

TWO THINGS

called by the

SAME NAME

...

—but DIFFERENT!



The KEY to understanding the BIBLE

by Ellen Burns

KEY TO ABBREVIATIONS

- 1.B.C.- Bible Commentaries
- 2.C.O.L.- Christ's Object Lessons
- 3.D.A.- Desire of Ages
- 4.E.W.- Early Writings
- 5.G.C.- Great Controversy
- 6.G.W.- Gospel Workers
- 7.M.B.- Mount of Blessing
- 8.M.H.- Ministry of Healing
- 9.P.P.- Patriarchs & Prophets
- 10.R.&H.- Review & Herald
- 11.S.C.- Steps to Christ
- 12.SDA B.C.- SDA Bible Commentaries
- 13.S.M.- Selected Messages
- 14.S.P.- Spirit of Prophecy
- 15.T.- Testimonies for the Church
- 16.T.M.- Testimonies to Ministers

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INTRODUCTION

In the Bible, there are often two things called by the same name, and yet they have different meanings. It is important that we understand these differences; because if we do not, many texts of scripture which appear to be contradictory may cause serious confusion in our minds.

Even though two different expressions of the same word are very different in meaning, as Bible students we know that every verse which bears upon a subject must be accepted as it reads. It rests with us to learn how to apply it in its rightful setting.

As an example of how important it is for us to understand these differences, we need only refer back to the Jews who failed to apply this principle when they studied the prophecies about the "comings" of Christ.

The prophets simply spoke of the "coming" of Christ and did not differentiate between the first or second coming.

The Jews placed all the texts concerning Christ's second advent to His first, and when He came as a Babe in Bethlehem, they rejected Him. They expected Him to come as King and reign upon an earthly throne.

Today, we have no difficulty with those texts of Scripture. When we see a verse such as:

"Unto us a child is born". (Isa.9:6), or

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa.9:7), we know that the events are different, and that He could not come as a Babe and as a King at the same

time. But the Jews did not make a distinction between these two advents which resulted in their rejection by God as a nation, and their loss of eternal life.

Likewise, we must understand and know the difference between other things called by the same name but which are different. Only in this way can we find perfect harmony in the scriptures.

Let us examine some of these differences:

THE TWO NATURES:

We were all born with two natures, the human and the spiritual. We receive the natural human nature from our flesh and blood parents, and the spiritual nature from Satan.

Christ's sacrifice on the cross of Calvary was made so that He could take away from us the "carnal mind" or heart. Jesus used many illustrations from the natural world to depict this truth. For example, in *Luke 6:43, 44* He uses the illustration of the thorn bush:

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

If we have a thorn bush in the garden, the only way to deal with it is to take it up by the roots and burn it up, and in its place plant a good seed.

When we accept Christ as our personal Saviour, the old nature must go. Christ and Satan cannot dwell together in the same body at the same time. *2 Cor. 17* says:

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Paul recognized a *power* in his members (or body) that was uncontrollable before his conversion.

Rom. 7:23:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members"

Rom. 8:6, 7:

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Before Christ can take over, or before the new birth begins, there must be a death to the old carnal man of sin. We must render up that sinful life to God, not just the actions of sin, but the actual root of the whole matter and then ask God to put in its place a good seed, the very life of Christ by the power of the Holy Spirit.

There are some who imagine that Paul's experience in Romans 7 is a true Christian experience, but in his book, *Christ and His Righteousness*, E. J. Waggoner says:

" . . . Is a true Christian experiencing a body of death so terrible that the soul is constrained to cry for deliverance? — Nay, verily . . . It is the bondage of sin — the slavery of being compelled to sin, even against the will, by the power of inherited and acquired evil propensities and habits . . . Then the bondage of sin, of which the apostle complains in the seventh of Romans, is not the experience of a child of God, but of the servant of sin. It is to deliver men from this captivity that Christ came; not to deliver us, during this life from warring and struggles, but from defeat; to enable us to be strong in the Lord and in the power of His might. . . ." pp. 86, 87.

T.3: 475:

"How many are alive without the law! In their gross darkness they view themselves with complacency; let the law of God be revealed to their consciences, as it was to Paul, and they would see that they are sold under sin and must die to the carnal mind. Self must be slain."

How clearly we can see that the Romans Seven experience is not the experience of a born-again Christian, but of one who is the bond-servant of sin. This initial conversion is a gift of God, and without this act of being made righteous or of being justified, no one can do any works of righteousness at all.

Ezekiel 11:19, 20:

" . . .and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

A man cannot become a new creation except by the new birth, at which time he gets a new clean heart. The new heart loves righteousness and hates sin, because now the Holy Spirit controls the life.

Conversion (or the new birth) is more than the forgiveness of sin. It is something that vitally affects the individual. It takes away the very sin itself and he is justified or made righteous. When we yield up our old lives to God, a transaction takes place. By the blood of Christ our sins are placed in the sanctuary above, and we become new creatures in Christ. Please note the following in *G.C.* 418, 421, 422:

"The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place. . . . By this ceremony the sin was, through the blood, transferred in figure to the sanctuary . . . so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary . . . so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. . . ."

This pertains to the spiritual nature of man, while he still retains the same human nature or body. That body will not be regenerated until the second coming of Christ, but it must be kept under the control of the Holy Spirit. We must control our appetites, our affections and our passions. We do not have holy flesh, but we are promised that we can have holy characters in this life, without which no one can see the Lord.

The solution to the sin problem lies in the eradication of the old nature, or the old husband, and its replacement with the new nature or the "new man" in Christ.

Below is a comparison of the two natures:

The Human Nature

Appetite
Passions
Affections

These must be controlled, disciplined and educated.

