

# THE OLD AND NEW COVENANT EXPERIENCE

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"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:6-12).

In this scripture two covenants are brought to view. Both covenants are established on promises. The apostle Paul says that the second covenant, or new covenant, is established on better promises. This presupposes that the first covenant was established upon some promise. The first, or old covenant promise is recorded by Moses:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. . . And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord" (Exodus 19:5,8).

"And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken" (Deuteronomy 5:28).

It will be noticed that there was nothing wrong with the people's responding to God's invitation by saying that they would keep His law. God even said that it was a good response. There was one problem, however:

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deuteronomy 5:29).

The people had no heart in them to do that which they had promised to do. The old covenant is based upon a promise -- man's promise to obey God. Now what is wrong with man's promise? Man does not realize the inability of the human heart to obey the commandments of God. Joshua reminded Israel of this experience, when he said, "Ye cannot serve the Lord: for he is an holy God" (Joshua 24:19).

Remember the experience of Peter. The Lord warned His disciples that all would forsake Him. Peter answered the Lord: "Though they all forsake thee, yet not I." He proclaimed that he was ready to follow the Lord even unto death. This was a typical old covenant promise. Peter was sincere in his declaration. He proved it a few hours later when the mob came to take Christ captive. As the Master was being bound, Peter took out his sword and manifested his willingness to back up his words. He cut off the ear of the servant of the high priest. Nevertheless, a few hours later, Peter was denying his Lord with cursing and swearing. Peter did not know his weakness, the sinfulness of his own heart. He had little knowledge of the depth of wickedness that was buried there.

Then we have the experience of the man of Romans 7. He is convinced of the goodness of God, the justice of His law, and the necessity of obedience. He resolves, according to all the power that lies within him, to obey. But this is his experience:

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:14,15 19).

It is evident that this is an old covenant experience. It is not enough to be convinced of the truth, nor to see our obligations, nor to resolve to fulfill them. The apostle Paul says:

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

Jesus said that it was impossible to bring forth good fruit out of a corrupt tree. All the promises of man are as ropes of sand, be he ever so sincere and earnest in all his endeavors. The old covenant is simply our promises and resolutions to serve God. As demonstrated by ancient Israel, they all lead to sin.

"But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Save me in spite of myself, my weak, unchristlike self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul." -- *Christ's Object Lessons*, p. 159.

Now let us consider the new covenant. The apostle Paul says that it is based upon better promises. As the heavens are higher than the earth, as the heavenly sanctuary is higher than the earthly sanc-

tuary, so is the new covenant superior to the old. While the old covenant is based upon man's promises, the new covenant is based upon God's promises:

"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:10).

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:26,27).

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

Through the great and precious promises of God we partake of the divine nature, the very life of God. It is the purpose of God not only to give us a knowledge of the truth, but to give us the very nature of the truth. The old nature, being out of harmony with the truth, cannot keep it. Its mind is enmity against the law of God, and it cannot be made subject to it. But through the great and precious promises of God, He makes us partakers of His own nature, and thereby brings us into harmony with the very spirit of His law. How do we partake of the divine nature? "Whereby are given unto us exceeding great and precious promises: that by *these* ye might be partakers of the divine nature." Where do we find God's promises? In the Word! How do we partake of the divine nature? By the Word.

"There is life in God's word. . . . 'The words that I speak unto you, they are Spirit, and they are life.' . . . In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. . . . Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God." -- *Christ's Object Lessons*, p. 38.

Our attitude to the Word of God will determine whether we are living in the experience of the old or the new covenant. If we take the Word as a book containing some wonderful instruction and information only, then we can live under nothing but an old covenant. When we see His Word as it really is, the Word of the living God, the Word

"We want to get in the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties. Let the mind be attracted to God."--*Historical Sketches*, p. 146.

which contains power and life, the power and life which created this world, which upholds all things, then we will receive the very life of God into the soul, and escape the corruption that is in the world through lust.

Jesus showed us how we are to overcome every temptation. On earth His watchword was: "It is written." He lived by every word that proceeded from the mouth of God. Jesus did not overcome in the strength of His human nature, for He said, "I can of mine own self do nothing." See Christ in the wilderness of temptation, fasting for forty days and forty nights. Some people have erroneously imagined that Christ endured a great fast in order that He could be strengthened to overcome Satan. They think that if we are also to overcome in the great battle of life, that we must endure long fasts as Christ did. But why did Christ endure that long fast? Was it to strengthen Him? Indeed no! It was to weaken Him. In order that He could become our example, it was necessary for Him to be made as the weakest of the weak. When His physical strength was almost gone, when He was worn by mental agony, when His human will power was at its weakest point, then Satan came to Him. Christ did not overcome in the strength of His humanity, but by faith He surrendered Himself to the sure Word of God. He linked His human will to the will of God. He demonstrated the truth of this statement:

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings." -- *Christ's Object Lessons*, p. 333.

This is how we also may be more than conquerors. When our weakened human will cooperates with God's will it becomes omnipotent. The will of God is revealed in His Word. We are to believe it, surrender to it, and act upon it.

The new covenant is based upon better promises -- God's promises. His Word is all-powerful. He does not ask us to consider circumstances. It does not matter how weak our human will is. The race is not to the swift, nor the battle to the strong. Victory comes through cooperation with the divine will.

We live in the time of earth's history called "the sealing time." God is to have a people upon this earth who have the seal or character of God in their foreheads. They are to be a sinless people, without fault before the throne of God. Their sins are to be blotted out forever by the atoning blood of Christ. This is the great work which is now going on in the most holy place of the heavenly sanctuary -- a ministry that will bring this experience to God's people. Now what does this work of sealing and the blotting out of sins have to do with the new covenant promise? Is there a relation between the two? Certainly! The sealing and the blotting out of sins is the realization of the complete fulfillment of the new covenant promise (See *Great Controversy*, p. 485).

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their

minds will I write them; and their sins and iniquities will I remember no more" (Hebrews 10:16,17).

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jeremiah 50:20).

Humanly speaking, the final sealing of the saints is a staggering promise. Many would try to discourage us from hoping that God can really perfect the human character in this life. But our hope is based not upon what we can do, but upon the certainty of the Word of God.

Consider the experience of Abraham. God said: "You shall have a son." The apostle Paul said that he staggered not at the promise of God through unbelief. He faltered not at the fact that Sarah was past age. He did not stop to consider his own impotency. Abraham *believed* that he would have a son. His hope was based upon the strong promise of God. He was strong in faith, giving glory to God, believing that what He had promised, He was well able to perform. So God has also promised to blot out sin from the human experience, and seal us with His own perfect character. If we submit our wills to the divine will, if we, like Abraham, will rest and wait on the promise of God, it shall be done. Righteousness by faith means to risk all on the Word of God.

The new covenant speaks of a personal connection with God. When God's people enter into the fulness of His new covenant fellowship they will no longer teach every man his neighbor, saying, "Know the Lord," for they shall all know Him, from the least unto the greatest.

## SPIRITUALITY AND FLESH EATING

"There are those who ought to be awake to the dangers of meat eating, who are still eating flesh of dead animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them."

"The highest interests of the being are imperiled by the indulgences of appetites unsanctioned by Heaven." CD 382.

"Those who use flesh meats freely, do not always have an unclouded brain and an active intellect, because the use of the flesh of animals tends to cause a grossness of body, and to benumb the finer sensibilities of the mind." CD 389.

"Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; They will surely reap as they have sown." CD 403.

# The Living Word

Robert D. Brinsmead

I have chosen to speak concerning the power and the life of the Word. Our Scripture is found in John, chapter one. Reading from verse one:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-4, 10-14).

Here the apostle makes it very plain to us that the creative Word and the redemptive Word is the same Word. On this Sabbath evening, which is a memorial of creation, we are reminded of these words in the first chapter of Genesis:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light" (Genesis 1:1-3).

Here is brought to view the creation by the power and by the life which is in the Word. The Psalmist says: "By the word of the Lord were the heavens made; . . . he spake and it was done; he commanded, and it stood fast" (Psalm 33:6, 9).

The same Word that created is the Word that sustains, for we read in Hebrews, the first chapter: "Who [speaking of Christ] being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power. . . ." (Hebrews 1:3).

We are told also, in this epistle, chapter 11, that by faith we understand that the worlds were framed by the Word of God. In *Christ's Object Lessons*, page 80, we read:

"God created the seed, as He created the earth, by His Word. By His Word He gave it power to grow and to multiply. He said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind whose seed is in itself, upon

the earth; and it was so. . . . And God saw that it was good.' Gen. 1:11, 12. It is that Word which still causes the seed to grow. Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who spake and it was; who commanded, and it stood fast."

What is it that causes the vegetation to flourish? It is the Word of God--the living, creative Word of God! And above all God's creation, man who is formed in the image of God, created by the Word of God, is also *sustained* by the Word of God. For the Apostle Paul, speaking to the Athenians says: "In Him we live, and move, and have our being. . ." (Acts 17:28).

Yes, sinful man who rebelled against the Word is indeed sustained physically by the Word of God. We are told in the Spirit of Prophecy that every breath we breathe is through the inspiration of the ever-living God. Sinful man is sustained by the Word.

Going back to the original sin, we find that it was through disbelief in the Word that our first parents became transgressors. Christ is still able to sustain the life of all His creation through the Word.

"Our Lord has said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . .' John 6:53. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ."--*Desire of Ages*, p. 660.

The Living Word is that which continues to sustain us physically from day to day. How often do we realize that it is by the Word of God that we indeed have life, whether we be saints or sinners?

## The Living Word Made Flesh

In God's time, when the great time clock of the ages had struck, this Word became incarnate. As John tells us, "The Word was made flesh and dwelt among us."

Jesus came to reveal that the creative Word is also the redemptive Word. The Scripture records that as Jesus walked this earth and spoke to men of the things of God, that His Word was with power (Luke 4:32). When the soldiers that were sent to take Him captive lingered for a moment in His presence they returned empty-handed to the religious authorities. What did they report?--"Never man spake like this man" (John 7:46).

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick" (Matthew 8:16).

How did Jesus heal, both physically and spiritually? He did it with His word! Read the account of how Jesus stilled the storm and saved His disciples on the lake of Galilee. "And they were all amazed, and

spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out" (Luke 4:36).

Another account of how Jesus healed the servant of the centurion is found in Matthew 8. First the authorities of Israel came to say to Jesus that this man was worthy. He had done many things for the Jewish nation and he had a servant very dear to him that was sick. He requested that Jesus might come to bring healing to this servant. The Master responded that he was on his way to visit the home of the centurion and the centurion heard that Jesus was on His way. We read: "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed" (Matthew 8:8).

So we have the account in the Gospels of how Jesus laid His hand on many of the sick. He spake and it was done. He commanded and they were healed. But as the centurion considered the words and works of Christ, he knew that He was One Whose authority was over all. He grasped the fact that it was not even necessary for Christ to come personally into the presence of the sick. He said, "Just speak the word only. . ."

So we see that distance is of no account as far as the Word is concerned. It says in Psalm 107:20 that "He sent his word and healed them." Why was so much of the ministry of the Master engaged in the healing of the diseases of the people? We find the answer to this in Mark, the second chapter. This is the account of how a man who was near to death was let down through the roof of the house because he couldn't otherwise be brought into the presence of Christ. We read the record of what happened:

". . . he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, "he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house" (Mark 2:5-11).

