

The Message of GALATIANS

PART I - CIRCUMCISION - THEN AND NOW

By Robert D. Brinsmead

(A perusal and analysis of the Christian message in Paul's most dynamic epistle. This is not a verse by verse exegesis; therefore the reader is recommended to first read the book of Galatians)

The Key to Galatians

"If the Son shall make you free, ye shall be free indeed." John 8:36.

The expression "free indeed" means "really free," or "actually free." What Jesus is saying on the negative side is that unless it is He Who grants the freedom, it is not really freedom. On the positive side He says that when He frees, it means to be "really and unquestionably free." (Amplified Version of N. T.)

There was one mighty being among the heavenly hosts who promised his followers a government where there would be freedom for all. He claimed that obedience to God's law was slavery, that intelligent beings should be freed from all restraint, that the law of heaven was a yoke of bondage. (See GC 499-500) Many followed this brilliant, so-called reformer, but his "freedom" proved to be a most frightful bondage. Yet even today Satan and his agents lead the human race in its quest for freedom, but "while they promise them liberty, they themselves are the servants of corruption." 2 Peter 3:19.

Jesus is the Author and Champion of freedom. The object of His salvation is freedom. Redemption means freedom. With His own blood, Christ has signed the emancipation papers of the human race. The gospel proclaims "liberty to the captives," it opens "the prison to them that are bound." Isaiah 61:1. The gospel carries with it the spirit of liberty, for "where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17. Everyone who goes forth to preach the gospel is therefore a champion of human freedom. The greatest human teacher was the apostle Paul. (Ed. 66) Of all men, he stands foremost in the cause of freedom. To understand this is to grasp the key to unlock the vital Christian message in Paul's dynamic epistle to the Galatians.

Going Back to Bondage

Paul, in the course of his missionary journeys, preached Jesus Christ to the heathen people of Galatia. (See Acts 14). Many,

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with vision illuminated by the Spirit of God, saw the uplifted Christ, loving them, and giving Himself for them on the cross of Calvary. They looked and lived. In believing with all their heart in the Lord Jesus, they were made "really and unquestionably free." They were freed from superstition; they were freed from fear; they were freed from vile habits of a sinful life; they were freed from their crude heathenish efforts to make themselves righteous. They were free indeed in the glorious liberty of the Sons of God.

But Satan set about to subvert their new-found freedom, and to bring them again into bondage. He used some very "pious" agents who, although being Jewish converts who professed the gospel, were strangers to the power of Paul's gospel. They did not know Paul's faith which worked by love (ch. 5:6) and fulfilled the law of God. (ch. 5:14). Not having that genuine obedience of love, they substituted the spurious obedience of form--ceremonialism. They could prattle well about external humbug, and made a great show of their obedience to the law of God. They passed off well as "reformers" who "went all the way." These "consecrated" teachers began to urge the Galatians that something more than Paul's faith was necessary to achieve righteousness; in short, Christians must be circumcised.

Satan is an artful foe. Once his "harmless" premise is accepted, he has a long journey prepared for his victim--a return to his hellish bondage. This is what happened to the Galatians (ch. 4: 9.)

The Evil of Circumcision

How could circumcision hurt anyone in the spiritual sense? Even if it did no good, what harm could it do?

The great evil of circumcision was not in the ceremonial rite itself (which Paul after all declared to be "nothing." 1 Cor. 7:19), but in the motivating principle behind it. Christ had set the Galatians free. In Christ they were free from law--the obligation of meeting the claims of law, the need to achieve righteousness by doing certain things, the system of meriting God's favor through satisfying certain legal requirements. Christ had become their Sin-offering to meet the law's claim against a sinful life. Christ had become their righteousness to meet the law's claim of a perfect life. Thus Christ made them free from their own efforts to gain salvation. In Him they were "really and unquestionably free." But in turning to circumcision, the Galatians accepted the principle that Christ alone is not sufficient for salvation, that they were still obligated to do something to satisfy the claims of the law. In this they were led to deny the complete and all-sufficient atonement of Christ, and they turned from faith in Jesus to trust in their own works for salvation. This was apostasy from the Christian faith, and their degenerate and feuding Christian society gave full proof of it.

Now Paul could easily have proven that circumcision was part of the ceremonial law which was done away in Christ. But the Gala-

tians were not just involved in superficial error, but in apostasy from fundamental Christian truth. If Paul had merely overthrown circumcision itself, they would have soon substituted something else, and in any case, the basic spirit of circumcision would remain. He therefore went right to the heart of circumcision, i.e., righteousness--does it come through faith in Jesus Christ, or is it achieved by law. By "law" Paul does not mean "the law" or "a law" but law itself, meaning a system or a way of life wherein one seeks to fulfil the terms of God's covenant by satisfying the legal requirements of the covenant himself. It is helpful to note that in the original language, the definite article is usually omitted from the word "law." (See ch. 2:16, 19, 21; 5:10,11, 18,23; 4:4,21 (first part), etc.)

Modern-Day Circumcision

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Ch. 5:6. Two great principles of saving faith are here stated:

(1) Faith "worketh." This word signifies active operation, and according to Souter's Greek Lexicon, it is "connected with miraculous interpositions." Faith is therefore not a substitute for doing, but the fountain of doing.

(2) It operates and expresses itself "by love." The word "love" is from the Greek agape, meaning the divine principle of love. This love is not to be confused with the human type of love, which is selfish in its operation. It does not mean a mere feeling of affection toward a person. This love has its source in God, and is the law of life for the universe (1 John 4:7; Romans 13:10).

Lucifer and many with him rebelled against this great law of life, so in order that the universe might understand the nature of this agape--love--it was necessary that God define it. But there was no number of words in any language, whether of heaven or of earth, that could define agape--love. It was for this reason that God sent His Son into the world that He might define it in His own Person. It was at Calvary, where Christ "gave Himself for our sins," that this love finds its most perfect expression. In the light of the cross, this great law of life is seen to be self-renouncing, self-sacrificing love. The cross is the perfect expression of God's law.

Therefore, saving faith works (signifying a divine working) by self-renouncing love or the way of the cross (this is the divine working), and thus the law of God is fulfilled. (Ch. 5:6,14). This is why Paul gloried in the cross. By its power self was crucified, and Christ ruled and worked within his life, producing the precious harvest of the fruits of the Spirit. (ch. 5:22-23) Anyone who accepts Jesus Christ by faith thereby opens his heart to the working principle of divine love which will lead him to the same place where it led Christ--to the cross. By the power of the cross, which is the power of divine love, pride, selfishness, love of the world, the affections of the flesh are crucified, and the

soul is set free to obey God through a service of love. This is the obedience, and the only obedience, that fulfils the law.

Just as the cross is the obedience of love, "circumcision" is "obedience" without love. When the professed Christian fails to accept in his life the principle of the cross (the obedience of love), he substitutes a form of obedience without love--ceremonialism. Let none imagine that ceremonialism was nailed to the cross. It lives on in the heart of every professed Christian who has not by faith been nailed to the cross with Christ. Ceremonialism is any attempt at obedience where divine love is not the motivating principle. "Circumcision" is counterfeit obedience. If a man believes the facts of the truth, if he is convinced of the holiness of the law of God, and of his obligation to obey it, and then sets about to keep it without falling on the Rock to be broken by divine love, he is practising "circumcision" and deceiving his own soul. Thus "circumcision" comes very close home. It can be our Sabbath-keeping, our tithe paying, our strict health reform principles, our "good" respectable life, our acts of benevolence, our missionary service for the Lord, or more especially, our whole approach to law. Self always glories in "circumcision," for it makes a fair show in the flesh, and forms a nice edifice to the "righteousness" of self.

"Examine Yourself"

In the light of what we have considered, it would be well if we did did some self-examination: "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

Have you accepted Christ by that faith that makes men "really and unquestionably free"? Has your soul been liberated by the power of that divine love, so that you can joy in the freedom of keeping God's commandments? Has the cross made you free from the bondage of law, the service of self, the love of the world? Are you indeed a freeborn son in the household of faith, serving God, not from the sense of obligation only, but in that free service of love? If so "all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Corinthians 3:21-22.

Or are you trying to obey God from the sense of obligation only, and deep down in your heart you fret at His requirements and wish that you were free to enjoy your own ways? "Yet they seek me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinance of justice; they take delight in approaching unto God. . ." "For with their mouth they show much love, but their heart goeth after their covetousness." Isaiah 58:2; Ezek. 33:31. If this is so you have substituted "circumcision" for the cross, ceremonialism for the obedience of love, your own "righteousness" for faith in the all-sufficient righteousness of Christ. Oh, friend, then you are under the curse, a debtor to do the whole law, a son of the bondwoman, an Ishmaelite that must be cast out

of the household of faith, a Judaizer with another gospel, and a slave to *weak and beggardly elements." Yet you need not remain under law. You may surrender the "circumcision" and take up the cross. Then Christ will make you free--"really and unquestionably free."

(Next Installment on Galatians, Part II - THE NATURE OF
CHRISTIAN FREEDOM)

The Message of GALATIANS

PART II - FREE FROM LAW

By Robert D. Brinsmead

The faith of Jesus makes the Christian free. This is the message of Galatians, Paul's summation of the Christian philosophy, his answer to the blighting spirit of ceremonialism. Says he, "False brethren. . . came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." (2:4) To the souls heading back to bondage he cried, "Jerusalem which is above is free, which is the mother of us all. . . . So then, brethren, we are not children of the bondwoman, but of the free." (4: 26,31) This great general of Christian truth gave the orders, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. . . . For, brethren ye have been called unto liberty." (5:1,13)

Free From Law

Now what does it mean to be free, free indeed in the faith of Jesus Christ? Primarily, in this message to the Galatians, it means to be free from "law". Faith in Christ makes the Christian free from "law". Hear!