If these were eradicated we would cease to exist. If these are abused, they can lead to sin. For example, Adam and Eve failed on the test of appetite.

The Carnal Nature

Hatred
Pride
Envy, etc.

These must be eradicated and replaced by a new life, the life of Christ.

Controlled hatred is not love; the hatred must be rooted out. So must pride or any other carnal works of the carnal flesh.

Romans 7:1-4 gives another illustration of the two natures:

"Know ye not brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adultrous; but if her husband be dead, she is free from that law; so that she is no adultrous though she be married to another man.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

We are born married to the "old husband", or selfish mind of Satan. This marriage produces evil children, such as hatred, pride, envy, lust, etc. This marriage must be dissolved before we can be married to the "new man", Christ.

The "old husband" is already condemned to death because he is a murderer. If we harbor a murderer, we are also guilty of lawbreaking. We must turn him in to God, together with the evil children, thus a vacuum is created which is to be filled with the new life of Christ. Below is a diagram showing the two husbands:

The Woman

The woman represents us or humanity. We are born married to the old man or carnal mind. This marriage produces evil fruit such as hatred, envy, pride, etc.

New Man or Christ

Only when we are freed from the old man can we be married to Christ. This marriage produces the good fruit of righteousness, which is love, joy, peace, etc.

There is no change in the law; the change is in the person and the one who controls that person.

THE TWO DEATHS:

The deliverance of the children of Israel from Egypt is an object lesson that teaches the same as Romans 7 and 8. Three

different powers are involved in the sin problem, and one of them has to be put to death before deliverance can come. The three natures are the human, the carnal and the divine.

D.A. 77:

"The deliverance of Israel from Egypt was an object lesson of redemption (deliverance) which the Passover was intended to keep in memory."

There is another power in us apart from the power of our own mind and flesh. The unregenerate man has the carnal mind ruling in the flesh. The power of the will acts as a steering wheel as we choose whom we will serve.

We all have the human nature which can be made subject to the law of God, but the carnal mind (our first born) is not subject to the law of God, neither indeed can be. *"Because the carnal mind is enmity against God: it is not subject to the law of God. . . ."* Rom. 8:7.

In the deliverance from Egypt there were five steps which had to be taken before they could have freedom from the bondage of slavery. If any of the five steps was omitted, they could not have had their freedom. As we list the five steps to their spiritual freedom, let us draw up the corresponding steps for our deliverance from spiritual bondage:

THEY HAD TO:

1. Choose the Lamb
2. Kill the Lamb
3. Sprinkle the blood
4. Eat the Lamb
5. First-born must die

WE MUST:

1. Choose Christ
2. Trust in Calvary
3. Stand under His blood
4. Feed on His Word
5. Our first-born (the carnal nature must die).

It is characteristic of counterfeit gospels to teach all but one of these essential steps. They look like the real thing, but falling short of one essential, they cannot provide deliverance from sin.

Think of a man who was a truly conscientious believer among the Israelites. He would have a real conviction that what he was doing was against God. He would hate his life of slavery; yet despite this desire not to serve Pharaoh, he was still under the slave master.

All his talents, skills and energies were employed in doing the service of the devil, and it was the devil's kingdom that such men were building up. There was no escape for them until the first-born of Egypt (representing the power of the slave master) was dead. Only then could they find deliverance from that oppressive power.

Today there are churches which say we must:

1. Accept Christ as our Saviour;
2. Put our faith in His death on the cross;
3. Stand beneath the protection of His-blood;
4. Have Him dwell in our hearts.

Unfortunately, they do not teach the existence of the three powers involved in the sin problem; and that the carnal nature (our

first-born) must die. There is no more salvation in such teaching than there would have been deliverance from Egypt without the death of its first-born.

Christ did not at any time have the carnal mind or enmity against God and His law, but he did have the same fallen, sinful human flesh that we have. In that flesh is the potential for sin. The human nature has to be under the control of the Holy Spirit; otherwise it has the tendency to sin.

This is the difference between the man of Romans 7 and that of Romans 8. When the carnal mind has been taken away, we then have the divine nature, or the power of the Holy Spirit to keep us from sinning.

Christ came with no power beyond what is freely offered to us. His triumph over sin is the believer's assurance of success in the same battle.

R & H Feb. 18, 1890:

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity being united to divinity, withstood the fiercest test of temptation in the wilderness."

THE TWO CRUCIFIXIONS:

The crucifixion of the carnal nature and the crucifixion of the self-will are two very different things.

Gal. 2:20:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Rom. 6:6, 14:

". . . Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin . . . For sin shall not have dominion over you."

These scriptures testify to what we have already studied regarding the old carnal man of sin which has to be eradicated. This is not the flesh, but the sinful life which was in the flesh, and this is what now has been crucified with Christ, so that henceforth sin should not have dominion over us.

When we teach this truth to people, the most common objection is raised that Paul "died daily":

1 Cor. 15:30, 31:

"And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. . . ."

In the Christian at rebirth, the carnal nature is crucified to death, and the spiritual nature takes its place. The motivating force of the divine nature is self-denying, self-sacrificing, self-renouncing love, whereas our human nature has the great driving force of self-preservation and self-care of our flesh and blood human body.

We have, and will retain until Christ returns, the same physical body as we now have. When Paul speaks of being in "jeopardy" or peril, what was threatened? His human life, of course. In a second letter, Paul explained at greater length this peril:

2 Cor. 4:7-12:

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; Always (daily) bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway (daily) delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you."

As Christ's messengers, Paul and his fellow-labourers were continually in peril. The hardship they endured was wearing away their strength. Suffering physically through privation and toil, they were conforming to His death.

That which was working death in them was bringing spiritual life and health to the Corinthians, who, by a belief in the truth were being made partakers of the divine nature.

