

ARGUMENT FROM THE TYPES

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Source:

Chapter from the book, Life Incidents
1868

Cover:

The Open Door to the Sanctuary Truth
Heinrich Halmen, SRA Church

Fonts:

Liberation Sans Narrow
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November 2022
practicaprophetica.com
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Argument from the Types

IN THE providence of God, in the seventh-month movement the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely,

- the Passover,
- the Wave Sheaf, and
- the Meat-Offering,

—were fulfilled in their order and time in:

- the Crucifixion,
- the Resurrection of Christ, and
- the Descent of the Holy Spirit on the day of Pentecost,

—so would the autumnal types be fulfilled as to time, in the events connected with the Second Advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of Heaven to bless His waiting people.

The Heavenly Sanctuary

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations:

1. the Daily, and
2. the Yearly services,

—were, in the language of Paul to the *Hebrews*,

Hebrews 9

²³ ...patterns of things in the Heavens,

²⁴ ...figures of the true.

He also says of the work of the Jewish priests in chapter 8,

Hebrews 8

⁵ Who serve unto the example and shadow of heavenly things.

His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all.

How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of His ascension to the ending of the 2300 days of *Daniel* 8, in 1844, when on the tenth day of the seventh month of that year He entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of His people, or, which is the same thing, for the cleansing of the sanctuary.

Daniel 8

¹⁴ Unto two thousand three hundred days, [said the angel to the prophet,] then shall the sanctuary be cleansed.

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of His own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle.¹

¹ For clear and full expositions of the sanctuary and the nature of its cleansing, see works upon the subject by J. N. Andrews and U. Smith.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which He would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that He would on that day come out and bless His waiting people, would be irresistible. But let it be remembered that...

Hebrews 10

¹ The law having a shadow of good things to come, [was] not the very image of the things.

In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of that heavenly sanctuary at His ascension...

¹⁰ ...once for all.

There He ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, He then entered the most holy place *once for all*. Christ suffered upon the cross—not often—but *once for all*. He entered upon His work in the holy place *once for all*. And He cleanses the heavenly sanctuary for the sins of His people *once for all*.

His ministry in the holy, from His ascension in the spring of 31 AD to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of His ministry in the most holy can no more be defined before its close, than the time of His ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the

seventh month, it proved nothing to the point that He would on that day come out of the most holy place.

The Tenth Day of the Seventh Month

But just what was accomplished on the tenth day of the seventh month became a matter of discussion. Some took the rash position that the movement had not been directed by the providence of God. They cast away their confidence in that work, not having sufficient faith and patience to “wait” and “watch,” until it should be explained by the light of the sanctuary and the three messages of *Revelation* 14, and they drew back, to say the least, toward perdition.

Others trembled for this fearful step, and felt the deepest solicitude for the welfare of the flock, and exhorted the brethren to patiently wait and watch for the coming of the Lord, in full faith that God had been in the work. Among these was William Miller. In a letter published in the *Advent Herald* for December 11, 1844, he says:

DEAR BRO. HIMES: Be patient, establish your heart, for the coming of the Lord draws nigh. For you have need of patience, that after you have done the will of God, you might receive the promise. For yet a little while and He that shall come will come, and will not tarry.

The following is from the cheering pen of Elder F. G. Brown, who was not only a man of ability, but one who drank deeply at the fountain of advent experience. He saw and felt the danger of drawing back, and wrote the following letter to encourage his brethren to hold fast and believe to the saving of the soul. It was written November 11, 1844, and published in the *Advent Herald*.

DEAR BRETHREN AND SISTERS: The great God has dealt wonderfully with us. When we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, He saw fit to awaken us from our death-like slumbers, to a knowledge of these things. How little of our own or man's agency was employed in this work, you know. Our prejudices,

education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming. We know that it was the Almighty's arm that disposed us to receive this grace.

The Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us. It is our hope, our joy, our all. The Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge stands at the door! At present everything tries us. Well, we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed? We are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day. How special the honor! How unspeakable the privilege!

