

Church Militant



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There are men who seems committed to denounce the Seventh-day Adventist Church as Babylon – the Lord says, “I have not sent these prophets, yet they ran” (Jeremiah 23:21); they forget that the Seventh-day Adventist Church is the church militant. “The church militant is not the church triumphant, and earth is not heaven. The church is composed of erring, imperfect men and women, who are but learners in the school of Christ, to be trained, disciplined, educated, for this life and for the future, immortal life” {ST January 4, 1883 Par 4}.

“While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God” {TM 46.1}. A corrupt management of our church, “the headquarters of our church, affect the whole body of believers” {4T 210.4}. “Satan’s chief work is at the headquarters of our faith. He spares

no pain to corrupt men in responsible positions and to persuade them to be unfaithful to their several trusts" {4T 210.5}. "If the heart of the work become corrupt, the whole church, in its various branches and interests, scattered abroad over the face of the earth, suffers in consequence" {4T 210.4}.

There is great apostasy in our Church, but the Church is not Babylon. "The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light that is opposed to such a message" {1MR 358.2}. "The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God" {1MR 360.3}. "Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out" {1MR 361.2}.

Our Adventist pioneers served in a non-trinitarian Seventh-day Adventist Church, but our Seventh-day Adventist Church today has so changed that our pioneers would be grieved! "Most of the founders of

Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More specially, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity" (George Knight, *Ministry*, October 1993, p 10).

"Adventist beliefs have changed over the years under the impact of 'present truth'. Most startling is the teaching regarding Jesus Christ, our Saviour and Lord ... the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists" (William G Johnsson, *Adventist Review*, January 6, 1994, p 10).

This prophecy has been fulfilled: "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith ... Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error ... The Sabbath of course, would be lightly regarded, as also the God who created it ... The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God,

is worthless” {1SM 204.2}. Yes, the trinity Belief has changed our religion, but it is still the church militant.

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people” {5T 160.2}. Like ancient “Israel joined himself unto Baalpeor” {PP 454.4}, we have joined ourselves to trinity gods. Ancient Israel was awakened to their sin by the destruction that first fell on the leaders: “By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin and the terror of His wrath against them” {PP 455.1}. Instead of denouncing the church, let us grieve for our leaders who may face judgments!

Literal Church and Spiritual Church

The scale of apostasy in our Seventh-day Adventist Church is deplorable! Yet, “The Church,

enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard" {TM 49.1}. The apostasy in our Church has led some to redefine the "Church" to exclude the literal Seventh-day Adventist denomination and confine it to spiritual people that keep the commandment of God and have the faith of Jesus. Some "non-denominational" believers fancy the idea that our denominational Seventh-day Adventist Church is to be replaced by a spiritual Seventh-day Adventist Church. The Seventh-day Adventist Church is called to the work of Israel; Literal Israel and the spiritual Israel has always existed – and the mission of both has always been to share the oracles of God with all nations.

The spiritual Israel was in existence globally long before Christ's first advent. Ancient Israel was placed at the cross roads of the nations. They were to share the truths committed to them with all nations. They failed in this mission. They would "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew 23:15). Ancient Israel was not making their converts a part of spiritual Israel. All who will be saved from all ages will have first become a part of spiritual Israel. The

spiritual Israel has always been global and not tied to one geographical spot or to a denomination.

Our denominational Seventh-day Adventist Church was raised, as did ancient Israel to share the oracles of God. "No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defense of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with the various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment" {AUCR, January 1, 1901 par. 7}.

Literal ancient Israel was never replaced by spiritual Israel. The literal Jewish Church was replaced by literal Apostolic Church. Likewise, if our denominational Seventh-day Adventist Church were to be replaced, a spiritual Seventh-day Adventist Church would not replace it, but rather it would have to be replaced by a literal denomination. In all the history of the church, the literal geographical has always been concurrent with the spiritual global.

Before Christ's first advent the literal geographical oracle bearers were headquartered in Palestine. But their spiritual work was to impact the nations. Today the literal oracle bearers are headquartered in the USA but the spiritual work of the Seventh-day Adventist Church is to impact all the nations.