Whenever God calls us to His service, it will cost us something. It will cost us time, energy, money, friends; or it may cost us our home, or even our lives. When we have submitted ourselves to God, we have submitted all, and thereby we declare that we have submitted our human nature to the service of God.

Our humanity often protests that this is too much, which is the powerful surge of self-preservation urging us to draw back from such full service to God. Here is the Christian's battleground. When we have set our will to obey God's will, then the power of God comes in and we can crucify the human nature's desires to death, if need be.

By living faith, we are to know that when we come to God with our sinful, carnal heart, the Lord takes it out and destroys it, and in its place He puts a new nature, a spiritual one. But at the same time we still have the weak, defective flesh which loves self-gratification, ease, security and self-preservation. We are going to have to take our cross and deny this flesh every single day of our lives, for the inclination of its will and desires will be in conflict with the will of God.

Every day we will have to refuse to pamper and gratify our human nature, as Jesus did to His human nature. We must refuse to give it what it cries for, so that every day we, too, can say, "I die daily".

THE TWO CROSSES:

The visible cross holds a highly honoured place in the religious life of Christendom. It appears on churches, around people's necks, on Bibles, book marks and on Easter buns.

In this form it never had any place in the religious system instituted by God. Whenever the visible cross begins to appear in these forms, the evidence is being presented that the connection with God is slipping.

The principle of the cross of Calvary is as eternal as God is, because it is the principle of self-sacrificing love. Below is a comparison of God's cross of self-sacrifice, with Satan's cross of self-service:

God's Cross

The law of life is the principle of self-sacrificing love.

This is service to others irrespective of the cost to the server.

Christ's garment is dipped in His own blood.

This is the holy covenant.

Satan's Cross

The law of life is the principle of self-serving love.

This is service to self irrespective of the cost to others.

Satan's garment is dipped in the blood of others.

This is the unholy covenant.

1 Cor. 1:23

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks, foolishness. "

Matt. 16:24:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

T5: 215:

"In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so

little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory. . . . "

God's children will be motivated by the same formula as Christ demonstrated. They will devote their lives in service to others, no matter what the cost to themselves.

Everyone whose ways are guided by the code of self-service, no matter what the cost to others will yield to circumstances rather than engage in the conflict with evil.

To follow Christ means walking as He walked, living as He lived and being guided by self-sacrificing love for others.

THE TWO JUSTIFICATIONS:

Before we are justified by faith, we stand before God with the condemnation of what we have done, as well as for what we are. For either of these, the penalty is death. We cannot atone for our past sins, and we cannot make ourselves righteous.

There are many seeming contradictions in the Bible which sets out justification as being one thing, and in other texts it sets it out as being something else. The two different expressions cannot be made to say the same thing.

The usual solution is to discard the one set and to make the other the full explanation of this all-important theme. As Bible

students we must understand that there can be only harmony in the Scriptures, so that any contradictions which appear are never real, but only apparent. The fault lies with us, and we must search prayerfully until the answer is found.

R. & H. Sept. 3, 1889:

"There is not one in one hundred who understands for himself the Bible truth of this subject (justification by faith) that is so necessary to our present and eternal welfare."

M.B. 114:

"But forgiveness has a broader meaning than many suppose. When God gives the promise that He will abundantly pardon, He adds, as if the meaning of that promise exceeded all that we could comprehend: 'My thoughts are not your thoughts, neither are your ways My ways, saith the Lord . . .' God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart...."

We see that justification involves a double work. To forgive sin is one thing. This is the act of accounting or reckoning a person to be righteous, for the merits of Christ frees us from condemnation.

To reclaim from sin is another and different work. This is the making of a person to be righteous, so that he stands before God as righteous in very fact. It is the outflow of God's redeeming love that transforms the heart.

S.C. 51:

"You cannot atone for your past sins, you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ.

2 Cor. 5:17:

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

When this double work has been done, we are justified; for we are not only pardoned, but also reclaimed from sin.

Rom. 4:3-5:

". . . For what saith the scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness ."

The important words which appear in this passage are "counted" and "reckoned". Here Abraham stands before God, not as having never sinned, but as though he had never sinned. This is the way in which faith is accounted righteousness, through the merits of Christ.

1 S.M. 367:

"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's

righteousness is accepted in place of man's failure, and God receives, pardons, justifies the repentant, believing soul, and treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. . . ."

This is the first part of the work of justification by faith. This takes care of our past sins and we are freed from condemnation and we are accounted or reckoned to be righteous.

The second part of the work has to do with reclaiming from sin, or the act of being made righteous in fact. This involves the work of taking away the sinfulness, so that the enmity or carnal mind is removed, and the sinner then has peace with God.

The carnal mind and the human flesh are two different things. The flesh can be brought into subjection to the law of God, but it is impossible to bring the carnal mind into subjection. Paul recognized a power in his members (body) which controlled him against his will:

Rom. 7:23:

"But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Ezek. 36:26:

"A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

As we can see from the above, the carnal mind is not the flesh, but a power within that flesh, which has to be taken out of us so that we can serve God. This is the second part of the work of justification, which involves the reclaiming from sin and making a man to be righteous in fact.

Rom. 5:1:

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

To be justified is to have peace with God. It is impossible to have peace with God and enmity at the same time. Whatever enmity was present before justification is removed so that there may be peace. What is the enmity against God which exists before we can have peace?

Rom. 8:7:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The taking away of the carnal mind, or the enmity, is the act of making a person to be righteous; so that he can stand before God righteous in fact. God then gives him the mind of Christ, the divine mind, and he becomes a righteous person. To be in Christ is to be justified. To be justified is to be a new creation.

