

Judgment Hour

SERMONS

II



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Volume II

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LAW AND SIN

in the

LIGHT of the CROSS

I have chosen to open this series of studies with the familiar text in 1 Corinthians 2:2. The apostle Paul says, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." In Galatians 6:14 he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

To the apostle Paul, the cross of Christ was the one supreme doctrine. We should not consider that he was over-emphasizing this doctrine to the exclusion of others when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified." I wonder sometimes whether we would not consider that the apostle Paul was going off on a tangent if he were here today, in emphasizing this teaching to the exclusion of all others. But not so. To him it was the one great central light in every truth. What the apostle Paul taught was a facet of light which shines from the cross of Christ.

Ten Eternal Principles

Many times in the Spirit of Prophecy, we as Advent people, are exhorted to a much closer study of the meaning of the cross of Christ. And tonight I wish to discuss with you the meaning of righteousness and sin in the light of the cross.

Righteousness is defined in the law of God. We are living in the time of earth's history when the text applies: "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Now I want to consider with you for just a few moments the law of God, the bright standard of righteousness. In the Bible the law of God is called the ten words. You notice that in the margin of both Exodus and Deuteronomy, wherever it gives the ten commandments, the Hebrew in the margin is "the ten words." The ten commandments, the ten words, are an enunciation of ten eternal principles. Of course, when God spoke the law from Mt. Sinai that law was adapted to the needs of humanity. The law was in existence before the creation of man. It is an eternal law, the revelation of ten principles.

The first one, "Thou shalt have no other gods before Me," outlines the principle of supreme loyalty to God. The second commandment governs the principle of worship, and the third, reverence. The servant of the Lord saw a halo of light as it were, on the fourth commandment because this principle is "Remember the Sabbath to keep it holy." It is the sign of sanctification, which is holiness. In the fifth commandment we have the principle of respect for authority.

The sixth teaches the sacredness of life. The seventh, purity; the eighth, honesty; "Thou shalt not steal." The ninth, truthfulness, and the tenth commandment is a commandment that summarizes the whole law: "Thou shalt not covet." If a man does not covet, he is a contented man. Contentment with godliness, or godliness with contentment is great gain. Says the apostle Paul, ". . . for I have learned, in whatsoever state I am, therewith to be content." Now here are ten eternal principles. And they are all summarized by one word. You know what that is, don't you? One thing is the fulfilling of the whole law. What is that? Love. The ten commandments are codified love.

I have found it quite useful in talking with non-Adventist friends, if I ever get on the subject of the law of God, to write down these ten principles and ask them if the gospel does away with them. I have never found one that said "yes." This is the transcript of a perfect character. That is God's character. Those are the characteristics of the people that God will have in His kingdom.

The Law of Self-Renouncing Love

Now let us deal with the underlying principle of the whole law—love. What is love? The servant of the Lord tells us that love is not a sentiment. It is not a feeling. What is it? It is a principle. Love is a principle. What is a principle? For instance, we might raise the question, what is the difference between a principle and a policy? You may have a policy, but as circumstances change, your policy might also change. But what about a principle? Do you change a principle? No. It is a fixed thing. Circumstances do not alter it.

That is what the apostle Paul states in 1 Corinthians 13. In that great chapter on love, he says, "Love never faileth." It is a principle, and a principle always operates in a fixed way. For instance, take the principle of gravitation. Drop something and it will always fall toward the center of the earth, because of the principle of gravitation. That is the way it operates. Now how does the principle of love operate? The apostle Paul also tells us in 1 Corinthians 13 that love is never selfish.

The most wonderful definition of what the law of God is—indeed what love is—may be found in the first chapter of The Desire of Ages, entitled "God With Us." I now quote from this chapter:

"It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. . . . No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; . . . The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light

to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

"The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. . . . But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. 'I do nothing of Myself,' said Christ; 'The living Father hath sent Me, and I live by the Father.' 'I seek not Mine own glory, but the glory of Him that sent Me.'" (John 8:28; 6:57; 8:50; 7:18)—Desire of Ages, pp. 20, 21.

Now notice these words: "In these words is set forth the great principle which is the law of life for the universe."—Ibid. What is the law of life for the universe? As seen in the face of Jesus Christ particularly the servant of the Lord calls it "self-sacrificing, self-renouncing love." Now, friends, this is love. It is a principle. The principle of love is that it is self-renouncing, self-sacrificing. And this law, which is the law of life for the universe, is God's character. It is Jesus' character.

When God created the universe He gave His law as the standard of life. God gave them His character, which is self-renouncing, self-sacrificing love. Mount of Blessing brings out very beautifully that before rebellion broke out in heaven, the angels served God, not as servants, but as sons. There is perfect freedom in obedience to the law of Jehovah. When controversy broke out in heaven it came as an almost overwhelming surprise to the angels that there was such a thing as a law. Why? They never thought about it, for it was written in their hearts. Their lives were in perfect accord with its principles. This is the principle which underlies the law of God.

Rebellion in Heaven

There was one being in heaven, known as the "covering cherub," who tried to pervert this freedom. Lucifer introduced another principle which was opposed to the principle of love. I read from Great Controversy, page 493: Sin "is the outworking of a principle at war with the great law of love which is the foundation of the divine government."

When Lucifer rebelled in heaven, he presented the principle for which he was contending in a very favorable light. I read from Patriarchs and Prophets, p. 37: "It was his object to secure freedom for all." And again from the same page: Lucifer "began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide." He claimed that changes in the laws of heaven were necessary, and he worked to excite opposition to the law of God.

"He promised them (the angels) a new and better government than they then had, in which all would be freedom."—Story of Redemption, p. 16. He told them that if they were to be released from the obligation of obedience to the principles of Jehovah, the angels and those that

followed him would enter upon a higher sphere of existence.

Satan was the greatest intellect in the universe outside the Godhead, and he so clothed his arguments with deception and subtlety that even the loyal angels could not understand the principle for which he was contending. It seemed that Satan was contending for something good. Here was the order of heaven that God had established, the great principle—the law of God. But Satan contended for another principle which he claimed was better. In fact, the servant of the Lord tells us in Desire of Ages, p. 24, that Satan represented God's law as a law of selfishness. More than that, Great Controversy, p. 502 tells us this: "He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practised no self-denial and made no sacrifice."

Do you get the thought of Satan's charge? Satan said this law is a law of selfishness. He flung this charge in the face of the Creator. He said, "You demand self-sacrifice from us." But to the angels he said, "The Creator makes no self-sacrifice. He practices no self-denial." So Satan took God's law, the great law of love that had never been questioned before, and he placed that law in an entirely false light. As you read the information given in the Spirit of Prophecy, you will see that Satan was so subtle in his arguments concerning the law of God, and he so skillfully represented his cause that a third of the angels followed him. Moreover, even the ones who followed God, we might say by faith, could not answer Satan's accusations.

The Unfolding of God's Law

Sin had never before existed in heaven. All was righteousness. Now sin had entered and the unfallen universe did not realize where it would end. They did not know the nature of sin. To Satan it had become something attractive. To the angels it also appeared attractive. Even the loyal angels who chose to follow God did so by faith. For the first time God's law was questioned. The stability of the whole universe depended upon the vindication of the law of God, not just to this earth, but to the whole universe, that all might declare, "Just and true are Thy ways, Thou King of saints;" that the whole universe might declare with one great pulse of harmony, "O how love I Thy law!" Not only did God have to reveal what His law was to the whole universe, but God had to reveal what sin was. There was only one way that God could do this, and that was through the gospel of the Lord Jesus Christ.

Jesus came as the ambassador of the Father to win men's allegiance to the great principles of righteousness. He came to unfold, both to this world and to unfallen beings that His law is love. I want you to turn with me to a passage of Scripture, Revelation 5:1-4: "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

It was the custom of the priests in the Jewish dispensation to open the scroll which contained the law of Jehovah, to look on this, and read it in the presence of the people. Many of the people of that time, you will remember, were illiterate. They could not read at all. But the priests were the expounders of God's law in ancient times. They were to read it to the people.

But here is God the Father offering a challenge to the whole universe. Who would come and take the great law of the universe, unfold it, and demonstrate it, that the government of heaven might be placed on a basis of eternal security? God's law is as sacred as Himself. This scripture says, "No man was found worthy to. . . look thereon." You remember the example of the children of Israel when the ark was taken captive by the Philistines who had an unhappy experience with it and sent it back. The children of Israel rejoiced when they saw the ark coming, and they opened up the top of it and looked inside. What happened? Fifty thousand and seventy were destroyed. God's law was as sacred as Himself.

Now here was Satan challenging the great law of Jehovah, the great law of love. The whole universe was in jeopardy because God's law was challenged. None of God's creatures could appreciate the length and the breadth and the height and the depth of the wisdom and the love of God which is contained in His law, and that it was the basis of life for the whole universe. And man had become deceived and darkened by Satan. He had joined in rebellion against the law of God.

Now the challenge goes forth to the whole universe: Who can take the law? Who can unfold it? None was found worthy to do so. No man in heaven, on earth, or under the earth. None of those who have passed before, even the most righteous and godly, were able to unfold God's law. John, seeing the scene, was overcome.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Verse 5. This is Christ. This is Jesus. What did He come for? To magnify the law, to make it honorable. There was only one way that God could do it--in the person of His Son. Only Jesus could know the height and depth and length and breadth of the love of God which passeth knowledge. He came to reveal the law, to unfold it to the whole universe, not just to this world. How did He do it?

Consider His incarnation. "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men." Philippians 2:6,7. The original says, "He emptied Himself." "Took upon Him the form of a servant." "Was made in the likeness of men." He emptied Himself. In His incarnation Jesus was unfolding the law of God. This was self-sacrifice, self-renouncing love. Jesus said, "I will come down to this earth, and I will give a demonstration to the universe and to the unfallen sons of men what God's law is."

He began with His incarnation. As if it were not low enough for Jesus to be made in the likeness of men, for the Creator to become a crea-

ture, He humbled Himself as a servant. Why did He do that? Because that is God's character. God is humble. Jesus was unfolding the law of God. He came not to be ministered to, but to minister unto men, and to give Himself as a ransom for many. The servant of the Lord says that "Jesus was the unwearied servant of man's necessities." Christ was unfolding the law of God. He went about doing good, healing all that were oppressed of the devil. The cry of gladness went up from the sick and the distressed. "The great Physician now is near, the sympathizing Jesus." Here was the law in personification. Jesus was unfolding the law of God, but that was not the limit. He became obedient unto death, even the death of the cross. Here was the supreme manifestation of self-sacrificing, self-renouncing love. He loved me and gave Himself for me. He pleased not Himself.

Think of Jesus in the Garden of Gethsemane. The cup trembled in the balance. He prayed that if it were possible, this cup might pass from Him. Would the Son of God drink the cup, or would He wipe the bloody sweat from His brow and say, "I'll return to heaven and leave man to perish in his iniquity?" The servant of the Lord says that at that crucial moment, a vision of a perishing world rose up before the Son of God. He saw the cry of the lost. He saw the doomed race. That great heart of love went out for the human race. Christ there made the decision. He would save man at any cost to Himself. Calvary, friends, is the supreme demonstration of God not just to this world, but to the whole universe. It is the supreme manifestation of the principle of self-renouncing, self-sacrificing love. So when the challenge went forth to the universe by the Father as to who could open the book, unfold it--truly who could take God's law and unfold the height and depth and length and breadth? No one. And John wept.

But weep not! One has prevailed to do it. There was only one in the universe who could do it. The Lion of the tribe of Judah. But notice verse 6: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." What did he see? A lamb. Yes, the Lamb of God. "I beheld a lamb." Calvary! The crucified Redeemer! Friends, the Lamb of God is the law of God unfolded.

Who can unfold the law of God? Who can show the height and the depth and the length and the breadth of God's love which is in His law? "I beheld, and lo, in the midst of the throne. . . stood a Lamb as it had been slain." Calvary, friends, is the law of God. Do you follow the thought? The law of God is love, isn't it? Now God had to demonstrate that to the world. He had to demonstrate His law. And how did He do it? Calvary. Calvary is the law of God. It is the law unfolded.

In Selected Messages, vol. 1, p. 212, the servant of the Lord makes this statement: "The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears." Just think of that. The law of Jehovah is the tree. That is the stem of everything. The gospel is the fragrant blossoms which it bears. The gospel is only the unfolding of the law of God. Calvary is the supreme demonstration of what the law of God is. It is righteousness demonstrated. Well might the angels and all the unfallen worlds rejoice as they did. They gave a shout of victory when Jesus cried, "It is finished."

Here was God's law demonstrated, that all with any shadow of a doubt might cry, "Oh, how love I Thy law!" "Just and true are Thy ways, Thou King of saints."

There is a very fine statement in the Appendix of Questions on Doctrine on the law of God. Page 676: "The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished, and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner."

Since Calvary is in reality the law of God, nothing more, nothing less, since Calvary is the law of God, what exalted conception should Calvary lead us to have concerning the requirements of Jehovah! No matter what the requirements of God, His law is exceeding broad. It includes every aspect of life. Calvary proves that the law of God is the great law of life. It demonstrates its height and length and breadth and depth. I read from the Adventist Commentary, Vol. 1, page 1105: "That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, 'This do, and you will not come under the dominion and control of Satan.'" Notice here what the servant of the Lord tells us concerning the ten precepts of Jehovah. She calls them the greatest love that can be presented to man.

God has raised up a people in the world to present the law. "Here are they which keep the commandments of God." Revelation 14:12. God's law is to be uplifted before this world. But the servant of the Lord tells us that "when the law of God is presented as it should be, it reveals the love of God."—Gospel Workers, p. 157. We are warned against presenting the law in a dry, legalistic way. This will never lead anyone to love it. But the servant of the Lord tells us that when it is presented as it should be, it will reveal the love of God. And there is only one way that you can present the law to men and women in such a way as to present the love of God. It is through Calvary, because Calvary is the law of God. It is the law unfolded. Now notice this statement in the Adventist Commentary again. "The law of ten precepts is the greatest love that can be presented to man." Calvary, friends, so far from leading us to excuse ourselves in the indulgence of sin, should lead us to have exalted conceptions of the law of God.

Many take the position that even though man is a transgressor, yet because Christ has died, they are very fortunate to have been born into the world, because there is a way of escape through Calvary. There stands Calvary! And therefore they can be very careless in regard to the precepts of Jehovah. Now that is a false conception of Christ. It is a false conception of the cross of Christ. Looking at Calvary we see the law unfolded, and we realize that God's law, His requirements, have the greatest love that can be presented to man. Let us make this very practical.

We may read one of God's requirements for our lives. Perhaps it is in the Spirit of Prophecy. But nevertheless it is only the ten commandments broadened out, for that is the whole duty of man. We are told in the Spirit of Prophecy that we should not follow a certain course of action. Now, we should realize that when God gives us instruction to do a thing, or not to do a thing, Calvary proves to us that this is a manifestation—a demonstration—of the greatest love that can be presented to men. In other words, you don't look at His requirement and say, "Isn't God mean for not letting me have that? Or for asking me to do this?" In the light of the cross of Calvary, God's law is proved to be the great law of eternal life.

Sin Demonstrated

Just as Calvary demonstrates to man what the law of God is, Calvary demonstrates to the universe what sin is. Do you know, friends, I venture to say that we with all our light and knowledge,—we with all our instructions, are still very ignorant concerning what sin really is. The servant of the Lord gives us a warning in Testimonies, Vol. 9, p. 267. She says, "Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived."

Now, friends, if we do not know what sin is, we are in danger of being fearfully deceived, and there is only one way that we can know what sin is. There is only one way that we can know what the law of God is. There was only one way that God could show the whole universe what the law of God is. How was it proved? He said, "Look at the Lamb of God." Look at Calvary. There is God's law. Infinite love, self-sacrificing, self-renouncing love,—that is the law of God. And just as Calvary shows to us what God's law is, we are to look to Calvary to see what sin is, that we be not fearfully deceived.

When Satan introduced sin into the universe, he did not present it as a hideous thing. He presented it as something to be desired. He presented a principle which was at war with God's principles. And he said, "This will bring exaltation to the universe." Even the loyal angels could not understand what sin was. They followed God by faith.

How did Lucifer get into this position? When he was created the law of God was in his heart. The law of God is summarized in one word—"love." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Lucifer did that in the beginning. He loved God supremely. But he withdrew his affections from God and placed them upon himself. The servant of the Lord tells us, "Sin originated in self-seeking." Satan withdrew his affections from God and placed them upon himself. Now here is God's principle for the life of the whole universe: self-renouncing, self-sacrificing love. That is God's character. That is God's law summarized.

Satan's principle was simply this: He had a disposition to serve himself instead of the Creator. And he intended to improve on the statutes of Jehovah. He did not want to yield his heart to the sovereignty of love. He wanted to introduce into the universe this principle of self-seeking. And he so clothed it in garments of disguise—false

garments—that it appeared to the angels of heaven, and even to mankind, as a thing to be desired.

God had to demonstrate what sin was, and what was in Satan's heart. And furthermore, when Satan withdrew his affections from God and placed them upon himself, he began to insinuate doubts concerning the law of Jehovah. The servant of the Lord tells us clearly that Lucifer did not know where he was drifting. I read this from Great Controversy, p. 496: "The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings." In other words, from the very beginning, from the first time when Satan withdrew his affections from God and placed them upon himself and indulged in sin, God knew what sin was. He saw it all. But did Lucifer know what it was? Did Lucifer know what he was doing? Did he really understand the true nature of the motives of his heart? No, he did not. Now, that is important to remember, because the same thing that happened to Lucifer happens to us.

Lucifer did not know what sin was. God tried to show him. He tried to tell him that it would bring ruin upon him. He was not excusable because he did not know what it was, but nevertheless, he did not know the true nature of his feelings, and what was in his heart. However, God knew what was in his heart. This is proved from the reading of John 8:42-44: "Jesus said unto them, If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him."

What was he in the beginning? When Satan withdrew his affections from God and placed them upon himself, what was he? He was a murderer. And here was Satan actually claiming that he was trying to improve upon the statutes of Jehovah. Yes, you'll even find in the Spirit of Prophecy that he was really trying to help God, and he didn't understand the nature of his own feelings. He did not know what sin was. He did not know the depth of wickedness of his own heart. What was he? A murderer. And God had to demonstrate it. In the same way that God had to demonstrate what His law was, He had to demonstrate what sin was. How only could God demonstrate the law? Through the cross of Calvary. Then how could He demonstrate what was in Lucifer's heart unless through Calvary? Calvary shows what sin is. When Jesus cried on the cross, "It is finished," the Scripture says, "I beheld Satan as lightning fall from heaven."

In Desire of Ages, p. 761, I read: "Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer." Through Calvary Satan revealed that he was a murderer. Also on p. 57: "At the cross of Calvary, love and selfishness stood face to face."

What is the law of God summarized in one word? Love. And sin is just the opposite of love. At the cross, love and selfishness stood face

to face. Here was the crowning manifestation! Christ lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it clear that the real purpose of his rebellion was to dethrone God and to destroy Him through whom the love of God was shown. Calvary revealed all this. Calvary proved what sin is. To Satan in the beginning it was a subconscious sin. He did not know the depth of the wickedness in his own heart. But as his rebellion went on and he began to lie and cheat and to put things in a false light, he knew he was doing wrong. He was twisting like a serpent—lying, flattering, deceiving, cheating. But he didn't know what was the basic wickedness that was the spring of all his actions, a deep-seated enmity and hatred against God—a desire to destroy Him. Lucifer said in his heart, "I will be like the Most High." He wanted God's place, and there was only one way that he could have God's place and that was to get rid of God. There can be only one God in the universe. And Calvary proved all this. Calvary proved what sin is.

The Basis of Sin in Us

Now, let's not stop with Lucifer. We are all his children by nature. All sin is basically the same. Lucifer said to Eve in the Garden of Eden, "Eat this fruit and ye shall be as gods." The margin says, "Ye shall be as God." This was basically the same temptation. Adam and Eve withdrew their supreme affections from God and placed them on themselves. The servant of the Lord tells us, "If it were not for the plan of salvation we would be in just as hopeless a condition as Satan himself."

God tried to reveal to man what sin is. Adam, you remember, fled into the recesses of the garden because of his guilt complex. God revealed to Adam and Eve as much as He then could of the plan of salvation. They were naked and they needed to be covered. Basically the word atonement means "to be covered." They needed to be clothed, and God made for them garments of animal skins. In order that they might be clothed there must be a sacrifice, to teach them that the only way they could be clothed—restored—was through the sacrifice of the only Son of God.

Adam was instructed in regard to this sacrifice. We read from Patriarchs and Prophets, p. 68: "To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God." It becomes a little clearer as we read from Story of Redemption, p. 50, just what God was teaching Adam: "This act of taking life gave Adam a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. He marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand."

Adam did not know what he was doing. Adam and Eve did not understand the real motives of their heart when they sinned against God, any more than Lucifer did. Now God tried to show them. They were amazed and brought to repentance. The revelation of their sin caused them to pray to God that they themselves might take the penalty of eternal death. Adam must take his knife and slay the victim. As he did this, it seemed to him that he was taking the life of God's own Son. God was showing Adam what sin is. He was trying to reveal to our first parents what was the depth of iniquity which lay in their hearts.

Sin Revealed in the Sanctuary

God tried to teach the same thing, you remember, in the sanctuary service. When a man sinned against the Lord Jehovah, he was to bring a sacrifice, and bowing in penitence beside the innocent lamb, he put his hand over the head of it and confessed his sin. Then with his own hand, he was to take the life of that innocent victim. God's people, it is true, never realized the significance of the sanctuary service, or of what God was trying to teach them. He desired to teach them what sin was, that they might learn to abhor and to hate it.