Why did Jesus spend so much time healing the sick during His ministry? It was that men might know that He has power to release them from their sins and to recreate them in His own image. For this same Word that commanded and the diseases fled, was that which spoke to the hearts of men and delivered them from the bondage of sin. The creative Word and the redemptive Word is the same Word. Everywhere that Jesus went, as the Living Word, He brought a current of life, health, peace, and gladness to the hearts of those who received Him. I read these beautiful words in the book, *Ministry of Healing*, page 25:

"He [Jesus] could say to whom He pleased, 'Follow Me,' and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice, the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour."

As an example, we think of Levi Matthew, the publican who was sitting at the receipt of customs. Jesus spoke to him, "Follow Me." For Levi Matthew that Word which was spoken with power broke the spell of the world's enchantment. He became one of the beloved disciples of the Lord Jesus Christ.

The Living Word is even stronger than death itself. We have the account of how Jesus restored life to the twelve-year-old daughter of Jairus. When Jesus arrived at the house, the people were weeping because the girl was dead. Jesus and His three disciples entered the room and, taking the little girl by the hand, He said, "Damsel, I say unto thee, Arise." She arose in life and health.

Then there is the account of Lazarus who was dead for four days. When Jesus came to the tomb of Lazarus, the friends and relatives assembled there were not even willing to remove the stone because corruption had already set in. But Christ is the resurrection and the life. His Word is stronger than death itself. He spoke, "Lazarus, I say unto thee, Come forth." Lazarus arose from the tomb.

We are told in the Gospel of John that these things are written that we might believe in His Word and that through believing we might know by experience that redemptive and creative power.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). What a wonderful Scripture! This shows us that the Word is life itself and he that receives the Word has received unto himself everlasting life.

In the next chapter, the Living Word speaks: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48-51). What did Jesus mean by eating of His flesh? He explains that in verse 63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Indeed this Word constitutes the leaves from the tree of life which are for the healing of the nations!

"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, 'The words that I speak unto you, they are Spirit, and they are life.' John 6:63. 'He that heareth My word, and believeth on Him that sent Me, hath everlasting life.' John 5:24."--*Christ's Object Lessons*, p. 38.

You notice these words again: "So there is life in God's Word." What type of life? An everlasting life. In every command and in every promise in the Word is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God. So the Master would have each one of us know the reality of the life and the power of the Word of God. He addresses every member of His creation, "Son, be of good cheer, thy sins be forgiven thee." Anyone that receives that Word knows the divine reality of it, for to receive this promise is to receive forgiveness itself. It is in the receiving of the Word that life is received.

The Lord says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

To receive the Word and to step out upon it is to be released from sin. At creation, God said, "Let there be light" and what happened? --There was light! God says, "Let the wicked forsake his ways." If the sinner receives that Word, what happens? He has forsaken his way. There is life and power in the Word of God to release, to deliver, to emancipate from sin; and to make us new creatures in the Lord Jesus Christ. It matters not whether a man is in the depths of sin, for we read the record of one who was dead and corruption had already set in. It made no difference. The Word is more powerful than death! God's Word is stronger than every sin that has ever been committed! The only question is whether a man will hear and receive it. There is proof enough that if anyone is in the hearing of the Word and receives it, he receives the very life of God in that Word.

The Psalmist says, "Wherewithal shall a young man cleanse his way?" What is the answer? "By taking heed there to according to thy word" (Psalm 119:9).

"Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer" (Psalm 17:4). How are we kept from sin? It is by the Word. The Psalmist says, "By the word of thy lips I have kept me from the paths of the destroyer."

Jesus says, in John 17:17, "Sanctify them through thy truth: thy word is truth." There is cleansing, forgiveness, keeping power from all sin, and sanctifying power in the Word of God. The Apostle Paul says that the Word of God is quick and powerful, sharper than a two-edged sword (Hebrews 4:12). There is life in the Word. It cannot die. Anyone who receives that Word can know the divine reality of its life and power. But receiving this Word means more than a mere nod of assent. We read the record of the patriarch Noah. He *acted* on the Word. He not only gave a nod of assent to the promise that rain was to come upon the earth, but he acted upon it. He risked everything--his whole life, his reputation. Everything that he had went into the ark.

When the Word came to Abraham, he left Ur of the Chaldees and went out, not knowing whither he was going, but he risked everything on the Word of God. He not only gave a nod of assent to the Word, and said, "That's right, I believe it," but he *acted* upon it. These men of faith were found righteous before God.

Then we have the wonderful account of the healing of the paralytic who was beside the pool of Bethesda. He had been crippled for 38 years. On the Sabbath day the Saviour came to him and said, "Wilt thou be made whole?" He answered, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." And Jesus said: "Rise, take up thy bed, and walk." Acting on the Word the paralytic *immediately* arose and walked. He might have stopped to consider his circumstances. He might have said, "Lord if thou wilt restore my legs, then I will walk." But he acted on the Word of God and thus he received power to walk.

When the Word of God comes to us with the promise of a new birth and the deliverance from sin, God doesn't ask us to consider our circumstances, how weak we are or how impotent we are. Of course we are weak and impotent. The Scripture says that when we were without strength that in due time Christ died for the ungodly. Circumstances are nothing to the Word of God for it is stronger than death itself. So, like the paralytic, it is by acting on the Word of God that we receive new life from Him.

When the truth is opened to the understanding of God's people and they receive it and act upon it, this is the greatest evidence of the working of the Holy Spirit in the former rain. We don't need to look for something outside the Word to give us an experience or to make us feel. We are to know by faith that the very life of God is in the Word.

The prophecy of Daniel 12:4 tells us that we live in the age when knowledge shall be increased. This means particularly that in the last days, prior to the coming of Christ, knowledge concerning *God's Word* is to be increased. We are to have a clearer perception of truth than the prophets and the apostles who wrote the Scriptures. We are told by the servant of the Lord that it is our privilege to have a clearer conception of the truth that was written by the prophets and the apostles, because we can live in the age when many of these things have been and will be unfolded before us.

The Word of God speaks to us of great and precious things for this hour. Let us consider some of the things that God has spoken concerning the generation of people who are alive upon the earth awaiting the coming of Christ. The prophecy of Daniel 8:14, "Unto 2,300 days, then shall the sanctuary be cleansed" presupposes that there will be a people upon the earth who will do nothing to defile God's sanctuary--a people without sin, in whom the image of Jesus is fully restored. The mystery of God is finished in them. They shall be sealed in their foreheads with the seal of the living God. The Word of God brings to us the message of the judgment. It tells

how Christ is to stand as the great Deliverer, to break in pieces the oppressor, to deliver His people forevermore, to blot out their sins, and to seal them for eternity, so that there will be a people who will live during the time of trouble without a mediator.

The Word of God shows that it is God's purpose to wash His people and to purge them so thoroughly from sin that they will be beyond the remembrance and the knowledge of sin.

The important thing for us is that if we receive what the Word of God says about His purpose for His people today; if we receive that Word so that we cannot be shaken; the very thing that the Word speaks of will be fulfilled in us. So we can say that the blotting out of sins, the final atonement, has already begun in the revelation of God's purpose for us as it is revealed in His Word. His Word cannot fail.

The Sabbath is a memorial of the creative work of God. Why does God want us to remember it? He says in Ezekiel that His Sabbath is a sign of His power to sanctify us. The same Word that created us is the very Word that sanctifies us, cleanses us and makes us fit to live in His presence. When God has a people who will receive His Word so thoroughly that they cannot be shaken, when they receive by faith God's purpose to blot out sin, to seal them, to deliver them from iniquity forevermore, and to stamp upon them the indelible mark of His character, then it will be done.

The servant of the Lord tells us that when we receive the Word so that we cannot be shaken, then we shall be sealed. Let us therefore be mindful of the greatness and the preciousness of the Word of God, that through receiving it, we may receive the very life and the character of God.

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## Sound of

# Abundance of Rain

Robert D. Brinsmead  
A Sermon Report

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. . . . And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14:1-3, 16-19).

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you" (John 16:5-14).

For over three years the disciples had been with the Master constantly, working for the people, tramping along the dusty roads, and sleeping under the Galilean skies. They loved Him. The news of Christ's departure brought dark forebodings to their minds. Was Jesus to leave them all alone in this world to battle with sin and temptation? Was He to leave them alone to carry on the gospel commission? These men had been so much with Jesus that their lives

were bound up with Him, and they could not bear the news of His departure. Yet Jesus said, "Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."

Christ had been with His disciples in the flesh, but when He was about to leave, He said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). Christ endeavored to point out to the disciples that although He would leave them, He would still be with them in an even closer fellowship than when He was with them in the flesh. After His resurrection, He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

After the ascension of Jesus, the disciples returned to Jerusalem from Mt. Olivet: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

"The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. . . .

"These days of preparation were days of deep heart-searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. . . .

"The Spirit came upon the waiting, praying disciples with a fulness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. . . . All Heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. . . . The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."--*Acts of the Apostles*, pp. 37, 38.

The Holy Spirit is the greatest gift that the Lord Jesus Christ can give to the church. It is the one gift essential to the accomplishment of the work of the church. Over and over again the Spirit of Prophecy states that this gift brings every other blessing in its train. The servant of the Lord raises the question, Why do we not talk about it, pray for it, seek it, since this is the one great blessing necessary for the work of the church? Many other topics

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are dwelt upon--prophecy, and various doctrines--but the work of the Holy Spirit is mentioned only in a casual way.

Because "he shall not speak of himself" (John 16:13), we know little about the nature of the Holy Spirit. But He receives of the things of Christ and glorifies Him.

"It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit, that in His work of guiding men into all truth, 'He shall not speak of Himself.'

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them."--*Acts of the Apostles*, pp. 51, 52.

### The Sanctuary--Object Lesson of the Work of the Spirit

We know that the Holy Spirit is a person, the third Person of the Godhead. His nature is a mystery, and we are even admonished not to speculate upon this subject. But although we know little about the nature of the Holy Spirit, we are not to be ignorant regarding the work of this great third Person of the Godhead. The most helpful illustration of the work of the Holy Spirit is brought to view in the sanctuary service. In heaven there is a sanctuary where Jesus, our great High Priest ministers. Christ is the minister of the true tabernacle which the Lord pitched and not man. But the sanctuary that was pitched in the camp of Israel was more than a type of the sanctuary which is in heaven.

The apostle Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16). That sanctuary was a type of the human soul, and God's purpose for the human soul (*Education*, p. 36). In *Desire of Ages*, p. 161, we are told that the temple at Jerusalem was a continual witness to the high destiny open to every soul. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator."

There is a very intimate and direct relationship between the work Jesus does in heaven and the work which the Holy Spirit accomplishes

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in the lives of God's people. From our study of the sanctuary we learn about God's purpose for the human soul. Jesus is the minister of the tabernacle which is in heaven, but His Spirit, His representative, is the minister of the sanctuary of the soul. Everything that Jesus does in heaven is for His people. While Christ ministers in heaven, and dwells in the high and holy place, He also dwells, by His Spirit, with him who is of a contrite and a humble spirit.