Rom. 8:1, 2:

"There is therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

We have seen then, that justification is a two-fold problem:

1. What we have done.
2. What we are.

Therefore, justification requires a two-fold solution:

1. Forgiveness for all past sins.
2. Making the sinner to be righteous in fact.

We have two more statements with regard to this great subject of justification by faith which appear to be contradictory:

Rom. 3:20, 28:

"Therefore by the deeds of the law there shall no flesh be justified in his sight . . . Therefore we conclude that a man is justified by faith without the deeds of the law."

Rom. 2:13:

"For not the hearers of the law are just before God, but the doers of the law shall be justified."

The above two texts are opposite, but once again, they must be understood in their proper settings.

So far we have studied the first text which pertains to justification by faith, which is the forgiveness of our past sins, as well as the reclaiming from sin or being made righteous in fact.

This is possible because the enmity or carnal mind is taken out and a new life, the life of Christ, is put in its place. All this is a gift of God.

The text in *Romans 2:13* which speaks of the doers of the law takes place at the judgment, when every name will come up in review before God:

Rom. 2:5, 6:

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."

We can see then, that a person is made righteous so that he can keep the deeds of the law and go on unto perfection. This is the work of sanctification. Without being made righteous, no one can do any works of righteousness at all.

This makes it clear that the judgment will divide the world into two classes, the obedient and the disobedient. In the final justification or judgment, only the doers of the law will be justified.

In the initial justification, the believer is delivered from sin so that he is enabled to live a holy life. It is possible to have the first justification and never gain the second, because if we fall into sin before the judgment, there is the possibility of our sins being rolled back on us. But only those who have both the first and the second justifications will ever enter the kingdom of God.

The First Justification

Justifies the ungodly by faith,
without the deeds of the law

This comes at the outset of our
Christian walk

This saves from sin in this
world

This admits us into the family
of God on earth

The Second Justification

Justified the godly
Those who keep the law

This comes at the end of life's
journey

This saves us from this world of
sin

This admits us into the family
of God in heaven

THE TWO BLOTTINGS OUT OF SIN:

The words "blotting out" in the Bible have a different meaning from the usual one, which is to erase, wipe out or stamp into non-existence. If this meaning were true in the way it is used in the Bible, then there could be a blotting out only once. But as we shall see, it means to remove or take from one place to another, but not non-existence.

The first blotting out of sin is from the believer to the sanctuary; the second is from the sanctuary to the scapegoat.

G.C. 421, 422:

"As anciently the sins of the people were by faith placed upon the sin-offering and through its blood transferred, in figure to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the

heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, on blotting out, of the sins that are there recorded."

R. & H. Sept. 30, 1902, E. J. Waggoner:

" . . . The blotting out of sin is the erasing of it from the nature of the being of man. The blood of Jesus Christ cleanses from all sin."

In the daily experience, the blotting out of sin was from the sinner to the sanctuary. This had to precede the reception of the Holy Spirit because it was only as sin was removed that the Holy Spirit could find entrance. In the final atonement, the times of refreshing, (the Holy Spirit in Latter Rain power) must precede the blotting out of sin from the sanctuary, which can only take place after the judgment.

Peter understood this order of events when he spoke to the unconverted who were gathered after Pentecost:

Acts 2:38:

" . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift off the Holy Ghost."

1. Repentance must come before conversion or baptism.
2. Then the sins are blotted out of the sinner, so that he may receive the gift of the Holy Spirit.

Peter says the same thing with a slight variation of words in *Acts 3:19*:

"Repent ye therefore, and be converted, that your sins may be blotted out so that the times of refreshing shall come from the presence of the Lord."

Here again we see that he was addressing the unconverted because the first word he uses is "repent". After repentance the same sequence is followed, which is "conversion", (the "blotting out" of sin) so that they could receive the "times of refreshing" or the Holy Spirit. It is called "times of refreshing" because we do not receive the fullness of the spirit in the beginning of our Christian walk. It must grow in volume until finally it reaches the Latter Rain power.

Let us compare these two texts:

Acts 2:38

Repent
Be Baptized
For the remission of sins
To receive the Holy Ghost.

Acts 3:19

Repent
Be Converted
That sins may be blotted out
That times of refreshing may come.

The message is the same. To be converted is to be baptized. The remission or blotting out of sin is the same, and the result in both cases is to receive the Holy Spirit, which is indeed a refreshing.

In referring to the blotting out of sin from the heavenly sanctuary, E.G. White says:

R. & H. Aug. 28, 1883:

"Are we by repentance and confession sending our sins beforehand to judgment that they may be blotted out when the times of refreshing shall come?"

R. & H. Oct. 21, 1884:

"An effort was made to arouse them by presenting our true position in the antitypical day of atonement when every man should afflict his soul before God, when sins should be confessed and go beforehand to judgment, that when the times of refreshing shall come they may be blotted out."

This conveys the thought that the sins cannot be blotted out until the times of refreshing have come. But in the blotting out of sin from the believer to the sanctuary, the blotting out of sin must precede the reception of the Holy Spirit.

The 1st Blotting Out of Sin

This takes place before the judgment when sins are removed from the sinner to the heavenly sanctuary.

In this case the gift of the Holy Spirit or Latter Rain power cannot come unless the sins have been removed from the sinner and sent beforehand to judgment.

The 2nd Blotting Out of Sin

This takes place after the judgment when sins are removed from the sanctuary to the scapegoat.

In this case the Latter Rain power must come before the removal of the sins from the heavenly sanctuary to the scapegoat for eternal destruction.

THE TWO MARRIAGES:

There is the marriage of God's people to Christ at conversion, and there is the marriage of Christ to the New Jerusalem. In the first, the people of God are referred to as the "Bride", and in the second as "Guests".