The Apostolic Church was comprised of both wheat and tares, not just those who were in Christ Jesus. Individuals are, in the New Testament (as well as in some prophecies of the Old Testament; Hosea 2:23), depicted as transitioning to be spiritual people of God (Romans 2:28, 29; Galatians 3:29; Romans 9-11). This transition operates within the Church, the "woman" of Revelation 12, a symbol of God's church (Jeremiah 6:2; 2 Corinthians 11:2) both in the Old Testament and in the New Testament. When the disciples transitioned from being members of the physical, literal Jewish synagogue to being members of the physical, literal Apostolic Church they did not go from being literal Israel to being spiritual Israel – they were already spiritual Israel. Ananias and Sapphira, though they were a part of the Apostolic Church, were not a part of spiritual Israel. Spiritual Israel has always existed and is made up of spiritually alive people. The literal denominational Seventh-day Adventist Church is not

spiritual Israel. Individual members may be part of spiritual Israel if they are circumcised of heart – children of Abraham. God’s physical organization went from literal Israel to literal Apostolic Church.

Spiritual Israel includes God’s people who are still in Babylon: “No longer have the hosts of evil power to keep the church captive; for ‘Babylon is fallen, is fallen, that great city,’ which hath ‘made all nations drink of the wine of the wrath of her fornication;’ and to spiritual Israel is given the message, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Verse 8; 18:4. As the captive exiles heeded the message, ‘Flee out of the midst of Babylon’ (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan” {PK 715.1}.

Adventists may learn lessons from the vineyard

Those who are tempted to think that our denominational Seventh-day Adventist Church is to be replaced by another group have not learnt lessons found in the parable of the labourers in the vineyard in Matthew 20:1-16. This parable tells us

(a) why people like Jeremiah did not leave Israel to her apostate ways and start a new movement with people who wanted to follow and obey God, and (b) why do “the men that sigh and that cry” represented in the ninth chapter of Ezekiel not leave the denominational Seventh-day Adventist Church to her apostate ways and start a new movement with people who want to follow and obey God. In the first six verses of this parable we notice five time periods mentioned. In verse 8 and 12 another point in time is alluded to. Let us study the following six clock time references in the parable: 1) Zero Hour – “early in the morning” (verse 1); 2) 3rd Hour – “the third hour” (verse 3); 3) 6th Hour – “the sixth” (verse 5); 4) 9th Hour – “ninth hour” (verse 5); 5) 11th Hour – “the eleventh hour” (verse 6); 6) 12th Hour – “even was come,” “last have wrought but one hour” (verses 8, 12). These different hours represent groups of people in different ages of world history.

“Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, ‘Why stand ye here all the day idle? Go labor today in my vineyard.’ But how forcible is this parable in these days when we are near the close of earth’s history. Well may we pray

as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm” {15MR 81.1}. Those called later had not refused an earlier call; they were not at the marketplace earlier as different hours are people in different ages of history. “This parable does not excuse those who hear the first call to labor but who neglect to enter the Lord’s vineyard. When the householder went to the market place at the eleventh hour and found men unemployed he said, ‘Why stand ye here all the day idle?’ The answer was, ‘Because no man hath hired us.’ None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy” {COL 399.1}.

1) Zero Hour – “early in the morning” (verse 1): The first group is the Jewish Church. “The Jews had been first called into the Lord’s vineyard, and because of this they were proud and self-righteous. Their long years of service they regarded as entitling them to receive a larger reward than others. Nothing was more exasperating to them than an intimation that the Gentiles were to be admitted to equal privileges with themselves in the things of God” {COL 400.2}. The householder had to go back to

the marketplace at the third hour to call other labourers into the vineyard. It was not because He had failed to hire enough labourers in the first place.

The initially “chosen labourers” were sufficient in number to complete the job. However, the problem was, they became insubordinate to the householder and the work would not get done by the end of the day with such labourers. We read in Matthew 23:37-38: “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.” “In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease” {DA 587.1}.

2) 3rd Hour – “the third hour” (verse 3): The second group is the Apostolic Church. The start of the Apostolic Church is most seen at the Ephesus

Church. Paul had continued to preach in the Jewish Church, in the synagogue, but “when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them” (Acts 19:8-9); “As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue” {AA 285.2}. “Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them and gathered the disciples into a distinct body, continuing his public instructions in the school of Tyrannus, a teacher of some note” (AA 285.3). Ephesus, where Paul “gathered the disciples into a distinct body,” was a symbol of the Apostolic Church: “Of the Church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian Church in the apostolic age...” {AA 578.1}; “The Lord used the Church at Ephesus as a symbol of the Church in the apostolic age” {TT 303.1}.

Paul wrote to the third hour group, in Romans 11:19-22: “Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness

and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” But also the third hour labourers soon laid down the banner of Christ, and departed from “the faith which was once delivered unto the saints” (Jude 1:3). The work in the vineyard was not going well.