Jesus Revealed What Sin Is

When Jesus came to this earth, He tried to reveal to His people what sin was. He tried to unveil to the Jewish people what was in their hearts. They said, "We be not born of fornication; we have one Father, even God." (John 8:41). Jesus looked upon them with great sadness. Here were God's chosen people. They professed to love God. They pointed to all their religious services: their tithe, their offerings, their Sabbath keeping. "We are God's children. See how we love God!" Jesus looked upon them with great sadness. I can imagine that there were tears in His voice when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning." (Verse 44) What was Jesus trying to tell them? He was trying to unveil the wickedness of their own hearts, to show them what was there.

On another occasion Jesus said to them, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?" The people answered and said, "Thou hast a devil; who goeth about to kill thee?" John 7:19,20. Jesus was God in human flesh and men hated Him. They were acting out the enmity of their own hearts against God. Jesus tried to reveal this in the parable of the husbandman (Matthew 21:33-40). A husbandman had a vineyard which he let out to his servants. When the time of harvest drew near, he sent his servants to receive the fruits of the vineyard. But these servants were beaten and stoned. At last the husbandman said, "I will send my son. Surely they will reverence my son." But when they saw the son they said, "This is the heir. Come, let us kill him." In this parable Jesus was trying to reveal to the Jewish people the depth of wickedness in their hearts, of which they were unaware.

We read in Luke 23:33,34: "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father,

forgive them; for they know not what they do." Did Lucifer understand what sin was when he departed from God? He did not know that he was a murderer. He did not know what sin was--a deep-seated enmity, a desire to get rid of God, to murder Him, to destroy Him. Adam did not know what he was doing when he departed from God. And Jesus tried to tell the Jews what was the depth of wickedness in their hearts, to tell them what sin was, but they would have none of it. They said, "Thou hast a devil."

Think of it! Here was a people professing to love God, and yet what depths of wickedness lay in their hearts and they did not know it. They did not realize it. And as they were nailing the Son of God--God Himself--to the cross, evil men were acting out their hatred and enmity against God. Jesus truly prayed, "Father, forgive them for they know not what they do." Man did not realize what sin was. My dear friends, man still does not know what sin is. He does not know. That is why it has not been finished with in our lives.

When Peter spoke at Pentecost of the death of Jesus, he said, "I know that through ignorance ye did it." That does not mean that they were guiltless. They were still guilty. When men put Jesus on the cross of Calvary, they were acting out the enmity and the deep-seated hatred which is in the natural heart against God. What does the Bible say? Romans 8:7: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind is simply the fleshly mind--the mind which I have by birth. The natural mind is enmity against God.

What is the meaning of the word "enmity"? It means "hatred." The natural mind hates God. That is putting it strongly. And to hate is what? "Whosoever hateth his brother is a murderer." 1 John 3:15. And if a man hates God, what is his relation to God? He is a murderer. Then what does the cross of Calvary prove? It shows what sin is. It shows that the devil was a murderer from the very time he sinned, even though he did not realize it. Calvary proves that Adam and Eve were murderers when they sinned, that the reason for their sin was a deep-seated enmity and hatred against God.

When we sin we may realize we are doing wrong. We may admit that we are lying, or stealing, or that we are selfish or covetous, but Jesus said, "Father, forgive them, for they know not what they do." Sin is a deep-seated enmity and hatred against God. Just as Calvary is the supreme manifestation of what the law of God is, so Calvary also proves to the whole universe what sin is.

The lightnings flashed, the thunders crashed.
The bolts of wrath He bore for me!
Then in the dark some fiend I see,
He nailed God's Son upon the tree.

That angry face was full of hate:
Just who could be, could be so vile?
He spat upon that lovely face;
Who could it be? Who could it be?

The darkness breaks; that fiend I see;
Oh, it was me! Yes, it was me!
I drove the nails at Calvary!
The truth at last—at last I see!

The servant of the Lord tells us in Testimonies to Ministers, p. 264: "Not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul." Desire of Ages tells us (p. 745) that upon us all rests the guilt of the murder of the Son of God. The whole world stands arraigned before God, charged with the murder of His Son.

Friends, if we are going to see what sin is, we must see Calvary. You remember the statement already referred to in which the servant of the Lord says that there are some who are fearfully deceived. They do not know what constitutes sin. Let us make this practical. The servant of the Lord says, "Do not drink coffee. It is a sin." But we say, "It is not going to hurt me very much, at least one drink of coffee." And perhaps even if you drink coffee, you realize that you have done wrong because it harms the body, and if you harm the body you cannot give your best service to God. But you haven't seen what sin is, if that is as far as your vision goes. God is not so much concerned with the known sins that appear in our lives that we know are sins. He looks much deeper, and is concerned with the unknown,—something that you and I are not aware of, that deep-seated enmity which exists in our hearts against God. With God it is not so much the drinking of coffee that would keep a person out of heaven, but disobedience of the plain instructions of the Lord. Sin is rebellion of the heart against Jehovah. It is enmity against God, the seeds of murder still in the heart. Calvary proves it. And if the man does not overcome he will be arraigned before the judgment bar of God and will stand there guilty—proven guilty of the murder of the Son of God.

We must realize that in a Christian experience every time we depart from right in the least particular we sin. There is no such thing as a small sin. There exists hatred in our hearts, the same hatred that was manifested by the wicked Jews who put Jesus to death. I want to call your attention to a startling statement in Education, p. 263: "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted.'" (Judges 10:16; Isa. 63:9)

Just think of the cross of Calvary! And for God that suffering has not ended yet. And it will not end, friends, while we, God's people, are still in the thralldom of sin. Why does it bring such grief to Him? Calvary is the manifestation of the tremendous pain, the grief, the suffering that every sin we commit brings to the heart of God.

Love Rejected

Now let us see how God is a God of love. Love is His nature. And the cruelest thing that can enter any heart, creature or Creator, is the rejection of love. The most bitter experience that anyone can enter into is that. I remember one time in Australia, as I was driving home from the city to my farm, I picked up a man on the road. He was rather unkempt and had not had a meal for three days. I decided to take him home and give him work, so that he could earn a little money and go on his way. From time to time as he was working on the farm I got to talking to him, and I found that he was a well-educated man, a man of talent. And I began asking him questions as to how he got himself in this condition, and how he happened to be wandering around the country, a most desolate and unhappy situation. He said, "Well, my wife left me sometime ago. She's still living with another man. I still love that woman. I'd take her back. From the time she left me I was crushed. I went to drinking, and I want to tell you, I still love that woman. I'd take her back. Every day on earth, for me, is hell." Tears were in his eyes as he told me. There he was, without a knowledge of the power of Jesus to lift him out, or of the love of Jesus for man, in a pitiful condition—the most bitter experience that humanity can partake of.

Yes, the more one loves, the more he suffers when that love is rejected. Oh, it's not hard to be rejected by people we do not love. We can shrug that off. But when it comes to an experience like Jesus had when He came to His own and His own received Him not—that is bitterness! The more one loves, the more one suffers when that love is rejected. We can not enter into the sufferings of Christ unless we learn to love as He loved. And if we want Christ to give us His love, we must be prepared to suffer as He suffered.

Now think of the great love of God as revealed in the cross of Calvary. His love, friends, is infinite, isn't it? Infinite love! Oh, we cannot understand how He loved men so much. We know He loves us with an everlasting love. Then why does sin bring such infinite grief to Him? Because sin is a manifestation of hatred against God. It is rebellion of heart against Him—a desire to destroy Him and to put Him to death. Can we perceive now, just dimly, why we bring such suffering to our Creator, our Redeemer, our Saviour? And that suffering will not end until we are released from the thralldom of sin. We spurn the great Lover. There is murder and rebellion in our hearts, every time we sin, even sub-consciously. Jesus cried, "Father, forgive them, for they know not what they do." We will never get rid of sin until we learn to hate it. And the ones who go through the last crisis and see Jesus when He comes in the clouds of heaven, will be those who would rather die than commit one known sin. We will never be in that company unless we have learned to see sin as it is and to hate it, and have reached the place where we would rather die than bring grief to our Creator.

Sin in the Light of the Day of Atonement

Now I want to look at this with you in the light of the day of atonement. In the daily service, when the priest ministered every day,

this service was for known sins, for conscious sins. When a person had committed a sin, he must come and confess that sin. But the day of atonement brought a much deeper experience. On the day of atonement the people gathered around the sanctuary, and they afflicted their souls with deep repentance and the high priest went into the most holy place to make the final atonement for them.

In Hebrews 9:7 we read, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." The expression "errors of the people" as translated in the New English Bible, is "the people's sins of ignorance." In other words, the significance of the two divisions of the sanctuary, the daily and the yearly, was simply this: the daily service was for conscious sins, and the yearly for the unknown sins. When a man had sworn falsely, lied to his neighbor, stolen, and done somewhat against the commandment of God, when that sin came to his knowledge, he came and was freed from the guilt of that sin. But the day of atonement brought a deeper experience. It was for the unknown sins of the children of Israel, to cleanse them from their unknown iniquities.

Now in the light of this study we can see what that unknown iniquity is. We saw what it was in Satan's heart right back there when he first sinned, and in the heart of Adam and Eve in the Garden of Eden. God is not concerned for our particular sins which we commit as much as He is for what is in our hearts. And what is there? That unknown sin is there, that tremendous wickedness—rebellion and murder against Him.

We are living in the time which is called in Scripture, the cleansing of the sanctuary. If you study your Bible and the Spirit of Prophecy, you will find that the cleansing of the sanctuary is not just a work which Jesus does in heaven. It is to be a heart searching experience with strong faith and deep repentance for the Israel of God as they gather around the sanctuary. In ancient Israel, whatsoever person was not afflicting his soul around the sanctuary was cut off. If we are not afflicting our souls with heart-broken repentance around the sanctuary on this antitypical day of atonement, what will happen to us? We will be cut off.

What only will bring to us this experience of heart-searching and repentance around the sanctuary on this great day of atonement? The promise is that this will be the experience of God's people. Notice what it says here in Zechariah 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Here is the promise that God will pour upon His people the spirit of grace and supplication just like the spirit on the day of atonement. Then God's people will come out of the Laodicean condition where they boast that they love God and have need of nothing. Here are God's people—us, friends, flattering ourselves, just like the Jews, that we

are God's people. See how we love God! Look at all the work we are doing! Look at our Sabbath keeping and our tithe paying! Look at our religious services! Look at the great mission fields that we are supporting! These should have been done. It is part of the work of God. But Jesus sees that we are deceived. We do not see our true condition, because if we did, on this day of atonement, instead of saying that we are rich and increased with goods and have need of nothing, boasting of our love for God, we would be agonizing around the sanctuary. And the Lord promises that He will heal this Laodicean condition. He will pour upon His people the spirit of grace and supplication. But what is it that brings that experience?

"And they shall look upon Me, whom they have pierced." How blind we are, friends. Our spiritual blindness is due to the fact that we have not had a good long, lingering look at the cross of Calvary, that we might understand the nature of our disease and realize the hidden iniquity which is yet in our hearts—that rebellion, that hatred, that enmity against God that still lies buried there, and which causes us to fall into sin. That is the experience that God wants His church to enter into at this time.

Sister White tells us that we need to study anew the cross of Christ. Looking to that cross, friends, and seeing what we are in the light of that cross, and the great love of God revealed there, will bring to us the repentance of the ages around the sanctuary, a deep, heart-searching work. I read of this experience in Early Writings, p. 269: "I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."

Here are God's people. Here they are, pleading, agonizing before God. And then, she says, "Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. . . . I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. . . . This testimony must work deep repentance; all who truly receive it will obey it and be purified." Ibid., p. 270.

Many have wondered what this straight testimony really is, that brings God's people to their knees with the solemn affliction of soul like the Jews in the typical day of atonement. Some have thought it is embarking on a program of reforms. Reform will come as the fruit of this experience. Unless it does, the experience is not genuine.

Friends, the straight testimony to the Laodiceans, which cuts the heart to the quick, is a message of more solemn import than just telling us we are not doing this and we are not doing that, but it goes to the depths of the wickedness and iniquity which lies in our hearts. Our profession as God's people, our profession of love to Him counts for nothing. Living in this great day of atonement, and in the light of the cross, all our wickedness is revealed. And yet, the infinite love of Jesus for us, even us, who are in this condition! May God grant that we might be among the number of those in Laodicea who see themselves in the light of the cross and join in this great service on the day of atonement. It will be the repentance of the ages that God has waited for 6000 years to see. There will be some who will refuse to admit that they are such wicked sinners as that. Oh, they will admit that they are not yet perfect. It does not take much humility to admit that. They will perhaps admit that they have not done this thing and the other thing, but they will not come and confess the deep depravity of their own hearts. Those will be left behind by the angels of God.

As the people who see themselves in the light of the cross plead for victory through Jesus their Advocate, great drops of perspiration fall from their foreheads. And then what happens? "Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. . . . Evil angels still pressed around them, but could have no power over them. I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" Ibid., p. 270.

That is what God is waiting to give us. But He will not give it to us until we are cleansed from sin. And that means not only cleansed from known sins, but also from all the hidden selfishness and enmity, the root of sin, which is basically self, and self is a murderer. God cannot entrust to us the latter rain, which is the greatest gift of His Spirit ever given to mortal man, unless we are completely freed from the sin which is in our hearts, until the great High Priest, who alone knows our hearts, enters with His cleansing blood, through His Spirit, and when we as Laodiceans throw open the door of our wicked hearts to the great High Priest and His ministry and come agonizing around the sanctuary with deep repentance.

The High Priest is in the most holy place, and He is going to cleanse the inner sanctuary, not just in heaven, friends, but the inner sanctuary of the soul. He is going to take all that iniquity out. And then the latter rain will be bestowed upon God's people. That is what God has been waiting to give to His people, to us, friends, for many, many years. And the reason why He has never been able to do it is that we haven't caught the vision of Paul: "I determined to know nothing among you save Jesus Christ and Him crucified." We haven't appreciated as we should the infinite love of Jesus in the light of the cross. We have not seen the infinite depth of wickedness in our own hearts. That is the vision that God is waiting to give. May He open our eyes to see and understand, and appreciate what He is waiting to do for us at this time.



(Ed. Note: Some have questioned the application that the author makes of the unsealing of the "book written within and on the backside, sealed with seven seals." The objector usually quotes the following statement:

"Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah." Christ's Object Lessons, p. 294.

It is clear from this passage that this sealed book has a definite application to the book of life in which are recorded accurately the deeds of those who profess to know Christ. In the day of judgment this book will be opened by Jesus, the Lion of the tribe of Judah.

However, there is a much broader application to this book than the above quoted passage reveals. Please note the following statement:

"But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for knowledge, the sure word of prophecy, and when it came, it was as a light shining in a dark place." Spaulding-Magan Collection, p. 58.

In this instance this same book is referred to as being "the book of divine instruction." It is the book that contains the truth of all the ages and only Jesus could unfold that book. The law of God is His truth in a codified form. Jesus came to this earth to magnify that law and to make it honorable. On the basis of this additional evidence the application of the author to Christ unfolding the law of God in Revelation 5 seems to us to be quite valid. We must ever remember that many Scriptures have a much broader application than we generally give them. There is much light yet to shine on the Word of God.)

The Laodicean Message

"The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high, Who humbleth Himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill." Psalm 113:4-7.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Psalm 8:3-5.

When David considered the works of God, and the mercy of God,—"What is man that Thou art mindful of him?" Why does the Lord consider man? Who is a God like unto our God, so great, and yet He humbleth Himself to behold the things that are upon this earth, even we His creatures!

The Character of God

The character of God is here portrayed. The Lord is humble. In Eden when man sinned and hid himself from the presence of God, we see that the Lord humbled Himself to go and seek after man who was lost and defiled—the captive of the devil. Consider the experience of ancient Israel. They were a degraded nation of slaves, and yet God humbled Himself to come and redeem them from Egyptian bondage. He brought them up to Sinai and endeavored to reveal to them the great privilege of being His inheritance, His peculiar treasure. He humbled Himself to dwell among them. He said, "Let them make Me a sanctuary, that I may dwell among them." He revealed to them His character. He came down on Sinai. He loved the people, and extended to them the privilege of keeping His commandments and becoming like Him.

However, the people trusted in their own strength. They said, "All that the Lord hath said we will do and be obedient." Moses had no sooner gone up into the mount for a few days than the people corrupted themselves. Then he pled for the people.

I want you to turn with me to Exodus 34. Here the people had sinned against the Lord at Mt. Sinai. In their hearts they had turned back to Egypt. The Lord humbled Himself again to save them. Moses was pleading for the people before the Lord, that He would accept them once more.

"And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance. And He said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." Exodus 34:9,10.

The Lord again humbled Himself to take that people to be His inheritance—a stiffnecked people, a people who had corrupted their ways. "Who is a God like unto our God?" "What is man that Thou art mindful of him?"

The Lord humbled Himself when He took our flesh and tabernacled among us. We read in Colossians 1 of the majesty of the Lord Jesus Christ. "Who is the image of the invisible God, the firstborn of every creature; For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist." (Verses 15-17.)

Now let us read Philippians 2:5,6: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." He thought it not a place to be grasped, to be eagerly desired. He was equal with God from eternity, but "Who is a God like unto our God, who humbleth Himself?"

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:7,8. He humbled Himself by His incarnation. We are told in the Spirit of Prophecy that it would have been an almost infinite humiliation for Christ to take man's nature as he was in Eden before he fell. But Jesus took man's nature after he had wandered four thousand years in sin. He condescended to dwell with us. ". . . for the joy that was set before Him, (He) endured the cross, despising the shame." Hebrews 12:2. Actually that means, as another translation gives it, "instead of the joy that was set before Him." Here was the Majesty of Heaven who created all things. He had the adoration of seraphim and cherubim, but instead of the joy that was set before Him, He humbled Himself. He loved us and gave Himself for us. He came down to take us as His inheritance, to lift up the poor and to save the beggar out of the dunghill. We see His humiliation supremely manifested in Gethsemane and the cross, when He hid not His face from shame and spitting, and became obedient unto death, even the death of the cross.

Christ, the meek and lowly One, the One who took the humble lot of humanity, did nothing to bring Himself into notice. Most of His life was spent as a humble carpenter. There was no ostentatious worship, no act to gain applause. He was meek and lowly in heart! That is the revelation of the Father. Christ came to us to tell us what the Father was like! "Who is like unto the Lord our God, Who humbleth Himself to behold the things that are in the earth?" That is His character!

The Character of Man

Now let us look at man's character. Of course, in the beginning he was like God. But Satan put his spirit in men. He said to Eve, "Thou shalt be as Gods." Some translations say "like God." That was the temptation that came to man. Instead of being Godlike, possessing the character of Christ, he took the spirit of Satan, the desire for self-

exaltation. The love with which he was created became corrupted. Amos says, "Can two walk together except they be agreed?" Amos 3:3. Can we really walk with God unless we are like Him?

We are warned by the apostle Paul in Romans 2:4: "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" The expression "despisest thou the riches of His goodness" indicates a spirit of aloofness. We sometimes use the expression that a man is said to "look down through his nose." Here we have the great God of the universe humbling Himself to take us for His inheritance. He came down, loved us, and gave Himself for us. Man is so proud that he despises and looks down upon the goodness of God. In fact, our own hearts are so proud that God can't even walk with us! In Micah 6:8 the question is asked as to just what is required of us. The answer is given, ". . . to love mercy, and to walk humbly with thy God." In other words, that we might humble ourselves enough to walk with God! Just think of it! We are given the privilege of having fellowship as well as deliverance and salvation of the God of the universe, Who humbles Himself to dwell with us and to save us. All that the Lord is asking of man is that he humble himself enough to accept the gift! That is why the Lord can only save the humble.

Psalms 40:17 tells us who only can walk with the Lord. "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." Again in Psalm 102:17,19,20: "He will regard the prayer of the destitute, and not despise their prayer. . . . For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death." The only one the Lord can bring His salvation to is the one who humbles himself. He is the only one who has any fellowship with God because God is humble! We see this humility manifested in the life of Christ.

An Open Door Set Before Us

We see this picture very clearly drawn in Revelation 3. In verse 8 the Lord says to His people, "I have set before thee an open door." This is a very simple statement but I don't think we as God's people have ever plumbed the meaning of that simple sentence, "I have set before thee an open door." This is the door into the most holy place of the heavenly sanctuary that was opened in 1844. When Jesus said, "I have set before thee an open door," it was an invitation to His church to enter into the most holy place of the sanctuary. We see that Christ has gone to do a great work for us, which is the work of cleansing the sanctuary, blotting out sins, and finishing with transgression in our lives. In other words, the work of Jesus is complete deliverance from sin, an eternal separation from it, and the outpouring of the Holy Ghost under the latter rain. When Jesus says, "Behold I have set before thee an open door," He is virtually saying to us, "Behold I have set before you this experience." Now that is the experience that has been set before us as a people since 1844.

The Lord has humbled Himself. We have seen it in the incarnation and life of Christ. We see it throughout our history. He comes at this

time to offer us the riches of His grace. He says to His church, "Behold I have set before you an open door." But what is our response? What is our response to the open door of the heavenly sanctuary?