The First Marriage:

Rom. 7:4:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

G.C. 381:

"In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: 'I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies'. Hos. 2:19. And again: 'I am married unto you'. Jer. 3:14. And Paul employs the same figure in the New Testament when he says: '. . . I have espoused you to one husband, that I may present you as a chaste virgin to Christ'. 2 Cor. 11: 2."

M.H.180:

" . . . Christ came to make us 'partakers of the divine nature', and His life declares that humanity, combined with divinity, does not commit sin."

C. O. L. 307:

"The parable of the wedding garment (Matt.22:1-14) opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding."

We can see then, that the first marriage is the marriage of humanity with Christ. This begins to take place at the new birth or the conversion experience.

The Second Marriage:

G.C. 426, 427:

" . . . The marriage represents the reception by Christ of His kingdom. (Rev.19:7, 8). The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife'. Said the angel to John: 'Come hither, and I will show thee the bride, the Lamb's wife'. . . Clearly, then the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be guests at the marriage supper. Rev. 19:9. If guests, they cannot be represented also as the bride. Christ as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, 'dominion, and glory and a kingdom'. He will

receive the New Jerusalem, the capital of His kingdom, prepared as a bride adorned for her husband . . . Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to sit down with Abraham, and Isaac, and Jacob 'at His table in His kingdom (Matt. 8:11;. Luke 22:30), to partake of the marriage supper of the Lamb'."

C.O.L. 311, 312:

"Only the covering which Christ Himself has provided can make us meet to appear in God's presence . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us . . . By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.

"So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness."

Rev. 19:9:

"Blessed are they which are called unto the marriage supper of the Lamb. . . ."

THE TWO LAWS

Gal. 3:19:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

Some have been inclined to think the law in Galatians 3 refers only to the ceremonial law, but in reading the chapter, it is quite clear that it primarily refers to the moral law.

In the *S.D.A. Bible Commentary*, Vol. 6:1110, E. G. White says:

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. . . ."

"The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression."

"We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result."

In *Galatians 3*, Paul speaks about the law that was added, which is the *broken law* written on cold, dead tables of stone. In *2 Cor. 3:1*, he distinguishes between the two laws: one that is broken, written on stone; and the other which is living and written on the fleshy tables of the heart:

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, in letters of commendation from you? ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."

2 Cor. 3:7, 9:

"But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away . . . For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

In the garden of Eden they understood the principles of the law. The law in ten commandment form was added at Mt. Sinai. When that ministration written on stone shows us ourselves as we are and leads us to Christ (the seed), its purpose is fulfilled.

Gal. 3:19:

". . . and it was ordained by angels in the hand of a mediator (Moses) . . . until the seed (Christ) should come."

When we are led to Christ, the law is transferred from the ministration of death to the ministration of life.

If we are not born again into the spiritual kingdom of God, we still have the law in stone, or we have a stony heart. At the new birth Christ gives us the fleshy tables of the heart.

Ezek. 11:19:

"I will take the stony heart out of their flesh, and I will give them an heart of flesh.

P. P. 364:

"If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, on engraved upon tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses."

Gal. 3:16:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four

hundred and thirty years after, cannot annul, that it should make the promise of none effect."

The new covenant promise was given to Abraham, and 430 years later the law was added at Mt. Sinai. The covenant made to Abraham was a covenant of faith, through which we get salvation.

Before living faith comes, we are all in prison and under the condemnation of the law. But when faith in Christ comes, we are no longer under the schoolmaster (the law). When we receive the new life in Christ by faith, we are no longer counted as guilty or under the condemnation of the law in stone.

Gal. 3:23, 24, 26:

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith . . . ye are all children of God by faith in Christ Jesus "

Most of the professed Christian world state that the law of God was done away with, and they use the texts in Galatians 3 which pertain to the broken law of God to sustain their belief.

From God we first of all receive the gift of spiritual life and the power to keep the law, which is written on the fleshy tables of the heart. Then God gives us the law to preserve that life. The law is a hedge, a protector and life preserver.

The law can be represented as a dam which holds back hundreds of tons of water; a protection for the people who would otherwise be destroyed if that dam were broken. If the dam is

broken, the people below would lose their lives. In the same way, the broken law of God demands the life of the sinner.

Instant destruction would have come to Adam and Eve, when they broke the law of God, if it had not been for Christ who provided a dam or protection for them. When men remove the dam by the rejection of Christ; what can God do to save them? Nothing. They have then cast away the law as their protection; they have cast away Christ as their Saviour; so that God has nothing left with which to save them.

If Adam had never sinned, we would have had entrance into heaven by obedience to the law; but because he sinned, we now have entrance through Christ.

We have learned that to be justified is to be given the new life in Christ. We have the new life by faith; and after faith is come, we are no longer under the schoolmaster.

Gal. 3:27, 29:

"For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This is the new covenant which had its origin in Eden, was covenanted with Abraham, and ratified by Christ at Calvary.

The old covenant pertains to a person who is trying to keep the law to obtain righteousness; but it is Christ only who can give life and righteousness. This is the righteousness which is of God by faith, which puts life where there was death by giving us a new heart, and the law of liberty to preserve that life.

Let us look at the two laws:

The Broken Law

The law written in stone demands the life of the sinner, and what it demands, it will have.

This is a ministration of death, or a life-taker.

The Law of Liberty

The law written in the fleshy tables of the heart, is a life-preserver.

When the life of Christ is in the heart, the royal law of liberty must be kept to preserve that life.

God Himself has established the order of heaven, which makes Him the source of all life.

Lucifer and the angels were created. Lucifer was not a source of life for he was but a recipient of life from God. His own existence depended on maintaining a relationship with the source of all power, and the law of God was the preserver of that life.