And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us. Perhaps never before this has He for a moment seemed to depart from us. Shall we now begin like the children of Israel to doubt, and to fear, and repine, after He has so frequently and signally shown us His hand in effecting for us one deliverance after another? Has God blessed us with sanctification, and salvation, and glory, now to rebuke and destroy us? The thought is almost blasphemous. Away with it!

Have we been so long with our Lord and yet not known Him? Have we read our Bibles in vain? Have we forgotten the record of His wonderful dealings unto His people in all past ages? Let us pause, and wait, and read, and pray, before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness, and see not as clearly as heretofore, let us not be impatient. We shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land. I have no kind of fears of it, and I will not desert Him before He does me.

He is doing the work just right. Glory to His name! Remember, you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the

home coast, when the Pilot coming on board, you had to relinquish the charge to Him, and oh! how hard it is to commit all your precious cargo and your noble vessel into His hands. You fear, you tremble, lest the gallant ship should become a wreck, and the dearly-bought freight be emptied into the ocean! But don't fear. Throw off the master, and like a good, social, relieved officer, go and take over home scenes and endearments. Cheer us, "all's well." You have finished your work, and now be patient, and you shall have the reward.

It was necessary that our "faith" and "patience" should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction. And now God has given us a little season of self-preparation, to prove us before the world. Who now will abide the test? Who is resolved to see the end of his faith, live or die? Who will go to Heaven if he has to go alone? Who will fight the battle through, though the armor-bearers faint, and fear, and fail? Who will keep his eye alone on the floating flag of his King, and, if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels.

We must be in speaking distance of port. God's recent work for us proves it. We needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of himself to His people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that, and His word, too, very shortly, is my solemn belief.

Do not be allured by the baits that may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope. They cannot be made to understand us. Let them alone. You have buried your name and reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you, falsely, for Christ's sake. Pray for your enemies. Do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends.

The Bible, the Bible, is the best teacher now. Prayer, prayer, is the best helper. The next signal we have will be the final one. Oh! shall any of us be found with our lamps going out when the Mas-

ter comes? Oh! how impressive the Saviour's repeated admonition, *Watch, watch, watch*.

Many concluded that great changes took place on the tenth day of the seventh month, closely connected with the final destiny of men, but as yet there was no well-defined position as to what did take place.

Joseph Marsh, editor of the *Voice of Truth*, November 7, 1844, says:

We did believe that He would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of His dear people, and His glory.

We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us to expect. We now believe He did.

"Where are we in the fulfillment of prophecy?" soon became a matter of most interesting inquiry. Some yielded to the clamors of the church and world, who called for confessions that they had been mistaken at least in the time, and among this number were several able ministers. Their fearful course greatly increased the anxiety to understand the real position. The hour was a most trying one. There seemed to be a strong inclination with many to draw back, which ripened in them into a general stampede in the direction of Egypt.

Matthew 25: The Marriage of the Lamb

Finally, not a few settled, with more or less clearness, upon a position embracing the following points:

1. That the parable of the ten virgins represented the great Advent movement, each specification illustrating a corresponding event connected with Second-Advent history.
2. That, in answer to the inquiry, "Where are we?" the point of time was reached, when the words of our Lord following the parable were applicable,

Matthew 25

¹³ Watch, therefore, for you know neither the day nor the hour wherein the Son of man comes.

3. That the time had come to liken, or to compare, the experience of those who were looking for the kingdom, here called the kingdom of Heaven, with an eastern marriage, and that in order to do this, both must be matters of history, showing that each specification in the parable was already fulfilled.
4. That the time when to compare Second-Advent experience with the events in the marriage was definitely pointed out by our Lord when He says,

Matthew 25

¹ Then shall the kingdom of Heaven be likened unto ten virgins.

When? He had just closed a description of two kinds of servants in chapter 24, one servant giving meat to his master's household in due season, the other smiting this good and faithful servant, and in his heart saying,

Matthew 24

⁴⁸ My Lord delays his coming.

Just then may the events connected with Advent history be compared with the specifications of the parable. These two servants had been engaged in the same work. But by some means one begins to say in his heart, "My Lord delays his coming," and smites his fellow.