A Closed Door

In Revelation 3:20, Jesus speaks again, "Behold I stand at the door and knock." Is that an open door? What sort of door do we find here? A closed door. There is a direct relationship between the two statements of Christ. In the first one He says to His church, "I have set before you this experience—the cleansing of the sanctuary, the latter rain! Here it is. I am offering it to you." But what is our response? In verses 17 and 18 of this chapter we read, "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." We say, "We are rich." We say, "We see." "Are we not the people that God has chosen? Are we not the people upon the earth who have the truth? There is no other people who know about the ministry of Jesus in the heavenly sanctuary. No one but the Advent people knows about the ministry of Jesus in the heavenly sanctuary that began in 1844, the cleansing of the sanctuary." We say, "Yes, we have the truth. He has gone there to cleanse the sanctuary, to blot out sin."

We also have the Spirit of Prophecy, which gives us so much light on the way of salvation. How is it that Christ says that we are blind? Why, friends, don't we have the truth? The work of Jesus in the most holy place is the very center of our faith. We know that Jesus is in heaven cleansing the sanctuary. Yet the Lord says we are blind! "Behold, I stand at the door and knock." What Jesus is saying to His people is this: "You are the temple of God! The cleansing of the sanctuary is not just something to take place in heaven! You are the temple of the living God, and just as surely as there is a door open to the inner sanctuary of heaven where Jesus has gone, of what profit is that to you unless you open the door of your hearts to receive this experience?" In other words, Jesus has been in the most holy place since 1844. He has gone there to cleanse the sanctuary, to blot out all sin, to bring us an eternal deliverance from sin so that we might have the seal of God. We say we know all about that truth. But Jesus says, "Ye are the temple of the living God, and by closing the door of your hearts, you have made My ministry ineffective."

We talk about the cleansing of the sanctuary, this work of completely cleansing the inner sanctuary of the soul, taking away the scars of sin and every defect of character. The Lord says, "You profess to know about the cleansing of the sanctuary. Why don't you open the door of your hearts that I might come in to do this work?" Friends, it is as simple and direct as that! Who is a God like unto our God, who humbleth Himself?

Jesus is not just content to open the door for us to the heavenly sanctuary and to tell us about that wonderful experience. We have

gone to sleep and appear in our wretchedness, boasting that we are rich and increased with goods and have need of nothing. Instead of the Lord leaving us to perish in our own ways, He humbles Himself, just like He came to seek Adam there in the garden of Eden. He comes to us now as the great Lover. "Behold I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

We are told in Testimonies, vol. 1, pp. 186, 187, that the acceptance of this message is to prepare the church for the latter rain.

Why Jesus Hasn't Finished the Work

Why hasn't Christ been able to enter these temples of ours to do this work of cleansing the sanctuary? Basically, it is because we are proud. There is not one of us who has received the latter rain, is there? Therefore, none of us have truly accepted the Laodicean message, and we are therefore all under the same condemnation. And it is basically for the same reason. The Lord has humbled Himself to save us. Now He has offered before the church this great experience of the cleansing of the sanctuary and the refreshing showers of the latter rain. We have not received it because the Lord hasn't been able to get in to do that work. We have made His ministry in the most holy place ineffective, and we as a people have never received it.

I read in Steps to Christ, pages 28,29, these words, "We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble our heart before God like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ."

There is the reason that the work hasn't been finished in our lives! We don't think that we need to humble that heart of ours before God like the common sinner! But if we would come to the sanctuary, friends, look in there, and see one gleam of the glory of God, it would make apparent just what we are. Like Isaiah, we would exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah 6:5.

The Lord is going to save and give this experience of the cleansing of the sanctuary to those only who fully see, as no other generation has ever seen, the desperate sinfulness of the human heart. He will save the poor and the needy and those who have a broken and a contrite spirit.

Detours Around the Message

There are other ways that we as a people have gone around the Laodicean message. I think Satan invents ways that we might professedly accept the message, but in verity reject it. Some people take this Laodicean message which states that God's people are wretched, miserable, poor, blind, and naked, and say, "Well, the thing to do, then, is to get out of the church, and that will be getting out of the Laodicean condition."

I think of a man who had a very impatient and rather violent disposition. He kept blaming it on his surroundings, his children, his wife, and everybody else. If only they weren't so annoying he could get along quite well. It wasn't him, of course. He went apart into a secluded place in the mountains. In the morning he went down to get a drink from the stream. He had a little bowl to put the water in, and he placed this on a mossy old rock where the water was dripping, and he bent over to do something else. The bowl began to slip, slip, down into the stream. He replaced it on the rock and began to do something else, but the bowl just kept slipping down again, until he violently lost his temper, picked up the bowl and thrust it down violently on the rock. Then it smashed. Well, there he was, faced with the same problem again! It wasn't so much his environment—it was him! And the man saw it, and went home again. I think that would be a good lesson for some of us, don't you?

You see, that way of accepting the Laodicean message is not accepting it at all! It is in verity a detour around the message. Instead of accepting it we actually by-pass it. The danger is that we imagine we have accepted the Laodicean message because we do certain things and we could easily have a "holier than thou" attitude. I notice that none of those who have thought that getting out of the church was an acceptance of the Laodicean message have received the latter rain as yet. The fact is that no one will receive the latter rain on that wise. I think perhaps that the greatest Laodiceans are those of us who do not think that we are Laodiceans.

There is another way that we can be led to professedly accept the Laodicean message but in reality by-pass it. That is to set out in earnest on a new life, on a program of "standards," living up to some of the things that the Lord has said we should live up to—health reform, dress reform, social reform, and many other reforms. I am not minimizing these reforms, either. God's people must come up on all those things. But in Philipians I read an experience of the apostle Paul, which I believe records a very precious lesson for us. I read from chapter 3:3-5:

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Though

I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." There was no one stricter than a Pharisee. Verse 6: "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Here was a man who outwardly conformed his life to the letter of the law. He did everything that any human being could do. In fact, he was blameless according to the letter of the law. But how did he feel when he really caught a vision of Christ and His infinite purity?

Verses 7,8: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." How did he count all those things? As refuse, friends, that's all. Verse 9: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." No, friends, an earnest program of standards will in no wise get us out of this Laodicean condition. The Lord is wanting something else besides that.

I think there is another thing that deceives many of us. It is our concept of perfection. Many have the opinion that they must first of all become perfect—fully perfected—before they can by faith enter into the most holy place, and stand before the judgment bar of God to receive this experience of the cleansing of the sanctuary.

The Pharisee and the Publican

We could use a parable that Christ used in the present tense today. Jesus spake of two men who came up to the temple to pray. One man was a Pharisee and the other a publican. This parable is present truth. Today we are living in the great day of atonement when we must come up to the sanctuary, to the temple, or to the judgment. Each of us has an appointment at the judgment bar of God. Now, two men came up to the temple to pray—to the judgment, the one man a Pharisee and the other a publican. The Pharisee comes up to the judgment and he prays thus with himself, "Lord, I thank Thee that I am not as other men." And he looks at the publican and he says, "I thank Thee, Lord, that I'm not like this publican." This man, you notice, believed in righteousness by faith, at least he professed belief in righteousness by faith, because he said, "Lord, I thank Thee that I am not as other men are." To whom did he give the credit for his righteousness, or his supposed righteousness? (Congregation: "The Lord.") That is right. He thought he had received righteousness by faith. And so he says, "Lord I thank Thee that I am not as other men." He came up to the cleansing of the sanctuary, not asking for the special experience promised to God's people. He was among those that believe that first of all they must be pure, as pure as God is pure, as perfect as God is perfect, before they can come to the cleansing of the sanctuary. So, when he came up to the judgment, you notice he never asked for anything! He came seeking commendation. He asked for nothing and he received nothing. We are shown clearly in the Spirit of Prophecy that the condition of this man represents the Laodicean condition.

This comes home very personally, doesn't it? Perhaps some of us say to ourselves, "Well, I didn't know that I was a Pharisee." It is time we checked up, isn't it? "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. Friends, we are not coming up to the judgment to present our measure of sanctification. That is not the way to come to the judgment. That is not the way to come to receive the cleansing of the sanctuary. We may look upon ourselves and see how much sanctification we are reaching in our experience and say "Well, I haven't quite arrived yet, but give me another two or three years and I might have enough sanctification to come to the judgment." We may think that when we have enough sanctification we can come to the judgment and receive the seal of God. We will be cast out, friends, if we come on that wise. Is that the way the Jews came on the day of atonement, the day of the cleansing of the sanctuary? How did they come?

Another man comes up to the temple, to the judgment, to pray. He comes to the day of atonement, and as he looks into the most holy place, he sees that he has to humble his heart like the common sinner. In fact, he feels himself just as a common sinner. Like Daniel the prophet, he classes himself among the really sinful of Israel. Now, how about us? Do we really class ourselves among the most sinful of Israel? I don't mean in a condescending sort of way. I mean really! Unless we do, friends, we are in no condition to receive the experience of the cleansing of the sanctuary. Only those who have that experience are going to be saved in the judgment. So the publican, as he looks into the most holy place and sees the terrible righteousness of God in contrast to himself, falls upon his face in repentance. Just like the Jews on the day of atonement, he is around that sanctuary, afflicting his soul and he cries, "God be merciful to me, a sinner." He asks for something. He asks for mercy. Here is a man who comes to the cleansing of the sanctuary, to the judgment, and has the boldness to ask for mercy! To have mercy is to be treated better than one deserves. The Scripture tells us that as high as the heavens are above the earth, so great is His mercy toward them that fear Him. In other words, the measure that the Lord treats us with is better than we deserve, and is as high as the heavens are above the earth. The publican comes and asks for that! He asks to be treated with infinite mercy. He has true repentance because he has accepted the Lord Jesus Christ. He is not practicing known sin because he is repentant! No man can have repentance unless he has seen the cross of Christ and has accepted Him, because He is the only source of true repentance. This man is saved in the judgment. This is the man who receives the experience of the cleansing of the sanctuary and the latter rain.

The Work for This Present Time

Well, it's all too simple, isn't it? That's the trouble with the gospel, friends. It is just too simple! Romans 9 depicts the experience of the Jewish nation. They were striving to reach the standard of the righteousness of God. But the Scripture says they never attained to it. Here were the Gentiles that were not running after the law of righteousness at all, and they attained to it. Why? They sought it and accepted it by faith.

You remember the experience of Naaman. He had leprosy. He came down to Elisha and wondered what he could do to be healed of his disease. Elisha didn't even come out to see him, but just told him to go and dip in the Jordan seven times. This Syrian was a proud man, so we find something in common with him, don't we? Naaman didn't want to dip in the water seven times. Why? First, he had to humble himself. It was a stumbling-block to his pride. Secondly, it was too simple. If he had been asked to do some great thing he would gladly have done it.

Thus it is with us. The Lord is waiting, friends, to cleanse the sanctuary and to make a complete end of sin in our lives. We want to come to the judgment in a respectable way to get the blessing. But there is no respectable way to come, at least not as the natural man conceives of being a respectable way. The only way to come is in the spirit of the publican who said, "Lord, be merciful unto me, a sinner." We must come with a broken and a contrite spirit, not wondering how much imparted righteousness we have, how much sanctification has been wrought into our lives that we might come to the judgment. We must not trust in that, friends, but only in the mercy of the Lord Jesus Christ, presenting ourselves there in complete surrender to Him.

The Lord says in the Laodicean message that we are wretched and miserable, poor, blind, and naked. The reproof that the Lord gives us in this message is not that we are wretched and miserable, poor and blind and naked; let us not put the emphasis on the wrong place. I think too often we do that, and that is where we get a scathing message of condemnation. It should not be presented in that way. This is not the emphasis of the Laodicean message. Rather, it is that in spite of our condition, we stand there before the Lord, in the very presence of the judgment, and in the time of the cleansing of the sanctuary, saying that we are rich and increased with goods instead of afflicting our souls in deep repentance. We don't have a spirit of humility before the Lord. So the Lord pleads with His church, "Behold, I stand at the door and knock." He wants to come in, come right into the inner sanctuary of the soul to give us that experience.

Christ is waiting to get into His own temple, friends, to cleanse it finally and forever. "If any man hear my voice and open the door . . ." Who has to open the door? I think of one statement in the Spirit of Prophecy that God's people cannot get the door open because there is too much rubbish there. The rubbish of the world, of unconfessed sin, of indifference, carelessness, appetite, and sinful passion. "If any man hear my voice and open the door," the Lord is pleading with the church, "I will come in." That is the same message that we have considered from Isaiah 40:3,4: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Make the crooked things straight. Malachi 3:1: "Behold, I will send My messenger and he shall prepare the way before Me." And then what does the Lord say He will do? "The Lord whom ye seek shall suddenly come to His temple."

"If any man hear my voice and open the door." That is the work that God's people are called to do at this time. The Lord is waiting to

enter fully into our lives to cleanse the sanctuary, to blot out our sins, and to give us the latter rain. "If any man hear My voice and open the door, I will come in to him." These are the most sure words in Scripture. We read in Malachi what the Lord does when He comes to His temple for His last work. Verse 2: "But who may abide the day of His coming? and who shall stand when He appeareth?" First of all there is a work of judgment; with that there is a work of blotting out of sins, "for He is like a refiner's fire, and like fuller's soap." This is the cleansing of the sanctuary. The temple has been closed to this ministry, friends, too long. The Lord is calling His church to come to the sanctuary, and open the door of their hearts to receive this great blessing that they might be sealed with the latter rain and thus the work be finished.

"If any man hear My voice, and open the door, I will come in to him." That is the latter rain. When the temple is fully yielded and fully opened, and the way of the Lord has been prepared, the promise is that He will suddenly come to His temple, and He is going to come to blot out our sins. He comes in and does the cleansing. He takes away the record, the scars of sin. A first apartment experience, friends, is not sufficient for the day in which we are living. We must have complete deliverance. If we come to the sanctuary and open our hearts to the ministry of Jesus and let Him into the soul temple, His promise is, "I will come in." The Lord will suddenly come to His temple. What will He do when He comes to His temple? Cleanse it, first of all, and then abide there with His own glorified presence. "If any man open the door, I will come in to him."

When the Lord comes in and fully dwells in the life, what is that but the latter rain? You read in Vol. 1 of the Testimonies that it is the presence of the Lord Jesus Christ fully in the life. The only thing, basically, that is hindering the outpouring of the latter rain is the acceptance of that message. We have not humbled ourselves before the Lord. He has humbled Himself, hasn't He? But we have not humbled ourselves as He desires us to. He can not get in and do the work. Now He is pleading, friends, and the time is late. He is asking you to come to the sanctuary, open the door, and prepare the King's highway and do this work. If you do that the promise is that He will come in. He will suddenly come to His temple. He is going to give the latter rain to His people who have prepared the way before Him.

There is only one thing between us and the latter rain. It is the acceptance of the Laodicean message. The latter rain prepares God's people for translation. It says in the Laodicean message, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. Just think of it! There is only one obstacle between us poor wretched, miserable sinners and the privilege of sitting down with the Lord Jesus on the throne of glory. That is the acceptance of this message. "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

May we indeed, friends, hear the call to the great day of atonement and set about in our lives to clear the King's highway and get the rubbish

away from the door of our hearts. The latter rain is coming, and it is coming suddenly, and if we are not ready we will lose out. May we indeed enter into a diligent work of preparation, of repentance and confession of sins, and restitution, making everything right with God and with our fellow-men, that we might prepare the King's highway, for He is coming to give us the greatest blessing of all the ages, the outpouring of the latter rain! May we indeed, each one, enjoy that wonderful experience.

The TWO COVERINGS

Deep within his heart, man recognizes that he is in need of a covering as he stands before the infinite God Whose eyes are too pure to behold evil, and canst not look on iniquity. Our first parents were deeply conscious of this, and when they had sinned away their robe of light and innocence, they were aware that they needed another covering. So, they wove together a covering with their own hands and of their own devisings, to cover the shame of their nakedness. This example has been followed by the children of men almost consistently down through the ages.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin." Isaiah 30:1.

God's people are rebellious, devising a covering that they may cover themselves, and the type of covering that God's people are represented as seeking is clearly stated, "that they may add sin to sin." Also it is implied in this text what the true covering is, but first let us consider what is meant by the false covering.

The False Covering

We have, of course, the supreme example of the covering of our first parents in the Garden of Eden--a covering of their own works, of their own devisings. This has been the way of man. But the best that man can do, and the best effort that we can produce is described very accurately in Galatians 5:19: "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, . . ." Man can produce nothing better. That which is of the flesh is flesh.

As the children of Israel departed further and further from the Lord, they sought to devise coverings. One of the main methods of doing this was in the multiplication of their forms and ceremonies, and of their religious services. For instance, in Isaiah 1:3,4,6:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment."

And yet, in spite of all this, notice what we read in verses 11-17:

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs,

or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

A similar passage is found in Amos 5:21-24:

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

What beautiful passages! What striking passages of Scripture! Here Israel is portrayed as devising a covering for the nakedness of their soul, to try and prove to the Lord that they love Him, so that they would be accepted of Him and clothed in His sight. They multiplied their feast days, and their fat beasts, and their rams, and they brought them to the Lord with their incense and to their solemn assemblies, and they sang their songs, and the Lord says, "Take it away; it is all an abomination unto Me. I don't want it."

Oh, yes, we read in the sanctuary service that God commanded these things. Yet here He says, "Take them away." The people were using these things to erect a barrier between themselves and God. As long as they were multiplying their ceremonies and their solemn meetings and their great convocations, they were complacent that they were the Lord's people. I wonder if these texts of Scripture are out of date.

Yes, my friends, today we have our solemn assemblies, our songs, and our great convocations, and yet there is no call for reformation. If it is to escape from our duty before God, from obeying His will; if it is just a cloak that we may "add sin to sin," God says, "Take it away. I don't want it." You can boast about your reports, and all your ingathering. You can come before Me and boast of all your offerings numbering into the millions. You can bring the wealth of the world, and God says, "I don't want it." It is about time we learned the lesson. God says, "Let judgment run down as water, like a mighty stream."

The Marriage Relationship—An Illustration

The relationship between Christ and His church is represented as the relationship between a husband and wife. It is as if an unfaithful wife tried to make up and to appease her husband to cover her own evil ways, and to provide a cloak for her devious paths. She multiplies her services and becomes more particular in her outward atten-

tions, thinking thus to make up for her continual unfaithfulness to her husband. How would any husband regard this? It would be an abomination, wouldn't it? This is how the Lord regards us when we cover our sins with a false covering.

The Lord primarily does not want our services nor our offerings. The cattle upon a thousand hills are His. He wants our hearts, our affections. He says, "My son, Give me thine heart." We can have everything, but if we have left our first love, we are devising a cloak of our own works, which is an abomination to God, that we may "add sin to sin."

Without the Wedding Garment

Let us consider another way that we may devise a covering which will add sin to sin. In Matthew 22 we find a man who was invited to come to the marriage. He was not an unbeliever. He presented himself to the marriage.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Verses 11-13.

This man did not have the Lord's covering. He was cast out. He was lost. He was deceived. The state of this man without the wedding garment was exactly the same state as the foolish virgins in Matthew 25, who have no oil in their lamps. The servant of the Lord tells us that these were not hypocrites, but that they were deceived. This man accepts the gospel and professes to keep it. What is his mistake? When the king came in to see the guests and he was found without a wedding garment on, he was taken by surprise and he was speechless. He did not know his own destitution. In fact, he thought he had the right covering until the king came in and he saw that he was naked.

In Christ's Object Lessons, p. 315, Sister White describes this individual. He was one who professedly accepted the death of Christ on his behalf. He said, "Christ died for my sins. I accept His death for my soul. O wonderful provision, O wonderful provision!" He misinterpreted the gospel. He did not know that he was to be saved by Christ's life, as we are told in Romans 5:10. He did not put on the life of Christ. He refused to live the self-sacrificing life of Christ. He had made that covering, "but not of My Spirit, that they might add sin to sin." He did not put off his own defective character, and put on the garments of Christ's righteousness.

A Counterfeit "Righteousness by Faith"

Woe unto them that devise a covering, that they may add sin to sin. We hear a lot in our church today about righteousness by faith. But somehow it seems to be that this term, righteousness by faith, very often bears the connotation of a clever substitute for righteousness. It is not a real righteousness, but rather a clever substitute that

you can have by faith. It is some vague sort of thing which you have, and if you have this faith, you have righteousness by faith.

Let us illustrate it by reading a statement or two that perhaps will define the words. "Righteousness." What is righteousness? "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; . . ." 1 John 3:7,8. Whatsoever is not of faith is sin. There is only one way to righteousness and there is only one way to obey God. The Scripture says in Hebrews 11 that by faith Abraham obeyed God. He did it by faith, but HE OBEYED. Faith was not a substitute for obedience, was it? This was not a substitute for righteousness, but rather a real righteousness that was revealed in the life of Abraham. Righteousness by faith is in reality right doing, the very right doing of God manifested in the life of the believer. It comes through active, living faith, which works by love and purifies the soul.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit." Selected Messages, Vol. 1, p. 382.

This statement is often quoted today. But it is not interpreted in the way that the servant of the Lord intended it should be. It is a pity that the paragraph preceding is not quoted in the book. That paragraph begins with the words, "There is no excuse for sin. . ." The servant of the Lord is speaking of Christian service. When we come to Jesus, we yield our members as instruments to God, to do His service. But because of the limitations of our flesh, and because of our defective bodies, we are defective instruments. God doesn't account that as sin, because sin is not in the instruments, but only in the heart.