### Conviction and Repentance

The first work of the Spirit is to convict us of sin. "And when he is come, he will reprove [or convince] the world of sin; . . ." (John 16:8). In the ancient service, when the sinner in the camp of Israel was convicted of sin, he came under the penalty of the law, because the law declares that the wages of sin is death. He was required to come to the sanctuary, enter the gate, and present his sin offering.

And so today, as the convicted sinner responds to the drawing of the Spirit of God, he is led through the gate of repentance. There is but one way to come to Christ, just as in the ancient sanctuary service the only way for the Jew to come to that sanctuary was through the gate. Those who climb over the wall, Christ declares, are thieves and robbers. Repentance is true sorrow for sin, and a turning away from it. But we should recognize that it is not only the work of the Spirit of God to convict of sin. It is also the work of the Holy Ghost to lead us to repentance.

"Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. . . . Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ."--*Selected Messages*, Book 1, pp. 390, 391.

Peter says of Christ, "Him hath God exalted. . . to be a Prince and a Saviour, for to *give* repentance to Israel, . . ." (Acts 5:31). No man of himself can repent of sin; it is a gift of Christ. But how does Christ lead us to repentance?

"Who is desirous of becoming truly repentant? What must he do?--He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ."--*Selected Messages*, Book 1, p. 393.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.

--*Counsels on Diet and Foods*, p. 380.

Notice the words, the Holy Spirit will "lead to repentance toward God." Thus it is not only the work of the Spirit of God to convict us of sin, but it is also the work of the Holy Ghost to lead us to the Lord Jesus Christ through the gateway of repentance.

### Death to Self and Sin

The next step in the sanctuary service is the altar. If we are to enter the kingdom of God, we cannot bypass that altar. It is the first thing that confronts us as we come through the gate. How many try to detour around that altar, the cross. The sinner must lay down his rebellious, old nature. He must die with the Lord Jesus, and be emptied of self. Yet it says in *Christ's Object Lessons*, p. 159: "But no man can empty himself of self. We can only consent for Christ to accomplish the work." We cannot put ourselves to death spiritually; but we can choose to die, we can choose to give up all for Christ, we can consent for Christ to accomplish the work.

How does Christ do this? By the Spirit of God! The Spirit works out in the life that which was accomplished by the Lord Jesus on this earth through His life, death, and resurrection. The Spirit makes the death of Christ effective in the life of the believer, so that he might say with Paul, "I am crucified with Christ" (Galatians 2:20); "Knowing this, that our old man is crucified with Him, . . ." (Romans 6:6).

Having died to sin at the altar, we can pass on to the laver, where the old life is buried with Him. The servant of the Lord says that many today are buried alive, and that there are few cases of genuine conversion. Having been buried with Him in baptism, we rise to walk with Him in newness of life. We become new creatures in the Lord Jesus Christ. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). As Nicodemus said, "How can a man be born when he is old?" (v. 4). When He spoke of the new birth, Christ pointed him to the work of the Spirit. "The wind bloweth where it listeth," is an illustration of the work of the Spirit upon the heart. "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus."--*Christ's Object Lessons*, p. 163.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6).

We are renewed by the Holy Ghost. Having been born again, we rise to walk in newness of life, to follow the Lord Jesus Christ. As we come through the gate of repentance, confess our sins to Jesus, and lay ourselves on that altar with Him, our High Priest ministers in the heavenly sanctuary and pleads His own blood. In the ancient service the priest took the blood into the sanctuary and sprinkled it on the altar. This represents Jesus pleading His blood in the heavenly sanctuary, but the sprinkling is not just something that goes on in heaven; it is to be a sprinkling of the heart. The a-

postle Paul says in Hebrews 10:22 that our hearts are to be sprinkled from an evil conscience and made pure.

Through what agency does Christ make our hearts pure? Through the Spirit of God! Thus the Holy Ghost convicts us of sin, leads us to repentance, empties us of self, regenerates us, and sprinkles our hearts from an evil conscience.

### The Spirit's Work in the First Apartment

In the sanctuary itself are lessons that teach us the work of the Spirit of God in our hearts day by day. On the altar of incense a fire was kept burning continually. God Himself kindled that fire. Being justified by faith we have peace with our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us (Romans 5:1, 5). The servant of the Lord speaks of "this love" which, "like sacred fire, burns on the altar of the heart."--*Acts of the Apostles*, p. 334.

Without love to God, service is not acceptable. God is not primarily interested in our service. This is not to minimize the necessity of obedience, for only the obedient will enter into the kingdom of heaven. God is interested in our heart's affection. He says, "My son, give me thine heart." And without love to God and our fellow men, religion is vain, empty, and heavy drudgery. It is a hypocritical form. But we cannot love God. That which man lost when he fell was his capacity to respond to the love of God, for his heart became enmity against God. Man does not naturally love God. He hates Him. And the cross of Christ proves that every man is a murderer. *Steps to Christ* speaks of the impossibility of giving to God our hearts' affections. Man of himself cannot respond to God's love, but the servant of the Lord says this: "We can choose to serve Him," and we can choose to love Him. As we lay hold of the Lord Jesus Christ, He takes the life destitute of the love of God and, through the power of the Holy Ghost, which is the Spirit of love, kindles the fire of love on the altar of the heart. In the ancient service the priest had to cherish that fire, otherwise it would go out, and so must the love of God be cherished on the altar of our hearts.

In the sanctuary the incense as well as the fire was continually burning upon the altar. "Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart.

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and puri-

fies all by His righteousness, it is not acceptable to God."--*Selected Messages*, Book 1, p. 344.

When the Holy Spirit strikes the cords of the soul, our prayers ascend to the heavenly sanctuary, but Jesus must gather those prayers and purify them. He offers them with the incense of His own righteousness, which represents His spotless life, and thus our prayers become acceptable to a holy God.

The work of the Spirit is described in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

". . . Thy word is truth. . ." (John 17:17). The Scripture guides us into all truth. In the earthly sanctuary the seven lamps of fire were burning on the south side. John the Revelator records that in heaven he beheld seven lamps of fire burning before the throne, "which are the seven Spirits of God" (Revelation 4:5). Some translations render it, "the sevenfold Holy Spirit." In the ancient tabernacle the lamps shed their light on the table of shewbread. Christ said, "I am that bread of life. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:48, 53). How do we eat the flesh and drink the blood of the Son of God? By making Christ's life our life. Virtually that is what it means to be saved by His life. Not just in the sense of His life covering all our defects and sins, but because we make His life our own. How? Jesus says, ". . . The words that I speak unto you, they are spirit and they are life" (verse 63). Through the word of God we feast on the body and blood of Christ. Jeremiah said, "Thy words were found, and I did eat them; . . ." (Jeremiah 15:16). He considered them more than his necessary food. But the Word was inspired and written by the Holy Ghost, and it is only by the Spirit of Truth, or the lamps of fire as it were, that we can receive light from the Word of God. Day by day the Spirit of God brings to us the life of Christ. There is only one life that can overcome sin, and that is the life of Christ. He is anxious that His life be re-lived in every one of His followers. How? Through the Spirit. "The impartation of the Spirit is the impartation of the life of Christ."--*Desire of Ages*, p. 805.

Moreover, as the believer comes to Christ, accepts Him as his Saviour, and lays hold of and becomes a partaker of the divine nature, he is sealed with that Holy Spirit of promise (Ephesians 1:13). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). We sometimes call this the seal of conversion. It means that Christ has in a measure stamped His character upon the believer. The sinner has now become a child of God. His name is written in the Lamb's book of life. He is a son of God. God puts His name upon him, and puts His law in his heart. Day by day through the Spirit he is kept from sin. The Holy Spirit is "imparted to every repentant soul, to keep him from sinning."--*Desire of Ages*, p. 311. It is through the Spirit of Christ that we are filled with the fruits of the Spirit, "which are by Jesus Christ" (Philippians 1:11)--love, joy, peace, long-suffering, etc. These are not the fruits of the flesh. No man can manufacture them. They are gifts of God, the fruits of the Spirit.

The Spirit plants the life of Jesus, His character, in the life of the believer, and as this life is carefully nourished, fruits will appear. This fruit is not only for himself, but for sharing, for the Spirit gives power for witnessing. ". . . Ye shall be witnesses unto Me," when ye shall receive the Holy Ghost, said Christ.

### The Former Rain

In the light of the sanctuary service, this is called the daily experience. We see the work of the Spirit of God in the daily service. Conviction of sin leads us to repentance, makes effective in our experience the death of Christ, raises us up with Christ by the power of His resurrection, regenerates us, leads us into all truth, seals us, puts the law of God in our hearts, fills us with the Spirit, gives us power to witness for Christ. This is the daily experience.

"We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil, that we may impart to others."--*Testimonies to Ministers*, pp. 510, 511.

This is the former rain. Daily we are to receive the Spirit of God into our lives. From the point of view of the sanctuary of the soul, when the heart is cleansed from the guilt of sin, the love of God is kindled on the altar and shed abroad in the heart. Then the Spirit of God draws out the prayers and praise, and the Word of God is hid in the life. The lamps of the soul must be trimmed and burning. When Christ is in the life there is light, not darkness. God's people become the light of the world.

"The lamps of the soul must be trimmed. They must be supplied with the oil of grace."--*Ibid.*, p. 510. When the crisis came, the five foolish virgins found that they did not have a living experience in the things of God. The lamps of the soul had gone out. They were destitute of the Spirit. The former rain is to be a daily experience in the life. It is illustrated in the Scriptures by the former rain falling in Palestine, germinating the seed and bringing up the blade.

Acts 2:38, 39 lays before us the plain, unmistakable steps to be taken in order to become partakers of the former rain experience. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The steps are repentance and remission of sins. The word "remission" is usually used in the New Testament for "forgiveness." It is the same word in the original, and actually means "to send away," "to unloose," or "to free," an appropriate allusion to the daily service wherein confessed sin was sent into the sanctuary. Remission, or forgiveness, is not a book transaction. Forgiveness is deliverance from sin, emancipation from its shackles. It involves a death to sin, a release from its power, a setting free from its mastery.

Christ sets the prisoner free. He breaks the power of Satan in the life.

"... ye shall receive the gift of the Holy Ghost" (Acts 2:38). At the opening of the gospel dispensation the former rain fell, and the Spirit filled the disciples, multitudes were convicted and cried out, "What must we do?" Peter told them to repent, that their sins might be forgiven, that they might be released and delivered from sin, and then they might join in the experience of the former rain. These three steps are important: repentance, remission, and the gift of the Holy Spirit.

### The Yearly Service

Leaving the daily service of the sanctuary, let us go on to the most holy place, because as we know from the prophecy, in 1844 Jesus entered the final phase of His work in the most holy place preparatory to His coming. In the Jewish tabernacle ritual, this was called the yearly service, or the great day of atonement. When the high priest went in to make an atonement before the mercy seat, the children of Israel gathered around the sanctuary and by faith followed his work. "For on this day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30). If we are to receive this final cleansing, this final taking away of sins in our lives, we must by faith be around the sanctuary in a work of solemn soul affliction. The servant of the Lord tells us that only those who are in that attitude on the antitypical day of atonement will be marked as worthy of God's protection (see *Testimonies to Ministers*, p. 445).