No one who wished to see, could fail to see a clear fulfillment of this illustration in the labors and general course of Advent minis-

ters soon after the passing of the time. All came up to that time apparently a band of brothers. The time passed. Some became impatient and cast away their confidence in the work, confessed to a scoffing church and world, and because others would not confess as they had done, that a human or satanic influence had controlled them, they were ready to smite those who were strengthening the Master's household with the bread of Heaven.

The spiritual food for that time was by no means that teaching which would let them down from the position they had taken, and send them weeping and mourning back to Egypt. But meat in the due season was those expositions of God's word which showed His hand in the movement, and such cheering testimonies as are quoted in the foregoing pages in vindication of the Advent movement. How humiliating and painful the fact that Satan is permitted to bring the spiritual warfare within the Second-Advent ranks.

5. That in the sense of the parable, the Bridegroom *had come*.
Come where? Answer, To the marriage.

Was the marriage of the Lamb to take place in this world at the second appearing of Christ? The Bridegroom had not come. But if the marriage of the Lamb was to take place in Heaven, the position might be correct. And right here the charge of our Lord to the waiting ones comes in with peculiar force:

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their Lord, when he will return from the wedding.

If our Lord at His second appearing returns from the wedding, then the marriage of the Lamb must take place in Heaven prior to His return. Therefore, the coming of the bridegroom in the parable illustrated some change in the position and work of our great High Priest in Heaven in reference to the marriage of the Lamb. In a letter to the *Voice of Truth* for February 19, 1845, William Miller says:

I presume, Bro. Marsh, you have seen Brn. Hale and Turner's *Advent Mirror*, printed in Boston, January 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. Why, say you? Read *Luke* 12:36: “And you yourselves like unto men that wait for their Lord, when he shall return from the wedding, that when he comes and knocks, they may open to him immediately.” You see His coming, for which we look, is after the wedding.

Has Christ come in the sense spoken of, *Matthew* 25:10? I think He has.

I know many of my brethren whom I highly esteem, will, and do, disagree with me on this matter. I would advise them not to have any hardness. Remember what *James* says, 5:9: “Grudge not one against another, brethren, lest you be condemned: behold the Judge stands before the door.” It would seem that in this very time when we have need of patience, the apostle, by the inspiration of the divine Spirit, foresaw that there would be danger of grudging, or grieving one another, and warns us not to do it, lest you be condemned: for “the Judge stands before the door!”

Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, My Lord delays his coming, and begin to beat and bruise, and grudge against his fellow-servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it; and he that loses his life now for the truth's sake, will find eternal life.

6. That the established view, that in the marriage of the Lamb the church is the bride of Christ, was among the errors of past times.

By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage:

1. The union of God's people in all past ages, as well as at the present time, with their Lord.
2. Christ's reception of the throne of David, which is in the New Jerusalem.

But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that *Isaiah* 54:5 speaks of the church when he says,

Isaiah 54

⁵ Your Maker is your husband;

—but Paul, in *Galatians* 4, applies this prophecy to the New Jerusalem. Says John, speaking of Christ,

John 3

²⁹ He that has the bride is the bridegroom.

That Christ is here represented in His relation to His followers by a bridegroom, and His followers by a bride, is true; but that He and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since. Paul, in writing to the church, says,

2 Corinthians 11

² I have espoused you to one husband, that I may present you a chaste virgin to Christ.

But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? He also says,

Ephesians 5

²³ For the husband is the head of the wife, even as Christ is the head of the church.

But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences,

Ephesians 5

²² Wives, submit yourselves unto your husbands.

It is,

²⁵ Husbands, love your wives.

It is, indeed, an excellent subject, but has nothing to do in determining what the bride is.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just. Then what is the bride in the marriage of the Lamb? Said the angel to John,

Revelation 21

⁹ Come hither, I will show you the bride, the Lamb's wife.

Did the angel show John the church? Let John testify.

¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God.

The New Jerusalem is also represented as the mother.

Galatians 4

²⁶ But Jerusalem which is above is free, which is the mother of us all.

Christ is represented as the "everlasting Father"² of His people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

² *Isaiah 9:6.*

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, *Matthew 22*, not having on the wedding garment?
2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again?
3. If the church is the wife, who are they that are called to the marriage as guests?
4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?
5. That the door was shut.