In other words, if a man's heart is right with God, and there is no sin there, and he yields himself as an instrument to God, his tongue to preach, his hands to do, and his feet to walk, although they are defective because of the flesh, (there is no such thing as "holy flesh" in this life) Jesus makes up for the deficiencies with His own divine merit, because this man's heart is right toward God. That is what the servant of the Lord is talking about in this reference. She is not here talking about sin and deficiency in the heart that God is going to cover with a cloak. But, sad to say, that is exactly what that statement is being used to teach. This is a false covering, a false refuge. We cannot hide under that refuge when the time of trouble comes, when our great High Priest rises up in the sanctuary, closes the door, and steps out. He is not going to be there making up for any of our deficiencies of character. Jesus has provided a way to overcome every fault in our character, that we might stand faultless before Him. Woe unto the rebellious people that devise a covering that they may add sin to sin.

The Cross of Christ

The devising of a false covering usually stems from a false understanding of the cross of Christ. The great controversy from the very

beginning has been over the law. It is fundamental that we understand it. Satan has said to the Father from the very beginning, "That law is unjust, man cannot keep it." (See Desire of Ages, p. 24.) Jesus came to prove Satan a liar. Standing in our place, He presented before God, as a man, the example of an unselfish life, a law-abiding life. He kept the law in our flesh and proved that the charges of Satan were false. When he came into this world, He came to reveal that law. This was the primary purpose of His coming into the world. He gave a revelation of God's law, not only to this world, but the whole universe. Because Satan had challenged that law as a law of selfishness, and said that it would have to be altered, and that it was the enemy of man, Jesus came into this world to reveal that law, and to justify the character of God and His government. The work of Jesus to save man depended on this primary purpose. He revealed that law in His own life when He emptied Himself in unselfish love for the human race and lived upon this earth that self-denying life of service. He gave Himself for others. He came not to be ministered unto, but to minister. He gave His life as a ransom for many. Jesus lived the law of God and He revealed it before the universe on the cross of Calvary. The cross of Calvary is the supreme example of God's self-sacrificing, self-renouncing love. Love is the fulfilling of the law. Calvary was God's demonstration before the universe of what the law of God was.

The servant of the Lord tells us that it is only in the light of the cross that we can understand the exalted character of God's law. See Jesus giving Himself and denying Himself. See Him in the Garden of Gethsemane, making the decision to save us at any cost to Himself. See Him on the cross, giving Himself as a ransom for many. Unselfish love is God's law of the universe. Jesus revealed in His life and in His death that God's law is a law of infinite love and that every command of God is an expression of infinite love. He revealed that there can be no excuse for sin.

This cross is to lead us to have great reverence for the great law of God because Calvary is really the law of God unfolded. But somehow we can obtain the idea even if it is not consciously, that the cross is a wonderful provision for sinful man. Subconsciously we think that it is a clever way by which we can receive forgiveness for our sins. It is like getting indulgences. We can keep coming back. We don't have to be so particular with respect to the law of God. Of course, we have to make a stab at keeping the law, but it doesn't matter very much if we fail. We have the wonderful provision of the cross of Christ. He made a full and free atonement, and there is grace abounding for all men.

Now these facts are true—at least partly true—but how easy it is to pervert the whole thing. The cross is to lead us to reverence the exalted law of God. It is to lead us to see that every command of God is an expression of infinite love. It is to show us that Jesus did not die to give us an indulgence for sin. Rather He died to destroy the works of the devil, and to put to death the old man, and to destroy that old sinful nature that we love, and to provide us a new nature, a divine nature, that by His grace we might be obedient to the whole will of God.

Grace is not something just for the sins of the past. Grace is divine power. It is the life of Christ in the soul, to restore, to rebuild, to reshape the life, and to bring it into harmony with the will of God. When we see the atonement revealed in the sanctuary service, we must remember that it is made for the sinner. Primarily it is not made for sin. The Scripture says that God can by no means clear the guilty. He does something better. He removes the guilt, taking it into the sanctuary. At the end of the sanctuary service the sin is put on Satan, and taken away into eternal oblivion. We are not to take the precious truth of the atonement and see in it something that is to cover us in our sins. It does not do that.

The basic Hebrew root of the word "atonement" means "to cover." But we are not to see in that a meaning that God covers sin in us. The righteousness of Christ does not and cannot cover one known sin, or one neglected duty. It covers the sinner, not in sin, but covers him from sin. The difference between those two concepts is life and death. "Woe to the rebellious children. . . that cover with a covering. . . that they may add sin to sin."

Devising a False Covering

What a fearful thing to be doing in this day of earth's history, when the Scripture says, "That there should be time no longer," that the "mystery of God should be finished." Revelation 10:6,7. That means that we live in an hour of earth's history when all sin is to be finished in the lives of God's people. What a fearful thing it is to be living in the time when all sin is to be finished in our hearts, and to be found devising a covering that we might add sin to sin and continue sinning. The basic problem is that we have not found the true remedy for sin. We have not found the way to break with sin through righteousness.

And so, after trying and trying for so many years (after all, the fundamental doctrine of this church was that God was to develop a people and present them perfect before the universe as proof that God's law can be kept) we are beginning to think that maybe there must be some other way. We have been on the road for 118 years and such a people has not been produced. There must be some easier way. There must be some covering which will make it possible for us to keep sinning in this life. All we need is this covering so God can somehow recognize us as righteous. We devise a covering but not of God's Spirit, that we may add sin to sin.

We think of this false teaching on the nature of Christ. An understanding of this subject is fundamental to the whole Christian foundation. The teaching of the gospel is that Jesus was made in the likeness of sinful flesh. "Wherefore in all things it behooved Him to be made like unto His brethren." Hebrews 2:17. Thus He took upon Him our nature--our fallen nature, and living in our place, with all our weaknesses, and with all our heredity, presented perfect obedience to the law of Jehovah and proved that if a fallen man connects with the throne of God and partakes of the divine nature, through the power of the Holy Spirit, he can render obedience to the whole will of God. This is the fundamental truth of the incarnation.

But this very doctrine of the incarnation of Jesus which proves that God's law can be kept, is now being used, not just by Protestants, but is even being used by multitudes in the church of God today, as the very teaching which proves that man cannot keep the law of God in this life.

"Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea 'I cannot keep the commandments' need never be presented to God, for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness not that men cannot keep the law of God, but that they will not. . . ."

"In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. . . Each person as a rational being, is under the most solemn obligation to obey the law. The Spirit has been provided to enable all to do this." Review and Herald, May 28, 1901, quoted in Sanctuary Institute Syllabus #2, p. 149.

This is what the incarnation of Jesus proves to us. There is no need for us to devise a covering that we may add sin to sin, nor to leave any loophole for sin.

A Medical Analogy

We might illustrate this in the treatment of physical illness today. We see a sick man living in transgression of the laws of health (which is also transgression of the law of God). He is sinning against his being. He goes to the doctor. He says, "Doctor, I'm sick. I want you to cure me. I'm a busy man, so don't take long to cure me. Give me something that will put me back on the job quickly." What he means is that he just wants to go along living the same as before, still sinning against his body, which is the property of God. If the doctor doesn't accommodate himself to his wishes, he will get another one!

So the average doctor, realizing the true desires of the man, gives him a quick cure. The man goes out and says, "That's fine. I'm cured." He is not cured. He has just changed the form and location of the disease and he goes back again to his old way of life. What the physician should have done is to say, "Now, listen. You must alter your way of life if you want to be a well man. I will not promise you any cure until you reform your life. When you bring your life into harmony with the laws of your being, you will recover health." But the sick man doesn't want that. He wants something that will enable him to continue his wrong way of living.

As it is in the realm of physical sickness, so it is in the realm of spiritual sickness. Men want a covering. They want a spiritual drug, a quick cure for sin rather than a change of life. They want everything and anything but a reformation. Some think that they can devise a covering, but not of God's Spirit, and the purpose is that they may add sin to sin. The same is true of us today. We will do anything but suggest a reformation. One would almost gather that no sug-

gestion should be made that there is need of anything like this. Oh, no! All we need is an outpouring of the Spirit of God.

No Outpouring of God's Spirit Without Reformation

We have been to some meetings where people spoke of the outpouring of the Spirit of God. If we could only receive those showers, we would go forth as flaming evangelists to finish the work of God on earth. It is almost blasphemy, my friends, to read from the last part of Joel 2 without reading from some of the earlier verses where we are told to rend our hearts and not our garments. Blow the trumpet in Zion. Call a solemn assembly. Sanctify a fast. Assemble the elders, gather the children, and sanctify the congregation. The Lord says when that work of revival and reformation at the sanctuary is carried forward, then "I will send My Spirit, not to sanction sin, but to sanction that sanctification." Yes, we are almost in danger of blaspheming God unless there is a change first. We are living in a fearful time.

A Covering of Lies and False Teachings

Woe to them that devise a covering that they may add sin to sin. Now let us look at another covering mentioned in Isaiah 28. The servant of the Lord often quotes from these passages in Isaiah in the book Testimonies to Ministers. We read verses 15, 17, 20:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. . . . For the bed is shorter than a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

A long man getting in a short bed, with a small blanket. He can't cover himself. They have made lies their refuge. The Lord says, "I am going to sweep it away." How many today have been turning to a refuge of lies and false teachings! There is no comfort in falsehoods. The Lord says, "My peace I give unto you," and that peace is only found in the truth. It is not found in falsehood.

Some today are trying to resist the Awakening, and the great truth of the sanctuary. But this is the covering that they are making. All these devious ways of man to cover himself are false coverings. It is all summarized in the words, "that they may add sin to sin." This is the wrong covering. When Jesus comes in the clouds of heaven, do you know what everyone who has made this false covering is going to say? "Rocks fall on us!" "And they shall say to the mountains, Cover us; and to the hills, Fall on us." Hosea 10:8. ". . . and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:16.

Why do the wicked cry when Jesus comes? They cry because they do not have the true covering, and the hail has swept away the false covering. They realize their lack of the true covering, and so they cry for a covering—the rocks and the mountains.

The True Covering

Let us now turn our attention to the true covering. What is the true covering? Isaiah says, "that cover with a covering, but not of My Spirit." The true covering is the covering of God's Spirit. This covering is also mentioned in Isaiah 61:10:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The Lord clothes His people with righteousness. Let us see how He clothes us with His righteousness. The Lord's covering is a covering of His Spirit. Now let us put some words on the blackboard to show what this true covering is.

The Covering

1. His Spirit

2. His righteousness

Now let us see the connection between these two. He covers with His Spirit, and He covers with His righteousness.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12. How does the Lord give righteousness to His people? He rains it on them. In the Old Testament Scripture rain was used as a symbol of the outpouring of the Holy Spirit. This was true of both the former and the latter rain. The Hebrew prophets spoke of the outpouring of the Spirit of God as rain, and the Lord says when His people break up their fallow ground, that he will rain righteousness upon them. There is only one way to receive the true covering—the robe of His righteousness. It is by receiving the Holy Spirit.

"This promised blessing, claimed by faith, brings all other blessings in its train." Desire of Ages, p. 672. Every spiritual blessing is brought to us by the Holy Spirit. This is the great gift that comprehends every blessing, and we must clearly understand that to speak of being clothed with the righteousness of Christ, whether it is imputed or imparted, without receiving the Holy Ghost, is just to speak of vanity. There is but one way that the Lord can give any spiritual blessing, and that is through the Holy Spirit.

Repentance, which is represented in the sanctuary by the gate, is a gift of the Holy Spirit. The first fruit of the gift of the Holy Spirit is repentance. The Lord gives us the experience of death to sin and victory over self through the Holy Spirit. This promised blessing of the Spirit, claimed by faith, brings every other blessing in its train.

The Daily Atonement

The true covering is the Holy Spirit. The Holy Spirit bestows righteousness upon the believer. The reception of the Holy Spirit is the

reception of the life of Christ in the soul. The Holy Spirit is the representative of Christ, and Desire of Ages, page 805 says, "The impartation of the Spirit is the impartation of the life of Christ." The Scripture says, "We are saved by His life." There is only one way to take hold of His life. It is by receiving the Holy Spirit. The Holy Spirit bestows righteousness.

But there is something else that we can see in the light of the sanctuary. The basic root word of this term "atonement" means "to cover." But remember, as we have said, not to cover the sin, not to cover a man in his sin, but to cover him from his sin; to take him and separate him from his sin; to cover him from the wrath and punishment that sin will bring, and from the power of sin.

We must understand the connection between the atonement and the Holy Spirit. If we do not understand this connection, we have not grasped the basic lesson of the sanctuary service. When Jesus cried "it is finished" as He died on the cross of Calvary, He stood in our place. He bought our nature, and He took our sins upon Himself. There, on the cross of Calvary was lifted up in Jesus my old sinful self when He was made to be sin for me. And Jesus, standing in our place, cried "It is finished." And in Him the work was finished. It was a complete and perfect work. That phase of the atonement was complete. And Christ, having completed this phase of His work, ascended into the sanctuary that the work which was complete in Him as the man Christ Jesus might now become complete in us. This is the other phase of His work, the work of the atonement in the sanctuary.

In harmony with the type, there were two divisions in the sanctuary service, the daily, and the yearly. Every day the priest ministered in the first apartment, and once a year the high priest ministered in the most holy place. When the blood was sprinkled on the horns of the altar in the first apartment, this was called the daily atonement (Leviticus 4-6). When the blood was sprinkled in the most holy place it was called the yearly atonement. This was the great covering service of God, to cover His people with righteousness and free them from the power and pollution of sin. Thus the work of the atonement was illustrated.

When Jesus provided His atonement at Calvary, the fountain was opened for sin and uncleanness. But He entered the sanctuary to make this atonement effective for His people, and in behalf of the individual sinner. So now we ask, "What does it mean to receive this atonement?" When Jesus entered the heavenly sanctuary for the atoning service, He entered not as a mere petitioner, but as a mighty conqueror to claim the trophies of His victory. He went into the heavenly sanctuary to solicit from His Father one gift, one great gift, for His people, and this gift comprehends all gifts.

Thus we see in the sanctuary what Jesus does. We see the great work of atonement going forward represented by the daily sprinkling of His blood on the horns of the altar, the meaning of the table of showbread, and the lamps, as well as His work in the most holy place. It was all summarized. The benefits of the mediation of Jesus in the heavenly sanctuary are all comprehended in one thing, i. e., that He

might give us the Holy Spirit. That is all it is, because the Holy Spirit, claimed by faith, brings every other blessing in its train. It brings every blessing. It brings the covering that we need for the great day of God. The Holy Spirit, my friends, is the only covering.

There is no use speaking about righteousness by faith without the Holy Spirit. To speak of righteousness by faith without the Holy Ghost is to make the subject as dry as the hills of Gilboa. There is nothing to it. Something vital is lacking. Desire of Ages, page 671, tells us that without the Holy Spirit, the sacrifice of Christ would be of no avail. The sacrifice of Christ would be useless without the third Person of the Godhead.

Now, let us see what these two phases of the atonement mean. Since it is all the work of the Holy Spirit, we have the daily atonement, and the yearly atonement. Jesus ascended into the heavenly sanctuary after His resurrection. The disciples gathered together in faith, confessing their sins and putting away their differences. They saw the meaning of the cross of Christ, and in the sight of the cross they were humbled. They broke up their fallow ground. And what did the Lord do? My friends, He rained righteousness upon them. What did they receive from that mediation in the first apartment? Jesus went in to make the atonement, the mediatorial phase of the atonement, the daily atonement. He went in to plead for His disciples, "My blood, My blood!" And what did they receive? The benefits of that mediation was the Holy Spirit. He rained righteousness upon them. They were clothed with His righteousness.

Thus it is when we come to Christ seeking the atonement. As we come, bowing in penitence at the foot of the cross, pleading for the covering that only Christ can give to cover the nakedness of our souls, Jesus stands in the heavenly sanctuary before the altar (He is still standing there before that altar, we are told in the Spirit of Prophecy) and He says, "My blood, My blood!" What is the meaning of the blood? Christ poured out His blood. It means His life. So what is Jesus virtually saying? "My life, My life!"

Now, here is the sinner. He comes inside the gate. What sort of life does he bring with him? It is at best only a sinful polluted old life, exceedingly corrupt from the sole of the foot to the crown of the head. He comes in and says, "Lord, this life of mine is exceedingly corrupt. I'll die to this life of sin." He yields upon that altar. He forsakes his old life. He enters into the death of Christ, and Christ sees that he needs His life. As Jesus ministers there in the sanctuary, He says, "Father, this contrite sinner has forsaken his old life. A broken and a contrite spirit Thou wilt not despise. My life, My life!" Jesus is virtually saying in His work of atonement, "Give him My life."

And how does the Lord give us His life? He gives us His life by giving us His Holy Spirit. "For as many of you as have been baptized into Christ have put on Christ." Galatians 3:27. This work is illustrated in the daily work of the first apartment, an experience which it is our privilege to have day by day. This is the work of the Holy Spirit in the former rain. We must have this experience every day.

We must be clothed with His righteousness. The Holy Spirit is the covering of God. If we do not have the Holy Spirit, we are devising a covering that we may add sin to sin. Unless we have the Holy Spirit we are destitute, having nothing.

The Final Atonement

Let us now look at the final atonement. In the most holy place the great work of the final atonement is going forward. God's people, having the experience of the former rain, are to gather around the sanctuary with broken and contrite hearts, pleading like the ancient Israelites on the great day of atonement. This is the day of atonement, and Jesus is standing in the judgment and making the final atonement, and there in the judgment He says, "My blood, My blood." (My life, My life) And the command is given, "Remove the filthy garments and clothe them with the righteousness of Christ, nevermore to be defiled by the corruptions of the world." (See Testimonies, vol. 5, p. 475.) Jesus stands up in the final atonement and says, "My blood, My blood!" What is He asking for His people? The gift of His life! The final atonement means the final bestowal of the life of Christ. The final atonement is the full atonement, the completed work. It means the full impartation of the new life. How does the Lord give us that? How does He give us His life? "The impartation of the Spirit is the impartation of the life of Christ." Desire of Ages, p. 805. The final atonement is the outpouring of the Holy Spirit in full and final measure. It is called a special atonement. It is a special outpouring of the Holy Spirit. This is the latter rain. Is this a covering for God's people? What is the final atonement in reality but the final at-one-ment, or the final covering? It can be none other than the Holy Ghost.

Testimonies to Ministers, p. 18: "The gift of His Holy Spirit, rich, full and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against." A great wall of fire surrounds God's people. In Early Writings, p. 271, the servant of the Lord saw them clothed with the armor of the Spirit of God from their head to their feet. They moved in exact order like a company of soldiers. Satan and his angels pressed around, but could have no power over them. "I heard those clothed with the armor speak forth the truth with great power. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

What is the covering that the Lord is going to put upon His people? I wonder if there is going to be any sin found in this covering. The servant of the Lord says, "They will remain pure and spotless for eternity." This is the baptism of the Spirit of God that will prepare the church of God for translation.

The Difference Between the Two Coverings

Now do we see the difference between the true and the false coverings? The false covering consists of anything that we do or believe, even the true doctrine of righteousness by faith, which does not make an end of sin in our lives. We need the true doctrine, but the doctrine

is not the covering. It is the result of this doctrine that is most important. We think of the lawyer who said to Christ, "Master, what shall I do to inherit eternal life?" He said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:25-27.

We should be amazed at the answer that this man gave. He must have been the greatest Bible student that the Jewish nation had at that time, because he was able to cut through all the ceremonies and useless ordinances and go to the heart of the law and the prophets, and take the Old Testament and sum it up in one brief text. "And he said unto him, Thou hast answered right: this do, and thou shalt live." Verse 28.

Yes, the false covering consists in anything that we might devise whereby we go on from day to day, and from year to year, adding sin to sin, carrying along these old defects of character, these old faults. We cling to them as if we think they are precious garments, our own special peculiarity, which we consider to be very needful and think we would die without. Isn't this true? Don't you think it is time that we laid aside those sins which so easily beset us? Isn't it time that we grapple with them as the servant of the Lord says we should? We have to do our part of the battle, striving in His strength. So, we see, there is only one covering, the atonement. And how do we receive His atonement? By the Holy Spirit. After we break up our fallow ground the Lord will rain righteousness upon us. Day by day we need the former rain to bring forth the precious fruit of the Spirit in our life, and then as we come to the sanctuary as He makes the final atonement, He rains upon us the latter rain. This ripens the grain, and it stands eternally secure, ready for the garner.

In Early Writings, pages 42-44, Sister White says she saw the Lord drawing a covering over His people, and all those who had this covering were going to be covered from the burning wrath of God. We must have that covering—the gift of the Holy Ghost. Isaiah 4 speaks of this covering and this righteousness, and it says upon all in Israel that glory shall be a defence, a covering (verse 5). The glory of God and the outpouring of the latter rain is a covering to shield them from the plagues. Without that covering we have nothing.

One Thing Needful

This is the one thing needful. This is the one thing that the Lord sees we poor Laodiceans are destitute of. We might think that we are rich and increased with goods, we might think that we have many virtues, but unless we have the Holy Spirit, we have nothing. Let us seek Christ, the Pearl of Great Price. As we look into the sanctuary and realize that we live in the time when iniquity is to be finished in our lives, there is only one way that we can get that covering, and be free from sin. We must receive the Holy Spirit. The robe of His righteousness is the impartation of His Spirit.

Clothe me with Thy robe of meekness.
Stained with sin this soul of mine.
Teach me first to feel my weakness,
Then to plead for strength divine.

Dear friend, have you been convicted by the message of this study, and would you like to add your testimony to the goodness of the Lord, accepting the covering that He has provided for you? And accepting, be clothed with this covering, and stop devising our own ways, and come and seek this blessing at the sanctuary as the Lord requires.