How do we enter this experience of deep repentance before the Lord around the sanctuary? Again, it is the work of the Holy Spirit! Jesus, the great High Priest, grants unto His people the spirit of grace and of supplication. It says in Zechariah 12:10 that the Lord will pour upon His people "the spirit of grace and of supplication" as they shall look upon Him "whom they have pierced". He pours upon His people the spirit of judgment and the spirit of burning (see Isaiah 4:4). Then Jesus stands in the presence of God for them in the judgment, and blots out their sins. In the daily service the work was forgiveness of sins, but on the day of atonement, the great judgment day, there was a special work accomplished for Israel in the most holy place, the blotting out of sins. "On this day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord."

The blotting out of sins is not only something that takes place in the books of heaven, but it takes place in the experience of God's people. Sister White says that when the sins are blotted out by the atoning blood of Christ, they cannot be remembered or come into mind (see *Patriarchs and Prophets*, p. 358; *Great Controversy*, p. 620; and *Patriarchs and Prophets*, p. 202).

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' 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 despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices."--*Testimonies*, Vol. 5, p. 475.

Here in plain language is depicted the blotting out of sins in the experience of the remnant. When the hour of His judgment is come they gather around the sanctuary like the Jews on the typical day of atonement, and, in a spirit of humiliation before the Lord, confessing their sins and putting them away. By faith they follow their High Priest in His work of final atonement and blotting out of sins. Then the Lord stands for His people in the judgment.

### The Latter Rain

Through what agency does God blot out the sins of His people? We speak of Jesus blotting out the sins, but Jesus is in heaven. It is the work of the Holy Spirit to blot out the sins in God's people. Just as the Spirit of God cleanses the heart from guilt, so He blots out the record.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). As Adventists we are familiar with the term, "the refreshing," and recognize that it refers to the latter rain. *Early Writings*, p. 271, speaks of "the latter rain, the refreshing from the presence of the Lord." Here is a call for repentance on the great day of atonement, in order that our sins might be blotted out. We have come to the time when they must be blotted out. *Early Writings*, p. 48, says: ". . . that they may be blotted out before He leaves the sanctuary." It is too late to have them blotted out when He throws down the censer. It is the latter rain that blots out the sins of God's people. It is the latter rain which consumes that record of sin and takes away the filthy garments. It is the power of the Holy Ghost that finishes the work in God's people.

There is a very vital passage in *Early Writings* called "The Shaking." "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. . . . 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 endured, the agonizing struggle 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. . . .

"I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . 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.'" --*Early Writings*, pp. 269-271.

This passage is similar to "Joshua and the Angel" in Volume 5 of the *Testimonies*. Here is described the same experience of agonizing around the sanctuary until Jesus stands up in heaven and gives the command, "Take away the filthy garments," the sins are blotted out, and their names are retained in the Lamb's book of life. "Take away the filthy garments. . . . Clothe them with a change of raiment." "I asked what had made this great change." What had made the change? The latter rain. Who changed the raiment? Who blots out the sins? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come" (Acts 3:19).

To God's people gathered by faith around the sanctuary, the promise is that of the Spirit in full measure. Joel 2 says, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, . . . Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, . . ." (Joel 2:15, 16, 18, 19, 28). "I asked what had made this great change. . . . 'It is the latter rain, the refreshing from the presence of the Lord.'" --*Early Writings*, p. 271.

Furthermore, the latter rain not only blots out their sins, and, as it were, consumes that record, but the latter rain revives and strengthens them. "It is the latter rain which revives and strengthens them [God's people] to pass through the time of trouble." --*Testimonies*, Vol. 1, p. 353. In *Early Writings* they are first seen to be agonizing, but then they go forth as terrible as an army with banners. The latter rain revives them; it strengthens them for the time of trouble. More than that, the latter rain completes the work of God's grace in the soul by blotting out the defiling effect of sin upon man's nature. Every sin leaves its record, or knowledge of evil, upon the mind, even though forgiveness has been granted (see *Desire of Ages*, p. 302; *Testimonies to Ministers*, p. 447).

"It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power." --*Christ's Object Lessons*, p. 266. God says, "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, . . ." (Joel 2:25). The

caterpillars and palmerworms represent sin and what it has done to the life. The latter rain brings a full and complete spiritual restoration.

Furthermore, the latter rain seals: ". . . grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). In *Testimonies*, Vol. 3, p. 267, the servant of the Lord speaks of "the pure mark of truth," the seal of God, "wrought in them [His people] by the power of the Holy Ghost." When Jesus gives the command, "Take away the filthy garments," the names are retained in the Lamb's book of life, a fair mitre is placed upon the heads of God's people, and they are sealed. "Now they are eternally secure from the tempter's devices." --*Ibid.*, Vol. 5, p. 475. This is accomplished by the latter rain. It gives power for the last mighty message. Filled with the glory of God, their faces are lighted up and shining with holy consecration. ". . . their features, marked with severe internal anguish, now shone with the light and glory of heaven." --*Early Writings*, p. 271. They had obtained the victory.

That outpouring of the Spirit, that glory, is symbolized in Revelation 18:1: ". . . I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." The work of the latter rain for God's people might be summarized by this statement 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."

Farmers understand that crops cannot be harvested without the latter rain, for the latter rain ripens the grain. But what does the ripening of the grain represent in the spiritual sense?

"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." --*Ibid.*

In other words, unless we have received the former rain, unless daily we have been partakers of the divine nature through the gift of His Spirit, unless daily we have advanced in Christian perfection, we shall not receive the latter rain, which is to complete the work of God's grace in the soul. The latter rain brings to perfection.

In what sense does the latter rain bring perfection? Not in the sense of cleansing from guilt, for unless we are overcomers in the battle with evil, unless we are separated from all iniquity, we shall not receive the gift of the latter rain. The servant of the Lord says in *Early Writings*, p. 71: "I saw that none could share in the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." There must be victory, victory over sin and iniquity before the latter rain. Then in what sense does the latter rain bring the seed to perfection? In this sense: it blots out the record of the sin principle from the minds of God's people, revives and strengthens them, and fills their lives with the Spirit,

and seals them for eternity. God's people are sealed with the full and free gift of the Holy Ghost. Notice the parallel between Acts 2:38 and Acts 3:19:

Acts 2:38 is speaking of the former rain and Acts 3:19 is speaking of the latter rain. The first says, "Repent and be baptized." Repentance is for the remission of sins, that is, forgiveness. And then follows the former rain. Acts 3:19 says, "Repent ye therefore, and be converted, that your sins may be *blotted out*, when [that, in some translations] the times of refreshing shall come from the presence of the Lord." God's people are to go forth with power under the outpouring of the latter rain, the Spirit of God.

Under the dispensation of the latter rain, the gifts of Jesus from the most holy place are repentance (a deep repentance), the blotting out of sins (which takes place at the judgment), and the refreshing from the presence of the Lord (Acts 3:19). In the daily ministry the gifts are: repentance, forgiveness, former rain (Acts 2:38).

Which is the more abundant, the former rain or the latter rain? The latter rain! Why is the latter rain more abundant? The cleansing is more abundant. The blotting out of sins is a total work, a making away forever of all sin in the lives of God's people. This is the gift Christ is waiting to shed upon His church from the most holy place that the work might be finished. We have come to the time in earth's history that the reception of this gift is a positive necessity.

Paul says, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). Sister White records that "at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." --*Early Writings*, p. 33. Today we are standing on the threshold of that time. Now is the time to seek that experience. If we do not receive the latter rain, we shall be lost, and the responsibility will lie at our own doors. The only place to seek the latter rain is in the most holy place of the heavenly sanctuary.

Today the great question in the minds of many people is, "When will the outpouring of the latter rain take place?" We have failed to see the connection between the latter rain and the great work of the day of atonement and the cleansing of the sanctuary. The latter rain is to be found in the most holy place of the heavenly sanctuary. It is found only by those who cooperate in the service of the day of atonement by putting away all sin from their lives, and who by faith and affliction of soul are following Jesus in the solemn service of the blotting out of sins that the outpouring of the Spirit might take place in their lives.

### Two Companies

In *Early Writings*, pp. 55, 56, Sister White records her vision of two companies of people. One company follow Jesus into the most holy place of the sanctuary. They are represented as sending their prayers up to Jesus within the second veil. The other company of

Christians are not following Jesus in this special work. When the first company sends their prayers to Jesus in the most holy place, they pray, "My Father, give us of Thy Spirit." Jesus then breathes upon them the Holy Ghost. "In that breath was light, power, and much love, joy, and peace." Whereas the second company, bowing before the throne in the holy place are not following Jesus in His great work on the day of atonement. They, too, lift up their prayers to heaven, and pray, "Father, give us Thy Spirit," but "Satan appeared to be by the throne, trying to carry on the work of God." As they pray, thinking they were seeking for the gift of the Holy Ghost, Satan breathes upon them "an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

The King calls, "All things are ready, come to the marriage." Remember the words of Elijah to Ahab, when he commanded Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain" (1 Kings 18:41). Today God's people are beginning to stir as they see the events happening in this old world, for they know that time is running out. They are beginning to come to the sanctuary in little groups all over the world. They believe that the time has come when Jesus has promised to blot out their sins and give them the latter rain. They are gathering by faith around the sanctuary to plead before their great High Priest that this work might be accomplished. Let us make haste to prepare for "there is a sound of abundance of rain."

[This is a study given September, 1961, at Pomona, California.]

*Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour--more earnestly and wishfully than they who wait for the morning--will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names blotted out of the book of life, and be left in midnight darkness, having no oil in their vessels with their lamps. "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."*

--Testimonies to Ministers, p. 445.

# None Good but One

R.D. Brinsmead

Jesus said: "there is none good but one, that is, God" (Matthew 19:17).

Paul said: "There is none that doeth good, no, not one" (Romans 3:12).

These two statements contain the essential elements of the everlasting gospel. To many, they are an offense; but to those who believe in them, they are the good news of the power and wisdom of God.

Sin began with Lucifer's proposing that angels did not need to depend upon God in order to do that which was right. He contended that since angels were holy, they could continue to work holiness by living in and out of themselves (See *Patriarchs and Prophets*, p. 37). He did not believe the absolute truth that in the primary sense only God is good.

With rebellion on His hands, the only way that God could secure the universe from apostasy was to prove "there is none good but one, that is, God." So He created man. Yes, God and man were to prove this to the universe. God made man from dust. There was a vital lesson in this to the onlooking universe. It was plain that man had no virtue, goodness, or life of his own. Yet man was to be a wonderful order of being, made in God's image, designed to share in His glory, to have a seat with Him upon His throne, and to reveal to principalities and powers the manifold wisdom of God (Ephesians 3:10).

Now there were two things given to man to remind him and to demonstrate to the angels that righteousness and life come from God -- the tree of life and the Sabbath. Both teach the same lesson -- life and righteousness come from God.

But Satan deceived man upon the same point as that upon which he deceived angels. In telling Eve that she would not die, he was presenting the idea that she had life in herself. Before sin entered, man's whole trust was in God. When he turned inward, to trust in himself, he lost the blessed peace that comes through resting in God as his only source of life and righteousness.

## The Example of Jesus

Still, God created man to prove that God only is holy, and that mere dust could be highly exalted through resting by faith in God. When

the first Adam failed, God sent His Son to be the second Adam, to be the Man in Whom His eternal purpose would be fulfilled.