When Lucifer sinned, he broke the law and severed his relationship with the Father: and this will inevitably bring death to himself and to the fallen angels.

Satan cannot give life to others as he does not have life in himself. Sin will eventually burn him out, as well as the fallen angels.

THE TWO COVENANTS:

The everlasting covenant is God's promise to save man from sin. This had its beginning in Eden.

The old covenant is the effort of man to save himself by his own works. The old covenant was instituted at Mt. Sinai when the people promised to keep God's law, without realizing that they must first of all have a new nature. They must first be delivered from the carnal mind depicted in Romans 7, and they must have a new heart and life from Christ.

The Old Covenant
(Mt. Sinai)

This is righteousness of the law by our own works.

Obey and live.

Here we have a righteousness, but it does not provide eternal life. It gives only the temporal blessings of this life.

Those who obeyed this law, lived. Those who disobeyed were slain or stoned on the spot.

The New Covenant
(Mt. Calvary)

This is righteousness which is of God by faith.

Live and obey.

Here the righteousness of God by faith gives us a new heart, the power to obey the commandments of God; and in the end, eternal life.

Only God is able to put life where there was death.

THE TWO PROPENSITIES:

The dictionary definition for propensity is inclination, bent or tendency. There are two types of statements below, setting out the way the word propensity is used. One statement speaks of doing

away with the propensities, and the other speaks of controlling them. One refers to the carnal, which is to be eradicated, and the other to the human, which is to be controlled.

R. & H. April 24, 1900:

"We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . . As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good."

The language in the above extract is clear in that the evil, or carnal propensities to do wrong are to be cut away or eradicated from the character. It is impossible to control them, for they control us, if retained.

What evil propensities need to be eradicated from the life?
E.G. White states in:

R. & H. May 16, 1893:

"Self-indulgence, self-pleasing, pride and extravagance must be renounced. We cannot be Christians and gratify these propensities."

Christ did not have these evil propensities, as is stated below:

SDA BC 5:1128:

"But Jesus was the only begotten Son of God. He took upon Himself human nature, and was in all points as human nature is tempted. He could have sinned; He could have fallen; but not for one moment was there in Him an evil propensity. . . ."

That Jesus did not possess any evil propensities, does not mean that He had holy flesh — anything but that. Jesus did not have the carnal mind or nature that we were born with because the Holy Spirit of God was His Father. Likewise, when we are born again and the old carnal nature is eradicated, we also have God as our guide.

The real problem in our understanding the different uses of the word propensity lies in our inability to understand the distinction between the carnal and human natures. Christ came to redeem us from Satan's power and to deliver us from the carnal propensities.

Those who have been born again still retain the same flesh and blood bodies, which have to be controlled by the Holy Spirit. Our human nature is prone to sin, but it can be made subject to the law of God.

T4:235:

"The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame."

What are some of our natural propensities? They are our appetites, passions and affections. These must be educated and disciplined to the glory of God.

Our bodies are changed only at the second coming of Christ. Christ had the same flesh and blood body that we have. He ate, slept, grew weary, and He had to control these human or natural propensities as an example of how we are to control them. Below is outlined the difference between the carnal propensities and the human propensities:

Carnal Propensities

Hatred
Pride
Envy, etc.

Christ did not possess these propensities. They must be eradicated or cut away from the character.

Christ came to redeem us from these propensities.

Natural Propensities

Appetite
Passions
Affections

Christ did have these propensities, which He controlled by the power of the Holy Spirit.

Appetite is necessary to sustain life. Love and affection are gifts of God.

THE TWO CHURCHES:

There are differences of doctrinal beliefs everywhere. Even though a church has correct doctrines, if the members do not understand and experience the saving power of the gospel, they are lost.

If we do not have salvation from sin, then we do not have the gospel, because Paul says in *Romans 1:17* that the gospel "is the power of God unto salvation" from sin. This means that the carnal mind, with which all of us were born, has to be eradicated, and replaced by a new heart and mind.

It seems to be a fact that Satan has taken charge of every organized church, and honest souls must separate from them. When we think back, no organized church as such went through to the kingdom in Noah's day, in Elijah's day, or in the days of Christ.

In the 1844 period, the believers were truly converted and looked for their Redeemer to come, but there was no organized church from about 1833 to 1863.

Let us now look at the organized churches of our day.

S. P. 4: 232, 233:

"The proclamation, 'Babylon is fallen', was given in the summer of 1844 . . . It cannot be the Romish church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches. . . ."

G. C. 464:

". . . Before the visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times . . . At that time many will separate themselves from those churches in which the love of this world has supplanted love to God and His word. Many. . . will gladly accept those great truths . . . to prepare a people for the Lord's Second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavour to prevent it by introducing a counterfeit. . . ."

This counterfeit religion will so closely resemble the true that it will be impossible to distinguish between them, except by the Holy Scriptures. Who then, is preaching a counterfeit Third Angel's Message?

E.W. 277:

"The message of the fall of Babylon (Rev. 18:2) as given by the Second angel is repeated with the additional mention of the corruptions which have been entering the churches since 1844."

G.C. 214: (1884 edition)

". . . the fall of Babylon must apply to some religious body that was once pure and has become corrupt. . . ."

The counterfeit must be churches that preach all the doctrines of the Third Angel's Message.

G.C. 607:

". . . The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy, but rapid progress of the papal power, all will be unmasked . . . Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of truth sent to her from heaven."

Rev.18:4:

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

G.C. 528:

"Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the 'Light, which lighteth every man that cometh into the world.' John 1:9."

G.C. 529:

"Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises."

The Laodicean Church

T3:252:

"The message to the Laodicean is a starting denunciation and is applicable to the people of God at the present time.