Having accepted of this covering which He offers, let us cease devising our own ways, and come and seek this blessing at the sanctuary as the Lord requires.

Fellowship in His Sufferings

I want to discuss something with you this evening, friends—something that I think might be helpful to us in our future experience. Sometimes there is a question among those of us who believe in true revival and reformation in the church, and in the present awakening, as to just where we are going and what we may expect. What is to be our relationship to the church of God at large and what is to be our relationship with one another?

I read from Acts 14:21,22: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

There are no "ifs" or probabilities about this passage of Scripture. It is definite. It is specific. "We must through much tribulation enter into the kingdom of God." I would like to refer you to another text in Acts 9. The Lord here was giving a message to Ananias to go and seek out Saul, who had just found Christ, because the Lord had chosen him to be a messenger for Him. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake." Acts 9:15,16.

What did the Lord reveal to Saul when He called him? Did He show him the glory and the honor that he was to receive from his mission? No, He revealed to Saul the great things that he was to suffer for Christ. "We must through much tribulation enter into the kingdom of God."

I want to read this passage from Testimonies, Vol. 1, p. 78: "When the Lord appeared to Saul in his conversion, He did not purpose to show him how much good he should enjoy, but what great things he should suffer for His name. Suffering has been the portion of the people of God from the days of the martyr Abel. The patriarchs suffered for being true to God and obedient to His commandments. The great Head of the church suffered for our sake; His first apostles and the primitive church suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering? Were it possible to reach the tree of life in the midst of the Paradise of God without suffering, we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory; shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. But none will be there who have not, like Moses, chosen to suffer affliction with the people of God. The prophet John saw the multitude of the redeemed, and inquired who they were. The prompt answer came: 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'"

This evening I could speak of the storm of persecution, relentless in its fury, that is to break upon God's people--the "buy and sell" decree when we will be threatened with derision, insult, threatened imprisonment, and death. We could spend time discussing how the fires of persecution will be rekindled against the remnant. We could speak of the time of trouble, when God's people are apparently forsaken upon this earth and all the hosts of hell are marshalling against them and they cry day and night unto God for deliverance and how they suffer hunger, thirst, and weariness many days. Sometimes the question is asked, "Where are we going?" Well, if faithful, I'll tell you where we are going, friends.

In an unpublished letter Sister White describes the voice of God under the seventh plague, rending the heavens; the voice of God is heard and the commandments are hung in the heavens. God's faithful people hear and understand and recognize the voice and they come forth for deliverance. The servant of the Lord goes on to tell how they come forth from mountains, rocks, dens, the caves of the earth, dungeons, prisons, torture chambers, hovels, and from garrets. If the faithful are coming forth from such places we ought to have a good idea as to just where we are heading? Isn't that true?

Yet, even that is not a true picture of the suffering of God's people, because for everything that God does, the devil has a counterfeit. Yes, he even has a counterfeit for suffering. There are plenty of people in this world who endure privation. Just consider the poverty-stricken countries where people are living in hovels. I have read of one of the dictators in South America and his torture chambers. People there were placed in excruciating torture. But I dare say that most of them were not Christians anyway, and that was not fellowship with Christ in His sufferings. Sister White says that we should pray that the Lord might baptize us with His sufferings and if we suffer with Him we shall be glorified together with Him, remembering that none will be there who have not, like Moses, chosen to suffer affliction with the people of God.

We can only have a true concept of what suffering means if we look at the Prince of sufferers, the Lord Jesus Christ. ". . . He was rich, yet for your sakes became poor, that ye through His poverty might be rich." 2 Corinthians 8:9. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isaiah 53:3.

What were the sufferings of Christ? They did not just consist of privations in His physical life. That hardly counted. Surely, He knew what it was to be hungry, weary, and thirsty. He knew what poverty, hardship and toil were. But these things were not the real sufferings of Christ. Even when we look to the great passion of our Lord--to Calvary, and see Him dying on the cross, it was not the bodily pain that caused His sufferings. It is probable that there have been others in the history of the world who have suffered as much physical pain as our Lord, for men have devised ways and means that are perhaps even more cruel than crucifixion.

The servant of the Lord tells us in Education, p. 263: "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." The suffering of Christ was the suffering that resulted from a rejection of love. "He came unto His own, and His own received Him not." John 1:11. He died of a broken heart. He suffered intensely because He loved intensely. Even human experience can teach us that the cruelest thing that can enter into any human heart, is a rejection of love. There is nothing worse than that.

To illustrate the point, I would like to relate an experience. While I was in Australia and still farming, I met a man who was tramping the road. I offered him a ride, and upon finding that he was out of work I told him that he could come home and stay in the barracks and work until he got enough money to go where he wished to go. He was in a rather deplorable condition. After he started working on the farm I had occasion to talk to him and ask him how he got himself in such a state. I found that he was a talented man with a reasonable education. He had a good trade. What was he doing here in such a condition? He told me his story, perhaps just a common one. He was a man not much older than myself. "Well," he said, "my home broke up and that broke me up." Then he continued, "My wife is still alive. She's living with another man. I can't forget it. I love that woman and I'd still take her back. You needn't talk about a hell to me. I live it every day. That's hell." He had never learned to fix his love and his affections upon the great unchanging love of God. Now his life was smashed.

The fact is this: The more one loves, the more one suffers when that love is rejected. God, my friends, loves with an infinite love. We cannot comprehend this love but we can just see it dimly demonstrated in the Lord Jesus Christ. The Lord suffered much because He loved much. He could not see His message of mercy and His overtures of love rejected without great suffering and His heart was pierced. He wept over Jerusalem. "How can I give thee up?" He said. That, my friends, was the suffering of Christ. Because He loved with an infinite love, His suffering was in direct proportion to the love wherewith He loved. That was the suffering of Christ.

Now, my friends, we are told that we shall never enter the kingdom of heaven,—we will never enjoy the tree of life,—unless we have learned upon this earth to have fellowship in the sufferings of Christ. That does not mean that we should get a persecution complex. I think of a particular sect that are very zealous in their beliefs and have a reputation of making a nuisance of themselves as they go from door to door. If they don't get insulted they are disappointed. That is not entering into the sufferings of Christ. My friends, it is impossible for us to enter into the sufferings of Christ unless we are imbued with the love of Christ. If we are not imbued with His divine love and we go out to present His message, His truth, and we find only opposition and rejection, and are not always treated so nicely, what do we do? We wipe the dust off our feet and say, "Well that serves them right. They'll get all they're looking for." That is only natural, isn't it? But through divine power, friends, we are to rise above the natural man, and unless we do, we shall never

see the kingdom of God. The promises of God are to make us partakers of the divine nature and that nature is love, for God is love.

So we find that if we do not have the love of God, the love of Christ, abiding in our hearts, that when we present truth to our brethren and sisters and they reject it what is the human thing to do? What is the natural thing to do? Withdraw ourselves, isn't it? I'll go a bit further, friends, and say it is the easiest thing to do, for at least you won't get hurt if you do that. It is the easiest way out. It is always the way out for those who do not receive the love of Christ.

But is it God's way out to withdraw ourselves? No, friends, that is not His way out, because love does not withdraw. And love does not close the door. We often speak of the close of probation and say that God is going to close the probation of men. That is true, perhaps, in one sense. But we do not want to have a limited view of what the close of probation really is. Friends, God does not close any man's probation. If you study Desire of Ages through you will see that point clearly. Man closes his own probation, and God is forced to recognize the fact! God does not reject man. Man rejects God. Some people seem to have the idea that God's work is to keep man out of heaven. His everlasting work is to take men to heaven. But men refuse to go. God did not reject Lucifer up in heaven. We are told in inspiration that he left the presence of God and went out. Jesus went out after him and it was only when Lucifer would not come back and when he made his decision forever that he would never submit to God, that he cut himself off. Jesus never closed the door on Judas. The Scripture says that Judas went out from the last Pass-over supper. He went out and it was night. Jesus never gave up. He loved to the end. But Judas finally rejected Christ.

We see that God never withdraws Himself. Love does not withdraw itself. God does not close men's probation. Some people wonder if they fall back into the same sin again and again if the Lord really forgives them and if perhaps He might not lose patience with them. There is no danger that God will not forgive sin, as such, or forgive the sinner. The danger is that through participation in sin man will lose all desire to be reconciled to God and that he will get to the place where he will not desire forgiveness any more. Thus he hardens his own heart and closes the door against the overtures of divine love.

I would like you to notice a few verses in 1 Corinthians 13. The word "charity" as used here is sometimes translated "love" in other places in the New Testament. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Verses 4-8.

I would like to read those verses from the Amplified version. Perhaps it might bring it out just a little plainer. This is the character, friends, that we must have if we are ever going to see God.

"Love endures long and is patient and kind; love never is envious nor boils over with jealousy; is not boastful or vainglorious, does not display itself haughtily. It is not conceited--arrogant and inflated with pride; it is not rude (unmannerly), and does not act unbecomingly. Love [God's love in us] does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful: it takes no account of the evil done to it--pays no attention to a suffered wrong. It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail. Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything [without weakening]. Love never fails--never fades out or becomes obsolete or comes to an end."

This is a beautiful description, isn't it? It is the character of Christ. Love does not give up. It seeks to win. As the translation here says, "It is hopeful." It is not pessimistic. It has a very positive attitude. It does not withdraw itself.

The experience of Moses illustrates this principle. He loved the people as a type of Jesus. Although they did not appreciate his ministry, Moses still gave himself for them in unselfish service. When they rebelled and sinned, God said to Moses, "Moses, just stand out of the way a minute, let Me consume these people, and I will take you and make a great nation of you." What did Moses do? He fell on his face before the Lord and said, "Lord, you'll never do that. If you do, blot me I pray Thee, out of the book of life."

Paul had the same spirit for his own people. He said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Romans 9:3. Love is never selfish. Moses even got to the place where he would have forfeited eternal life if it could benefit the chosen people. Only those who are imbued with that attribute will ever see God. And none of us have it. We are not born with it. We cannot manufacture it. This love is a gift of God.

Love never gives up. That is why Moses suffered. He is one of the examples in the Scripture of one who entered into the sufferings of Christ. Moses entered into the sufferings of Christ because he loved much. Therefore he suffered much. That will lead us to identify ourselves, as all God's true people have ever done, with His own people. That, my friends, is terribly important. Moses identified himself with his people. If they were to be destroyed, he said, "Destroy me too, Lord." Daniel, down in Babylon, identified himself with God's people. The Scriptures record that he confessed his sin and the sin of the people and he made the sin of the fathers his own sins. He identified himself with them. That is why the Scripture says that he was a man "greatly beloved."

You see, my friends, God calls us into fellowship with Christ. There is the principle of love, without which no man can see the Lord. If we lack that love, what are we going to do? We believe that God has given us light. I think if we search the Scriptures that we can see that this is true. God has called us to the sanctuary, to enter

with Him into the last great experience that is going to prepare us for translation. And oh, my friends, we are responsible for the light that God has caused to shine upon our pathway. The Testimonies say that all those who have received light on these things are to bear testimony to the solemn truths that have been committed to them. So we have an obligation. But if we lack the love of Christ, what are we going to do and what is going to happen to us as we associate ourselves with the awakening message? We will withdraw ourselves, because where there is no love, that is the natural thing to do. But if we are imbued with the love of Christ we will give evidence of those attributes described in 1 Corinthians 13. Love never gives up! It is hopeful. It is optimistic. It believeth all things, endureth all things, hopeth all things. That will give us a positive attitude toward the church, and to the destiny of the church, and just what God would have us to do.

We know that there is to be a separation in the church, the great shaking, but love does not do the separating. Just trace the experience of God's people in past ages. You will find that they never separated themselves from the churches to which they delivered the message. They were always violently thrust out. It was only then, when the rejection was deliberate and final and nothing else could be done that they sorrowfully accepted the fact. We are to identify ourselves with God's people.

Our attitude should be positive. God has a church. And if we identify ourselves truly with God's church, we must say absolutely that it is our church. We belong there. Maybe some people do not recognize that you belong there, but it is God's church and not man's church. So you don't mind. You will be there delivering the message of divine love and you will stay there. Maybe they will reject you and you will enter into the sufferings of Christ, but you will never withdraw yourself—NEVER!

Sister White describes the people of God as the little company standing in the light. They are sighing and crying for the abominations that are done in the land, but especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. They lament and afflict their souls because pride and selfishness and deception of almost every kind are in the church. As they see many swept aside with the strong current of evil, they mourn and afflict their souls. We are told clearly that those who do not mourn over their own sins or the sins of others will be left without the seal of the living God. When the time comes for the separation of the wheat and the tares in the church, where does the Lord find His people? Where does He see them? Does He see them over there somewhere? Does He see them out of Jerusalem? They are represented as being in Jerusalem holding forth the words of life. Sister White depicts them as being there. They had counseled. They had entreated. They are there identifying themselves with God's people and afflicting their souls. Unless we enter into that experience we are going to be left without the seal of God. Just think of it, friends. See this company sighing and crying for the sins of others! Do we have this experience?

Let us be honest with ourselves—do we have this experience? If we haven't, we are not ready for the seal of God. Oh, we might be troubled with some of the evils in the church and very disturbed about it, but friends, we will never afflict our souls and cry over the sins of others until we learn to cry over our own. Let us apply these principles in a very practical way. God has a church in the world. It is His church. He loves it supremely. There are abominations in it. There is a great need of an awakening and there has begun an awakening in God's church. This awakening is not a call, in any sense of the word, to separate. I say in any sense of the word. It is a call to seek the Lord. It is a call to gather together, wherever we are, in any circumstances, because it is perfectly legitimate to search God's Word and to seek the Lord for an experience which we do not have. But it is not a call to separate. It is not a call to organize, because God has an organization, and it is a pretty good one, too. There may be evils in it. God will set them right. The Lord says that He is going to overturn, overturn, overturn, in the institutions which are called by His name. This church is doing a great and necessary work in the world. That work has to be done, doesn't it? God works through His organized church. Maybe He is not working there and can't work there as much as He needs to because of our own unconsecration and unpreparedness to work in harmony with Him.

What is the best way to relate ourselves to the awakening and to the church? First of all, let us seek the experience called for by the awakening. To enter into the experience of Christ, to have the attributes of His character, that we may indeed enter into His sufferings, is our great need. The sufferings of Christ are not just enduring bodily privations and being short of this and that. There are plenty of other people in the world who are far shorter of earthly comforts than we. Thousands in India can't even get enough food to put in their stomachs. But they aren't entering into the sufferings of Christ. We must have the love of Christ and a yearning for souls for whom Christ died. So let us seek that experience.

I would like to read a statement by E. G. White from the Review and Herald of March 29, 1898: "We feel as if we must belong to some organization if we would accomplish good. But John the Baptist did not work on this plan. His mission was to prepare the way for the Messiah by his God-given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priest or rabbi. They (the apostles) were few in numbers, but under the guidance of the Holy Spirit they did more for the conversion of those in Jerusalem than the large religious organization had ever done. No man is to seek the bind the hands of God's instrumentalities. God has given to every man his work, and if His children will consecrate themselves to Him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever He will."

We are told in Testimonies to Ministers, p. 411, "When God puts His Spirit upon men, they will work." Now, friends, no doubt you are wondering what is the best way to work for Christ and for the message you love. Here is the primary principle: When God puts His Spirit

upon men they will work, for they can't do anything else but work. As Sister White says, it is not necessary to belong to some organization. I do not think she means this in the sense of the church at large, but if God puts His Spirit upon men they will work. She points us to the experience of others who have gone before us.

There is a common weakness among humanity, friends, among us all. We like to see something. We want something that is tangible, something that we can get our hands on that we can put our faith in to do the work for us. When Moses went up into the mount and the children of Israel lost sight of him, they said, "As for this Moses we wot not what has become of him. Up, let us make us gods and let us make us a golden calf here." So they made a golden calf to represent the diety. "Now these be thy gods, O Israel, which will lead us into the land of Canaan." It was something that they could see. Here was something visible that they could put their faith in, that they could point to that would lead them into the land of Canaan. Oh, friends, let us not be lured into putting our faith in anything to lead us into the land of Canaan but our great invisible Leader. We must endure as seeing Him who is invisible.

How are we to reach God's people at this time with the urgent message of the call to the Sanctuary? It is certainly not to organize, because that would defeat the purpose of the awakening. There is only one way, friends. It is the way of Christ. We must seek the experience that the awakening calls for. We must by God's grace live the message that the awakening calls for so that everyone who is honest in heart will see and accept the truth.

I would like to relate an experience that happened in one of our churches, which illustrates the point. There was in that church an elder who was one of the most violent opposers of the awakening message in that part of the world. If ever there was one who you would be tempted to think would never see the light, and who was hopeless, it was that man. However, I have since learned that he is one of the foremost men who are holding forth the words of life in Zion. Do you know what aroused that man and what opened his eyes? There was in that church a young man, a school teacher, only about 19 years of age. He was a very talented person and a good speaker, too, for that matter. But he did not win this church elder by his speaking. He went to that church week by week and he was abused and insulted. They did some of the most frightful things to him, and sat there and took it and never said a word. He kept coming back and was so very nice about the matter. The church elder watched and watched. And do you know, after that went on for about two years, he said, "This young man has something that I don't have." He studied into the message and accepted it. Today he is rejoicing in it. Now he is holding forth the words of life in Zion.

I think that is what God is calling for from us more than anything else. We have the greatest work to do at this time. It is not so much to work for others, but it is to work for ourselves. Then we will be able to reach others. One young man asked Moody how to start a revival. Moody said, "I'll tell you how to start a revival. Go in your room, draw a circle, and don't come out until the revival

has started." Good counsel, isn't it? We must pray that we might be baptized with the sufferings of Christ and enter into His joy. It will take more of the grace of God—ininitely more—than we experience now. But ah, my friends, it is well worth it. Our trial, in my opinion, is greater than any of those who have gone before, even the reformers. They were thrust out of the churches that had turned their backs upon God and had become Babylon. But God's true people in the church are going to be wounded in the house of their friends.

I would like to relate the experience of Moses when he died. You know that he was kept out of the land of promise because of his sin of speaking unadvisedly with his lips. Although he was a great and faithful servant of God, he knew he had to depart from his people and that he could not see the promised land because of his sin. One day God said to Moses, "Up into the mount for thou shalt die." Moses called the people together for he loved them. "Still he forgot himself in his interest for his people. In the presence of the assembled multitude, Moses, in the name of God, addressed to his successor these words of holy cheer: 'Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.'" Patriarchs and Prophets, p. 470.

As the people of God realized why he was calling them together, they thought of his long, patient, unselfish ministry. They realized that it was because of their murmurings that their beloved leader would not now lead them into the land of promise. With great remorse and self-reproach they thought upon their own failings. They bitterly remembered that their own perversity provoked Moses to the sin for which he must die. And then Moses bade farewell to the people. He must depart on his mysterious errand. He must die alone. No earthly friend would be permitted to minister to him in those last hours. With unquestioning faith he went up the mount. He answered the call of God. It was a great struggle for him to leave the people that he loved. It was a tremendous struggle. But he obeyed the voice of God. He pointed to his people and said under inspiration, "There is none like unto the God of Jeshurun, who rideth upon the heaven in Thy help, and in His exellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33: 26,27. Then he left the people.

So Moses went up the mountain by himself and the servant of the Lord says that with undimmed eye he looked out upon the land of promise in the distance. He looked back upon the long wilderness stretches in which he had wandered with the children of Israel those forty long years. He thought of the burdens he had borne. He remembered the throne of Egypt that he had left behind in order to throw in his lot with the chosen people. He reviewed that life of suffering and it seemed as if his life had borne but little fruit. Was it worth it?

Then, as poor old Moses was sitting up there on that mount, thinking it over, pleading with God to blot out that last sin he had committed, before him there passed a panoramic view of the history of Israel. He saw them enter the land of Canaan. He saw down through their history and their apostasies. He saw them delivered by the hand of God

from captivity. Then the time had come and he heard the voice in heaven saying, "Lo, I come, in the volume of the book it is written of me, to do Thy will, O God." Then he saw the eternal God—the great anti-type of himself—step down from the throne of deity and become a babe in Bethlehem's manger. Christ Himself, the great Anti-type of Moses! Oh, Moses had stepped down from the throne of Egypt to cast in his lot with the despised people, but oh, how small this seemed in view of the great sacrifice of Jesus. To step down from the throne of deity and to come down upon this sin-cursed earth was indeed an infinite sacrifice. Moses saw in vision the life of Christ. He saw Him come to His own and His own received Him not. He saw God in human flesh being rejected by His own people. "He saw Jesus upon Olivet as with weeping He bade farewell to the city of His love."

Patriarchs and Prophets, p. 475. He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging,—the crucifixion. Moses saw that as he had lifted up the serpent in the wilderness so the Son of God must be lifted up, that whoever would believe on Him should not perish but have eternal life. He heard the cry, "My God, My God, why hast Thou forsaken Me?" He saw the earth enveloped in darkness when Jesus lay in the tomb. He saw Him resurrected. "As he looked upon the scene, his countenance shone with a holy radiance. How small appeared the trials and sacrifices of his life, when compared with those of the Son of God! How light in contrast with the 'far more exceeding and eternal weight of glory!'" Ibid., p. 476. He saw Christ ascend to heaven as a mighty conqueror. He watched the ascension of Christ and he saw the pearly gate of the heavenly city swing wide. He saw himself in that vision as the one who would stand there to be the first to welcome Jesus into the city. Moses was the one. Because he had tasted somewhat of the sufferings of Christ, he was the one who was chosen for that honor.