In His incarnation Jesus took hold of the estranged nature of man and brought it back to union with divinity. In His humanity Jesus rested in the keeping power of His Father. He demonstrated how that human nature may be righteous -- by abiding in God. Jesus' humanity was sinless because during His earthly life He never wavered from the great truth that there is none good but one, that is, God.

In Jesus Christ the fallen, suffering nature of man found rest and perfect righteousness through resting by faith in the righteousness of God. See Jesus as He was awakened by the terrified disciples during the storm at sea.

"He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' John 5:30. He trusted in the Father's might. It was in faith -- faith in God's love and care -- that Jesus rested, and the power of that word which stilled the storm was the power of God." -- *Desire of Ages*, p. 336.

See Him again in the terrible struggle in Gethsemane. Human nature in Him shrank from the unspeakable ordeal of bearing the sins of the lost world. In the supreme moment when it appeared that human nature would give way, He submitted Himself to rely upon the will of God.

"Christ's agony did not cease, but His depression and discouragement left Him. The storm had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His blood-stained face." -- *Ibid.*, p. 694.

See Him in His closing struggle on the cross. Here the human nature in Him gained the final victory -- victory which comes by resting in God.

"Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey." -- *Ibid.*, p. 756.

"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day." -- *Ibid.*, p. 769.

In Himself, Christ had restored man's lost rest. Having put away sin by the sacrifice of Himself, He opened a new and living way to the Father, whereby all may find rest in the righteousness of God.

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## The Gospel a Call to Rest

There is no rest of spirit in our attempts to make figleaf coverings to hide our nakedness of soul. The first thing we are to know about ourselves is that we have no life, virtue, goodness, and righteousness of ourselves -- and never will have. The gospel declares "the righteousness of God." It shows that this righteousness is freely set before us in the gift of Christ. Man is not made righteous by trying to bring righteousness out of his own poor heart, but by believing in Him that justifies the ungodly (See Romans 3:21; 4:5). God asks for nothing more than that we put our trust in Him and live as Jesus lived -- by a living realization that there is none good but One, that is, God. If we rest in Him every command of the law becomes a promise of grace. The Sabbath is given to remind us that the Creator makes us holy, and not we ourselves.

The song of the redeemed in heaven is, "thou only art holy" (Revelation 15:4). The whole experiment of sin will prove to the universe that there is only One Who has innate goodness. This knowledge will seal the universe against further sin. "Affliction shall not rise up the second time" (Naham 1:9).

If anyone comes along and tells us that we have some goodness, he bears bad tidings. To accept this would throw us upon our own resources, and our rest in the knowledge that God is our goodness would vanish. The good news of the gospel is that God not only creates man, re-creates him in righteousness and true holiness, but that He will actually keep him righteous as long as His throne shall endure.

## God Puts His Trust in Man

It may help us to realize that God does not ask us to do something that He has not chosen to do. We are often like children who say, "I wish I were like my father. He does what he likes." They do not realize that their father does not do as he likes. We often have the wrong conception of God. He asks us to depend upon Him; but can we grasp that He has chosen to depend on us? He depends on man for the vindication of His character. He looks to the church to give the final demonstration of the love, mercy and grace of God (See *Testimonies to Ministers*, p. 17). He staked His honor on Job. He will stake it on the 144,000. If God can depend upon His people, should we not depend upon Him? This is the divine economy. When we justify ourselves, we pass condemnation upon ourselves. But when we admit our sins, we justify God. Then He can justify us. When we try to give glory to ourselves, we degrade ourselves. But when God's

"Never can the proper education be given to the youth of this country, or any other country, unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth."--*Life Sketches*, p. 351.

people give glory to Him (Revelation 14:7) God puts His glory upon them (Revelation 18:1). We are to take God as our possession. He wants us for His possession. Thus we may dwell in God and He in us.

## The Final Victory

"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psalms 18:1,2).

When this becomes the established experience of God's people, then this Scripture will be fulfilled:

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. . . Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isaiah 26:1,3,4).

When we speak about human perfection we simply mean that the saints will learn to trust in the Lord without default forever. Human perfection is when the saints recognize to the fullest extent that there is none good but One; when they can sing from their heart's experience, "Thou only art holy"; when God is their righteousness, their strength, their rock, their fortress, their deliverer, their buckler, the horn of their salvation, and their high tower. And unto them, the Sabbath will be the seal of the everlasting covenant, reminding them that "there is none good but one, that is, God."

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ--S. D. A. Bible Commentary, Vol. 5, p. 1106.

# Christ's Coming

Robert D. Brinsmead

"The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed."—*Great Controversy*, p. 594.

I suppose we have generally thought that the "multitudes" who are in ignorance about the required preparation for the day of God are those outside the Advent Movement. But there is every evidence that there are multitudes within Adventism who have no knowledge of the required preparation for the coming of Jesus. More than a hundred years ago, the Spirit of Prophecy depicted the condition of many of God's people as being unaware of the needful preparation:

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."—*Early Writings*, p. 71.

Our education upon this most necessary truth has not improved over the last hundred years. There is every indication that the further we get away from the period of the pioneers, the less clearly we see the importance of the special work of preparation called for among those who shall be alive upon the earth in the last days.

## A General Error

An error that has crept in among God's people is to suppose that if one is ready for death he is ready for the coming of the Lord. It may even surprise the reader that this popular concept is challenged. But in this present discussion, we shall point out that this popular error is only an indication of how far we have drifted from the original truths that God gave to His people in the 1844 period.

In 1961 my brother and I met with a special committee of five men at Takoma Park. These five men were appointed by the officers of the General Conference to discuss with us some of the fundamental issues of the awakening message. We read the following statement from the Spirit of Prophecy about the experience of those who were waiting for Jesus to come on the 22nd of October in 1844.

"A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality."—*Early Writings*, p. 239.

Just to see whether the brethren got the point we were driving at, we asked them: "Were the people described here in this passage prepared should death overtake them?" Their response was without hesitation: "Of course, they were justified, converted people. Anyone who has such an experience is ready to die." Then we asked the key question that would focus the whole issue:

"Were they ready for Jesus to come and translate them?" To our astonishment the brethren again replied in the affirmative. So we continued reading from the words of inspiration:

"Said my accompanying angel, 'They are again disappointed in their expectation. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word.'"  
—*Ibid.*, p. 243

"But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them."—*Great Controversy*, p. 424.

We cannot imagine how Inspiration could be more definite. Here were a people with their sins forgiven. They were no doubt prepared if death should overtake them. (In fact Brethren Fitch and Stockman were two that did die, and we have the witness of the Spirit of Prophecy that they will be in the kingdom). But the Testimony of Jesus says that they were not ready for His coming. For that event, a further work of preparation was necessary.

The most elderly of the committeemen shook his head. "Why," he said, "if a man is ready to die he is ready for the coming of the Lord."—Is he?

We have already seen how Sister White says that those earnest, repentant, forgiven believers were not yet ready for the coming of the Lord. Turning to the pioneers, we find that they were as clear as a bell on this point. The greatest pioneer of all, James White, wrote:

"The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father's throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man's behalf, after His priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints."—*Life Sketches of James and Ellen G. White*, p. 431.

Wrote S. N. Haskell:

"Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth."—*The Cross and Its Shadow*, p. 221.

### A Special Work of Preparation

The original Advent Message of pioneer Seventh-day Adventists was based very much on the concept of a special work of preparation called for in the experience of the final generation. From James White to M. L. Andreasen the Bible teachers of Adventism universally testified to the special experience of the translated church. In recent years we have witnessed a wide departure from these original concepts. In the year 1964, a series of articles appeared in the *Review and Herald*, all vigorously denying that the experience of the translated church will be any different from the experience of those who have died in the Lord (See Brochure, *The Cleansing of the Sanctuary*). It is indeed strange that this should occur a hundred and twenty years after the passing of the time in 1844! It is time that we returned to the faith once delivered to the saints, so that we might understand the nature of the special work of preparation called for in the third angel's message.

No clearer words could be cited to express the key to this preparation than the following:

"But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed."—*Great Controversy*, pp. 424, 425.

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place. . . ."—*Early Writings*, p. 254.

"All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful."—*Testimonies*, Vol. 5, p. 575.

These statements all direct us to the ministration of Christ in the most holy place. This special work of Jesus in the most holy place is to prepare a people to stand in the great day of God. Unless we understand the nature of that work it will be impossible to exercise the faith which is essential at this time, or to occupy the position that God designs for us (See *Great Controversy*, p. 488).

This is the great antitypical Day of Atonement. From the record of the attitude of the Jews on the ancient Day of Atonement, we may learn something of what God requires of us today. This is the day of judgment, blotting out of sins, and sealing. Only those who receive the final atonement ministry of Jesus will be ready to live in His sight during the time of trouble.

### The Great Works of Grace

In the Word of God there are several great works of grace that God intends to accomplish for His people:

**Justification:** This is the first work of grace; and, we might add, there is no mightier. This is the work of grace that takes place when the repentant sinner comes to Christ for pardon and acceptance. Justification through faith is always accompanied by the new birth. Here is where the believer passes from death unto life, having upon him the imputed righteousness of Christ. As he maintains his connection with the Saviour, being renewed daily by the transforming power of His Word and by His Spirit, he enjoys the blessing of sanctification—that continued work of grace that ceases not until the believer fully reflects the image of the divine.

In the New Testament the inspired writers do not labor to present any fine distinction between justification and sanctification. Neither should we. They are actually part of the one great work of grace under the blessing of those showers of grace that Inspiration calls the *former rain*. In the sanctuary ritual this work of grace was illustrated by the *daily* service of the tabernacle. All those who will come up in the resurrection of the righteous will be those who enjoyed the blessing of justification by faith. Those who died in the Lord were all pressing along the way of sanctification—obviously at various stages along the road to perfection, yet, through the imputed righteousness of Christ, all enjoying a *standing* of perfection through the merits of Christ.

**Sealing:** The sixth chapter of Revelation closes with the challenge: "The great day of his wrath is come; and who shall be able to stand?" Chapter seven answers this question. A community of saints, designated as the 144,000, are shown to receive the seal of the living God. This is a special seal that is placed upon the final generation of saints. It is placed upon them by Jesus as He ministers in the most holy place of the sanctuary. It is placed upon them before probation closes (See *Selected Messages*, Book 1, p. 66). Every one who passes through the time of trouble without a Mediator in the sanctuary must have it if he is to be protected from the seven last plagues.

Now, it is evident from the fourteenth chapter of Revelation that this community of saints is a community of mature Christians. They are ripe for the coming of Jesus. The character of Christ is fully reflected in them. The work of grace is complete in their souls. There is no sin in them. The work of grace is so complete that not one of them will sin after they have that seal.

It is most apparent, therefore, that the sealing brought to view in the book of Revelation is no ordinary experience: it is a mighty work of grace wrought for those who are alive for the closing events of the great antitypical Day of Atonement. Sometimes Inspiration calls this work of sealing the blotting out

of sins. Whether called the sealing, or the blotting out of sins, it is the blessing of the judgment upon the living saints, and will be accomplished in them by the mighty baptism of the Spirit called the *latter rain*.