"Knowing that a man is not justified by the works of law*, but by the faith of Jesus Christ, even we which have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of law: for by the works of law shall no flesh be justified. . . . For I through law am dead to law, that I might live unto God. I am crucified with Christ. . . . I do not frustrate the grace of God: for if righteousness came by law, then Christ is dead in vain." (2:16-21)

"Tell me, ye that desire to be under law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (4:22-26)

The Meaning of "Law"

Paul says that he is "dead to law." Then he asks, "Tell me, ye that

*("Law" often has no definite article in the original, and thus I have left it off in such places.)

desire to be under law." "Law" as used here means a way of life, a method of salvation, a spirit of service. It is illustrated by Abraham's experience in taking Hagar (Agar). God gave to Abraham His everlasting covenant (Genesis 17:7; Psalm 105:9-11). In this covenant God promised to give Abraham the new earth and everlasting life upon a certain condition--that Abraham should have a seed through whom all the blessings would be granted. Abraham simply did what human nature does in anticipating the fulfilment of God's covenant promise—he tried to fulfil the conditions himself. Thus doing, he took Hagar to wife and made a total failure of his effort to fulfil the conditions of God's covenant. Paul says that this was Abraham's "old covenant" experience.

He shows us that Israel made the same mistake at Sinai. God delivered to them His same everlasting covenant (Psalm 105:9-11), its blessings again guaranteed upon the fulfilment of certain conditions—perfect obedience to God's law. What happened? Israel undertook to fulfil the conditions, those just and legal requirements of God's covenant, themselves. They totally failed. This was Israel's "old covenant" experience.

Now the Galatians were treading the same path. To them God had given His same everlasting covenant (Hebrews 13:20), its promises pledged on the fulfilment of its conditions—perfect righteousness, unblemished obedience. The Galatians were undertaking to meet the legal requirements of the covenant themselves. This was their "old covenant" experience.

All this is exactly what "under law" signifies. "Law" means our attempt to fulfil the conditions upon which the blessings of God's covenant are granted. If one can meet these just and legal requirements, God would be obligated to bestow the blessings as a matter of earned merit. "Law" means a system of obtaining benefits from God because of obedience and services rendered. But meeting the legal requirements of God's covenant is an appallingly impossible task. "By the works of law shall no flesh be justified," says the apostle. And further, "As many as are of the works of law are under the curse." (3:10) Why are they cursed? Because they obey the law? No! for Paul adds, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." So then, one who sets about to meet the legal requirements of God's covenant is cursed, not because he obeys, but because he disobeys. "The law is spiritual; but I am carnal, sold under sin." Romans 7:14. A carnal creature cannot keep a spiritual law.

"Law"—all our pledges, promises, and commitments to meet the conditions of God's covenant—is a yoke of bondage. It is an "old covenant" experience. It is slavery to "weak and beggarly elements." (4:9) It is that ceremonialism and "circumcision" which Paul so scathingly condemns. The whole spirit of attempting to be righteous by rules and regulations, of gaining divine favours through deeds of merit is the product of the carnal mind which is enmity against God. In Ephesians 2:15 Paul distinctly states that this enmity is "even the law of commandments contained in ordinances." In Colossians 2:14 he calls it "the handwriting of ordinances that was against us, which was contrary to us."

Now the good news of the gospel is that what man could not do through "law", Christ has done (Romans 8:3). Christ has met the legal conditions of God's covenant. He has provided that perfect obedience and unblemished righteousness. Through His own atonement He has abolished and blotted out this law of commandments contained in ordinances, this whole spirit of "law" that was contrary to us. Christ has fulfilled every condition of God's covenant. Listen to the announcement of it from Golgotha—"It is finished!" Read it in Ephesians 2:8-16. Christ announces that it is all done in Him, and we are free in Him, really and unquestionably free. The "new covenant" experience is by promise: God not only gives the covenant to us, but in Christ He actually fulfils its conditions, announces to us the accomplished thing, and invites us to enter into His rest.

How We Are Made Free From "Law"

It is important that this good news sink right into our minds and hearts. How does Christ free us from "law"—this deadly spirit of "circumcision," of trying to become righteous by our own efforts? Does He do it by destroying the law? God forbid! "Wherefore the law is holy, and the commandment holy, and just, and good. . . the law is spiritual." Romans 7:12,14. "But I am carnal, sold under sin." (verse 14) The trouble is not in the law, but in me—I. "I am carnal." Christ did not come to nail the spiritual law to the cross and take it out of the way. He came to magnify it and establish it. But He came to put this carnal man on the cross, to destroy this wicked carnal mind, this spirit of ceremonialism which exists in me. Listen!

"For I through law am dead to law, that I might live unto God. I am crucified with Christ. . ." (2:19,20.)

There was only one way for Christ to make me dead to law. Christ took this wicked old self of mine with Him to the cross, and there slew it in Himself (Ephesians 2:16). A man is not freed from "law" by a mere mental assent to the fact that he cannot make himself righteous by his own efforts. What we must understand is that this principle of trying to save ourselves by our own efforts is the very life of the natural man, it is the very spirit of the carnal mind. Therefore a man is not dead to "law" until he is dead to self. How was Paul made dead to "law"? Simply in this: "I am crucified with Christ." "Knowing this, that our old man is crucified with Him." (Romans 6:6) "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances. . . having slain the enmity in Himself." (Ephesians 2:15,16, margin) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Colossians 2:14). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Romans 7:4.

This is the heart of the mighty message of Galatians. "Circumcision" is the spirit of the natural man, the carnal mind, the old man. Man cannot be educated away from "law." Christ went right to the heart of the matter, and in His atonement He slew my old

wicked self in Himself on the cross. This is how He abolished and blotted out the law of commandments contained in the handwriting of ordinances. This atonement is not a clever device on the part of Deity to circumvent justice. Paul says, "I through law am dead to law."

Christ's atonement was a perfectly legal transaction. Christ did indeed fulfil all the conditions of the everlasting covenant; He met every claim of the law, including the just demand for the penalty of eternal death against every transgressor. So Paul realized that "through law" he was crucified in Christ, crucified to "law."

As the believer looks to the cross of Christ and realizes that self and sin and "law" were crucified and done away in Christ, he in faith yields his life to Christ that the Spirit of God might make it a blessed reality in his own experience. Unless we can say in truth with the apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," we have not been delivered from the curse of "circumcision."

Freed from "Law" Means Free from the World, the Flesh and the Devil

In becoming dead to "the law by the body of Christ" (Romans 7:4), we become free from the spirit of the world, the power of sin, the curse of disobedience, the slavery of hereditary and cultivated tendencies to wrong doing. Consider these mighty declarations of freedom in Galatians:

"Jesus Christ. . . gave Himself for our sins that He might deliver [free] us from this present evil world [i. e., the spirit of this evil world which exists in every human heart]". (1:4)

"Christ hath redeemed [freed] us from the curse of the law [disobedience—see 3:10] being made a curse for us." (3:13)

"And they that are Christ's have crucified the flesh with the affections and lusts." (3:24)

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (6:14)

The Works of the Flesh and the Fruits of the Spirit

The Christian in becoming free from "law" is free from the works of the flesh, and everything that savors of the arm of flesh. He has no confidence in the flesh. He puts no faith in trying to become righteous by rules and regulations. He does not look to an earthly Jerusalem for salvation, for he knows that organized and denominationalized religion as a method of salvation is Agar in bondage with her children, a golden calf program for the "Ishmaelites" to fall down and worship (see 4:22-26). The sons of Hagar may toil hard at their "circumcision," and with much effort produce "works of the flesh." (5:19) Works of the flesh! Does this

not sound like the workshop—plenty of activity, much religion, an abundance of signs of our love to God, and with it all much jarring strife. God says, "When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me, the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto me; I am weary to bear them." Isaiah 1:12-14. "Take away from Me the noise of thy songs; for I will not hear the melody of thy viols." Amos 5:23. Oh, Israel, let us to our knees with heart searching and true contrition to avert the evil decree: "Cast out the bondwoman and her son." (4:30)

The sons of promise are led by the Spirit. (4:23,28; 5:16) Only those whose lives are possessed by the Spirit are "dead to law" and "the works of the flesh." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (5:22-23) The fruit of the Spirit! What does this sound like?—the clanging of the workshop? Oh, no! but the garden—quiet, peaceful, energized by the hidden power of God. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:11. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:3.

My friend, may we let all of self with its spirit of "circumcision" find its accomplished death in Christ, and may we in broken-hearted surrender live by the faith of the Son of God. May we see all our "blameless" works as refuse, and count it all but loss that we may "win Christ, and be found in Him, not having our own righteousness" which is of "law," but that which is of the faith of Christ. Let our prayer be, "That I might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Philipians 3:7-10. Yes, my friend, continually sharing the experience of His death, for the grave is the place of rest—freedom. Are you willing that the old spirit of self go there; are you willing to take up your cross and go there? It is the cross that makes you free.

(Ed. Note: Since the subject of "The Law in Galatians" was one of the issues involved in the rejection of the 1888 message, as stated in Selected Messages, Book I, pp. 234,235, we feel that this series of studies in the Book of Galatians is very timely just now. It was the unwillingness to accept the real message of Galatians as presented by Elders Waggoner and Jones, that lay at the foundation of most of the opposition at that time, and by that opposition Satan succeeded in shutting away from our people the special power of the Holy Spirit that God longed to impart.)