As the scene unfolded he saw the history of the Christian church. He saw the Jewish people first, the ones who professed to keep God's law, but rejected the Lawgiver. He saw the Christian world professing to accept Christ and rejecting His law. He was horrified. He was taken down to the final conflict of the beast and the image, the baptism of the sufferings of the remnant church—the 144,000. He saw us in vision. He saw the covenant of peace under the seventh plague and Jesus coming in the clouds of heaven in great glory, and the resurrection of all the redeemed. And then he saw the earth made new—restored to its edenic state, the everlasting kingdom of God. God's people shall be with Him and they shall see His face and His name shall be in their foreheads. Moses saw the everlasting kingdom ushered in.

And then, inspiration tells us, as he saw all that, the vision faded from his mind, and there he sat on Nebo's Mount and looked down upon the motley old earth and there wasn't much in it to be desired. How different it looked now. How mottled with sin after the eternal world that he had seen. There was one thing that caused Moses to rejoice. He had been privileged to have a part in the sufferings of Christ. He realized for the first time, as he had never realized before, that if he had no part in the sufferings of Christ that he would not have wanted to partake of the eternal glories of the king-

dom of God. That place would not be for him. He was glad that he had some part in the sufferings of Christ. And, as inspiration says, "Like a tired warrior, he lay down to rest."

There is the experience of Moses set before us, friends. May we catch somewhat of the spirit of that faithful servant of God. May we indeed catch the spirit of Jesus. As we look unto Him may the great longing of our hearts be that we might be imbued with His Spirit that we might take up our cross and follow Him.

Christian Perfection

There is nothing of more importance to us today than an understanding of what Jesus, our High Priest, is doing in the sanctuary above. This is the only anchor we have. This is the faith that is essential to our eternal salvation.

I read in Revelation 7:1-3: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

This same company of people are presented in the 14th chapter of Revelation. They have the Father's name written in their foreheads; they sing a song that no other company of people in any age can sing. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Revelation 14:4,5.

Today I would like to speak on the subject of Christian perfection in the light of the sanctuary service, for it is important that we who believe in the Third Angel's Message should study this and understand it.

Two Opposite Views

There are some who believe that we must have absolute perfection of character before our names come up in the investigative judgment of the living, and that God will measure every case with the infinite standard of righteousness. According to this view even the man who is converted, perhaps five minutes before his judgment, will not be accepted if he has not been fortunate enough to reach this infinite level of perfection, and God looks at him and says, "I am sorry, brother, you cannot enter," so he is cut off. That is one view of perfection.

The other view goes to the opposite extreme, maintaining that God's people in this life will never attain to perfection at any time.

Now, actually, these two views of perfection are just about as different as the theology of the Pharisees and the Sadducees. They are complete opposites. This afternoon I want to study with you why I feel it is impossible to accept either view, and why to accept either one would be perilous to our soul's salvation.

The First Position

First of all, let us take the first position. We live today in the great antitypical day of atonement. Jesus is in the most holy place, and the work of judgment is in progress. We do not know how soon the cases of the living will pass in review. What is our attitude to be in this great day of atonement, and what does God require of us? That is the question that the servant of the Lord asks in Great Controversy, page 431. What, then, does God require of us in preparation for the judgment?

Going back to the type, when the high priest in the great day of Atonement entered for the first time into the most holy place of the sanctuary, even though the congregation of Israel had prepared themselves for that event during the year, even though they had ten days' blowing of the trumpet beforehand, and even though the faithful had confessed every known sin in preparation for this work of final atonement, we do not find them around the sanctuary presenting any of their own attainments. There was one thing that God required of the children of Israel on the day of atonement; having first of all confessed and forsaken every known sin, He required them to gather around the sanctuary in affliction of soul. Whatsoever soul was not afflicted on that same day would be cut off from the camp.

And this, my dear friends, is what God requires of us in preparation for the judgment. We read the call to the church in Joel 2, on this day of atonement. The words are so explicit that we cannot fail to understand them:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Verses 15-17.

Sensing Our Own Need

We are told that the nearer we come to Jesus, the more conscious we will be of our own deficiency and of our own sinfulness. This is to be the experience of those who are making a true preparation for the judgment. God's people are represented in deep affliction of soul, not trusting in their own righteousness or their own measure of sanctification, but trusting solely in the mercy and the merits of the Lord Jesus Christ, having made a full commitment of their lives to Him, and having confessed and forsaken every sin. God's people are represented as being around the sanctuary by faith, in deep repentance.

The most graphic description of the work of the judgment and the final atonement is found in Volume 5 of the Testimonies, pp. 472-475. Here Sister White comments on Zechariah's great parable of Joshua and the angel. I am going to read the description of God's people as they are gathered around the sanctuary at the commencement of the judgment:

"Zechariah's vision of Joshua and the angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. . . . As Joshua pleaded before the angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives; they see their weakness and unworthiness; and they are ready to despair."

This, my friends, is the condition of the true people of God as the great day of atonement is about to close and as their names are about to appear in the judgment. Certainly they are God's people. They have confessed and forsaken every known sin. Now, like Isaiah, as they come nearer to Jesus they are granted a view of their great High Priest in the most holy place, and the cry of each one is "Woe is me, for I am undone." "They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair."

"The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters." You will notice here that these people have not attained to absolute perfection of character. True, as you read the whole setting of this statement, they do have relative perfection. Any soul in this world who has accepted Jesus Christ as his personal Saviour has relative perfection of character, as it says in Steps to Christ, p. 62: "If you give yourself to Him, and accept Him as your Saviour, then sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." Anyone who has accepted Jesus and is clothed with His righteousness and is pressing toward the mark—the perfection of His character—has in Christ, relative perfection. No one could stand in the judgment without having the righteousness of Christ.

But here are God's true people, and as they gather around the sanctuary, there is no boasting on their lips. All are represented as agonizing and pleading before God, like the Jews on the great typical day of atonement. As they stand there, Satan points to their filthy garments and their defective characters. You notice, they have not yet fully attained, have they? Otherwise they would not have any filthy garments or defective characters. Now I read on:

"But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins, and have sought the Lord in humility and contrition; and the divine Advocate pleads in their behalf."

Now, what have they done in preparation for the judgment? "They have not given themselves up to be controlled by the satanic agencies. They have repented of their sins, and have sought the Lord in humility and contrition." This is the preparation, friends. Let me read on:

"He who has been most abused by their ingratitude, who knows their sin and also their penitence declares: 'The Lord rebuke thee, O Satan.

I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them."

"They may have imperfections of character." It is true that they have not fully attained. God's people are represented as being around the sanctuary deeply conscious of their sins.

Victory in the Judgment

Then I read these words: "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God."

Notice how they are described. They are tried; they are tempted; but they are faithful. "The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. . . . Now they are eternally secure from the tempter's devices. . . . Holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God."

This is the great deliverance of God's people. It is theirs as they cooperate with their High Priest in the work of judgment and final atonement. This point is very vital. Here are God's people around the sanctuary. They are represented as having been tried, tempted, and faithful. They have repented; they have confessed their sins; they have sought the Lord in humility and contrition, but here they are pictured agonizing and pleading. Early Writings, p. 269 presents a parallel statement: "Large drops of perspiration fell from their foreheads."

Satan stands there accusing them: "Now look at that filthy garment, that defective character." But Jesus also stands there to rebuke the adversary. He says, "Yes, Satan, it is true. They have imperfections of character. The work of grace has not yet been brought to final completion in their lives." That will be the state of all men, my friends, as they stand in the investigative judgment. In Testimonies, Volume 4, p. 367, we read that although man may grow daily in the divine life, "he will not attain to the full stature of a perfect man in Christ until his probation ceases."

As God's people are there at the sanctuary fully conscious of the sinfulness of their lives, Jesus stands for them in the judgment. As they plead before the Lord, He takes their names and rebukes the devil. He is there to make the final atonement for His people, to deliver His people, and to break in pieces the oppressor.

The priest of old sprinkled the blood before the mercy seat, not just to remove the sin and to blot out the record of sin in the sanctuary, but, as it says in Leviticus 16:30, "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Emphasis ours). And so, as Jesus takes the name of His people in judgment, He says, "Take away the filthy garments from them, and clothe them with My righteousness."

"The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . Now they are eternally secure from the tempter's devices."

There you are, my friends. They are clad in the armor from their head to their feet. The work of grace is brought to completion. "He that overcometh, the same shall be clothed in white raiment." Revelation 3:5. Here is pictured both the preparation for the judgment, and the victory, or the promise of the judgment. "He that overcometh. . ." We have a work of overcoming to do, of forsaking our sins, of humbling our souls before God, of coming to the sanctuary and cooperating with the High Priest. And what is the promise? "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." This is exactly what Sister White is commenting on when she writes, "The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices."

That is the final atonement, my friends. That is the blotting out of sin. And that is what Sister White speaks of over and over again when she tells of how the sins of God's people are to be blotted out, no more to be remembered, or come into mind. (See Patriarchs and Prophets, pp. 357, 358.)

The purpose of the investigative judgment is not to search out and find those believers who have fully attained to the absolute perfection of the translated. The purpose of the judgment is to determine who among the believers have relative perfection in Christ, to see who has confessed and put away every sin, and, as far as the living are concerned, to see who are around the sanctuary, fulfilling the requirements of this day of judgment, to determine who have the contrite and broken spirit that God demands. And to those who are found to be overcomers belongs the promise: "He that overcometh, the same shall be clothed in white raiment."

How does God clothe these people in white raiment as they appear in the judgment and He gives the command to take away their filthy garments and clothe them with righteousness so that they will nevermore be defiled by the corruptions of the world? Friends, this work is accomplished in the lives of God's remnant people by the power of the latter rain. The Scriptures say, "Break up your fallow ground: . . . till He come and rain righteousness upon you." Hosea 10:12. God will open the windows of heaven and pour out the latter rain—the latter rain of righteousness, the white raiment that abides in the soul forever and makes it impregnable to the assaults of Satan. That is God's gift in the judgment.

To him who is an overcomer, to him who had forsaken every sin, He says, "I will clothe him with white raiment." Ah, my friends, God clothes with white raiment by the baptism of His Spirit in the latter rain, and that is a gift of God to every faithful candidate as his name appears in judgment. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come." Acts 3:19. It is God's Spirit that does it, my friends. It is the blood of Jesus that does it in the books of heaven, but it is the power of the Spirit which has accomplished it in the lives of God's people.

The Completion of the Work of God's Grace

In Testimonies to Ministers, p. 506, we see what is to be accomplished by the latter rain. This is a very vital passage in the Spirit of Prophecy.

"The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."

That is what the latter rain does. It completes the work of God's grace in the soul; it ripens the grain; it perfects the moral image of Jesus in the character; it brings the seed to perfection. That is the good news of the judgment, my friends. We read in Revelation 14: 6, 7, of the angel who has the everlasting gospel of good news to preach unto them that dwell on the earth: "Fear God and give glory to Him; for the hour of His judgment is come."

It is important that we understand the completion of the work of God's grace in the soul. Permit me to illustrate this by way of a personal experience. When we first came to America and were giving some studies in the north, we met some good folks, very keen Adventists. They believed that God's people who were to be translated were to be absolutely perfect in character, without spot of sin. They believed that they were living right on the verge of the judgment of the living, but somehow they didn't have very much peace in their souls and not much rest in the Lord Jesus Christ, particularly the wife. As she looked upon her own life, she couldn't help but recognize that she had not yet attained to that standard—the infinite standard—the perfection of Jesus' character. As she thought about this and wondered just how soon the judgment of the living would be, her soul would sink within her. She had been a Christian, an Adventist, for many years, yet the nearer she came to Jesus, the more defects and faults she saw in her life, and her soul was just about overwhelmed within her.

We began our study of the sanctuary, which so wonderfully typifies the way of salvation. We studied the steps that God requires of us, starting with the gate of repentance and on to the altar, where we give all to Christ, and then to the laver, where we are washed of our sins. In the holy place we saw how we must experience the incense of prayer rising in the sanctuary; we saw that the sacred fire represent-

ed the love of God kindled on the altar of the heart. We learned the necessity of feeding on the bread of life, and how the Spirit of God becomes the sanctifying influence on the life. We were faced with the necessity of pressing toward the mark—the perfection of His character, all the while covered with Jesus' righteousness. We saw that Jesus does not look at the faulty character of the believer who has made a total commitment to Christ, but sees him clothed in the perfection of Christ's character.

Then we came to the work of the judgment, involving the deep affliction of soul around the sanctuary, and how God's people were not represented as being at the sanctuary saying, "Lord, I have fully attained," or presenting their measure of sanctification or perfection of character. No, we read of no such thing as that, my friends, in the Word of inspiration. We saw God's people around the sanctuary, deeply conscious of the sinfulness of their lives, until the Lord takes their name in judgment and He gives the command, "Take away their filthy garments," clothing His people with His own righteousness forever. This is the final atonement.

This is the great truth of the cleansing of the sanctuary, the completion of the work of God's grace in the soul, the gift to every believer who will fulfill the conditions of the day of atonement. As this revelation burst upon the soul of that lady, there were tears of joy; you could just see the burden roll from off her shoulders. Oh, if we could only realize the privilege of that Christian who through the Lord Jesus Christ has made a total commitment to Him and is following Him—his High Priest—by faith!

What then does God command? What does He expect of us? Nothing, my friends, except a broken and contrite spirit. As the servant of the Lord says when we have reached the foot of the cross, that is the highest place to which man can attain. The believer who has made a total commitment to Christ "is not," to use the words of Sister White, "to be anxious about what God thinks of him, but of what God thinks of Christ, his substitute." (See Selected Messages, Book II, pp. 32,33) That is the height of the judgment. Thus, if a man comes to the judgment having obeyed the will of God for 90 years, and another man comes into the judgment who has been a Christian for only nine days, the man who has been there for 90 years, my friends, has not a thing more to offer than the man who has been there for nine days. Both can offer only the merits of Christ's character to cover their own deficiencies.

And so we have the blessed news of the judgment, of the completion of the work of God's grace in the soul. As it reads in Daniel 7:26, "The judgment shall sit and they shall take away his dominion." The dominion of sin, the dominion of Satan, shall be fully removed from God's people. For, "he that overcometh, the same shall be clothed in white raiment." That means eternal deliverance from the power of Satan. The spotless robe is placed upon God's people, nevermore to be corrupted by the world, eternally secure from the tempter's devices.

Friends, we are living in an hour when such a work is to be done for every soul who will fulfill the conditions of this great day of atonement, conditions which are fair and just and reasonable. Then when

the work is finished, the recording angel will declare, "It is finished." The seal of God is placed upon every soul in this world who has heard and accepted this last warning message and has come to the sanctuary so that the work of final atonement may be accomplished for him. The angel returns to heaven and Jesus throws down the censer. Indeed, it will be finished then,—finished not only in all the world, but the work of grace will at last be finished in the heart of every believer. What a wonderful thing!

"Everyone that remaineth in Jerusalem, shall be called holy." Isaiah 4:3. "Everyone that remaineth in Jerusalem, shall be called holy,"—even everyone who shall be written among the living in Jerusalem—a purified church—a church without spot or wrinkle or any such thing. "Everyone that remaineth in Jerusalem, shall be called holy." Notice that it says, "shall be called holy." It doesn't say they call themselves holy, does it? Are God's people on this earth never to call themselves holy? Won't they call themselves holy after they have the seal of God, my friends? Won't they declare themselves to be without sin once God's people are sealed? No, my friends, never! Never until Jesus comes in the clouds of heaven will His people say, "I am saved through the mercy of the Lord Jesus Christ." Even though God's people will be sealed by the baptism of His Spirit, and God will have said of each and everyone of them, "He that is holy, let him be holy still;" even though everyone that is in Jerusalem shall be called holy, they shall not call themselves holy. Job says, "Even though I were perfect, yet I would not know it." (See Job 9:21). That will be the experience of God's people,—everyone of them—until they see Jesus face to face.

God has provided a way, a way in the sanctuary so clear and plain that the wayfaring man, even though he be a fool, need not err therein. We are all to come to one level. This is the great day of judgment. We are all to gather around the sanctuary in repentance. That is the one great thing God is asking for,—repentance. When the names of those who have genuinely repented around the sanctuary come up in judgment, as described in Great Controversy, p. 484, Jesus stands up and points to their repentance and faith. "He lifts His wounded hands before the Father and the holy angels, saying "I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." And then He clothes them for eternity with His own righteousness,—absolute perfection forever. Undefined they shall remain forevermore.

The Second Position

Now let us take the other view of perfection, and discuss why we cannot accept it. This is the one, I suppose, that today is gaining the most prominence in the denomination. Summarized, it is this: It is impossible to reach full perfection of character in this life, because our natures are depraved by sin, as it says in Desire of Ages, page 357: "The Father beholds not your faulty character, but He sees you as clothed in My perfection." There is another statement that is often used, found in Selected Messages, Book I, p. 382: "He [Christ] makes up for the deficiency with His own divine merit." Thus, accord-

ing to this view, perfection can only be used in a relative sense. Therefore, God's people, as long as they are in a mortal state, will be perfect only because of the imputed righteousness of Christ, and because God beholds not their faulty characters. According to that view, the 144,000 will not reach an experience of full perfection of character, but will have only relative perfection, the same as all believers down through the ages of this earth's history.

Now, my friends, why cannot we accept this view? I might hasten to say this: If we didn't have the knowledge of the closing ministry of Christ and the work of the cleansing of the sanctuary or the final atonement; if we did not have the message of the third angel, which Ellen G. White tells us points to the most holy place of the sanctuary, I would agree with this position right down the line. If we had only the knowledge of the daily experience, illustrated in the sanctuary, only the first apartment experience of pressing toward the mark, day by day perfecting His character, and had no knowledge of the final work of grace to be done in the soul, no understanding of how the work could ever be finished, this position would be the right one. We will see what the servant of the Lord tells us.

I would like to read one or two statements from the reprints of the Review and Herald articles that have just recently come out. First of all, one from the issue of May 30, 1882, p. 319: "We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. . . . We must strive daily against outward evil and inward sin if we would reach the perfection of Christian character."

Again, in the Review and Herald, September 1, 1885, p. 543: "When Christ shall come, our vile bodies are to be changed, and made like His glorious body; but the vile character will not be made holy then. The transformation of character must take place before His coming. Our natures must be pure and holy."

Therefore, it is clear that when Jesus comes in the clouds of heaven, He does nothing for our characters. He changes only the body. It also says in Selected Messages, Book II, p. 32, that "while we cannot claim perfection of the flesh, we may have Christian perfection of the soul." When Jesus comes, He changes the flesh, He changes the body, and the saints have a body fashioned like unto His glorious body. Not until then do God's people have holy flesh. But, my friends, in order for this to take place they must first have holy characters. The work of grace must first be completed in the soul.

In Testimonies, Vol. 2, p. 355, we read: "When the Lord comes, those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us."

Malachi 3 tells us that the Lord shall suddenly come to His temple—to the most holy place—and He shall sit as a refiner and a purifier of the sons of Levi, purging them as gold and silver. This is during the hours of probation. Nothing will be done for the characters of God's people when Jesus comes.

There is another very explicit statement in the Signs of the Times, July 21, 1902: "Everyone who by faith obeys the commandments, will reach the condition of sinlessness in which Adam lived before his transgression." That sounds like complete transformation of character, doesn't it. "Everyone who by faith obeys the commandments will reach the condition of sinlessness in which Adam lived before his transgression."

And again from the Review and Herald, July 10, 1862: "Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark they will be sealed in their foreheads. Filled with His spirit they will become complete in Christ and the recording angel will declare, 'It is finished.'"

What does the servant of the Lord exhort us to do here? To press toward the mark of the perfection of His character. Believers have relative perfection when they accept Christ and as they live in Christ day by day. Now if that is all God's people can have in this life—relative perfection, would Sister White be saying to press toward it and strive to reach it? Perhaps she would say to strive to maintain it. And it is true that the Scripture says, "Blessed is he that. . . keepeth his garments." Revelation 16:15. We must maintain the experience we have. But here she is not speaking of maintaining something; she is speaking of attaining something, pressing toward something, and that something is the perfection of His character. "When the Lord's people reach this mark they will be sealed in their foreheads. . . . and the recording angel will declare, 'It is finished.'" How can we stand up and say that it is not finished, that it will never be finished until Jesus comes in the clouds of heaven? The coming of Jesus is not the sealing time. In Selected Messages, Book I, p. 66, it says "the living righteous will receive the seal of God prior to the close of probation." Now—during probation's hours, my friends, the work must be finished. This is the very heart and substance of the third angel's message, which is to prepare a people for the great day of God.

Luther, Wesley, and Miller, men of God who preached in past ages, and accepted the message, lived in the time of the ministry of Christ in the holy place of the sanctuary, typified in ancient Israel by the daily. Now the prophecy says that the man of sin,—the Papacy, took away the daily, took away the daily experience of the Christian, took away the knowledge of the ministry of Jesus in heaven. The reformers, my friends, restored that truth and presented it to God's people. But theirs was not the work to prepare a people for translation. They did not have the third angel's message. In 1844, Jesus, our High Priest, entered into the most holy place of the heavenly sanctuary to carry forward His final work of preparing a people for the great

day of God. He began the work of the cleansing of the sanctuary, not just to cleanse the sanctuary in heaven, but to complete the work of redeeming grace in the 144,000, to prepare a people who would be the first fruits of the general harvest, the first generation and community of saints upon this earth to have attained the perfect reflection of the image of Jesus by His grace.