Paul had warned the third hour labourers of the coming apostasy: 2 Thessalonians 2:3-7: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.” In the “falling away,” the third hour labourers, Apostolic Church, gave up the faith, and apostatised into the Papacy. But they had their three hour probationary shift – from 3rd to the 6th hour.

3) 6th Hour – “the sixth” (verse 5): The third group is the Protestant Reformers. “Romanists have

persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from 'the faith which was once delivered unto the saints.' Jude 3" {GC 51.2}.

This sixth hour labourers failed to continue the reformation. They failed to restore apostolic teachings, clinging on to many of the errors of the papacy. The second angel's message of Revelation 14 – Babylon is fallen – refers not only to Catholics but also to the churches that clung to papal teachings. New labourers had to be brought into the vineyard. Whilst the 6th hour labourers failed, they were given their 6-9th three-hour probationary shift.

4) 9th Hour – “ninth hour” (verse 5): The fourth group is the Millerite movement and Seventh-day Adventist Church. The last three-hour segment of the work day – from the 9th hour to the 12th – has been given to a group of people identified in Revelation 10:8-11. Revelation 10:8-11: “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. And I went unto the angel, and said unto him, Give me the little book.

And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." This was the Millerite movement of the 1830s and 1840s. They suffered a great disappointment when in 1844 Jesus did not return on earth as they had thought. This group of the 1844 great disappointment and who were to "prophesy again" the advent of Jesus became what is today the Seventh-day Adventist Church. This movement is found in every nation of this world teaching the prophecies regarding the soon coming of Jesus. They too are to be given their three hour probationary shift – from the 9th to 12th hour. There will be no overtime. There is no more three hour probationary shift after this elapses. When the 12th hour comes the whistle will blow – probation will end.

But this 9th hour group will not succeed where all others have failed. They will have done no better than the groups who have come before them. The 9th hour group will absolutely fail and the work will not get done without special intervention. This is

where the 11th hour labourers come to join the 9th hour group. What must faithful members of our Seventh-day Adventist Church concerned about false doctrines in the church do? Should they leave the church? No! Those crying and sighing are sealed while in the church (Ezekiel 9:4).

If you chose to worship in another Seventh-day Adventist Church congregation other than your local one, that should not be regarded as leaving the Church. We should stay with the Seventh-day Adventist Church, for it is the movement that will finish the work in the vineyard. In some congregations of our Church, “the men that sigh and that cry” (Ezekiel 9:4), may be cast out of the congregation by our Church leaders, even for simply confessing that Jesus Christ is the Son of God, but Christ will still regard those faithful as true Seventh-day Adventists in the books of heaven. The leaders of the Jewish Church (the first group in our vineyard study) did cast out the man born blind for confessing that Jesus was the Christ, but Christ received the man (John 9:22, 34-38). “The believer on Jesus was cast out of the synagogue, but was received into union with Jesus Christ” {ST Oct 23, 1983 Par 12}.

If you are disfellowshipped – name removed from Church membership – for rejecting the trinity, stay in

your local congregation; if you are cast out of your local congregation, find another congregation; if many believers are cast out together, believers that are on the ground should consult together, pray together, opening the word of God for counsel. We note that departing from one congregation, to worship in a different congregation, while remaining a Seventh-day Adventist, with or without Church membership, is in keeping with the vineyard study.

5) 11th Hour – “the eleventh hour” (verse 6): The fifth group is the Zealous converts from Protestant churches and the Catholic Church! “Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches – even the Catholic church – whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and

exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives” {16MR 238.2}. The time in earth history when this takes place is “when the crisis is upon us” {16MR 238.2} denotes the only crisis we know: Sunday Law. It is after all nations, both small and great, have drunk of the wine of the wrath of her fornication. Revelation 13:16-17: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” The 11th hour strikes when the national Sunday Law crisis comes.

The crisis of the national Sunday Law calls forth the eleventh hour labourers who will bring to completion the work in the vineyard by the 12th hour – the close of probation. Those who call the ninth hour labourers to leave the Seventh-day Adventist Church, proclaiming that the ninth hour labourers are fired, wholly replaced by another group, are simply not authorised by the householder to do so. What will happen is that the faithful few in the Seventh-day Adventist Church will work along side those coming in at the eleventh hour, while majority in the ninth

hour group will lay down the banner of Christ and depart from “the faith which was once delivered unto the saints” (Jude 1:3). Those who depart will be replaced by those coming into the Seventh-day Adventist Church at the eleventh hour. We are told:

“Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks” {EW 271.1}.