The Baptism of the Spirit

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Justification by Faith

The seven-branched candlestick in the first apartment of the sanctuary was a clear type of the Holy Spirit. Just as there would have been no light in the sanctuary without the illumination of the candlestick, so there would be no spiritual light available to us without the Holy Spirit. The whole work of salvation from the first time we even have a desire to come to Christ until we reach the fulness of the stature of Christ is a work of the Spirit. It is through the ministry of the Spirit that the plan of redemption is made available to us. Just as the Holy Spirit was the active agent in creation, so it is also the active agent in the work of redemption. We are to be restored to the perfection in which we were originally created and it is only the Spirit of God that can fashion us anew in the likeness of Christ.

The Baptism of the Spirit

Much today is being said about the baptism of the Spirit. The Spirit of Prophecy uses this term in a number of places. It is very vital that we have a clear understanding of just what the baptism of the Spirit should do for us under the former rain and also under the latter rain. There seems to be a little confusion in our ranks today on this very question. We cannot cover the whole scope of what the baptism of the Spirit in the former rain means to us in one brief article, but we want to particularly consider the relationship of justification by faith and conversion to the baptism of the Spirit. To pinpoint the issue a little more clearly, we would like to quote from a "Statement of the FGBMFI Doctrine" as published in the November, 1962 issue of Full Gospel Business Men's Voice:

"8. We believe in the baptism of the Holy Ghost, accompanied by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance (Acts 2:4), as distinct from the new birth; and in the nine gifts of the Spirit, listed in 1 Corinthians 12, as now available to believers."

The sentiment expressed here that the baptism of the Spirit is "distinct from the new birth" has also been echoed by well-meaning people even in our own ranks. Is it true that we are to seek for a baptism of the Holy Spirit as being supplemental to true conversion and justification by faith or are we to be seeking for a deeper experience in justification by faith as truly being the fulness

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of the former rain experience? Let us consider the evidence as it is presented in the Word for that is our only safe recourse in order to answer the question beyond all doubt.

Bible Evidence that Justification Equals Baptism of the Holy Ghost

The greatest miracle in the growth of a plant is when the seed falls into the ground, dies, and is begotten unto a new life. As in nature, so in grace: there is no mightier miracle nor manifestation of the power of the Holy Ghost than in the new birth--regeneration, conversion, justification. This is strikingly evident from the writings of the apostle Paul. When he calls upon men and women to experience the mighty power of the reception of the Holy Spirit, he links this with the experience of dying with Christ and being risen with Him unto newness of life--and not just as one act in a lifetime, but as a daily, continuous, and deepening operation of the power of the Holy Spirit. Listen!

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him:" Romans 6:2-8.

"There is therefore now no condemnation to them which are in Christ Jesus (justification by faith). . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His (is not even converted). And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. . . For as many as are led by the Spirit of God, they are the sons of God." Romans 8:1-14.

"But after that the kindness and love of God our Saviour toward man appeared, 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 our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

"And ye are complete in Him, which is the head of all principality and power; . . . Buried with Him in baptism, wherein also ye are risen with Him through faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Colossians 2:10-13.

"I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, And what is the exceeding greatness of His power to us-ward who believe, According to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: . . . And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) And hath raised us up together and made us sit together in heavenly places in Christ Jesus." Ephesians 1:15-2:6.

"Christ hath redeemed us from the curse of the law, being made a curse for us . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Galatians 3:13,14. (See also Eph. 4: 22-24; Col. 3:10; 2 Cor. 4:10,11,16).

In every case, the apostle is speaking of justification or conversion, or the new birth experience, and it is the continual ring of his writings which demonstrates the power of the Holy Spirit. Regeneration is set forth by the apostle as a miracle equivalent to the creation, for it is indeed creation, the greatness of His power to usward who believe, the same power of the Spirit which raised Christ from the dead (the Spirit's mightiest operation) exercised to raise the believer from being dead in trespasses and sins.

May we now add the testimony of Peter: "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." Acts 2:38. Peter does not say, "After you obtain conversion, go on and receive an additional experience of the Holy Spirit," but "ye shall receive the gift of the Holy Ghost." Conversion is the gift of the Holy Ghost, and of all the experiences of the Christian life, there is none that supersedes regeneration as a manifestation of the power of the Holy Spirit.

The popular belief that is sweeping through the fallen churches today and which unfortunately has even entered our own ranks, is that justification does not bring victory to the life, but that the believer needs something super-imposed on that, i. e., the baptism of the Spirit. But the explicit testimony of the Scriptures is that the experience of justification by faith is the victory over sin. Notice the following:

"How shall we that are dead to sin live any longer therein? . . . For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body. . . . For sin shall not have dominion over you." Romans 6: 1-14.

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

"And they that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:24.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh (that means being crucified with Christ) hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4: 1,2.

"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.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:1,2.

To deny that justification breaks the power of sin in the life, and brings victory, is to deny the message of the gospel that faith in Jesus Christ makes the Christian free—free from every known sin, free from the bondage of hereditary and cultivated tendencies to wrong doing. The power of the resurrection (which is the power

of the Holy Spirit) is to raise the Christian up with Christ far above all power and might and dominion, and as surely as Christ reigns, so the regenerated Christian is to reign with Him over sin. Only one thing we must be mindful of, however, Conversion is not an act once in a life-time, but it is also to be a daily, progressive, deepening experience whereby the Christian goes on to overcome sin and faults that were hidden from his understanding when he initially accepted the Lord in true conversion. Thus wrote Paul: "I die daily." "That I might know Him (present continuous tense signifies to keep on knowing Him more progressively), and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death (present continuous tense signifies to keep on progressively entering into the sharing of the experience of Christ's death.)" 1 Corinthians 15:31; Philipians 3:10. Let us ever remember that the only recipe for overcoming is that which enabled one to make the first start--in repentance, humiliation, and self-abasement at the foot of the cross. There is no higher place to which man can attain. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Colossians 2:6.

The Spirit of Prophecy and Justification

"The righteousness by which we are justified is imputed."--Christ Our Righteousness, p. 118.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift of God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."--Gospel Workers, p. 161.

"This same resurrection power is that which gives life to the soul 'dead in trespasses and sin.' Eph. 2:1. That spirit of life in Christ Jesus, 'the power of His resurrection,' sets men 'free from the law of sin and death.' Phil. 3:10; Rom. 8:2. The dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave."--Desire of Ages, p. 209-210.

Much more could be quoted along the same line to show that justification by faith breaks the power of sin in the life. The reader is referred to Lesson 9, Sanctuary Institute Syllabus No. 2.

It cannot be stressed too strongly that victory over sin is found in the true message and experience of justification by faith--and in that alone. There is no baptism of the Holy Spirit apart from it, and no justification apart from the baptism of the Holy Spirit. Notice how the following statement shows that the baptism of the Spirit is given so that the soul might experience true conversion.

"The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influence of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, re-

cuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become a partaker of the divine nature having escaped the corruption that is in the world through lust. . ."--Testimonies, Vol. 5, p. 267.

Not just the statement, but the whole context points to a call to true conversion. In saying these things, we are not minimizing the power and glory of the baptism of the Holy Ghost, but we are magnifying the power and glory of justification by faith. Truly the prophet has told us: "Conversion is a work that most do not appreciate."--Ibid, Vol. 2, p. 294.

In 1888 God sent a mighty message to the church, a message which Inspiration said was "to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."--Testimonies to Ministers, p. 92. What was the message? "It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God."--Ibid. Again the servant of the Lord wrote, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"--Selected Messages, Book 1, p. 372. It has been of special interest to me to observe that when Adventists refer to this statement without quoting it exactly, they say, "Righteousness by faith is the third angel's message in verity." I have scarcely found an Adventist who will actually say, "Justification by faith is the third angel's message in verity." This is not just a casual slip of the tongue, but it reveals that deep down in Adventist thinking there is a wrong concept of the power and glory of justification, and therefore they must interpolate for Sister White. But the fact remains that she meant what she said, and that it is justification by faith and the experience in this message which is to be "attended by the outpouring of His Spirit in a large measure."

In 1888 we stumbled at justification by faith and so missed the real power of the Holy Spirit. And we have been stumbling at it ever since, looking for some other way to get the baptism of the Holy Spirit, or sanctification. This basic error has assumed various forms, and it blinds our minds to the fact that what is wrong with us is not simply that we have not been sanctified enough (as stated by Elder Spalding as quoted in 2nd General Conference Report to Wieland and Short), it is not simply that we have not gotten the baptism of the Spirit to add to our conversion, but our problem is simply and plainly that we have not that conversion that is consistent with the tremendous light which shines on our pathway, for it must be remembered that true conversion is always relative to the light bestowed. This is the essence of the Laodicean message which lays bare our nakedness and deformity in order that it might lead us to such broken-hearted repentance that it will lead to an experience of conversion which will be consistent with the cleansing of the sanctuary.

The Message of Wieland and Short

This was an essential part of the Wieland and Short message to the General Conference in 1950. In 1888 Re-Examined they wrote:

"The general impression left upon the human mind is that the 'victorious life' is an advanced state of Christian experience, not attained by the majority of professed believers, even within the remnant church. It is an experience supplemental to 'accepting Christ' in conversion. After the sinner has 'accepted' Christ, he still feels himself in bondage to sin—has not been loosed from its power; the forgiveness of the past sins is not sufficient—present power over sin is required. . . If the 'victorious life' phrase were to be employed in our preaching, it would have to be applied to that experience of justification itself, and not to some supplemental experience. But that is not the idea conveyed to our people by its proponents. They are given the impression that contritionless justification was genuine, and are urged not to doubt it, for such would be to 'doubt Christ.' They are told that they need the secured of the 'victorious life' to add to their justification, when what they really need is a genuine conversion, a falling upon the Rock and being broken. But this is precisely what the carnal heart objects to, after years and perhaps decades of being a 'church member in good and regular standing,' and being, perhaps, a worker as well. That was the Rock of offense at Minneapolis. The 'victorious life' hope has been a detour around that Rock."—Chapter "The True Christ Vs. The False Christ, In Contemporary S. D. A. Teaching," Section 5, "Confused Impressions of Sanctification."