The Peril of the Present Time

The peril, my friends, and the tragedy of this view, is that God's people who hold to it want to remain in the experience of the daily. They want to remain in the holy place still, as if we did not have a High Priest in the most holy place; as if the third angel was not now presenting God's people and pointing them to the most holy place, showing them the way into the work of the final atonement and the cleansing of the sanctuary. (See Early Writings, p. 254.)

Isn't it a tragedy to believe in the sanctuary and the ministry of Jesus in heaven and have no knowledge of the consummating work of the christian experience, denying the work of grace to be finished in the soul, denying that God will have on this earth a perfected people to meet Satan's challenge that God's law cannot be perfectly kept on this earth? That is the charge of Satan, and before this controversy can be finished, God is going to develop a people about whom He can say, "Satan, here they are. You say that the law can't be kept. Here is a people without fault who will vindicate My character."

Today God is calling His people to the sanctuary. The angel is holding the winds of strife, waiting for the servants of God to be sealed in their foreheads. We cannot be sealed until we learn to cooperate with our High Priest, until we have faith in His finished work and believe that the work which He hath begun He will complete.

With the clear statements of inspiration before us, how can we believe that God's people will never have a complete work of grace accomplished in their lives while they yet live upon this earth. What is the purpose of the latter rain but to do this work? I read here in Testimonies to Ministers, p. 506: "The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."

The Call to the Sanctuary

God is calling His people to the sanctuary; an angel is pointing them to the most holy place; the third angel is pointing them to the most holy place, to the work of their great High Priest waiting there before the Father. We have an appointment with Him at the judgment bar of God. If we come with our sins confessed, with a broken and contrite spirit, He has promised us the final atonement; He has promised us the latter rain, which will complete that work of God's grace in the soul.

The call of the king has sounded forth: The king made a marriage for his son, and sent forth his servants saying, "All things are ready, come to the marriage." (See Matthew 22) This marriage represents, as the servant of the Lord says, the union of divinity with humanity. We are living in the days when this marriage is to be consummated, when the union of divinity with humanity is to be fully completed, and God's people are to be sealed and perfected,—faultless before the throne of God.

We can never finish this work ourselves, but we are asked to cooperate with Jesus. He is the High Priest. He begins the work. He finishes it. He provides the power, the Spirit of God. Nothing but unbelief can prevent the completion of this work in your heart and mine.

And the king sent his servants and said, "All things are ready: come unto the marriage." That is what the Lord has been trying to tell us now for nearly 120 years. "All things are ready: come to the marriage." But they all began to make excuses, the Scripture says, and would not come.

My friends, this is the only shelter for us in the time which is immediately ahead of us. Nothing but a complete work of grace in the soul will suffice in the final hours of this earth's history, because no other generation of people have ever been called to live in the sight of a holy God without a mediator. We must accept the invitation to come. We need this shelter. We need it from the onslaught of spiritualism that today is bursting forth from the Protestant churches. Even Seventh-day Adventists in the church of God are today becoming ensnared with spiritualism, believing that the Spirit of God is being poured out on the other churches.

Sister White had a vision back in 1844, in which she saw two companies of people among God's professed people. (See Early Writings, pp. 55, 56) It had an application then, but it applies with special force to us today. There was one company who were bowed before Jesus in the most holy place. They were following their High Priest; they had an anchor within the second vail, and as this little company of people were gathered around the sanctuary, "those who rose up with Jesus would send up their faith to Him in the holiest and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."

"I turned to look at the company who were still bowed before the throne." Here she is speaking of another company, also professed people of God. They were not following Jesus into the most holy place; they were not obeying the angel who was calling them to enter the marriage and pointing them to the finished work of grace that must take place in their lives. They just wanted to remain in their daily experience. I suppose they say, "Well, it was good enough for men of God in past ages. Luther and William Miller will be in the kingdom of heaven, and they never had this experience of the seal of the living God about which you talk. None of them came to this experience of complete perfection of Christian character." That is true; that is granted. But it is also true that they did not have the privilege and light that we have. They did not live in the great day of atonement while the cleansing of the sanctuary was going forward.

Now get the picture: Here are some of God's professed people content to go on in the daily experience, around and around in the treadmill of sin and repentance, sin and repentance. All this time Jesus is in the most holy place, making His work of final intercession, but they are not with Him by faith. What happens to them? This is what happens:

"Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

There it is, my friends,—spiritualism, the last deception of Satan, which is to sweep in the whole world,—a false outpouring of the Holy Spirit. This is not just a crude form of seances. Satan may use these to deceive some who have that bent of mind, but he has a far greater deception than that for God's people—a counterfeit outpouring of the Spirit of God,—the crowning deception of Satan.

There are the two classes: One following Jesus into the most holy place, going on to perfection, seeking for His fulness, ever pressing toward the mark set before them of the perfection of His character, following their High Priest by faith, and fulfilling the conditions of the day of atonement. To them belongs the promise of the judgment, —complete and eternal deliverance from sin, the seal of the living God, and the fulness of His Spirit, which brings to their hearts the fulness of love, the fulness of joy, and the fulness of His peace.

The other class refuse the invitation of the king, refuse to believe that Jesus can, indeed, complete the work of grace in their hearts while in this life. They have no shelter from this overflowing scourge. In the last days of this earth's history, God's people are going to be perfected and sealed with the seal of God. Those who have missed this blessing are going to be fully ripened, too,—they will be fully ripened and filled with the false Holy Spirit of spiritualism.

If we do not find the shelter, my friends, if we do not find the anchor in the most holy place of the sanctuary, I tell you on the authority of inspiration, we are going to end up spiritualists. I read in the Spirit of Prophecy (see Testimonies to Ministers, p. 465) that everyone who is not kept by the power of God through faith, is going to join in battle against the Ruler of the universe. Great Controversy tells us that all those who have not overcome and forsaken all sin, all who are not kept by the power of God through faith, will be swept into the ranks of the great delusion.

We have no shelter from spiritualism except as we find our High Priest in the most holy place, understand His work and follow Him where He is by faith. This is the reality that is placed before us, and this, my friends, is one of the great means by which God is going to purge His church. The Scriptures say that God is going to send them many strong delusions (see 2 Thessalonians 2:11) that they should believe a lie, and the Lord says, that He will choose their delusion, because "when I called, none did answer; when I spake, they did not hear." Isaiah 66:4.

There is no holding back now. We have reached the point of no return in this old world. God gave His people a call back in 1888. Everything was ready in the world, but the Lord held back the winds of strife. We can see them gathering again. There will be no turning back this time. The work has to be finished, and will be finished.

While the angels are holding the winds of strife for that sacred preparation, another angel said, "Get ready, get ready, get ready!" Oh, what a frightful crisis is to come upon our people! Here just a few weeks ago the world stood on the brink of a possible nuclear war. If the winds had not been held, I suppose scarcely any flesh would have been left on the earth to hear the third angel's message. But the angel held the winds of strife again. Should not that remind us that Jesus is still there in the sanctuary waiting to complete His work? He is calling us, my friends. "All things are ready. Get ready, get ready, get ready!"

The SCAPEGOAT Transaction

Our study this evening will be on the scapegoat transaction of the great sanctuary service. You will notice, I have a sketch of the sanctuary on the board. I have tried to draw it to represent the ministry of the Heavenly sanctuary rather than just the type.

First of all, we will read a few texts from Leviticus 16. Here is a description of the great day of atonement, how the high priest went in with the blood of the bullock and with the blood of the sin offering into the most holy place of the sanctuary, and when he finished his work there, he tarried a moment in the first apartment of the sanctuary, removed the sins of Israel from the sanctuary, and then came out to the outer court, having finished his work in the sanctuary. And so we start reading from verse 20 of Leviticus 16:

"And when he hath made an end of reconciling the holy place, [and by the way, that word reconciling is the same word that is usually translated 'atonement'] and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

The Advent Movement and the Scapegoat

As light dawned upon the Advent Movement in 1844, God's people found that this scapegoat, or Azazel, represented Satan. Generally speaking most of the Christian world would regard this as a new position (though not entirely so.) It was generally thought that the scapegoat represented Christ. The first man that really put into print that the scapegoat represented Satan in a thorough article was Crosier. In 1846 he wrote the first outline of the significance of the sanctuary service of the day of atonement which became the basis of Advent theology. About twelve months later Sister White wrote:

"The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc., and that it was His will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra to every saint."—A Word to the Little Flock, p. 12

And so it became the position of the Seventh-day Adventist movement that Satan was represented by this scapegoat, and that at the close of the ministration in the sanctuary the high priest would come out and lay the sins of Israel on the head of Satan, and then he would bear them away into the wilderness. This position has been consist-

ently attacked by the enemies of the Advent Movement. I think most of us are familiar with the charges made. Because of this teaching, some have put this in a very distorted light, and said that Adventists make Satan their Saviour. They have said to us, "Well, if Jesus bore the sins of men on Calvary, what is the logic? You Adventists say that Satan is the scapegoat, and the sins come out of the sanctuary and are put on the scapegoat."

I do not know that when this light first came to us in 1844 that we had all the answers and you will find that from a study of the Spirit of Prophecy. We had the basic truth and we were to go on from there. Now, when we hold a position, and then we are challenged with that position, we can take one of two alternatives,

- (1) We can find, and give, a satisfactory answer to our position, or
- (2) We can compromise our position under the attacks of our enemies.

I have not traced down the history of our interpretation of this scapegoat transaction, but I suppose the majority opinion which would prevail today is somewhat different from the original position we took. That can be proven by looking at a number of books. In trying to answer the other churches, many of us have tried to explain it this way: "Well, Satan really doesn't get the sins of God's people. It really isn't the sins of God's people that are put on Satan after the great day of atonement. It really means that Satan bears his own sins plus his part in causing the wicked and righteous to sin, because he is the instigator of sin."

I think most of you have heard that explanation. "Satan bears his sins plus his part in causing the wicked and righteous to sin." You notice, you have to include the wicked and righteous together, making no difference between the two, as touching the scapegoat transaction. And not only that, if you say Satan bears his own sin, plus his part, it is redundant anyway, because if you say, "Satan bears his own sins," well, his part is his own sin to start with!

Satan Understands It

I think the devil understands the significance of the scapegoat transaction. He knows what it means. Let me read a statement from Early Writings, p. 178, fully substantiating the position that was adopted by Crosier. All through the Spirit of Prophecy you will find this teaching given in very clear lines:

"He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins."

Are we going to hold to that position? Do we believe it? or are we going to compromise it in the face of very pointed attacks of, perhaps other Christian friends? Is there a difference made between the sins of the wicked and the righteous, as touching the scapegoat transaction? When the high priest came out of the sanctuary in the type, did he, in confessing these sins on Satan, confess over him the responsibility of the sins of the wicked and the righteous, or was this only to do with the sins of Israel? Which was it? Only the sins of Israel. We read it there in Leviticus 16, didn't we? The wicked have no part in this service of the day of atonement, no part in it whatsoever!

Why is Satan so anxious to keep as many as possible from accepting Jesus according to the statement we just read? Why doesn't Satan say, "Well, I've lost the battle anyway. I might as well let them go"? "The sins of the redeemed will at last be rolled back upon Satan, who must suffer their final punishment, while the sins of the wicked"—what about them? They themselves will bear them.

Now, friends, if that is the truth, whether we can find a valid explanation for it or not, whether we can explain it or not, it is still truth! Isn't it? I have found it a good policy in my own study, when I come across a statement that I cannot understand, and I can't harmonize, what is the best thing to do? Take that statement, and begin to explain it away? Is that a good policy? What is a good thing to do if you can't explain a statement? If it somehow doesn't seem to fit in with other statements in your general understanding, what is the best thing to do? Accept it, and wait until you get the explanation of it.

Generally speaking, friends, the facts are, we haven't done that as touching the scapegoat transaction, because that is not the position which is generally believed today. And I have no burden to try to prove it. You can prove it yourselves.

All right, why are the sins of God's people finally put back upon Satan? What is God's purpose in this? What is the significance of the scapegoat transaction? In order to understand what happens at the end of the sanctuary service, the great final climax in the plan of salvation, we must go right back to the beginning of the great controversy. And that is why God has put this truth here—that in the light of the scapegoat transaction we might search the Scriptures and go back and study anew the plan of salvation. If we do not understand the scapegoat transaction, and why the sins are placed on Satan, it is because we do not truly understand, as we should, the great plan of salvation. And Sister White tells us, as we near the close of time, we are to re-study, and to re-study the great plan of salvation.

God's Law Challenged

We will go back to heaven, right to the beginning of the great controversy, and we will focus our attention on the law of God, because from its very inception the great controversy has been over that law. From the light which has shone upon our pathway from the Spirit of Prophecy, we know that Satan challenged the law of God as being the enemy of peace. Satan was of mighty intellect, the greatest intellect in

the universe, outside of the Godhead, and greatly beloved by the angelic host. Do you think they could answer the arguments of Satan? Many of them were beguiled by the arguments of Satan, and even the loyal angels could not understand what was involved, he so clothed his arguments in subtlety. "God's law," he said, "is the enemy of peace." This law he resents. This law, the great law of love, which was God's character and transcript, Satan represented as a law of selfishness. Satan said, "While the Creator demands self-sacrifice, and self-denial of others, He Himself practices no self-denial, and makes no self-sacrifice." The great law of the universe was the law of love. Satan began to rebel against the principle of self-sacrificing, self-renouncing love, and there was discord in heaven. And sin, Satan claimed, was because of God's law. God was responsible for sin. That was the argument of Satan.

Satan was cast out of heaven. He came down to the earth, and man joined with him in rebellion against the law of God, and again the devil triumphed. "God's law is an enemy of peace." And he said to the Lord, "If you want to extend the hand of pardon to the sinner, you will have to change the law. You cannot extend the hand of pardon to the sinner and maintain that law! You will have to change it, and then take us back to heaven, too!" Then, as the years rolled on, down upon this old earth, and the conflict increased, Satan succeeded in plunging mankind deeper and deeper into the suffering and the misery of sin. But then what did the devil do? As he pointed to the suffering and degradation of humanity, who did the devil say was responsible for it? At whose door did he try and place the responsibility? God's. And even at that time the angels did not fully understand. They did not know!

So we bear that fact in mind. The great controversy began over the law of God. Satan claimed that God was responsible for sin and His law is the enemy of peace. God could have destroyed the devil and his angels in one moment. But if He did that, the loyal angels would have followed God through fear, and not through love. God could not use force for it is not His character. The only allegiance He wants is the allegiance of love, and that must take time. His love must be proven. His law must be demonstrated. He would have to take the time to prove to the whole universe, not just to this world, that sin and the responsibility for it, lies at the door of Satan.

How could God prove that His law is a law of love? How could He show the height and the depth, and the length and the breadth of His love which was revealed in His law? That law was now challenged. At one time it was not challenged and there was no discord in heaven. But once the great controversy broke out in heaven the stability of the divine government depended upon someone unfolding the law of God—someone demonstrating to the whole universe what a beautiful thing God's law is, so that the whole universe might exclaim with one accord, "Oh, how I love Thy law! It is my meditation all the day!" All the universe must see that God's law is good, and that it is in no wise responsible for sin and that the trouble was with the great instigator of sin, Satan himself. How could God prove it?

Let us go to Revelation 5, the chapter the servant of the Lord says we should study. It is a chapter of great importance to those who

are to act a part in the closing work of this earth's history. "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals." (verse 1) In the hand of the Father, Who sits upon the throne, was the great law, the standard for the whole universe. In His right hand was that fiery law. In Old Testament times it was the duty of the priests to take the book of the law and as God's representatives to unfold it and read it to the people. But now a challenge goes forth to the universe. God's law, the great law of love, His character, has been challenged. The stability of the universe depends upon someone being able to unfold the height and the length, and the breadth and the depth of God's love, of God's character, which was revealed in His law. Who could vindicate God's law? Who could unfold it? Who could demonstrate God's character?

God's Law Revealed

But no man could do it. No man in heaven (and that word "man" there actually doesn't mean just human beings) or earth could do it. "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. . . ." Revelation 5:4,5. The Lion of the tribe of Judah, the Root of David,—Jesus! The express image of His Father's person, the great Creator of the universe, the One from the bosom of the Father! Only He could really magnify the law and make it honorable. The law of God is as sacred as Himself. No man can look thereon. But Jesus came to reveal and to unfold the law of God, not just to this world, but to the universe.

How could He unfold it? God's law was a law of love. Love is the fulfilling of the law. Love summarizes the law. But love is a principle. It is self-sacrificing, self-renouncing. That is what love is! It is not a feeling—it is a principle—God's character, self-sacrificing, self-renouncing. And Jesus came to demonstrate it. Jesus came to live it.

Self-Sacrificing, Self-Renouncing Love

Think of the incarnation of Jesus, "Who being in the form of God, thought it not robbery to be equal with God." He desired not heaven while we, His creatures, were in this world lost, without God and without hope. The Scriptures say, "He made Himself of no reputation." Some people worry a lot about their reputation. There is something more important than reputation, friends. In fact, it is vital—it is character. Do not ever be confused between the two! "He made Himself of no reputation," or as the Revised Version says, "He emptied Himself." He was made in the likeness of man. Infinite humiliation! the eternal God, made flesh! Took man's fallen nature! Made in the likeness of man. Oh! what a condescension!

But was that all? Was that the full revelation of His self-sacrificing, self-renouncing love, as a babe in the manger? Why, that was just the beginning wasn't it? See Him now as a man; He came not to be ministered to, but to minister to men, and to give His life a

ransom for many. In fashion as a man, the Scripture says, "He humbled Himself." God humbled Himself to take the form of humanity! But as if that were not enough, even in the form of humanity, He then humbled Himself! He gave His life unstintedly for man. I think of a statement that says, "He was the unwearied servant of man's necessities." Just think of it, friends! God Himself, was a man, in the garb of human flesh, the unwearied servant of man's necessities! He made Himself of no reputation. He who was rich for our sakes became poor, went about doing good, healing all that were oppressed of the devil. There was not a selfish act in His life. He gave Himself for others without reserve! Sister White says He was not impatient when robbed of rest. He lived a life completely for His fellowmen!

The Supreme Demonstration of Love

The limit was not reached in His life. Step by step Jesus went down the pathway of self-denial. What was He doing? He was unfolding the law of God! Satan said that God's law was a law of selfishness. Jesus came to show that it was not. As we look to the life of the self-denying Redeemer, there we see God's law beginning to be unfolded. But even in the life of Jesus, we cannot see it fully unfolded, for here in Revelation 5 we read: "And I beheld, and lo, in the midst of the throne. . . stood a Lamb as it had been slain." (verse 6) Calvary! The Lamb of God! Friends, as we look to the uplifted cross and as we see the Lamb of God, what do we see? What does God want us to see? He wants us to see the supreme demonstration of love. What is love? Self-sacrificing, self-renouncing love? Calvary is but the unfolding of the law of God. "The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears."—Selected Messages, I, p. 212.

So Jesus, the form of God, took the likeness of man, lo! as a man He humbled Himself, and lo! yet He became obedient unto death, even the death of the cross. And having suffered in our place, having loved me and given Himself for me, knowing that all things were accomplished, Jesus cried, "It is finished"—and "I beheld Satan as lightning fall from heaven."

What does Calvary prove in the light of the great controversy? What does Calvary show us about the great controversy? First of all, friends, Calvary shows us that God's law is good. If we love Calvary we must love the law of God, because Calvary is the law of God. It is the law unfolded. Calvary shows what a beautiful thing God's law is! That everyone who beholds Calvary might say, "Oh, how I love Thy law; it is my meditation all the day." Not only that, Calvary and the cross of Jesus show that God's law is eternal, immutable, and demonstrate that it is God's character, and it is not an enemy of peace. Calvary shows that Satan was responsible for sin. Calvary revealed something to the angels that they could not see before. You will read it in the Spirit of Prophecy in that chapter, "It is finished" from Desire of Ages. Yes, Calvary revealed something to the angels of heaven, fully revealed for the first time! We are told that Satan so clothed his arguments in subtlety that they could not fully understand all that was involved in the great controversy. He had clothed himself in garments of deception. But what happened at Cal-

vary? How did Satan now appear to the angelic host? His deception was unmasked.

Let me read from Desire of Ages, p. 57:

"At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown."

Satan—A Murderer

Satan was revealed as a murderer. When was Satan a murderer? When did he first become a murderer? What did Jesus say? From the beginning. From the very first time sin entered into the heart of Satan he was a murderer. Sister White said that he did not know where he was drifting. He could not understand the nature of his own feelings—the strange thoughts and feelings that were springing up in his heart. God tried to show him, as much as infinite love could, in heaven, before Satan was cast out. God tried to show Satan what would happen to him. He offered him a chance to repent and to return. But he rejected it! God not only had to prove His law and His love in the light of the cross—He not only had to demonstrate love, but He had to demonstrate something else—the very antithesis—sin! What is sin? It is only in the light of Calvary—it is only in the light of the Lamb of God, that we can see what sin is. From the beginning the devil was a murderer and it took Calvary to prove it.

But the devil and the angels were not the only sinners. Calvary proved that Satan was responsible for sin. God's throne is in no wise chargeable to it! But someone else has joined Satan in his rebellion. In the light of Calvary we see what sin is. One great truth Jesus tried to teach the Jewish people—He tried to show them that in their hearts there was enmity and murder and hatred against God. They said that Jesus was mad. He had a devil! They were God's people, they said. "We are the chosen people! We are the seed of Abraham. How could you ever say we are such wicked people as to have such a thing in our hearts as that!" It took Calvary to prove it. What did Jesus pray as they were nailing Him to the cross? "Father, forgive them, for they know not what they do!" Here was mankind, acting out their natural enmity against God.