We are also told: “The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. There are many with whom the Spirit of God is striving” {TDG 163.5}. “The time of God’s destructive judgments is the time of mercy for those who [now] have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched, His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time” {TDG 163.6}. And, “Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe

from the ranks of the enemy united with the commandment-keeping people of God” {8T 41.1}.

6) 12th Hour – “even was come,” “last have wrought but one hour” (verses 8, 12): Before the three hour probationary period expires on each called out group of labourers, a message is given to them to proclaim. The Jews; the Apostolic Church; the Protestant Reformers; the Millerite and Seventh-day Adventists – all had or have their three hour probationary period in which to proclaim Christ.

God is not finished with our denominational Seventh-day Adventist Church until the 12th hour when probation closes. Even though there was backsliding and worldliness amongst the Jewish people, Jeremiah or Ezekiel or any other Israelite would know not to join a separatist movement because their three hour allotment of time was not up yet and would not be until the end of the 70 week probationary period of Daniel 9:24: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” The Jews also had the unconditional promise that Shiloh would come before the scepter of authority

would depart from Judah. Genesis 49:10 “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

We are told of the babe Jesus: “This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was He who declared Himself to Moses as the I AM. It was He who in the pillar of cloud and of fire had been the guide of Israel. This was He whom seers had long foretold” {DA 52.3}.

John, in the wilderness, found time alone to study the Scrolls to see the coming of Shiloh: “With awed yet exultant spirit he searched in the prophetic scrolls the revelations of the Messiah’s coming, – the promised seed that should bruise the serpent’s head; Shiloh, ‘the peace giver,’ who was to appear before a king should cease to reign on David’s throne. Now the time had come. A Roman ruler sat in the palace upon Mount Zion. By the sure word of the Lord, already the Christ was born” {DA 103.1}. Probation was unconditional – apostasy – offering children to idols – the Jews were still God’s denominated people until their three hour shift in the vineyard expired. The ninth hour labourers get their three hours also. The parable ends at the end of

their three hour shift. Our Seventh-day Adventist Church will not be replaced; it goes through to the 12th hour. But will you, as an individual in this our Church, stand with the 11th hour labourers to finish the work? Many in the 9th hour group will fall at Sunday Law; will you be faithful to work along side the 11th hour labourers to the finishing line at the 12th hour? As we “sigh and that cry” (Ezekiel 9:4), let us do the work of Elijah to turn “*the heart of the children to their fathers*” (Malachi 4:6) – to the heart of our Adventist pioneers – to worship the true God.

Adventists may learn lessons from Elijah

The type controversy at Mt Carmel between Elijah and priests of Baal is meeting anti-type – faithful Seventh-day Adventists are living their Mt Carmel experience before the latter rain. Why was rain withheld? If we understand the basics in types, we will be able to better understand them in anti-types.

“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” (1 Kings 18:1-2). It was not Elijah’s choice to reveal himself to Ahab; it was the Lord’s command. The

anti-type Elijah message is brought to us (see two booklets: “*Greater Abominations*” and “*True God and His Son*”) as Seventh-day Adventists, just before Christ comes, but we are responding as did wicked Ahab: “And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?” (1 Kings 18:17). Many reject the message and messenger as being from God. Ahab attributed withholding of rain to Elijah who was following God’s directions. Type has long met anti-type; the leaders are rejecting the truth in the Father and Son message, for they are worshipping the trinity gods. It also happened in Christ’s day, for the leaders rejected John and his message and killed Christ.

As the controversy of Baal worship continued, Elijah summoned Ahab to gather all Israel at “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” (1 Kings 18:20-22). Here is probably one of the saddest scenes in history.

When given the opportunity of choosing whom to serve, there was only silence. How is it with you

today? When you see that the trinity doctrine deny the true Son of God and reject God as His Father, do you stand up for truth or sit silently in fear of our leaders who joined themselves to modern Jezebel? 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 Seventh-day Adventists who say they believe in “the only true God, and Jesus Christ” (John 17:3), and yet accept the trinity doctrine that creates a third god out of the one “Spirit of God” or “the Spirit of Christ” (Romans 8:9). Our Fundamental Belief calls the Holy Spirit “God the Eternal Spirit” – a phrase that is not found in the Bible. The trinity separates the Spirit from God and makes it into a separate god – this provokes God to jealousy (read the booklet: *Greater Abominations*). A belief in trinity gods is sin, for sin is transgression of the law (1 John 3:4), and the law says we should not have other gods (Exodus 20:3). Instead of the Holy Spirit being a personality of the Father, the trinity doctrine made it a god with

its own individual personality and Being. To believe in the trinity is to worship other gods and it is sin.