True Conversion the Pre-Requisite for the Latter Rain

A true understanding of the relationship of the baptism of the Holy Spirit to justification by faith is vitally important. We are admonished over and over again in the Spirit of Prophecy to seek for the baptism of the Spirit, but not in the sense of being something supplemental to our justification. Rather it is to be a deeper work of conversion in our lives that we might be emptied of all self.

A true experience in the former rain is the necessary preparation for the latter rain. The Scriptures clearly teach that this is conversion. "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. Thus the Word declares that true conversion is the preparation for the latter rain. Those who are genuinely converted will be ready to receive the baptism of the latter rain.

Let us have no fear that we are bringing the mighty baptism of the Spirit down to ordinary conversion, but we are bringing conversion up to the baptism of the Holy Spirit. Only then will we not be putting asunder what God has joined together.

(Ed. Note: This study was adapted for publication in this journal from an unpublished manuscript of Robert Brinsmead.)

The Message of GALATIANS

PART III - LOVE MAKES THE CHRISTIAN SERVANT OF ALL

By Robert D. Brinsmead

A New Principle of Life

Faith makes the Christian free. What is the meaning of this freedom? In what does it consist? How will the Christian who has been made dead to "law" conduct himself?

These are important questions, for the great controversy between Christ and Satan is over this subject of freedom. Lucifer rejected the principle of divine love, and promised a government to his followers in which all would be freedom. In practice this "freedom" has proved to be the most abject slavery.

The way of deliverance is through faith which works by love (5:6). Through the gospel, Christ repossesses men with the principle of divine love. Everyone who is saved, will have been saved through love. It is love which draws the sinner to Christ. It is love which breaks the controlling power of selfishness in the heart and expels the spirit of "law" from the life. It is love which leads to heart-broken surrender and self-renunciation at the foot of the cross. It is love which resurrects the believer unto a new life, restoring, rebuilding, and reshaping the character that has been warped by sin. It is love which brings a new and living principle into the minds that have become defiled by sin. Love is the only power through which God works to subdue all things unto Himself. The religion of Jesus Christ means the personal presence of God in the soul, the divine Spirit of love in the life as "a well of water springing up into everlasting life." John 4:14.

Love Operating in Christ

How does this principle of love operate in the life? See how it operated in the life of Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8.

Notice! Christ is the personification of love. He became a servant. From the manger to Calvary His whole life was under the law of service. He was the unwearied servant of man's necessities. But see what manner of service! He humbled Himself. His life was one of continual humiliation. But see what manner of humiliation! He humbled Himself in service even unto death, the death of the cross—the most humiliating type of death. Now what was this that

led Him to turn from the throne of the universe, to descend to the depths of infinite humiliation? Love! "He loved me, and gave Himself for me." (2:2) Again, what was His object in giving Himself for me? "Our Lord Jesus Christ. . . gave Himself for our sins that He might deliver us from this present evil world." (1:4) To be delivered from this present evil world means to be freed in heart from the self-seeking spirit of the world, and to be controlled by the heavenly principle of love.

Love Operating in the Christian

Let us now see how love operates in the life of the Christian:

"Brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. . . Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. . . But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. . . I bear in my body the marks of the Lord Jesus." (5:13-14; 6:1-3,14,16)

"By love serve. . ."—this is the essence of Christianity. The servant is not above his Lord. Love makes the Christian servant of all. He will serve God and his fellow men, even as Christ served. See what manner of service is described above! Love humiliates. The servant is not above his Lord. One does not know the joy of the Lord until he has suffered humiliation with Christ. Says one, "There is nothing sweet about eating humble pie." To the carnal heart this is true; but in the heart where divine love reigns, there is no sweeter pie than humble pie. No man can know God unless he is humble, no man can walk with God unless he is humble; for God is humble,—meek and lowly in heart. He calls the proud heart to come down and walk with Him—in paths of humble service. May we remember that God was glorified in the humiliation of His Son (John 12:27-33), and how else will He ever be glorified in us but through our humiliation? Desire for personal or denominational vindication is vain and idolatrous. May we then learn the only way to fulfil the injunction, "Fear God and give glory to Him: for the hour of His judgment is come."

See now what type of humiliation! Not "voluntary humiliation," which is another form of circumcision, but the humiliation of the cross. The servant is not above his Lord. Only by our continual acceptance of the death of the cross will we be able to fulfil the command: "By love serve one another." "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4:11. Paul testified, "I bear in my body the marks of the Lord Jesus Christ." Have you also, O professed Christian, these marks of self-renouncing love, are you delivered unto death for Jesus' sake, does your whole life testify that you are not your own but that you are a servant of all?

A New Relationship to the Law

Faith makes the Christian free, and love makes him a servant of all. In this paradox we have the sum and substance of the message to the Galatians. "But wait," says the Judaizer, "what about the law? You cannot get into heaven without that." To which we answer: Will you know, O blind brother, that this kind of life, this service of love of which we are now speaking is the very law incarnate, it is the law made flesh, it is the law fulfilled in us who walk not after the flesh but after the Spirit. "Love is the fulfilling of the law." Here is the only way to keep the law: First, you must end your old covenant relation to it by dying to all your efforts to keep it and to be justified by it. Then you must live anew, yet not you, but Christ must live within you (2:20). You must no longer live by rules and regulations, but by the faith of the Son of God Who loved you and gave Himself for you. If you believe on Him, receiving Him as your only righteousness and title to God's loving favor, He will make you a partaker of His own divine nature. By the transforming power of His Spirit you will become a son of God by nature. His nature is love, and love is the principle that underlies all true obedience. You will then have a new relationship to law. You will begin to keep it, not as a sense of obligation only, but as the very delight of your soul (Psalm 40:8). Then you will no longer be under the law, but in the law, and the law in you.

"His delight is in the law of the Lord; and in His law doth he meditate day and night." Psalm 1:2. "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." Hebrews 8:10.

When Duke George heard Luther expound the doctrine of justification by faith, he was exceedingly vexed. "Such discourses are good only to make people sin with confidence," complained he. Such is the reaction of all who do not know that faith which works by love. Does justification by faith make the believer careless in regard to obedience to any of the commandments of God? We answer: How can divine love make a believer careless in obedience? He sees that it is his disobedience which crucifies Jesus, and the revelation of this is sufficient to crucify the spirit of lawlessness in him. He comes to that place where he would rather die than commit one known sin.

Something to Think About

In view of the message of Galatians, it would be well for us to consider anew the parable of the prodigal son. There was another son who was in a far worse condition than the wanderer. If ever there was a son who was going to get the father's inheritance by obedience in all things, it was the elder son. But the wandering prodigal was far more impressionable to the father's love than the "law-abiding" son. The story ends with the prodigal inside enjoying the feast in the father's presence, while the "respectable" son was out in the darkness. Could there be a message here for us who are Seventh-day Adventists?

The Atonement

According to Hebrews

CHAPTER I - THE DIVINITY OF CHRIST

By Robert D. Brinsmead

(This is not a verse by verse commentary, so the reader is invited to read the first chapter of Hebrews.)

The first great pillar upon which the atonement rests is the divinity of Christ. The One Who "by Himself purged our sins" is none other than the eternal God, the Creator and Sustainer of the universe. Jesus is the Shekinah of the eternal Father, one with Him in very nature. These truths are expressly stated in Hebrews 1.

Yet a paradox presents itself in this same chapter: Christ is called "the Son," the "appointed heir of all things." How can One Who has original, unborrowed life be called "the Son," for is it not generally understood that the father exists before his son? How can One Who is the source of all creation (Rev. 3:14, NEB) be called "an heir," for is it not generally understood that the father possesses the estate before the heir?

Apart from Christ's work of atonement, His titles of Son and Heir would have no meaning whatsoever. He Who was the eternal One on the throne of the universe laid aside His form of Deity to become the man Christ Jesus, the representative of the fallen race. He Who was the fountain of life came into this world and laid down His life that He might take it again as the man Christ Jesus forever. It was as the Man, and only by virtue of His being a man, that He was

". . . declared to be the Son of God. . . by the resurrection from the dead." Romans 1:4.

". . . He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him from the dead. . ." Acts 13:33,34.

Because of Christ's planned role of Redeemer from the days of eternity (Rom. 16:25, RV), He could be designated "the Son" from the days of eternity. The Biblical expression "begotten" does not pertain to the beginning of His life, for He is without beginning of days (Heb. 7:3). It was at the resurrection that Christ was "begotten of God."

So too with Christ's title of "Heir of all things." We must remember that He was in His own right the original possessor of heaven and earth. But when Lucifer challenged His right to the throne

of the universe, Christ voluntarily gave the sceptre into the hands of the Father, and emptied Himself to become the representative of the race that had willed to sin. It was then that the Father held the title deeds of the universe in His right hand, and challenged any and all in the universe to come and open the sealed scroll. (See Rev. 5) Certainly Lucifer was unable! No one was found worthy to open the book, neither to look thereon—at least until the slain Lamb of God by His resurrection and ascension to the sanctuary proved worthy and able to take what He had laid aside. Christ, Who voluntarily renounced the rule of the universe, received it back as an inheritance. This Man became "heir of all things."

Made Sons and Heirs in Him

In this light, Christ's titles of Son and Heir become precious pledges of what God has given to the human family in Jesus. When Christ was declared to be the Son of God by His resurrection from the dead, the whole human race was adopted into the sonship of God. When the Father said of the Man Christ Jesus, "Thou art My Son, this day have I begotten Thee," the fallen race was placed on the footing of sons of God. Further, in that our Representative has been made an heir of all things, we are to know assuredly that we have been made heirs of all things. The Father has given the universe to humanity. What an inheritance we have in Jesus! (See Eph. 1 and Rom. 8:14-17)

The Divinity of Christ and the Atonement

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Verse 3.

