brightly because the door was now open. So what is the message for God's church today? The Elijah people?

Revelation 10:11

“Thou must prophecy again.”

The message of 1844 was that the Lord was coming and it had to be done all over again. God's message from heaven was that we were to measure the temple. We are to understand what is going on in the sanctuary, especially within the compartment that was opened in 1844 when the Ark could be seen and the law could be seen and the Sabbath within the law could be seen. God's church has a commission to give the world a message; a message of the soon coming of our Lord; a message of the judgment hour; a message of the final work of the atonement; a message of the need for preparation; a message that is heaven sent; a message confirmed, but not originated by the spirit of the Lord to the church, Sister White; a message to be given by Elijah the third.

Do we not represent this people, having this commission? We are the people of Elijah the third and we are to live the truth, uphold the truth and rebuke sin, both in the world and in the church. We have a commission for which individually, and corporately we will be held accountable to God. I quote:

Great Controversy, p 606

“In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable.”

We are experiencing this condition in the church at an individual level and at corporate level in the compromising of God's commandments and the laxity shown for God's requirements in the lives of many of God's professing people is rampant. Are we afraid to speak out and call sin by its right name and to denounce error? Are we afraid of repercussions? I quote:

P&K, p 173

“Those who, while spending their life energies in self-sacrificing labour, are tempted to give way to despondency and distrust, may gather courage from the experience of Elijah. God's watchful care, His love, His power, are especially manifest in behalf of His servants whose zeal is misunderstood or unappreciated, whose counsels and reproofs are slighted, and whose efforts toward reform are repaid with hatred and opposition.”

Desire of Ages p 487, para 3

“There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.”

We are members of God's remnant people and as such we are required to live the truth, uphold the truth and rebuke sin. For too long, many of us have been as dumb dogs that won't bark. God spoke to Elijah the Old Testament prophet, having found him languishing in seclusion and fear in a cave, following his stand for truth on Mt. Carmel. God is now saying to His Elijah people today, as He did to Elijah that day, “What doest thou here, Elijah?” 1 Kings 19:9.

God has given His people a commission as He had given Elijah then. “To every child of God whose voice the enemy of souls has succeeded in silencing, the question is addressed, 'what doest thou here?' P&K p 172.

Again I quote from P&K, 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 in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. 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.”

John the Baptist presented the Elijah message at the time of the first Advent, when he said, “Make straight the way of the Lord” - in other words, “get ready for the coming of the Lord.” Friends our charter as God's people, is to live and present the same message. Get ready for the coming of the Lord. At this time, so close to the second Advent, Israel was in apostasy at the time of Elijah. It was in deeper apostasy at the time of the first advent. And today apostasy and rebellion and compromise of God's commandments is reaching unprecedented depths.

We, as the Elijah people have the example of John to follow. He sought not to attract men to himself, but to lift their thoughts higher and still higher until they should rest upon the Lamb of God. (DA p 179).

Friends, may this counsel and the endeavours of each one in the power of God, help prepare ourselves and other people for the soon coming of our Lord, Jesus Christ. It is a work for the Elijah people.

And God is saying to His remnant people, “What doest thou here?”