"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. We are to be wholly transformed into the likeness of Christ. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."--*Testimonies to Ministers*, p. 506.

This crowning work of grace, variously called the sealing, the blotting out of sins, the latter rain, the perfecting of the saints, should be closely studied. And it should be noted that there is no way of understanding the nature of this closing work of grace except by studying the ministry of Christ in the most holy place. No one will be prepared for translation without receiving this final work of grace. No one will receive this final work of grace if he neglects to acquaint himself with the reason for Christ's present ministry in the most holy place. According to the statement from *Testimonies*, Vol. 5, p. 575, quoted above, our ignorance of this work in the most holy place is what is causing the long delay in the finishing of God's work.

*Glorification and Immortality:* Even those who are sealed by the baptism of the perfecting latter rain are not ready for the coming of Jesus. The time of trouble is not a needless torture imposed upon the saints. Inspiration tells us that "It is needful for them to be placed in the furnace of fire. . . ." (*Great Controversy*, p. 621). After the latter rain the precious grain is not ready for the sickle without a period of heat to bring it to required hardness. So some further "earthliness must be consumed, that the image of Christ may be perfectly reflected." (*Ibid.*)

Even after the saints pass through the ordeal of the time of trouble they are still not prepared to stand before the terrible glory of the Son of God. *Before* He comes they must be glorified.

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai."--*Early Writings*, p. 15.

"Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory."--*Ibid.*, pp. 271, 273.

At the coming of Christ the glorified saints experience the final change when the mortal body puts on immortality. Those who rise in the general resurrection of the righteous dead are raised both glorified and immortal.

#### **A Test Question**

The quickest way to ascertain whether one understands the third angel's message and the special work of preparation called for in the message, is to ask the clarifying question, "If I am ready to die, am I ready to be translated?"

# Building on the Word

Some of our people have wondered just what form the baptism of the Holy Spirit under the former rain is to take. We are told that “Unless the early showers have done their work, the latter rain can bring no seed to perfection.”—*Testimonies to Ministers*, p. 506. Are we to look for a conscious manifestation of the Holy Spirit under the former rain today such as was witnessed on the day of Pentecost? Is this what the servant of the Lord was talking about when she spoke of the “early showers”? Some have taken the position that this is the case. The modern revival movement teaches that unless there is a manifestation of the gifts of the Spirit such as took place at Pentecost that we have not yet been baptized with power from above.

There is a definite danger if we have the conception that we must receive some conscious, supernatural demonstration under the former rain experience and that unless we receive this, we will not be ready for the latter rain. *No such stress is given in the Spirit of Prophecy*. Naturally, it should never be said that visible signs and wonders will not or could not come under the former rain, but if we take the position that they must come and then if they do not come, we could only conclude that we have not received the former rain baptism of the Holy Spirit. We should rather seek for what God calls for us to seek under the former rain—repentance and conversion (Acts 3:19) and leave it with Him to bestow visible signs and gifts when He will, where He will, and to whom He will.

As touching the conscious reception of the Spirit, there is *one* such assurance that we must have and none other is given:

“Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ’s sake you are pardoned and accepted. . . . I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit.”—*Testimonies*, Vol. 5, p. 159.

“They are to have the assurance that their sins are forgiven, and that they are accepted as children of the Most High. . . .”—*Testimonies to Ministers*, p. 459.

“All who would evidence that they have a hold on the future life will give practical demonstrations in their life, their character, that they are living in newness of life, in purity and holiness here, following that which is revealed.”—*Ibid.*, p. 453.

## God’s Word—The Only Sure Foundation

It would be well for us to remember the words of Jesus, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas” (Matthew 12:39). This sign is genuine conversion—the death and resurrection experience. Because the kingdom of God does not come with outward demonstration many will not recognize it.

“The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.”—*Selected Messages*, Vol. 2, p. 95.

This counsel is right in line with all theories about the reception of the Holy Spirit. Other pertinent passages in the same volume should be considered carefully:

"There is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, 'Teaching them to observe all things whatsoever I have commanded you' (Matthew 28:20), will lose their significance. . . .

"... Christ is the mighty power which confirms the Word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever He has commanded them. The human agent, the seen instrument, is to preach the Word, and the Lord Jesus, the unseen agency, by His Holy Spirit is to make the Word efficacious and powerful."—*Ibid.*, p. 18.

"Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God."—*Ibid.*, pp. 38, 39.

"I said further that before the end we would see strange manifestations by those who professed to be led by the Holy Spirit. There are those who will treat as something of great importance these peculiar manifestations, which are not of God, but which are calculated to divert the minds of many away from the teachings of the Word."—*Ibid.*, p. 41.

"I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it."—*Ibid.*, p. 43.

"Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. . . .

"Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. . . .

"We shall encounter false claims; false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. . . . Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of all this.

"... The only channel through which the Spirit operates is that of the truth. . . . Our faith and hope are founded, not in feeling, but in God."—*Ibid.*, pp. 48, 49.

"We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus step by step. Preach Jesus Christ, in whom our hope of eternal life is centered."—*Ibid.*, p. 60.

In these days of confusion and masterful delusions, too much stress cannot be placed on the fact that God's people must find their assurance and conscious victory by building on the Word, feeling or no feeling, visible evidence or no visible evidence, day or night, up or down, in triumph or defeat.

The devil was taken by surprise when God poured out His Spirit at Pentecost. Long has the adversary been preparing to have his own Pentecost. It is foretold in Revelation 13:13, 14; 16:13, 14 and it comes *before* God's re-enactment of the Pentecost movement (GC 464; EW 261). For this very reason we have ample warning that God's people will not find their safety in working miracles, but they are to build upon the Word. There is much to indicate that while the devil's Pentecost is in progress, even with its influence being felt in the church of God, God's people will be in deep, agonizing repentance, and heart-searching for the blessing and power of God. Those who have the false Spirit with its "light and much power" (EW 55, 56) will be exulting in their superior experience of conscious victory. Will the people of God be willing to trust the Word against even the evidence of their own senses?

Many people have been unconsciously drawn from their appreciation of present truth and the need for closely studying the Word while seeking after some supplemental baptism of the Spirit. We should learn something from

the way Christ led His disciples. When He met the two disciples on the way to Emmaus, He did not reveal Himself to their senses at first, but instructed them from the Word, beginning at Moses and expounding unto them all the Scriptures concerning Himself. It was necessary for their experience to be established on the Word. This was more important than anything they could know by the evidence of their senses. If they had first seen the Lord, they would have been so satisfied in the joy of His presence, that they would not have seen the necessity of building on the Word. So too, before the revelation of the signs and mighty wonders of Pentecost, the disciples had to be thoroughly instructed in the Word. Today this is even more necessary, for the devil himself is going to counterfeit Pentecost. There is abundant evidence to indicate that those of us who believe in the "awakening" have not yet placed our feet so firmly upon the Word that we cannot be moved.

Truly we should seek for the fulness of the baptism of the Spirit in the former rain. But let us never entertain the idea that unless there is some outward demonstration of the Spirit with the gifts, that we have not received the baptism. The one conscious sign that we are to seek for is the new heart, and this will be revealed in a changed life. This former rain experience must bring us the full establishment of our feet on the Word. Let us leave to God what other visible tokens of His favor He may choose to send, be there many, few, or none. Only then can we be sure that our prayers are according to His will.

#### Pentecost—A Type of the Latter Rain

Just as the Holy Spirit was bestowed in a special manner upon the disciples on the day of Pentecost to empower them for the gathering in of the harvest at that time, so the Holy Spirit is again to be poured out in its fulness on God's people in the last days for the ingathering of the final harvest and to prepare them for the coming of Christ. Pentecost is truly a type of the latter rain. It is under the latter rain that the scenes of Pentecost are to be repeated. We have no evidence in the Spirit of Prophecy that Pentecost is to be re-enacted twice, once before the latter rain and again at the latter rain. No, the mighty outpouring of the Spirit under the latter rain is when Pentecost is repeated. Please read carefully the following passages:

"The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. . . . But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.'"—*Acts of the Apostles*, pp. 54, 55.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. . . ."—*Great Controversy*, p. 611.

This angel is the one of Revelation 18:1-4 who comes down to lighten the earth with his glory. This represents the outpouring of the Spirit of God in the latter rain/loud cry movement. Let us read on now in this same passage:

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. . . .

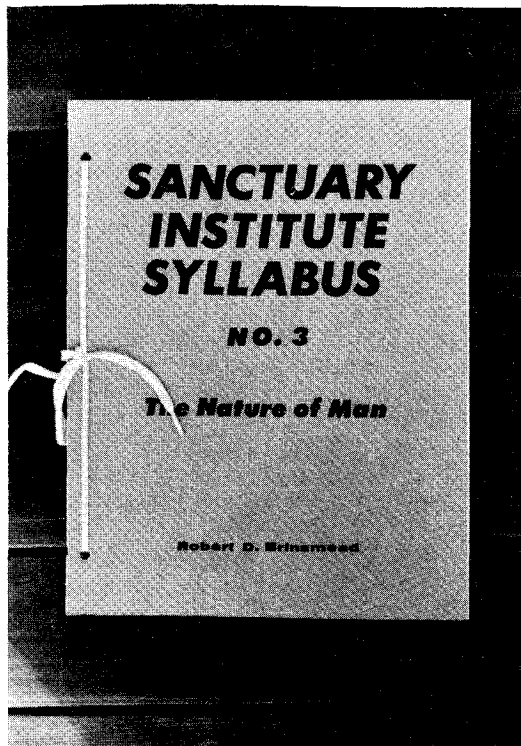
"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close."—*Ibid.*, pp. 611, 612.

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John

says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue."--S. D. A. Bible Commentary, Vol. 6, p. 1055.

Thus we see that Pentecost is to be repeated with even greater power. The timing for this great event is clearly given. It is when the angel of Revelation 18 comes down and this is when the third angel's message swells to a loud cry and not before (EW 277). Therefore, if we are seeking for a repetition of Pentecost prior to the time for the latter rain/loud cry movement we are on dangerous ground, for we are placing ourselves where we are in danger of receiving the false Pentecostal experience which Satan is pouring out upon the fallen churches.

R.D.B.



This Syllabus needs to be carefully read and studied by every Seventh-day Adventist. It covers subjects which are misunderstood by the majority of God's people. Here are a few of the topics considered:

†Why was man created? How will God's purpose in creating man ever be fulfilled?

†How do the powers and faculties of man relate to the fall?

†What is the relationship between man's higher and lower natures?

†Are sinful traits of character inherited?

†What is the relationship between physical and spiritual life?

†What happens to the faculties of man in conversion?

†What is "the soul"?

The last three lessons of the Syllabus are on "The Nature of Man and the Cleansing of the Sanctuary." Here are some of the topics in these lessons: A Great Reformatory Work Among God's People; Preparing for Christ's Coming to Judgment; Need of Awakened Church; The Baptism of the Spirit and the Former Rain; The Scope of Health Reform; Important Laws of Mental Development; A Perfected People; Daily Sanctification is not Sinless Perfection; The Record of Sin; Unconscious Sinfulness; What Perfection Does Constitute; What Perfection Does not Constitute; Perfection Through the Final Atonement; Joshua and the Angel Parable; The Blotting Out of Sins; The Latter Rain; The Final Demonstration; and many others. Order your copy today while the supply lasts. Price: \$2.00.