Only the One Who was the fountain of law and life could make the atonement. He took upon Himself the sins of the world and by experiencing on our behalf the pains of eternal death, He exhausted the penalty of the broken law. Yet after forfeiting life to the law, He still had an infinite fund of life to give to the world.

The apostle declares that He "sat down on the right hand of the Majesty on high." The Aorist tense in the original of "sat down" signifies a completed and accomplished work. Jesus personally took up the sins of the world and made a perfect atonement for them in Himself on the cross. In Him the sin of the human race was purged and abolished. In Himself He finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. Humanity was united to divinity in Him (See Dan. 9:24; Eph. 2:13-16). This atonement was complete. We must have no misgivings as to the absolute finished work in Christ. And only a divine Saviour could accomplish such a work.

Partakers of the Divine Nature

In Christ we see humanity highly exalted, sitting down on the right hand of the Majesty on high—at one with God. Since this blessing

is already ours in Christ, He wants us to enter into the actual enjoyment of it. Hence, He says: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:31. In order to be overcomers, humanity must have a power wholly from without. Christ is that Power. He entered into the experience of humanity to give us an existence out of Himself, to make us sharers of His own divine nature. The only way that God could save man was to share His own life with the fallen race:

"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.

The purpose of Christ's ministry in the sanctuary is to bestow upon us His divine nature as a gift, without money and without price. And it is the bestowal of this life which effects the atonement which Christ makes in the sanctuary for the individual (Lev. 6:30; 16:27). See the continual ministry of Christ in the sanctuary, the antitype of the daily atonement. Comes now a broken-hearted sinner laying hold of the merits of the sin-pardoning Saviour. The Priest lifts His wounded hands before the Father pleading, "My blood, My blood." The life is in the blood. Hence, Christ is virtually pleading, "My life, My life. Father, I gave My life for this soul. He has now renounced his sinful life. Give him My life." The Father delights to answer the request of Christ. The Holy Spirit is sent to the repentant soul to impart to him the life of Christ. Thus he has received the atonement, and his sins are forgiven. Forgiveness means an exchange of life. The word itself literally comes from give-for. When Christ forgives sin, He gives for sin. And what does He give for sin? His life! Thus when we ask for forgiveness as the sinner did when he came to the sanctuary in the daily service, we ask to exchange our life for the life of Christ, to have the Holy Spirit bestow upon us that divine life.

"My life of scarlet, my sin and woe,
Cover with His life, whiter than snow."

The root Hebrew meaning of the word translated "atonement" is "to cover." Assuredly! To receive the benefits of Christ's atonement means to be covered with the life of Christ, to be clothed with that divine life by the baptism of the Holy Spirit. The religion of Jesus Christ means receiving into the soul the very life of the Godhead—not just the attributes of the Godhead which the angels have, but the very nature of the Godhead. Nothing short of this will make a man an overcomer. Anything else is mere human moralism. Christ does not purpose merely to impart to us the sinless nature which Adam possessed before he fell. This would avail us nothing. He does not even propose to give us an angelic nature. Receiving the nature of the angel Gabriel would be insufficient for salvation. Christ imparts to the believing soul the very life of divinity as an all-conquering power in the battle against sin.

This is an exceeding great and precious promise. It is for this reason that I would rather be a sinner than an angel around the throne of glory, for the hope that I have in Christ is that I am a sinner, and nothing else will save me but an actual sharing of His own life. Here is a fellowship closer than the angels can know. Praise God for this unspeakable gift!

It is no small thing to be a Christian. The practical application of the divinity of Christ means that the believer is made a partaker of the very life of God. He cannot commit sin because He is born of God (1 John 3:9). He cannot be enslaved by hereditary or cultivated tendencies to wrong doing. Sin cannot rule over him. He is more than a conqueror through Christ that loved him. He is a son of God—by nature as well as adoption. As a son in his Father's house, he is free from law—the servile "obedience" of the slave. He has a new relationship to the law, for it is now a part of his nature, and as a son he delights in the Father's will.

The Final Atonement

In this light, let us now take a look at the practical significance of the final atonement. In the judgment, Christ stands for the believer, pleading, "My blood, My blood." He pleads His life for His people. It is the final atonement. The time has come for them to be fully and finally clothed with the life of Christ. The fulness of the Spirit is given to them, imparting to them the fulness of the life of Christ in the soul. The final atonement means to be filled with all the fulness of God (Eph. 3:19), to be covered forever with His divine life. If you, dear reader, fail of this covering atonement, you will cry for a covering in the great day of God.

". . . they shall say to the mountains, Cover us; and to the hills, Fall on us." Hosea 10:8.

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The Atonement

According to Hebrews

CHAPTER II - THE HUMANITY OF CHRIST

By Robert D. Brinsmead

The second great pillar upon which the atonement rests is the humanity of Christ. The One who was the eternal God on the throne of the universe became the man Christ Jesus. As the Mediator of the covenant, He united in His own person the nature of God and the nature of man. This duality of nature was typified by the sanctuary with its two apartments, for "the Word became flesh, and tabernacled among us." John 1:14, R. V., margin. The most holy place which always had to be veiled from human gaze was a representation of the divinity of Him who was the Shekinah of God. The fallen race could not look upon Him who was the very expression of God's law and life. As the glory of the most holy was veiled, so Jesus, in coming to earth to make the atonement, veiled His divinity that men might see Him and live. That veil was His flesh (Hebrews 10:19). The holy place is a representation of the humanity of Jesus—"that holy thing. . . called the Son of God." Luke 1:35.

Nature of the Atonement

In order to have a true appreciation of the human nature of Christ, we must first have clearly focused in our minds what is embraced in the atonement. In the shadowy services of the tabernacle we see the illustrations of how man could be brought nigh to God through the blood of atonement. In the New Testament the drama of the atonement is no longer a parable. It is a bold proclamation of a reality. Its theme is the atonement. The sinless, infinite God and the sinful, finite man have met in Jesus. The veil has been rent. God and man have become one in Christ. Christ was the tabernacle where the entire human salvation was wrought out. In Him man has been united to God. This is the atonement--at-one-ment.

The Nature of Christ's Humanity

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

Here the apostle emphatically points out that it was necessary for Christ to be made like His brethren "in all things" so that He could "make reconciliation. . ." The word translated reconciliation is from hilaskomai, used only twice in the New Testament. But it is the very word which the Septuagint Version*used to translate

* Greek translation of O. T. made 2nd century B. C., often used by the early church.

the Hebrew word kaphar--atonement. Now since the apostle was very familiar with the Septuagint Version and often quoted from it, as is evident from his writings, we can assume that he was thinking of the Hebrew kaphar (atonement) when he wrote this passage.

What the apostle is saying therefore, is that in order to make the atonement, Christ had to be made like His brethren "in all things." The RSV says "He had to be made like His brethren in every respect." Otherwise there could be no atonement for fallen man. In order to make the atonement, the nature of God and the nature of fallen man had to meet in Jesus. If Jesus took not our fallen nature, then there is no atonement for fallen man because it would follow that fallen man has not been made nigh to God in Christ.

"For surely it is not with angels that He is concerned but with the descendants of Abraham." Verse 16, RSV. If He were saving angels then it would be angels whom He would have to be made like in every respect. If He were saving the sinless Adam then it would be sinless Adam whom he would have to be made like in every respect. But angels and sinless man need no atonement. It is fallen man who has lost the dominion that Christ is concerned with here. (Verse 8) It is fallen man who all his lifetime is subject to fear and bondage that Christ is saving (Verse 15). It is fallen man--"the descendants of Abraham"--who needs the atonement. And the only way that Christ could unite us, who were without God and without hope in the world, to God, was for Him to take hold of our fallen nature and unite it to His divinity. The two estranged natures had to meet in Jesus, for only by this means could He make the atonement. Once we understand that the whole scope of human salvation had first of all to be wrought out and accomplished in Christ we are well on the way to understanding what is necessary for us to understand about the nature of Jesus. We must ever remember that the Holy Spirit comes to us only to make effectual in us what has been wrought out by the world's Redeemer. Thus, if it were never done in Christ, it certainly could never be done in us. If fallen man was not united to God in Christ, then there is no hope of fallen man being united to God today. So then, let us be everlastingly thankful that the Holy Spirit speaks in words too emphatic to be misunderstood: "Therefore He had to be made like unto His brethren in every respect. . . to make expiation (atonement) for the sins of the people."