Elijah prayed to the God of Abraham, Isaac, and of Israel, and it rained (1 Kings 18:36-41). Let the Elijah pray. When God is worshiped as He really is, He will pour out His Spirit with power. The Elijah message is that the outpouring will occur on individuals who worship God in truth and Spirit. Ahab remained Baal worshipper after it rained; many Seventh-day Adventist leaders will remain trinity worshippers after the latter rain. After “a great rain,” Ahab “rode, and went to Jezreel. And Ahab told Jezebel all that Elijah had done... Then Jezebel sent messengers to Elijah” (1 Kings 18:45-19:1-2). Although Ahab remained joined to Jezebel and Baal, he could not prevent the rain from pouring out on those who cried: “The LORD, He is the God; the LORD”! It also triggered a persecution from the worldly church (Jezebel). Thus it will be in our time. Leaders may reject the truth, but the latter rain will fall on those who reject the trinity gods and cry: “The LORD, He is the God”! Then the time of trouble such as never has been will commence. Like Ahab, apostate leaders will be most efficient agents of Satan to accuse us before courts {GC 608.2} during the Sunday Law crisis. It is time to proclaim the

Elijah message, to turn hearts of Adventists to the faith once delivered to our pioneers.

Adventists may learn lessons from Jeremiah

Prophet Jeremiah suffered more woes reproving Israel. Jeremiah was derided and reproached and threatened, and he says: "Then I said, I will not make mention of Him, nor speak anymore in His name. But His word was in mine heart as a burning fire shut up in my bones, I was weary with forbearing, and I could not stay" (Jeremiah 20:9). Many today take that decision and act upon it; especially due to more woes they suffer from fellow Seventh-day Adventists, trying to reprove the many evils among us, these messengers of God decide to remain silent. Jeremiah did not act upon his decision, for the Spirit of Christ in him (1 Peter 1:10-11) was stronger than he, as he "heard the defaming of many" (Jeremiah 20:10), he could not keep silent.

"In this generation, when God's servants speak the word of the Lord to reprove wrong-doers, to rebuke those who bring in wrong principles, have they not had an experience similar to that which Jeremiah had? When a course of action to pervert justice and judgment is introduced, the word of the Lord must be spoken in reproof. In this our day we

find the very same difficulties that the Lord's servants found in the days of ancient Israel when they were sent to expose existing evils that were corrupting in their influence" {4BC 1156.8}.

Some of the evils that Jeremiah was dealing with are no different from what is in our Seventh-day Adventist Church. He recounts, "they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah" (Jeremiah 23:14). In today's apostasy, Jeremiah would reprove most Adventists for being controlled by appetites that strengthen the unholy passions: "Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions" {RH May 27, 1902}.

If Jeremiah were alive today, he would undoubtedly suffer more woes from many of our leaders in our Seventh-day Adventist Church. It is very difficult to imagine where Jeremiah would start, for the growing apostasy is overwhelming! He would certainly reprove modern Baal worship we adopted (see booklets: *Greater Abominations*; and *True God and His Son*); He would certainly reprove immodesty in dress, amusements, and irreverence (see booklet:

Who shall abide in thy tabernacle); He would certainly reprove the new worship styles (see booklet: *Contemporary Celebratory Worship*); He would certainly speak out against women ordination (see booklet: *Women Elders and Pastors*); and he would certainly reprove us for our changed religion that has “a system of intellectual philosophy” {1SM 204.2} such as the Natural Church Development methods that have long turned our Seventh-day Adventist churches into social clubs!

Ancient Jews departed from the land, and set to go back to Egypt (Jeremiah 41:17-18). Jeremiah told the people that, “The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt” (verse 19). But the people refused the answer of Jeremiah’s prayer. “So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes” (Jeremiah 43:7). Yet, against all the protest, when all people of the land, “every person,” determined to go to Egypt, Jeremiah and Baruch went with them. Jeremiah stayed with the church despite the apostasy. Our Church has gone back to Egypt as well. After the death of our Adventist pioneers, our Church went back to worshiping modern Baal; the faithful Jeremiahs are to counteract this apostasy.

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