# The Inner and the Outer Man

R. D. Brinsmead

In his letters to the Corinthians, the apostle Paul often refers to the Jewish tabernacle as the object lesson of man himself.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Corinthians 3:16,17).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19).

“For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Corinthians 6:16).

This latter text is so definite, for not only does Paul call man a temple, but he actually cites Leviticus 26:12, which refers to the temple of Moses. Again, the apostle Paul says:

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. . . . For we that are in this tabernacle do groan. . .” (2 Corinthians 5:1,4).

## The Outer Court and the Inner Court

Basically, there were two parts to the whole tabernacle — the outer court and the inner court. So when the apostle refers to the nature of man, he says: “. . . but though our outward man perish, yet the inward man is renewed day by day” (2 Corinthians 4:16). Obviously, the outer court of the nature of man is the outward man; the inner court is the inward man.

Now what is the *outward man* and the *inward man*? If we abide by Biblical terminology we shall find the matter very simple and straightforward. Notice how the twofold nature of man is clearly set forth in the following Scriptures:

“Glorify God in your *body*, and in your *spirit*, which are God’s” (1 Corinthians 6:20).

“Let us cleanse ourselves from all filthiness of the *flesh* and *spirit*. . .” (2 Corinthians 7:1).

“The *spirit* truly is ready, but the *flesh* is weak” (Mark 14:38).

“. . . present your *bodies* a living sacrifice. . . and . . . be ye transformed by the renewing of your *mind*” (Romans 12:1,2).

“. . . man looketh on the *outward appearance*, but the Lord looketh on the *heart*” (1 Samuel 16:7).

The outer court of the nature of man is called the *outward man*, the *outward appearance*, the *body*, the *flesh*. In the Spirit of Prophecy it is also called the *human organism*, the physical, mental, and moral *faculties*. It includes the *brain*, which is the organ of the mind.



The inner court of the nature of man is called *the spirit, the heart, the mind*, and where the word *soul* obviously refers to the spirit, mind, or heart, it is the soul.\*

Consider these interesting statements from the servant of the Lord:

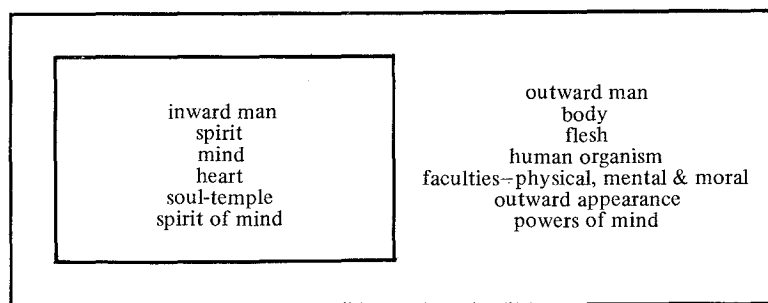
"... truths. . . have reached the intellect, but have not been brought into the inner sanctuary of the soul." — *Christ Our Righteousness*, p. 78.

"The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul." — *Ibid.*, 79.

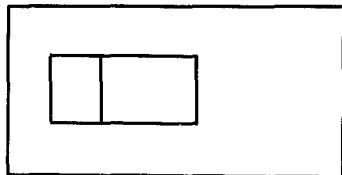
"The truth must be brought into their hearts. . . . The soul temple must be cleansed." — *Ibid.*

"... the truth is kept in the outer court. . . ." — *Ibid.*, p. 80.

Let us now summarize what we have found about the nature of man by using the divine illustration of his two-fold nature:



### The First Man



Adam was created in the image of God, "both in outward resemblance and in character." — *Patriarchs and Prophets*, p. 45. Thus we represent that first man by a tabernacle wholly unmarked by sin. His organism was perfect and all his faculties were fully developed and harmoniously balanced. More than that, his spirit was sinless, in harmony with

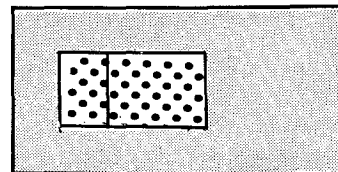
the divine Spirit. In heart, mind or soul temple, he was without a trace of sin.

God created man in His own image, to be His partner, through whom the Creator would work to glorify His name before the universe (Isaiah 43:7; Ephesians 3:10). Even after man had sinned, God still insisted that He would

\*The word *spirit* does not always mean *breath*. In many instances it refers to the mind, the inner man; i.e., "the spirit is willing," "the Spirit beareth witness with our spirit that we are the children of God." We should also understand that generally *heart* and *mind* are the same. "When Jesus speaks of the new heart, He means the mind. . . . To have a new heart is to have a new mind. . . ." — *Messages to Young People*, p. 72. So, too, when Inspiration speaks of *soul* cleansing, it means heart cleansing, or *mind* cleansing. In one place E. G. White speaks of the body as "this wonderful habitation for the mind." — *Healthful Living*, p. 9, and in another place says "the very flesh in which the soul tabernacles. . . ." — *Ibid.*, p. 10. So, too, we are often told that Christ dwells in the *heart* or *soul*.

use *man* and would defeat Satan (Genesis 3:15; Romans 16:20). Finally, man was to sit with God on the throne of the universe (1 Samuel 2:8; Revelation 3:21).

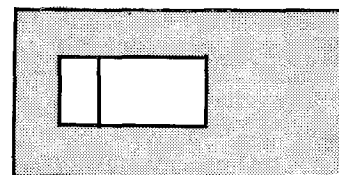
### The Unconverted Man



In his fall, Adam lost the image of the divine, not just for himself, but for all his posterity. Through the perversion of his powers, man's body is weakened, his flesh is degenerate, his organism is infirm, and his faculties are deteriorated. Thus we represented all men as being

born with a degenerate outer man which the apostle Paul calls "the mortal body," "this corruption," "our vile body." More than this, all men naturally born come into the world with a heart which is deceitful and desperately wicked, with a mind that is carnal, with a spirit that is corrupted by the spirit of disobedience. So our diagram represents the inner man of all natural men as being sinful and polluted. Certainly God could not glorify Himself through such a temple; nor could He defeat Satan in such a man; nor could such a being fulfil His purpose in sharing the throne of the universe with the Creator.

### The Second Adam on This Earth



All the prophets of the Old Testament witness that God would have a man, a second temple, a second Adam, in whom He would fulfil all that He had in mind for man. In the fulness of time, "the Word was made flesh, and tabernacled among us" (John 1:14, RV. See *Desire of Ages*, p. 23). In the book of Hebrews, the apostle says that

Christ took the same flesh and blood as all the descendants of Adam. (See Hebrews 2:14-17). He took our mortal body, "man's feeble faculties" (*Review and Herald*, December 11, 1888), "the human organism" (*S.D.A. Commentary*, Vol. 7, p. 924), in its degenerate condition (See *Desire of Ages*, p. 117). Yet He did not take man's corrupt spirit, carnal mind, and wicked heart; for He was born of the Holy Ghost. "Christ became one flesh with us, in order that we might become one spirit with Him." — *Desire of Ages*, p. 388.

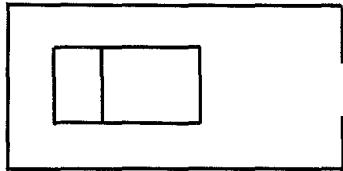
So we must represent Jesus of Nazareth as having the same outward man, the identical flesh, as all the sons of men. But the inward man of Christ, His spirit, mind, heart, was without a taint of sin.

*Continued on the next page*

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. — GC 430.

This second Adam, this second temple, was as nothing to the original temple in outward appearance. But the glory of this latter house far exceeded the glory of the former house. In this Man God fulfilled His whole purpose for man in this present life. The man Christ Jesus glorified the Father in this world and before the universe, and defeated Satan.

### The Second Adam as He Went to Heaven



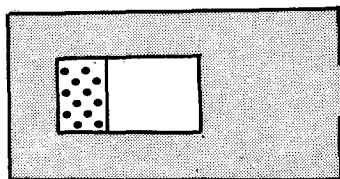
Jesus took the mortal body with Him into the grave, but He did not take it with Him into Heaven. He arose with a glorified, immortal human body. Thus we must represent the resurrected Christ as having a fully restored human nature. So Jesus said, "I cast out devils, and I do cures today and tomorrow, and the third day I shall be

perfected" (Luke 13:32). It is such a Man who now shares the throne of the universe with the Father. In the man Christ Jesus, God has fulfilled His purpose in the creation of man.

### The Converted Man

The first great change wrought by grace in man is called *conversion*. *Forgiveness, justification, regeneration, sanctification* (which is conversion experienced daily), and the *former rain* baptism of the Spirit, are all terms used by Inspiration to describe the experience. This was all represented by the sprinkling of the blood of atonement in the first apartment of the sanctuary.

Now how shall we represent a converted man? Certainly this work of grace does not change the outward man;\* but it changes the inward man. The heart is renewed, a new and living principle takes possession of the mind. Yet we cannot say that by one instantaneous act of grace the converted soul is made as sinless in spirit as Christ was sinless in spirit. All known sin is surrendered. A born-again Christian does not live in the practice of any *known* sin. Yet there are unconscious elements of evil in the best of saints. At conversion the warfare *begins* in the heart. Then too there is another apparent difference between the believer in the "daily" experience and Jesus of Nazareth. Jesus knew no sin. He had no experience in disobedience, no backlog of past failures and mistakes. This is not true of the converted soul. As surely as there exists a record of his sins in the books of heaven, in the unconscious mind every sin is graven upon the table of the heart (Jeremiah 17:1).



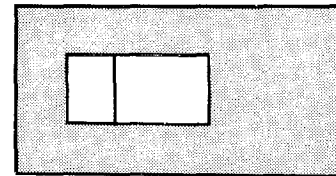
The two apartments of the ancient tabernacle aptly illustrate the conscious and unconscious mind. We must read in the ancient tabernacle God's purpose for the human soul (*Education*, p. 36). The daily service and ministration of the blood in the first apartment illustrated conversion, and the record clearly states that sins which came to the worshipper's

knowledge were dealt with. But conversion does not cleanse the mind from unconscious sinfulness, which includes the record of past sins.

All those believers in Jesus who in this life entered into and remained in this state of grace will arise in the resurrection of the just.

### The Sealed Man

John the Revelator points to a special company in the last days. They have upon them the seal of the living God, and they pass through the time of trouble when there is no Mediator in the heavenly sanctuary. The sealing of the saints was represented by the ministration of blood in the second apartment of the sanctuary on the ancient Day of Atonement. Daniel calls it *the cleansing of the sanctuary*. Peter calls it *the blotting out of sins*. Joel calls it *the latter rain*. These are all expressions to describe the second great change that will take place in the lives of those who will be translated from this earth without tasting death. Leviticus 16 explicitly states that the final atonement in the most holy place was to *cleanse* the people. Sin is to be blotted out, not just from a record in heaven, but from the records of the human mind. The latter rain is to bring God's people to perfection (*Testimonies to Ministers*, p. 506). God's seal is to be placed in the mind. Those who have the seal of God will "reflect the image of Jesus fully." — *Early Writings*, p. 71. Their flesh will not be changed. Conversion is not a change



of the outward man. Neither is *the final atonement, the blotting out of sins, the sealing, the latter rain* a change in the outward man. But it is nevertheless a "great change." — *Early Writings*, p. 271. See also *Testimonies*, Vol. 5, p. 472-475. By it the moral image of God is restored in the inner man. Sin is utterly blotted from the human mind. No

trace of sinfulness or corruption remains in the human spirit. The image of Jesus is perfectly reflected. This is the work of grace symbolized by the second apartment ministration of blood. This is the special light given in the Advent Message. This is the experience made available through the ministration of Jesus in the most holy place of His sanctuary in heaven. This is the experience that all must have who shall be translated. Through a company of people who have this experience, God again accomplishes that which He purposed for man in this life: they will give the full and final demonstration of God's glory (*Testimonies to Ministers*, p. 18), and they will defeat Satan and lead him away captive as the fit man led away the scapegoat after Israel's sins were blotted out in type on the ancient Day of Atonement.