Let not the reader introduce any "ifs" or "buts" into the inspired account--"made like His brethren in every respect." Christ's identification with fallen, sinful humanity had to be complete, else no atonement. Let us therefore consider how He became one with man in order that we might become one with God:

(1) The first great step in the pathway of His humiliation was when the eternal Word "became flesh, and dwelt among us." John 1:14. The word translated dwelt literally means tented or tabernacled, and is a specific allusion to the ancient tabernacle. Human flesh became the tabernacle for the divine Spirit. As there was no outward beauty or adornment of the ancient tabernacle, so Christ possessed no outward beauty or adornment, as says the prophet, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we

should desire Him." Isaiah 53:2. The chapter of Hebrews before us testifies: "Since therefore the children share in flesh and blood, He Himself likewise (i.e. in the same manner) partook of the same nature." Verse 14, RSV. How do we partake of human nature? By being born of a woman. Christ was born of a woman. (Galatians 4:4)

A Jesuit scholar was conversing with my friend on the subject of the nature of Christ, and was ridiculing the inconsistency of the present-day Protestant position that while Mary was of fallen nature Christ did not partake of that fallen nature. Although he thought the only way out was to accept the doctrine of the immaculate conception of Mary, he unwittingly expressed the truth of the matter by repeatedly saying, "Never forget, the flesh of Mary was the flesh of Christ. The flesh of Mary was the flesh of Christ." How true! Christ in reality partook of Mary's nature. He partook of our heredity. He took the whole human organism--the physical, mental, and moral faculties which had been weakened through transgression. Christ came to dwell in such a tabernacle of fallen flesh, yet He received no pollution. By uniting His divinity with humanity He made that tabernacle beautiful with the inward adorning--the fire of holy zeal and love, the incense of a pure and spotless life, the bread of doing His Father's will, the oil and light of the graces of the divine Spirit. There was no taint of sin upon His soul, no bent to evil or inclination to corruption in His heart and mind. The apostle says in Hebrews that "the captain of our salvation" was "made perfect through suffering." Verse 10. He was the spotless offering, the unblemished Lamb. Does this testify that He took from Mary anything different to what we take from being born of a woman? Indeed not! It testifies to what fallen nature might become when it partakes of the divine nature, and how abundant and glorious can be our victory over sin when we are born and kept by the Holy Ghost as Jesus was born and kept by the Holy Ghost.

(2) The second step in the pathway of humiliation was when the sins of the guilty world were transferred to the holy place of the Tabernacle--the humanity of Christ. Now Christ became the antitype of the Serpent in the wilderness. He who knew no sin was made to be sin for us (2 Corinthians 5:21). For our sakes He became as a guilty transgressor in the sight of God. The soul of Christ, weighted with the crime of every son and daughter of Adam, veiled from the Saviour the light of God's presence. He could not see the Father's face. His soul was enveloped in that impenetrable darkness which will come to the sinner who will finally taste the second death. Thus it was that Christ on the cross, cried in tones of dreadful anguish, "My God, My God, why hast Thou forsaken Me?" and thus became fully identified with the fallen, sinful race. Now His identification with you and me was complete. Now He was made like my old sinful self in every respect. In Him I see my sinful self lifted up on the cross, receiving the bolts of wrath, the pains of eternal death. Here "we see Jesus. . . taste death for every man." Verse 9. Would to God we could grasp fully what it meant for Him to taste death for every man! Christ could not see through the portals of the tomb. He felt He would be separated from His Father forever if He proceeded with the plan to save us. Yet

He was still willing to be separated from His Father eternally in order that we might be saved. If Christ loved us that much, then what can we do but respond?

"Love so amazing, so divine,
Demands my life, my soul, my all."

Christ's Complete Atonement

We must closely follow the thought of the apostle that it was necessary for Christ to be made like us in every respect in order to make the atonement. In Jesus on the cross we see Christ fully identified with the fallen, sinful race. With His divine arm He clung to God, refusing to let go. With His human arm He clung to the fallen race, refusing to let go. And thus He hung between heaven and earth, paying an infinite price in suffering in order that He might unite God and fallen man and make the atonement. Finally, when Christ cried "It is finished" the veil of the temple was rent in twain from top to bottom. So too, the veil of Christ's flesh was rent, and the Shekinah of His previously veiled divinity flashed forth. "A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died."--Desire of Ages, p. 756. As the rent veil makes one apartment of the most holy and holy places of the tabernacle, so in Christ divinity and humanity--fallen humanity--became one. The atonement was complete.

"But now in Christ Jesus ye who sometimes were far off [from God] are now made nigh unto God by the blood of Christ. For He is our peace, Who hath made both one, [that is God and man,] and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity; even the law of commandments contained in ordinances [all man's efforts to save himself by a ceremonial obedience which springs from a carnal mind]; for to make in Himself of twain [God and man] one new man, so making peace; and that He might reconcile both [Jews and Gentiles--all men] unto God in one body [that is in the person of Christ] by the cross, having slain the enmity in Himself [margin]." Ephesians 2:13-16.

These Scriptures are an emphatic announcement of a complete atonement in Christ. Christ was made like man in every respect in order that God could take hold of man in Christ, remove his sins, perfect him, unite him to Himself, and exalt him to His own right hand. All this has been accomplished for us in Christ. The whole scope of our salvation has been wrought out by the world's Redeemer. In Him humanity is cleansed of all sin. In Him humanity is perfected. In Him God and man are one.

Our Final Atonement

It is with such a perfect redemption that Christ has entered the sanctuary in heaven, "having obtained eternal redemption for us."

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(continued on p. 20)

(Atonement—continued from p. 7)

Hebrews 9:12. If there is one thought we must underline more than any other in regard to Christ's sanctuary ministry it is this: The purpose of His ministry in the sanctuary in heaven is to pray the Father that we might receive the Holy Spirit who will come to make effectual in us what has been wrought out by the world's Redeemer. And we who live in this great day of final atonement are to realize that now is the time, as the High Priest is in the most holy place of the sanctuary, that what has been wrought out by Christ is now to be made fully effectual in us. Christ's complete identification with humanity is the pledge that we may become complete in our identification with His divinity. This is the final atonement experience. As by His own atonement Christ "purged our sins and sat down on the right hand of the Majesty on high" (Heb. 1:3), so now He wants that purging from all sin to be made effectual in us so that we can sit with Him in His throne (Rev. 3:21). There is no place for us to ask, "Is such a work of blotting out our sins forever, and perfecting us forever possible?" Why, cannot we see that the blessing is already ours in Christ! God has already done this for us in Christ! He simply waits for us to claim by faith this blessing which is already ours in Christ (Eph. 1:3). Behold, friend, the open door to the most holy place of the sanctuary! Hear, my brother, the gracious invitation to enter in. "All things are ready, come to the marriage!" Plead at the sanctuary for the promise of the Holy Spirit who will make effectual in your heart what has been wrought out by the world's Redeemer. Then when your High Priest comes to you in judgment, He will make the final atonement for you, and you will receive the sealing baptism of the latter rain.

The Atonement

According to Hebrews

PART III - GOD'S REST AND THE ATONEMENT

By Robert D. Brinsmead

(Inasmuch as this is not a verse-by-verse commentary, you are invited to carefully read Hebrews 3 and 4.)

The key word of Hebrews 3 and 4 is rest. Indeed the whole gospel is a call to enter into rest:

"My presence shall go with thee, and I will give thee rest." Exodus 33:14.

"Blessed be the Lord, that hath given rest unto His people Israel." 1 Kings 8:56.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30:15.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

God's Rest

In life it is customary to speak of rest when we have completed a certain work or performed a certain task. In such cases we merit a rest by virtue of the work we have finished. It is then our rest. But this is not how we are to understand the rest spoken of in Hebrews, for here it is designated as God's rest. It is not we who have accomplished anything, but Christ who has united divinity and humanity in His own person and made the atonement. On Calvary He cried, "It is finished." God and man became one in Christ. In Him humanity was purged and perfected. With His own arm He brought salvation. It is Christ who has finished the work of redemption in Himself. It is His own atonement. It is His rest. He bestows His rest upon men as a gift, without money, and without price. We are invited to enjoy the benefits of Christ's atonement.

The Sabbath Rest

The apostle shows that the Sabbath is the pledge that God's rest has been offered to man since the beginning, even as the plan of salvation became operative as soon as sin entered:

"For we who have believed enter that rest, as He has said, 'As I swore in My wrath, they shall never enter My rest,' although His works were finished from the foundation of the world. For He has somewhere spoken of the seventh day in this way, 'And God rested on the seventh day from all His works.'" Hebrews 4:3,4, RSV.

Since the Sabbath is inseparably connected with the rest of grace, we should strive to understand the true meaning of Sabbath-keeping, for a man who truly keeps the Sabbath enters into God's rest.

When God finished His work of creation on the sixth day, everything was good. Perfection was upon all His works. It was a complete work. Nothing remained to be done. "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17. Man was invited to enjoy the benefits of God's perfect work on that first Sabbath. Adam was not required to do something to complete God's work before He could enter the rest of the Sabbath. The Sabbath was a perfect gift of God's loving favour. As our first parents gratefully accepted the rest of God and fellowshiped with Him on that first Sabbath, God shared His refreshing with them.

Even so with the rest of grace presented in the gospel. The work of redemption is complete in Christ. On that Friday on Golgotha, Christ met all the claims of justice on behalf of the fallen race. In Himself, on behalf of humanity, He made peace with God, broke down the mid-wall of partition, abolished the enmity, and united the fallen race to God. (Eph. 2:13-16) This atonement is so perfect and complete that we cannot by any works that we can do add to its perfection. Before us stands the Sabbath as the testimony of the way to enter God's rest: "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." (4:10) On the Sabbath we cease all of our own work and obey the command to rest on God's holy day. Thus doing we preach to ourselves a practical sermon on righteousness by faith. Here is the sign that it is God who makes us holy (Eze. 20:12), and therefore we must come to Christ just as we are to accept of the gift of His loving favor.