1 S.M. 357:

"The true Witness says of a cold, lifeless, Christless church . . . 'because thou art luke-warm, and nether cold nor hot, I will spue thee out of my mouth!'" (Rev. 3:16)

Gal. 4:25:

"For this Agar is mount Sinai in Arabia... and is in bondage with her children. . . ."

The Lord here compares the old covenant church to Hagar. That church is still in bondage to sin. These still have the law written on stone. (2 Cor. 3:3, 7). The carnal has not been eradicated.

God's True Church

R. & H. July 5, 1887:

". . . The truth is seen in its clearness, and honest children of God sever the bands which have held them . . . Truth is more precious than all besides."

Series B, No. 6:63, 64:

". . . We are to have no fellowship with worldly practices that have perverted the faith of some."

Gal. 4:26:

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

God's new covenant church is compared to Sarah. That church is free. These have the royal law of liberty written in the fleshy tables of the heart. (Heb. 8:10; Ezek. 36:36)

The carnal mind has been replaced with the mind of Christ.

PERFECTIONISM VS. SO-CALLED PERFECTIONISM:

A church is what it teaches. Most churches do not teach or believe that the sinful nature is destroyed at conversion or that the old nature is fully crucified with Christ. Somehow they expect to be saved IN their sins!

There is a difference between teaching perfection of character and perfection of body, or holy flesh. We do not get holy flesh until Christ comes the second time, at which time this mortal shall put on immortality. (*1 Cor. 15:33*).

The perfection we are to strive for is perfection of character. There are many references in the Index to the writings of the Spirit of Prophecy which indicate that we must strive for perfection of character, and that this is a requisite to receiving eternal life. I will cite a few, but first let us turn to the book *Early Writings* where E.G. White mentions "so-called perfectionism" on page 101:

"God will not entrust the care of his precious flock to men whose mind and judgment have been weakened by former errors that they have cherished, such as so-called perfectionism and Spiritualism, and who, by their course while in these errors, have disgraced themselves and brought reproach upon the cause of truth. . . ."

The Appendix on page 301 gives a full explanation of the above:

"Some of the early Adventists, shortly after the 1844 experience, lost their hold on God and drifted into fanaticism. Ellen White rebuked those who taught a state of perfection in the flesh and therefore could not sin . . . They held that those who are

sanctified cannot sin . . . In harmony with these sophistries, they were practising the worst sins under the garb of sanctification. . . ."

We can readily see the wide contrast between this false teaching of so-called perfectionism or holy flesh, and the true teaching of perfection of character in the Bible and the Spirit of Prophecy:

D.A. 311:

"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. . . ."

Matt. 5:48:

"Be ye therefore perfect even as your Father which is in heaven is perfect."

Letter 311, 1893:

"Do not dishonor God by one expression . . . concerning the supposed inability to overcome fully. . . ."

1 Cor. 15:34:

"Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame."

D.A. 555:

"Holiness is the entire surrender of the heart and life to the indwelling of the principles of heaven."

Heb. 13:20, 21:

"Now the God of peace . . . make you perfect."

A.A. 565:

"True Sanctification means perfect love, perfect obedience, perfect conformity to the will of God."

2 Cor. 13:11:

"Be perfect, be of good comfort. . . ."

R. & H. Feb.7,1957:

". . . exact obedience is required and those who say that it is not possible to live a perfect live throw upon God the imputation of injustice and untruth."

Gen. 17:1:

"Be thou perfect. . . ."

G.C. 623:

"Now . . . we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation . . . Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use

to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ."

A.A. 564:

"Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."

Book of Romans, p.21— E. J. Waggoner:

"Is sin stronger than righteousness? Is Satan stronger than Christ? No! Then as Christ has proved Himself to be the stronger of the two, and just as surely as when we were bond-servants of sin, it had power to keep us free from righteousness; so when we yield ourselves as bond-servants unto Christ, He has power to keep us from sin."

False Perfection

This is a teaching of perfection of body, or holy flesh in this life. We do not get holy flesh or perfection of body until Christ comes again.

True Perfection

This is a teaching of perfection of character, which we must have for eternal life. This is what Christ came to attain for us.

There is no comparison between the false teaching of so-called perfectionism or holy flesh and the true teaching of perfection of character as found in the Bible and the Spirit of Prophecy. To teach the false is fanaticism; to not teach the latter (perfection of character) is disastrous.

THE TWO SEALS:

There are two distinct and separate seals. The first is the seal of the Holy Spirit, which we may have today. The second is to be given when the great final test is passed.

In *Eph. 1:12, 13*, Paul is speaking to a people who were sealed with the first seal:

" . . . after that ye believed, ye were sealed with that Holy Spirit of promise."

Below is an extract from the *Great Controversy* which shows a seal which is yet future and which no one has passed as yet:

G.C. 613:

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the 'latter rain', 'the refreshing from the presence of the Lord', and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven . . . the final test has been brought upon the world, and all who have been proved loyal to the divine precepts have received 'the seal of the living God'."

The one seal is the seal of the Holy Spirit in our daily experience, and the other is given after passing the great final test. Let us examine each one:

The First Seal:

The first seal, which is said to be the seal of the Holy Spirit prepares us for the great final test and takes place day by day. It seals sin out and righteousness in. It is only the actual living presence of Christ and His righteousness in the soul, that can seal us against the power of sin.

D.A. 324:

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature . . . A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan."

Another word for "impregnable" is sealed. We must have the new nature, the life and mind of Christ (by the indwelling of the Holy Spirit), to seal us against the invasion of sin. The new life within us is called "the new nature", the "new heart", "new creation, the "divine nature", and the "new birth".