The servant of the Lord tells us that the whole world—that includes you and me—stands charged with the murder of the Son of God.

". . . Not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself in the bitterness of his soul."—Testimonies to Ministers, pp. 264, 265.

The lightnings flashed, the thunders crashed.
The bolts of wrath He bore for me!

Then in the dark some fiend I see,
He nailed God's Son upon the tree.

That angry face was full of hate:
Just who could be, could be so vile?
He spat upon that lovely face;
Who could it be? Who could it be?

The darkness breaks; that fiend I see.
Oh, it was me! Yes, it was me!
I drove the nails at Calvary!
The truth at last—at last I see!

That revelation, friends, can only come to a soul through the Holy Spirit. But that is the look at Calvary which saves. And, friends, in one simple definition, that is repentance. That is the definition of repentance toward God. Do we have a true concept of what repentance is? Do we have a true concept of what sin is? Every time we depart from right, do we see it in all its hateful, malignant nature?

In commenting upon this chapter regarding the Lamb of God in Revelation 5, and the importance of studying it deeply, Sister White says: "Those who have permitted their minds to become bedclouded in regard to what constitutes sin are fearfully deceived."—Testimonies, IX, p. 267.

Repentance is a true vision of Calvary. Not only to see there displayed the depths of God's love, the wonder of His law, that we might say, "God's law is good," but that in contrast with that we might see that Calvary proves we do not love God at all! Calvary proves to us that we hate God! The natural heart is enmity against Him. Oh, that we might see that when we sin, the great thing is not so much the deed itself,—it is the enmity which lies in the heart!

Every time we depart from right, do we realize that in our hearts there exists murder against God? Is there a real meaning when we say we crucify the Son of God afresh and put Him to an open shame? There is a real meaning in that, friends. We are acting out our enmity against Him. The same hatred of the men that spat upon the face of Jesus, and nailed Him to the cross! And only Calvary can reveal what sin is. And only Calvary can truly reveal what God's law is. Only Calvary can bring a man to repentance. Only Calvary can save.

And as a man sees himself thus in the light of the cross, that is why he detests himself as a sinner in the bitterness of his soul. And then he perceives what God is. He sees God's side. With God he confesses, "God is in no wise responsible for sin." He sees that Satan is responsible, and that he is joined with the great deceiver.

What Jesus Does With Sin

Let us see what happens when a man confesses and when a man repents. He vindicates God, virtually. He repents toward the Lord. He says, "God is not responsible for sin." He claims the blood of Jesus, and that Jesus died in his place that he might be forgiven, and released from the responsibility.

In the New Testament the word "forgiven" is sometimes "remission," a general word. Both in the Hebrew and Greek this word literally means to "put back", to "send away," "to release." This simply means that when a man's sins are forgiven he is released from the sin and his responsibility in that sin, through virtue of the blood of Jesus, as the type shows, is sent back into the sanctuary.

An important point to remember right here is this: Jesus did not die to cancel out sin. Friends, Jesus did not die to cancel sin! "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin. . . ."—Patriarchs and Prophets, p. 357. A means was provided by which the sin was transferred to the sanctuary. But Jesus' death did not cancel sin. Jesus died for the person, and for those who would accept Him. He would take the sinner's place, that the sinner might be released from joining Satan in rebellion and from his responsibility—to free him from that responsibility. Thus sin might be taken from the sinner, and sent into the sanctuary—not to be canceled.

When we think of the atonement, it is more correct to say that Jesus made an atonement for the sinner than to say that He made an atonement for sin. You will find a few cases in the Spirit of Prophecy where it states that Jesus made an atonement for sin. It would be much the same as our saying "the kettle is boiling" when we really mean that the water in the kettle is boiling. Jesus made an atonement for the sinner, to release him, but he did not die to cancel the sin. Sin began with Satan. Jesus has a purpose. He bought our sins. He takes the responsibility. He lays the sin up there in the sanctuary and He leaves it there. We are going to see what He does with it and what He will do with it when the service of the sanctuary is finished.

Now, so much for the man who repents of his sin. We see what it means to him. He virtually says, "God is not responsible for sin," and the responsibility is sent into the sanctuary. It is there laid up for Satan. He confesses that Satan is responsible, and God's law is good.

Now, what of the man who fails to repent? We go back to the first sinner in the Garden of Eden, the man who failed to repent. God said to Adam, "What hast thou done?" What did Adam say? "The woman. . ." Who made the woman? God turned to her, "What have you done?" "It is the serpent." "You made the serpent." A man who fails to repent of his sin, a man who blames his circumstances, the man who seeks an excuse for sin, whatever it might be, virtually says, "God is the cause." Instead of surrendering that rebellion in his heart, what does he do? He heaps up unto himself wrath against the day of wrath. He refuses to see the light of Calvary and he says, "God is responsible."

Calvary proves, and the life of Jesus proves, that no circumstance in which man can be plunged can be made an excuse for sin! There is no excuse for sinning. If there could be an excuse for sin, God could be made chargeable with it. His law would indeed be the enemy of peace and Satan would be correct. The spirit of self-justification, failure to repent, is rebellion against God. It is virtually refusing, through Jesus, and through the precious gift of God's Son, to put back the responsibility of sin to Satan and choosing to take the

responsibility ourselves! That is what every man does who fails to repent.

When Jesus died on Calvary, having gathered unto His soul the sins of the world, He through His own blood, entered into the heavenly sanctuary, having obtained eternal redemption for us! What was He doing there in the heavenly sanctuary? Through His prayers and intercessions there before the Father, and through sending the bread of life into the world, and the Spirit of God into the world, He shines light upon the cross of Calvary that sinners might be led to the foot of the cross.

For eighteen hundred years, Jesus continued His ministry in the first apartment of the heavenly sanctuary. As men beheld the light of the cross which was reflected from the holy place of the sanctuary, and saw the uplifted Saviour, they came to the foot of the cross and they received forgiveness of sins. Their sins were forgiven and were sent back into the sanctuary. There were men, yes, thousands of them, down through the ages, who died in the Lord Jesus Christ, with their sins confessed and sent back into the sanctuary, having confessed, "Satan is responsible for sin," and their sins have been forgiven, which literally means "put back", "sent away."

The Work of the Most Holy Place

In 1844 something happened in heaven which had never happened before. Jesus entered the most holy place! According to the prophecy of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The word "tsadaq" which is here translated "cleansed" is not used in any other place in the Bible. It is a new word that Inspiration has used. Why? Because it signifies a new work. A special word is used to signify a special work, which commenced in 1844.

Down to the year 1844, men who accepted Jesus were forgiven of their sins. If any man sinned he had an advocate, and he could come back to Jesus and receive justification, go on in the Christian pathway, and if he fell into sin again he could come to Jesus again, and be forgiven. If the devil tripped him into sin again, there was Jesus in the heavenly sanctuary, covering him with the garments of His righteousness! But Jesus could never come the second time while the ministry continued in the first apartment. Satan could never be taken away from this world while the ministry of Jesus continued in the first apartment. In 1844, Jesus went into the second apartment, to commence a new work, the cleansing of the sanctuary.

Satan loathed God's eternal purpose and in God's sight Calvary virtually vanquished him, and revealed what he was. Nevertheless, Satan still has a foothold, as it were, in the great controversy. He still challenges God. He says to God, "All right, Jesus defeated me. Jesus lived the law of God. I must admit that Jesus kept it. He couldn't do anything else. But where is the people that will do it? Ah, yes, you have had men who have come and accepted Calvary, and their sins have been forgiven. But," he says, "You cover them with the garments of Your righteousness and every now and then they commit sin again, and they fall. Where is the people who will keep the

law of God perfectly as Jesus did?" Jesus lived without an intercessor upon this earth. He had no one to cover any deficiencies. Satan says, "You are in the sanctuary covering up the mistakes of your people." He further states, "I have not been defeated yet!" And God virtually says to Satan, "All right, Satan, that is true! But I will produce these people, through My grace, in the most degenerate age of earth's history. I will separate them from all sin completely. They will reflect the image of Jesus fully. I will step out of the sanctuary and they will live in the sight of a holy God without an Intercessor!"

Such a people will be produced that will be the wonder of the whole universe. Through them Satan will be forever defeated, and every question that could be raised against the law of God, whether humanity could keep it, will be forever answered in that special people which the Scripture calls the 144,000. In order that they might be produced, in order that the 144,000 might be developed, and that they might receive the seal of the living God, Jesus in 1844 entered the most holy place of the heavenly sanctuary to make the final atonement (EW 251,253). This is a special work. In the ancient day of atonement, when the high priest went in, the whole congregation of Israel gathered around the sanctuary with deep soul-affliction and searching of heart, and the high priest went in, blotted out all their sins and made an end of sin in Israel. As the Scripture says, "For on that day shall the priest make an atonement for you, to cleanse you, that ye might be clean from all your sins before the Lord." Leviticus 16:30. After completing the work of cleansing the lives of the people, in type, the high priest then went into the first apartment, took up the sins, and went out and placed them upon the head of the scapegoat. Then a fit man, someone who was able, someone who was prepared, had to lead that scapegoat out into the wilderness.

We are living in the anti-typical day of atonement. Jesus is in the most holy place to make the final atonement to blot out our sins. Israel should be around this sanctuary afflicting their souls with all their sins forgiven—sent into the sanctuary, separated from every known sin. What will bring that soul affliction? There is only one thing that will bring a man to deep repentance, so that he can see what sin really is. What is it? Yes, light on the cross of Calvary.

Jesus entered the most holy place and the door of the second apartment was opened, the light streamed from the most holy place that we might look within the great judgment bar of God in the majesty of the sanctuary, and see the law of God and the true meaning of the cross of Calvary. Calvary is to be fully unveiled in the light of the most holy place. We are to see that although we have our sins forgiven and have entered upon the Christian pathway, there are still depths of iniquity hidden in the human heart. Before Satan can be cast out of this world, he must be cast completely out of the lives of God's people! All that hidden iniquity must be revealed. The work must be finished. God's people must have such a vision of Calvary, and the uplifted Saviour that they will gather around the sanctuary like the Jews on the day of Atonement. What is Jesus going to do for them? He is going to blot out their sins.

The Spirit of Prophecy clearly reveals what the blotting out of sins is to mean. In Volume 5, pp. 472-475 we are told that as God's people afflict their souls around the sanctuary, Satan points to their filthy garments, their defective characters. Satan points to all the sins he has tempted them to commit. But when Jesus stands in the judgment for His people who are afflicting their souls around the sanctuary, He gives the command, "Take away the filthy garments." Jesus blots out their sins, He cleanses them forever from the very effects of sin in the inner sanctuary of the soul. That is what the final atonement is for; that is what the blotting out of sins is for; that is what the cleansing of the sanctuary is,—not just a work of cleansing in heaven, but it means the final making away of sin in the lives of God's people, taking away the dominion of the man of sin for eternity. That is what Jesus does when He stands in the judgment! He gives the command to blot out the sins of His people, and they receive the latter rain, as Acts 3:19 states: "Repent ye therefore, and be converted, that your sins may be blotted out, when (so that, R.V.) the times of refreshing shall come from the presence of the Lord."

When the times of refreshing come from the presence of the Lord, God's people are sealed. Just before the close of probation and when the last soul is sealed, Jesus throws down the censor and says, "It is done." And all those who have received that seal reflect the image of Jesus fully. God can point to them and say, "Here are they which keep the commandments of God and the faith of Jesus." They are separated from all iniquity. They reveal the image of the lovely Jesus. There is not one spot or stain upon them.

Having finished the sealing work, having produced such a people, the people that God has been waiting for, for 6,000 years, our great High Priest, in His character of a mediator, "tarried a moment in the outer apartment of the heavenly sanctuary."—Early Writings, p. 280.

The type teaches us that the sins had been transferred to that altar, into the sanctuary, and He comes to the door of the heavenly sanctuary. He puts them upon the head of Satan. Friends, they are the sins of Israel—they are not just Satan's part in the sins of the wicked and the righteous, as is stated today. The wicked have nothing to do with this transaction. They bear entirely their own sins. These are the sins of Israel, the sins that have been blotted out in the investigative judgment. Jesus puts those sins upon the head of the scapegoat.

The Significance of the Scapegoat Transaction

I would like to read a statement from the Spaulding-Magan collection of E. G. White statements, page 2:

"Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment and confess the sins of Israel upon the head of the scapegoat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment and takes His place upon the great white cloud. Then while the plagues are falling, the scapegoat is being led away.

He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives."

Satan challenges God in every part of the great controversy, and when Jesus comes from the sanctuary, He places the sins upon Satan, and virtually says to him, "Here you are, Satan. You are responsible for sin. These sins have been sent back into the sanctuary. I died to release My redeemed from those sins, and here you are, Satan. You began this. You take these sins." Satan does not like that, of course. He does not want to bear the responsibility of them, and he challenges God's right to do it. But God can prove that Satan is responsible for the sins of the redeemed and he won't be responsible for the sins of the wicked because they have chosen to remain in rebellion. But in the case of the redeemed, Satan is responsible, and God will prove it. How will He prove it? Here is a people for the first time who have lived upon the earth who have had all their sins blotted out, and have been sealed for eternity. God can say, in the face of the whole universe, "Here is a people that have been completely separated from sin." And He will say, "They will not go back into sin again." And by virtue of the fact that these people will never go back into sin after the final work of the most holy place, by the mere fact that once they have been separated from sin they will never touch the stuff again, Satan is proved to be responsible. But on the other hand, if Satan could lead them into a departure from right in the least particular, he has won his point.

The 144,000—The Fit Man

The high priest in the type confessed the sins over the scapegoat, but there had to be a fit man, that would lead and who could lead, the scapegoat into the wilderness. There had to be someone who could take him away—who was able and fit enough and strong enough to do it. It was not the high priest who led the scapegoat away. It was only in the type that the scapegoat was led into a place. In the antitype it was to lead him away into a condition. It was a struggle. While the scapegoat was being led away he made a desperate effort to escape. During the plagues all the energy of Satan is expended against the saints, the 144,000!

When Jesus steps out of the sanctuary, and the work is finished, He virtually says to Satan, "Here are my people, Satan. They are yours now, to do what you wish to do with them—only you cannot take their lives." It seems as though God has hidden Himself from the saints and does not hear their prayers. They seem, as it were, shut out from God's presence and there is no intercessor in the sanctuary. Satan has full charge of the world and all the legions of darkness and all the wicked join with him, and a whole vanguard comes against God's people to overthrow them. But he is held fast! Oh, if Satan could lead one of the 144,000 into sin,—if he could lead one of them to depart from the least particular in transgression of the law of God, he would triumph.

The Lord says, "I will bring forth My servant, the Branch,"—the 144,000. The fit man will be able through the strength of Jesus to do it because they will not fall. They will stand.

This is the stone of Daniel 2, which smashes the image on the feet, which smashes the power of Satan and the kingdoms of this world, in the last great spiritual conflict. As it says in Daniel 2, "In the days of these kings shall the God of heaven set up a kingdom." (verse 44). It is the kingdom, the 144,000, which smites the image on the feet, which vanquishes Satan. It is in the 144,000 that Jesus wins the great controversy.

It is a desperate struggle between Jesus and Satan. On earth it was a struggle between Jesus and Satan personally, and again during the time of the plagues it is a struggle between Jesus and Satan, but this time it is Jesus fully lived out in the experience of the 144,000. By the mere fact that they do not fall into sin, and that they keep the law of God perfectly, Satan is defeated, his cause is lost, and he is held fast.

All Risked on the 144,000

We can look at the transaction in this light: God has to give the assurance to the angels in heaven that the plan of salvation is completely successful. What assurance have the angels, that all the redeemed who have died in Jesus down through the ages will not go back into sin again? It has never been proven. Some of them accepted Jesus on their deathbed, and I suppose if they had lived another twelve months they might have gone back into sin again, so what assurance do the angels have that they will never go back into sin again? What assurance do they have that the blood of Jesus, once sins are blotted out, is an eternal antidote for sin?

Now, if an airline company makes an airplane, and they put a new product on the market, before they expect passengers to get in it, what is a reasonable thing to do? Test it, of course. And when they test an airplane, do they put it through a less rigid test than would be required under normal circumstances? Or do they put it through a far more rigid test? A more rigid, of course!

So God gives this assurance to the whole universe. He proves that the blood of Jesus is an eternal antidote for sin. Once He blots out the sins of the people, the living saints, He gives them over to let Satan tempt them to the uttermost. He puts them through every trial that he could ever devise, in the most discouraging, most terrible circumstances, and they prove that the plan of salvation is a success.

But if the scapegoat could escape, if he should effect his escape, Israel would lose their lives, not just the 144,000! God is waiting for a people, my friends, upon whom He is going to stake His throne. It will seem to humanity that He would jeopardize His throne—but God knows. God is going to risk all on the 144,000. If the scapegoat should escape, Israel would be lost! The plan of salvation would be proven a failure, and Satan would not have to bear the sins of God's people into final punishment and oblivion.

What a tremendous responsibility is to rest upon the 144,000! No wonder they cry during the time of Jacob's trouble! You read in the Spirit of Prophecy that the tremendous anguish in the time of trouble

is not because they might lose their lives! They would not shrink from torture or death! They will get to the place where they would gladly sacrifice even eternal life. They would sacrifice everything as Jesus did. Willingly would they give up their place in heaven. But there is only one thing they fear during the time of Jacob's trouble. What is it? They realize everything depends upon them. They realize that they could disgrace God's throne. That is why the 144,000 follow the Lamb whithersoever He goeth. This is why this company is going to taste more fully than any other people the experience of Jesus.

Hebrews 11:40, in speaking of the worthies who have all passed on and are in their graves, says, "God having provided some better thing for us, that they without us should not be made perfect."

There could be no resurrection of the righteous without the development of the 144,000! The righteous are sleeping in their graves waiting for the ripening of the firstfruits. The first-fruits must be ripened before the general harvest of the saved can be presented. As the blood of the martyrs and the blood of the redeemed are fettered in their graves, they cry unto God, "How long, oh, Lord, how long, dost Thou not avenge our blood upon them that dwell on the earth?" We can see that they are waiting upon God's church, someone who can vindicate God's character, someone who will defeat Satan, someone who can lead the scapegoat away. They are waiting for the stone that will smash the works of Satan, drive them away like the chaff. So they sleep in their graves waiting for this tremendous demonstration, the development of the 144,000!

The Purpose of the Advent Movement

In 1844 God raised up a movement whose specific purpose was to call out a people from Babylon to receive the seal of the living God. When God raised up a movement in 1844, it was not His purpose to raise up just another church, along with many other churches. The special work of the 144,000 is to call out a people for the seal of the living God! The third angel in Early Writings, p. 118, is called the "sealing angel," and is to prepare a people for translation. Not until that is done can the work be finished. That is the special task that God has given us through the ministration of Jesus. That work, friends, is to finish with sin so that God can entrust us with that tremendous responsibility.

Would we like the Lord to come along and say, "Look, I am going to put that responsibility on you tonight"? We would all shrink from it, wouldn't we? We are not ready, are we? Do you think we are ready for God to stake so much on us? And all the redeemed are waiting in their graves. That is what God is waiting for! He is waiting for a people whom He can use to do this special work. I feel, sometimes, friends, that we lose sight of the purpose of the third angel's message. God has not raised up a movement just merely to prepare men for death. The churches of 1844 and before that, had a message to prepare a people for death, but they did not have a message to prepare a people for translation. Friends, if we face the facts, we have largely lost sight of our goal! If we go on in the way that we are going, Satan could never be led away and the work could never be finished.

Jesus contended with the devil during His ministry for three and a half years. When the time came for Him to go up to Calvary, to be crucified, the devil came up to Jesus and said, "Why go up to Calvary? You are doing a good work. Look at all the people yet who need the gospel. You are just beginning. Your ministry is just beginning to take hold. Why cut your work short now? You can do a wonderful work if you only carry on the way that you are doing!" Was he successful against Jesus? Jesus set His face like a flint to go up to Jerusalem. He knew His Father's purpose, and He went up that the work might be accomplished.

But you know, the devil is more successful with us than he was with Jesus. He comes along and tells us, "You are doing a wonderful work in the world." That is true, too. So was Jesus doing a wonderful work in the world. Now, you see, the devil can tell true things but in a wrong setting! "You are doing a wonderful work in the world." I am speaking of the third angel's message as it is being preached to the people at the present time. "Why, you are raising up schools, and hospitals, and institutions and churches,"—and that is good, too, they are all essential. "Just carry on with the work the way you are doing," the old devil says. Anything, friends, anything to blind us to the work that is being left undone in the most holy place, that we might set our faces like a flint to go up into that sanctuary, that Jesus might take our names in judgment, that He might blot out our sins, and give us the seal of the living God! Such a victory is waiting for God's people in the most holy place!

Jesus says, "Behold, I have set before thee an open door." The door is open, the latter rain is waiting, it awaits the demand and reception of the church! Jesus is waiting to finish with sin. The door is open to this experience, and if we come, fulfilling the conditions of the day of atonement, He can do that work. If, friends, God's people set their faces like a flint to go up to the sanctuary, that work will be done. But Satan has turned us aside, and we have not caught the vision of the finished work!

May we indeed, in this late hour, while the nations are angry,—may we indeed see the purpose of the third angel's message, and see what Jesus is waiting to do, that we might, through Jesus, through His grace, strive with all our might, to be among that special company which is called the hundred and forty-four thousand!