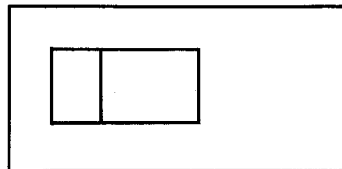
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But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. — GC 595.

\*Although conversion will have a beneficial and healthful influence on the body.

## The Man Taken to Heaven with Jesus

Seven is the number of completeness, so we must have the illustration of the man who is taken to heaven when Jesus comes. After the High Priest finished his ministration in the sanctuary on the Day of Atonement, he came out into the outer court, and in the visible presence of the people he sprinkled the blood in the outer court. So when Jesus comes out of the



heavenly sanctuary and visibly appears in the clouds of heaven, He does not come to change the inner man. But He will change the outward man. Then it is that the vile body of His saints must be changed and fashioned like unto His glorious body; this mortal must put on immortality. His saints will then ascend to sit with Him on His throne.

God's purpose for man will then have been fully realized — first in Christ, and then in all those who are in Christ.

### In Retrospect

We have now described the experience of seven men—Adam, the unconverted, Christ on this earth, Christ in heaven, the converted, the sealed man, and the man taken to heaven with Christ. Which is the only one whose experience on this earth approximates the experience of Jesus on this earth? Look back over the diagrams. It is the sealed man! He follows the Lamb whithersoever He goeth. Without this man there would be no cleansing of the sanctuary, no bride for the Lamb, no firstfruits of the general harvest of the saved, no final demonstration to vindicate the honor of God (*Desire of Ages*, p. 671), no fit man to lead away the Scapegoat, no second coming of Jesus, no resurrection of the righteous dead. How much depends on God's people reading His purpose for the human soul in the ministration of Jesus' blood in the final atonement!

Finally, does the awakening message teach that the saints will have "holy flesh" in this life? How could it teach such a thing! Look at the diagrams. What flesh did Christ have on this earth? "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be *as* his master, and the servant *as* his Lord."

Is sinlessness really possible while men live in mortal flesh? What does the life of Jesus teach? What flesh did He possess? Was He sinless? Did He have something in His human nature which the saints may not have?

Let us thank God for His clear illustration of His purpose for His people as revealed in the ancient tabernacle and its ritual.

Those who study nature cannot be lonesome. They love the quiet hours of meditation, for they feel that they are brought in close communion with God while tracing His power in His created works. — *In Heavenly Places*, p. 9.

# the modern mind

It seems that *Dialog With A Modern Mind* by ——— needs some further thought. It is commendable to sense the writer's concern for the problem and also the sincerity of his suggestions for solving it. However, his is really an appeal to meet the modern mind on Mars' Hill. You will remember how Paul met the "modern mind" of the Greeks on Mars' Hill. It seemed only logical to Paul that he would have to meet these men on their own ground. He did an excellent job of it. He matched argument with argument and philosophy with philosophy. In so doing, he appeared to win the argument, and we today can still admire and even profit by his discourse in Acts 17. But how many converts did he win? It was a disappointing effort. His hearers said, "What will this babbler say?"

Now we are told to reverse the Scriptural connotation by arguing that unless we get on Mars' Hill with the modern mind today the people will say, "What will this babbler say?"

It was humiliating to Paul to discover that no converts were won from the vantage point of Mars' Hill. He learned the lesson. When he went to Corinth, Paul's vantage ground became the hill of Calvary. He met "the modern mind" with "the foolishness of preaching." We must remember that those "modern minds" did not believe in the God of heaven or in the veracity of His Word any more than do our modern "Greeks." But Paul found no profit in employing the great wisdom of his own mind and education. He preached Christ crucified, and the Spirit of God wrought mightily with "the foolishness of the cross." And in first Corinthians one and two we see how a great harvest of souls were won to Jesus.

The Christian Church has been slow to learn this lesson. Human reason tells us to meet "the modern mind" on Mars' Hill. The early Fathers of the church made this great mistake. Justin Martyr and others tried to make Christianity acceptable to the educated minds of their day. As they endeavored to set forth the veracity of the gospel in the scientific terms of the day, they flattered themselves that they were making wonderful strides. But astute historians recognize that these efforts had more to do with the corruption of the Christian faith than anything else.

And so we are asked: "Should we not launch a thorough exploration of the modern mind—agnostic, atheistic, Jewish, Catholic, and liberal Protestant?" The modern mind is simply the carnal mind, and the difficulties we face are not a whit different to the difficulties that confronted Paul. He spent his three

years in the desert, not studying the “modern mind” but studying the mind of Christ as found in the science of the cross. If our brother’s suggestions were carried out it would lead us further down the road in a false system of so-called higher education which is nothing more than to fill the mind up with the twaddle of the sayings and doings of men until the purity and simplicity and power of the everlasting gospel is crowded out altogether.

We too easily forget that the Word of God is quick and powerful and sharper than a two-edged sword. It will work on the “modern mind” better than any human logic. We must not forget that the Holy Spirit bears witness to the truth to the heart of a man. Sr. White says that Jesus never tried to prove that truth was truth. He simply stated the truth, and it commended itself to every honest heart. We must not forget that the truth as it is in Jesus has in it its own inherent power. There is an omnipotent germinating principle in truth. We need not gild it by the embellishments of our own learning and logic. We need not mix it with scientific propositions. Have we not faith in the power of naked truth?

Our great need is not a great and prolonged study of the modern mind (to give justification to years and years of filling the mind with that which will not strengthen us spiritually) but we need to find the truth as it is in Jesus, and let it become such a reality and power in our lives that we will be able to lead the “modern” mind up the hill of Calvary. Let us give ourselves to the task of getting there ourselves. *Testimonies to Ministers*, page 92 says that this will bring the loud cry.

—R.B.

# **A Study On COMING TO CHRIST**

Robert D. Brinsmead

*Suggested Reading:* Romans 1-3; *Steps to Christ*, pp. 9-48.

*Man Born to Be King*, pp. 9-50, taking special notice of pages 43-50.

*Sanctuary Institute Syllabus* No. 2, Lessons 5-7;

*Sanctuary Institute Syllabus* No. 3, Lesson 2.

## **Outline:**

It is most important that we clearly grasp the first steps in the Christian experience. Actually, man himself cannot, indeed does not, take the first step. The first thing that must be brought home to the heart is the knowledge of its own weakness. The natural man is an evil tree. He cannot bring forth good fruit. "There is none . . . that seeketh after God" (Romans 3:11). Of himself man is an enemy of God, and has no desire to fellowship with Him. He cannot understand the truth; in fact, his whole nature is at war with its principles. Jesus said: "That which is born of the flesh is flesh." This means that all the righteousness, wisdom, devotion, piety and religion that comes from the natural power of man is sin (See *Sanctuary Institute Syllabus* No. 3, Lesson 2).

To tell a sinner that he must repent and believe or seek the Lord without showing him the means whereby faith and repentance is received is to preach law without grace.

Study Romans 1-3, and see how the apostle Paul first establishes the sinfulness of all men before he presents the solution, which is in Jesus. People must be brought to see the sinfulness and utter impotency of the human heart before they have any true understanding or appreciation of salvation.

It is not man who takes the first step. God has sent His Son and redeemed human nature. In Him the work is complete. Therefore the true order is as follows:

### **1. Uplift the love of God in the gift of Christ.**

(John 3:14-17). The love of God passes knowledge (Ephesians 3:19). It cannot be presented in a dry doctrinal way. To be calm and unimpassioned before the scenes of Calvary is sin (*Testimonies*, Vol. 2, p. 213). Gather together the strongest statements of the Bible which declare the love of God and His infinite gift to the sons of men. Uplift the Saviour as Moses uplifted the

serpent. With your own heart moved by the reality of the truth as it is in Jesus, use hopeful words. Do not rely on mere argument. If Christ is uplifted as the sinner's only hope, the Spirit of God will be present to draw hearts to Christ. Remember that it is not your *explaining* of truth, but your invitation to *behold* it, that will produce results. The Bible declares that men are saved by looking. Bid men "Look and live." Remember, it is a sin and a disgrace to speak about the greatest news of all eternity in a dull, monotonous way.

The uplifting of the love and unselfishness of Jesus will bring conviction of sin and lay bare the deformity of the human character. Make powerful assaults on a legalistic religion. Show in the light of the cross that every work of the flesh is sin.

## **2. When Christ is uplifted, He draws all who behold.**

"The very first step in approaching God is to know and believe the love that He has to us (1 John 4:16); for it is through the drawing of His love that we are led to come to Him."—*Mount of Blessings*, pp. 104, 105.

"It is the love of God that draws us unto Him, . . ."—*Ibid.*, p. 113.

## **3. The sinner takes his first step by responding to the drawing of His love.**

"Many are confused as to what constitutes the first steps in the work of salvation. . . . The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent."—*Selected Messages*, Vol. 1, p. 390.

"The first step toward salvation is to respond to the drawing of the love of Christ."—*Ibid.*, p. 323.

Notice the steps: The sinner looks to the uplifted Christ, he is drawn, and then he responds. There is no such thing as man having nothing to do. He must respond. This means he must choose,—exercise the will that God has given him. Thousands are lost desiring and hoping to be Christians. They do not *choose* to follow Christ. It is most essential to understand the right action of the will (See *Steps to Christ*, pp. 47, 48; *Sanctuary Institute Syllabus*, No. 3, pp. 52, 53).

"If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour."—*Desire of Ages*, p. 176.

## **4. He comes to Christ just as he is.**

Nothing appears before the door of the court. The only condition is that the sinner respond. The laver (washing from sin) and the altar (death to sin) are inside the door. The sinner must come to the door first. Christ said, "I am the door." Those who try to be freed from sin before they come to Christ pervert the way of salvation. Those who would have faith, repentance, or an experience of death to sin, before they come to Christ do never find the living Door (See *Steps to Christ*, pp. 31, 52).

## **5. He (Christ) gives faith and repentance.**

(See *Man Born to Be King*, pp. 43-50; *Sanctuary Institute Syllabus* No. 2, Lessons 6 and 7).

"Hanging upon the cross Christ was the gospel. Now we have a message, 'Behold the Lamb of God, which taketh away the sin of the world.' Will not

our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.

"As the sinner sees Jesus as He is, an all-compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone."—*S.D.A. Bible Commentary*, Vol. 6, p. 1113.