Our "own work" is the cause of all unrest. Our "own work" is the essence of all sin. "All we like sheep have gone astray; we have turned every one to his own way." Isaiah 54:6. Sin entered when God's creatures turned aside from God's will to follow their own will. Sin basically consists in living for ourselves, planning for ourselves, doing our own will, following our own pleasure. This selfish existence is wickedness, the cause of all unrest. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20,21. Serving ourselves, worrying about ourselves, protecting ourselves is a yoke of iron. This is the yoke that makes us "weary and heavy laden." But Jesus invites us to put this yoke down and learn of Him. He is meek and lowly in heart. Contrary to the charges of Satan, the Sabbath and the gospel testify that He does nothing of Himself, that He pleases not Himself. From the days of eternity He took up His cross and denied Himself. He chose not His own way nor sought His own selfish pleasure. The

life and death of Jesus of Nazareth is but the demonstration of what has been the principle of the character of God from the days of eternity. Now when we learn thus of Jesus we may exchange the heavy yoke of self-serving for the yoke of self-renouncing love. This yoke is easy, and this burden is light. It brings rest to the soul. Rest is not found in slothfulness, but in labouring under the yoke of Christ. It is a rest of soul which comes with the freedom from sin and a sense of doing the will of God. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

A man who truly keeps the Sabbath enters into God's rest. "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." When God's people stand the supreme test on the Sabbath, choosing God's way even in the face of losing life itself, they will thereby seal their daily decision to lay aside their own way and live for God. Thus they will fully enter the Sabbath experience, and God will share His refreshing with them. (Ex. 31:17; Acts 3:19) It is then that the saints, filled with the Holy Ghost, will go forth to proclaim the Sabbath more fully (Rev. 14:12; 18:1-4).

Faith and Unbelief

Unbelief keeps us from entering God's rest. In Hebrews 3 and 4 we are presented with some fearful warnings about indulging in unbelief. The tragic example of Israel is presented before us. Revelation warns us that the fearful and unbelieving are first in the lake of fire. The reason is that unbelief is always the first sin. Sin has its root in distrust of God's goodness and the righteousness of His character. Before Satan could induce Eve to sin, he led her to doubt God's love and justice. When unbelief beclouds the mind, the affections are always turned away from God.

Now the apostle exhorts us to "fear" and to "beware" of this evil heart of unbelief. The reason we should all fear and beware of it is that it is not natural for us to believe God, but very natural for us to disbelieve. By nature we are distrustful and suspicious of God. Anyone who does not realize this has not learned the first lesson about his sinful heart.

The Bible presents the record of how God has revealed Himself to man, that man may understand God's character and be disabused of the misapprehension that exists in his mind about God. Understanding His character, he will be led to love Him, and loving Him, he will have faith, trust and confidence, in Him. God revealed Himself to the children of Israel. They were very slow to trust Him enough to get out of Egypt. Even though they repeatedly saw the mighty evidences of God's power and love, they proved themselves distrustful and suspicious of God. Patiently and tenderly God led them, trying to win their love and trust. In spite of every evidence of God's character of love and tender care for His people, Israel as a nation did not learn to trust Him. They were children in whom there was no faith. (Deut. 32:2) They therefore could not enter into God's rest.

The early church was given the same promise of entering into God's rest. The apostle reminded them in this epistle of all the evidences that God had given them in the revelation of Jesus--far greater evidence than was given to Israel. But there came the great "falling away" in the church, and the 1260 years of Babylonish captivity.

No Change in the Purpose of God

The history of humanity is a sad record of failure to trust God. God has not been able to find a whole community of saints who will trust Him enough to enter His rest. There have only been individuals here and there like stars on a tempestuous night. But the purpose of God calls for a church triumphant--a whole community of saints fully triumphant in faith, who will overcome man's basic disposition to distrust God, who will stand on this earth without fault before the great white throne. Will God ever find such a people, or will He eventually have to abandon His purpose? The apostle declares: "It remaineth that some must enter therein." (4:6) God will not give up. In contrast to man's sad record of failure to trust God, we are presented the amazing spectacle of God still persisting to trust man. "Some must enter therein," says the Lord. God is virtually saying, "When man really understands My character, he will love and trust Me enough to enter My rest. He will yet vindicate My trust in him."

John saw all this in the Revelation. The 144,000 are that last community of saints completely triumphant in faith. In 1844 the hour had struck for God's purpose of grace to be brought to an end. (Rev. 10:6) Christ entered the most holy place of the sanctuary to perform the work of the final atonement for his people. He gave them the promise that He would blot out all sin from their lives forever, and seal them with the seal of the living God. He gave them the promise that His work of final atonement in the most holy place would perfect them and make them ready to stand in the great day of God. He sent His angels to point His people to the open door of the most holy place of the heavenly sanctuary. He sent His Spirit to invite them to enter the open door by faith--a door that leads to the eternal rest from sin. Through the Testimonies He has given us more instruction than any other people have ever been given. He has given us evidence upon evidence, favour upon favour. Yet we sleep on still in the very presence of the judgment. In the awakening in Israel God once more reminds us of His purpose for the human soul through the sanctuary message. We hear His call yet, "All things are ready; come to the marriage." Ah, the sinful heart of unbelief keeps Him waiting still. "Someone must enter therein." And by every evidence we live in that hour when some are going to press forward to receive the prize, for God has signified this by closing up further prophetic time.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (4:11) Entering God's rest is not spiritual indolence. It means striving and agonizing to enter in at the straight gate. It means fighting the good fight of faith to lay hold on eternal life. It means holding "the beginning of our

confidence stedfast unto the end." It means pressing diligently up stream against the strong current of unbelief. Everything that can be shaken will be shaken, "that those things that cannot be shaken may remain."

May the searching challenge come home to every heart who reads these lines: "Do I trust God's promise of the final atonement--that Christ is both ready and able to deliver me from all sin and sinning, and blot it out of my life forever: and are my prayers and actions in harmony with the promise of this day of atonement?"

The SCOPE of the

Cleansing of the Sanctuary

By Robert Brinsmead

A Tape Transcription

Suppose I asked you what great truth God committed to this church that is the only contribution which the Advent people have made to Bible truth. What would you say? Yes, it is the cleansing of the sanctuary. Tonight I want to study with you the scope of the cleansing of the sanctuary. What is embraced in this doctrine? By and large, we tend to have far too limited a view of what the cleansing of the sanctuary is. We believe that in 1844 Christ entered the most holy place and commenced the work of judgment. Beginning with those who first lived upon the earth, the great Advocate began to present the cases of each successive generation. We know that soon the cases are going to pass from the dead to the living. As each name comes up in the judgment, the record is examined, and then if the candidate has proved faithful in the Lord Jesus Christ, the record of his sins is blotted out and his name is retained in the Lamb's book of life. If this candidate is unfaithful, his sins would remain on the books of record, his name would be blotted out of the book of life and written in the book of death. When the last candidate has finally been examined, then the mandate will go forth in the heavenly sanctuary, "He that is righteous, let him be righteous still." That is all truth; it is all fundamental truth. But what I want to discuss with you tonight from the Word of God, is to show that the cleansing of the sanctuary has a far greater scope than we tend to realize.

The Rise of Papal Power

For instance, let us study the eighth chapter of the book of Daniel, and as we always should do when studying Scripture, let us take very careful note of the context. In Daniel 8 we find a line of prophecy involving a ram and a goat. The ram represents the king of Medo-Persia and the goat represents the king of Grecia. You remember that the goat came from the face of the West and his speed was such that he touched not the ground and he smote the ram. The goat had a notable horn between his eyes which represented the first king, Alexander. This horn was broken and out of it came up four horns toward the four winds of heaven; then out of one of these horns there came up a horn which waxed exceeding great toward the East (Verse 9). "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the

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pleasant land." Now we know by our scripture and by our prophecy that this horn represents the power of Rome--Rome in both its forms--Pagan and Papal, but particularly Papal Rome, the great antichrist of Scripture, the kingdom of Satan.

In verse 10 we read: "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host." Who is the "prince of the host"? Jesus is, and the host is God's people. He magnified himself to the Leader, the great Captain, the Prince, Jesus Christ, the great Prince which standeth for the children of His people, "And by him the daily," (sacrifice, you notice, is a supplied word). . . was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily . . . by reason of the transgression, and it cast down the truth to the ground; and it practised, and prospered."

The eleventh chapter of Daniel, verse 31, speaks further of the work of this papal power. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, . . and they shall place the abomination that maketh desolate."

Now, God established His church. Jesus was the cornerstone of His church. In Revelation 6 we are given a picture of the early church in the first seal, represented by a pure white horse. The rider on the white horse had a crown and a bow, and he went forth conquering and to conquer. The apostolic church in its purity spread the gospel to the world in one generation--all the then-known world. Theirs was a pure faith. You will remember that the apostle Paul warned the early church that "the mystery of iniquity doth already work." After Jesus completed His sacrifice on Calvary, He entered into the heavenly sanctuary to mediate there for His people. Truly, the Bible calls the sanctuary the "sanctuary of strength." When Jesus returned to heaven after His sacrifice, as the book of Revelation so clearly shows, He began His ministry in the first apartment of the heavenly sanctuary.

Now, in the ancient tabernacle ritual, when the priest ministered continually in the first apartment of the sanctuary, this was called the daily ministry of the sanctuary. In the daily service the priest offered the morning and evening sacrifices; he offered incense on the altar; morning and evening he trimmed the lamps; and then constantly, Sabbath after Sabbath, he kept the bread renewed upon that table. All this represented the continual mediation of Christ for men. The great offering of Calvary had been accepted, and Jesus ascended to Heaven, not as a mere petitioner, but as a mighty conqueror, to bestow upon His people the benefits of His great sacrifice. It was by faith in the ministry of Jesus that the disciples received Pentecost. They knew that their High Priest was in the sanctuary. They knew what He had gone to heaven to do. They knew that He had gone to ask for them the gift of the Comforter. With an unshakable faith they knew that their High Priest was there; they knew what He was doing, and what His ministry meant to them; and with

strong faith they took hold of that ministry. The result was Pentecost! Clothed with the Holy Ghost, they went forth to present the gospel to the world.