To obtain such a sealing is the work of this life. The very first step is God's part in giving us the new life, and He permits temptations to come to us so as to reveal the evil of our own hearts. The old life of sin must go.

C.O.L. 419, 420:

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit."

The sins, which represent the carnal life of the sinner, are removed by Christ to the heavenly sanctuary until the great day of judgment.

G.C. 418:

"The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner . . . was carried by the priest into the holy place . . . By this ceremony the sin was, through the blood transferred in figure to the sanctuary. . . ."

The life of the sinner is what he is, the enemy within, or the old nature. The sin which was within is lodged in the sanctuary until the great judgment day. Into the place where the sin was, we are to receive the indwelling presence of the Holy Spirit, so that there has been an exchange of life in actual, literal fact.

A person who has experienced the transforming power of the Holy Spirit in the changing of the life from sin to holiness will have no difficulty in understanding the work of the former rain at the beginning of the Christian walk; but the former rain does not complete the work of God's grace in the soul. This is the work of the latter rain. It requires time for each to do its work. It is a process of growth, just as it is in nature.

In the East, the former rain falls at the sowing time. It is necessary to germinate the seed. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle.

T.M. 506:

"...The Lord employs these operations of nature to represent the work of the Holy Spirit . . . The Holy Spirit is given to carry forward from one stage to another the process of spiritual growth . . . By the power of the Holy Spirit, the moral image of God is to be perfected in the character . . . But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the showers have done their work, the latter rain can bring no seed to perfection."

There is no difference between the former and the latter rain. Both are rain. The only difference is in the time when they fall, and the latter rain is a heavier shower.

R. & H. May, 1862:

"As the members of the body of Christ approach the period of their last conflict, the time of Jacob's trouble', they will grow up into Christ, and will partake largely of His spirit. As the third angel's message swells into a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. . . ."

The seal of the Holy Spirit in the former rain is still the seal of the Holy Spirit in the latter rain. It is one and the same seal. It is the presence of the Holy Spirit in the soul which seals us from the enemy, which is in fact, the presence of the life of God. It is called the "seal of the living God" which "keeps us from sinning".

This first sealing is a wonderful gift to the believing soul, which completes the work of God's grace in the believer. When that work is finished there is no spot, or wrinkle, or any such thing

left in the person and the devil can find nothing in him. Then what need have we of a second or a final seal?

The Second Seal:

The second seal is still the sealing of the people of God. It is a work done for them, and inasmuch as the meaning of the seal is that it makes them secure against the entrance of sin, then in a way not accomplished by the first seal, this seal will give them a final and eternal protection against the intrusion of sin into their lives. This work is something beyond the province of the Holy Spirit.

The second seal is the work of the Saviour Himself in the sanctuary above. (*Heb. 9:24; 10:19-23*). In the first seal we saw how sin was taken into the sanctuary, thus removing the enemy within. When the sin has been taken into the sanctuary, it is not yet finally disposed of; and until it is put on the head of Satan, the originator of sin, we face the fearful possibility of that sin being rolled back on us.

G.C. 420:

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law."

There is nothing in the daily service which can bring that full release. Not until Jesus steps to the mercy seat and pleads His

blood, is the sin placed upon the scapegoat. Only then are we eternally secure against the return of sin.

The final seal of Jesus in the sanctuary sets a mark of protection upon us by shutting off forever any possibility of sin having dominion over us.

B.C. 7:968; 980:

"The seal is . . . a mark which angels, but not human eyes can read; for the destroying angel must see this mark of redemption . . . The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of transgression of the law of God is taken away. They have on the wedding garment and are obedient and faithful to all God's commands . . . In the issue of the great contest, two parties are developed, those who worship the beast and his image, and those who receive the seal of the living God, who have the Father's name written in their foreheads. This is not a visible sign."

What is that sign? It is an invisible mark, the evidence that the death of Calvary has become the personal experience of the individual, and that the character of God (which is the name of God) has been implanted in the heart of that person.

This is the sign which only angels can read. It is the inward spiritual sign of the presence of God.

G.W. 162:

"Unless divine power is brought into the experience of the people of God, false theories and ideas will take minds captive; Christ and His righteousness will be dropped out of the experience"

of many and their faith will be without power or life . . . The burden of our message is not only the commandments of God, but the faith of Jesus. . . ."

Let us compare the two seals side by side:

The First Seal

A work done in us by the Holy Spirit.

Prepares us for the great final test.

A lifetime process.

Begun by the former rain, completed by the latter rain.

Work in the soul must be completed before the judgment.

The Second Seal

A work done for us by Christ in the sanctuary.

Given on passing the great final test.

A final act.

Does nothing in the soul.

Given after passing the judgment at the close of probation.

Today is the time to make sure that the law of God is written in our foreheads and in our hearts, so that we shall have the preparation to receive the great final test when that time comes.

G.C. 490:

All who would gain eternal life "must be tested and found without spot or wrinkle or any such thing."

T5:216:

". . . All who receive the seal of God must be without spot before God. . . ."

Let us not be like the Jews who failed to distinguish between the first and second comings of Christ, and consequently lost their eternal life.

CONCLUSION:

There are many other instances in the Bible which speak of two things called by the same name, and yet they are different.

There are two gods; the god of this world which is Satan; and God, our heavenly Father who first loved us and sent His Son to be the Saviour of the world. (*1 John 4:19, 14*).

There are two spirits; the spirit of evil which comes from Satan, and the Holy Spirit of truth which comes from our Creator.

For everything that is true in the Bible, the devil has a counterfeit. Let us not be ignorant of his devices. Like the noble Bereans (*Acts 17:10, 11*), let us study to see if these things are so, to the honour and praise of our heavenly Father.

1 Thess. 5:23:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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