The Open and Shut Door

The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their Advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, He had opened another in the most holy place, and still presented His blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month, entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy-seat, so Christ, at the close of the 2300 days, came before the ark of God and the mercy-seat to plead His blood in behalf of sinners.

Mark this: The great Redeemer then approached the mercy-seat in behalf of sinners. Was the door of mercy closed? This is an un-

scriptural expression, but, if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of mercy was opened on the tenth day of the seventh month, 1844?

Beside the ark of God containing the ten precepts of His holy law, over which was the mercy-seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole Advent host at the passing of the time, then represented as “the church in Philadelphia;” meaning brotherly love. And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts:

Revelation 3

⁷ These things says He that is holy, He that is true, He that has the key of David, He that opens, and no man shuts; and shuts, and no man opens.

⁸ I know your works. Behold, I have set before you an open door, and no man can shut it.

Adventists were agreed that the seven churches of *Revelation 2* and 3, symbolized seven states of the Christian church, covering the entire period from the first advent of Christ to His second appearing, and that the sixth state addressed represented those who with one united voice proclaimed the coming of Jesus, in the autumn of 1844.

This church was about to enter upon a period of great trial. And they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle upon the shut and open door.

Here was seen the connecting link between the work of God in the past Advent movement, present duty to keep the commandments of God, and the future glory and reward. And as these views were taught in vindication of the Advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, especially those who had given up their

Advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The shut and open door of the heavenly sanctuary constituted the strong point upon which the matter turned. If we were right on the subject of the cleansing of the sanctuary, then:

- The door or ministration of the holy place was shut, and the door or ministration of the most holy place was opened,
- The 2300 days had ended,
- The preaching of time was correct, and
- The entire movement was right.

But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then:

- The 2300 days had not ended,
- The preaching of the time was an error, and
- The entire movement was wrong.

And, again, if the door or ministration of the most holy place was opened, and the faith of the waiting ones was to view Jesus standing before the mercy-seat and the ark of the ten commandments in Heaven, how forcible the arguments for the perpetuity and claims of the entire law of God, the fourth precept not excepted.

The hand of the Lord was with those who took a firm position that the great Advent movement had been in His direct providence, and that the time had come for the Sabbath reform, and many embraced these views.

Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above:

Revelation 3

⁷ He that opens and no man shuts, and shuts and no man opens.

⁸ Behold I have set before you an open door, and no man can shut it.

Nothing can be plainer than that man, or a set of men, near the close of the history of the church, would war against the truth of God in reference to the shut and open door.

And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door odious, and charge it all upon Seventh-day Adventists. Many of them, however, are not unaware of the injustice of this. Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who gave up their Advent experience, and drew back in the direction of perdition. And God be thanked that we did hold fast to that position till the matter was explained by light from the heavenly sanctuary.

And it may be worthy of notice that although the belief in, and abandonment of, the shut-door position has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the Advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit to human or satanic influences. These got out of the position on the side of perdition.

Another class heeded the many exhortations of Christ and His apostles, applicable to their position, with its trials, dangers, and duties:

Matthew 24

⁴² Watch.

James 5

⁸ Be therefore patient.

Hebrews 10

³⁵ Cast not away therefore your confidence...

³⁶ For you have need of patience.

²³ Hold fast.

They waited, watched, and prayed, till light came, and they by faith in the word saw the open door of the heavenly sanctuary, and Jesus there pleading His precious blood before the ark of the most holy place.

But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones, as they by faith enter the heavenly sanctuary. They take you into the holy place and show you...

Hebrews 9

² ...the candlestick, and the table, and the shewbread,

—and other articles of furniture. Then they lead you into the most holy where stands Jesus, clad in priestly garments, before the mercy-seat which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside His own holiness, are the ten precepts of God's holy law.

The waiting, watching, praying ones, embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God:

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Thus they came out of the position of the shut door on the side of loyalty to the God of high Heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the differ-

ence between their course, and getting out of the shut door on the side of perdition. God pity the apostate.