But Satan got busy by a variety of means. We won't go into the causes of the great apostasy at this time, except to say that one of the main methods he used was to bring in a subtle spirit of self. (After all, that is all the Papacy is--a whole institution where self predominates.) Instead of the mind of Christ, the spirit of self began to work in the church, and one thing after another--heresies, dissension and jealousy,--began to creep into the early church. Then rivalry began among the bishops as to who would be the greatest, and whether Rome or Constantinople would be the center in Christendom, Antioch or Jerusalem. Then they began to lord it over God's heritage and man began to place himself between the individual and Christ. Here was the working of this power, until the church became so apostatized that in the time of Constantine, it united with the state, and possessing the power of the state, they so thoroughly corrupted the state that the Roman emperor was completely swept away because of the corruption. God sent the barbarians down to wipe it out. Then on the ruins of Pagan Rome there came up this Papal power which waxed exceeding great, exalted itself above Christ, and as Paul said, the man of sin would even come into the temple of God, that is, the Church of God, and be there as if he were God. Thus the institution of the Papacy fulfilled the prophecy.

The Casting Down of the Sanctuary

Now the great sanctuary of Christ represents the whole truth of the gospel, not just a part. In ancient Israel the sanctuary was the very center of their worship. It contained the presence of God; it contained His holy law, and in it the priest continually interceded for people. To wipe out the sanctuary (like Nebuchadnezzar did when he took Jerusalem) was to wipe out the whole Jewish worship. Their whole worship, their whole life, centered around the sanctuary. And so the life of the Christian Church centers around the great sanctuary in heaven and the ministration of Jesus. To take that away is to take everything away, and that is what the man of sin did. He took away the daily and put in its place the abomination that maketh desolate. The knowledge of the great ministry of Jesus in heaven as our High Priest was taken away from the early church, and in its place they substituted the abomination that maketh desolate. The casting down of the sanctuary meant much. For instance, God's name was in the sanctuary. God's name is His character. When the man of sin cast down the sanctuary he profaned God's name, and the earth entered into the dark ages--the worst age of

(Continued on p. 9)

SCOPE (Continued from p. 4)

this earth's history. Men's minds were darkened, because of their misapprehension of God's character. Men learned to fear God and to hate Him; they brought in the doctrine of the immortality of the soul and eternal torment. God's character was cast down; the man of sin sat in the place of God.

In God's sanctuary is God's law. What did the man of sin do to God's law? He also cast that down, taking God's seal out and putting his own mark in its place. So you see the treading down of the sanctuary by the man of sin means much more than what we sometimes think. It means God's name was profaned--God's character,--and Satan was verily worshipped instead of God. God's law, which is His character, was also cast down. And the intercession of Jesus Christ, the great Mediator, and the true knowledge of the cross of the Lord Jesus Christ were cast down. Oh yes, the man of sin had people singing about the cross. The man of sin had people worshipping the cross, and even wearing the cross around their necks. He had them putting crosses on the churches, crosses everywhere, but he obliterated the true meaning of the cross. That is the man of sin--the deception of the devil--making out all the time he was exalting the cross, but actually tearing it down! Just because a person makes out he is exalting a certain thing doesn't mean that he is. We have a devil to contend with. Sister White says his power now is ten times greater to deceive than it was in the days of the apostles --ten times greater! A true knowledge of the cross of Jesus was lost sight of, the great truth of justification by faith, that Jesus finished the work in Himself on Calvary and the sinner can come to Him just as he is, finding peace and atonement with God and reconciliation in Him. Man began to bring in penance, and then substituted the idolatry of the mass. Instead of Jesus offering up the incense of His own righteousness they had their own priests down here upon earth. Instead of the table of shewbread and the ministration of the Word of God, the Word of God was taken from men, and tradition took its place. He placed the "abomination that maketh desolate." What was made desolate? The human heart of the worshiper was left desolate. Once the worshiper loses sight of the vision of God's character, of God's law, of the cross of Jesus, of the great intercession of his High Priest, and man comes in its place, what does the worshiper have left? Nothing! The abomination that maketh desolate!

When the man of sin trod down the sanctuary, he also trod down the church of God. That is what it says here: "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them." Notice Daniel 8:13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily. . . and the transgression of desolation, to give both the sanctuary and the host (God's people) to be trodden underfoot?" When the man of sin polluted the sanctuary and trod down the sanctuary, it was inevitable that he trod down something else, and what was that? Because the questioner asks, How long shall it be that the sanctuary is destroyed and trodden down, and also the host, which is God's people. God's people are His church.

Babylonian Captivity--Dark Ages

When you study the background of Daniel 8 and 9 together, and then compare it with Daniel 1, you can see the parallel in the background of Jewish history, and where it is focused. In 606 Nebuchadnezzar came into Jerusalem. When the Babylonian armies entered Jerusalem, the sanctuary was desolated and God's people were trodden down. Many of them were carried captive into Babylon and there they remained for 70 years, desolate. When the sanctuary was desolate God's people were desolate. At the end of the 70 years what happened? The sanctuary was restored and with it the restoration of God's people. The servant of the Lord shows a clear type between the desolation of the sanctuary and God's people during that 70 years and the desolation of the sanctuary and God's people during the dark ages, when the reign of Papal power was supreme. This is also evident in the Bible if you study it carefully. There is a parallel between the destruction of literal Jerusalem by Babylon and the resulting captivity of the seventy years, and the "Babylonian captivity" of the dark ages. Just as truly as Babylon came into Jerusalem and desolated the sanctuary and God's people and carried them captive into Babylon, so in the apostasy in the early church, the man of sin, that great Babylon of the New Testament, entered the church, desolated the sanctuary, and God's people were taken captive. One is a literal fulfillment; the other one is symbolic. Let us see what it means, that the man of sin took away the great sanctuary truth and cast it to the ground. If we are going to see what the cleansing of the sanctuary means, we must first of all understand what the desolation of the sanctuary means.

Notice again that it says in verse 12: "It cast down the truth to the ground; and it practiced and prospered." What is the sanctuary but the great revelation that God has given of the truth? The man of sin cast down God's truth. Sr. White says the truth and the glory of God are inseparable (GC 597). That is right, isn't it? The man of sin profaned God's name. The man of sin cast down God's law. The man of sin desolated the church of God. These are all inseparable.

Babylon is Fallen

For the benefit of Daniel, one of the angels--the saints, or holy ones that stood by--asked another how long it was to be that God's people--the host of God--were to be trodden underfoot, scattered, torn. What was the answer? "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now the word cleansed that is used in this verse is only used this once in the whole Bible, and it is translated, "justified," "vindicated," "put right," "restored." In fact, the RSV says, "Unto two thousand and three hundred days; then shall the sanctuary be restored to its rightful state."

During the dark ages the man of sin obliterated truth from the minds of God's people, and in its place he brought all these

papal errors. The law of God was lost sight of, as well as many of the great truths that were well known in the early church, and instead all the rubbish of error was exalted. Error warps the mind, doesn't it? It desolates the soul. You can't restore God's people to purity unless you restore the truth, and you cannot restore the truth unless you restore the knowledge of the great ministry of the heavenly sanctuary.

"Unto two thousand and three hundred days; then shall the sanctuary be restored to its rightful state." To what date does this bring us? To 1844. What happened in 1844? "Then shall the sanctuary be restored to its rightful state." Truth was going to be restored, error weeded out. God was going to give truth again to His people. The disappointment came because they still held on to some of the errors that were handed down from the papists. God was to purify His people. The only way a person can be purified is by obedience to the truth. In 1844 the hour struck when God's character was to be presented before the world in all its glory (to know God is to love Him), and such terrible errors as eternal torment were to be removed from the minds of God's people. The man of sin had trampled down the law of God which is inseparable from the sanctuary. Then the command came to God's people, "Arise and measure the temple of God." The Scripture says, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." God's people saw the great truth of the seal of God. They saw that the man of sin had trampled down the Sabbath and so in 1844 the law of God was restored to His people. God began to call His people out of Babylon. In 1844, you remember, just before the disappointment, the call went forth, "Babylon is fallen, is fallen." Now in 536 B. C. when Babylon fell and the message went forth to the literal Jews, "Babylon is fallen, is fallen," what did they do? They went back to the land of Canaan. And what was the first thing they did when they got back to the land of Canaan? They began to restore the temple. In 1844 the same thing happened. Babylon fell and God's people were free--free from Babylonian captivity--and once again the foundation of the great sanctuary truth was laid.

"For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution, as were the children of Israel held captive in Babylon during the period of the exile.

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come.'

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication.'"--Prophets and Kings, pp. 714,715.

When literal Israel was delivered from Babylonish captivity, when Babylon fell, they went back and laid the foundation of the temple, and began to restore the nation. In 1844 the great sanctuary truth came to God's people again and they began to build a great spiritual edifice--the restoration of all truth. Gem by gem and brick by brick truth was to be gathered until there would be a perfect, complete, restored temple, filled with the glory of God, that the whole earth might shine with His glory.

Now the restoration of the sanctuary, called here the cleansing of the sanctuary, if you see it in its context, is an exceeding broad work. It means the restoration of the truth of God's character and His law, and the whole ministry of Jesus Christ and His great final perfecting work in the heavenly sanctuary. It means the restoration of the children of God to their rightful state, that the people might be freed from all sin, all bondage of iniquity and might be filled with the glory of the Lord Jesus Christ.

The Cleansing of the Sanctuary is Progressive

We make a mistake, however, if we think the sanctuary was wholly restored in 1844. The hour was truck then to restore the sanctuary and the great work of the cleansing of the sanctuary was to begin. But the reformation was to go on and on until the work was finished, and when the work is finished the pronouncement will go forth in the heavenly sanctuary, "It is done."

For example, take the law of God. The light came to us in 1844 on the law of God. That is part of the cleansing of the sanctuary. That is a part of the restoration of truth that began in 1844. But do we have all the light there is on the law of God?

In the Review and Herald, February 4, 1890 we find this statement: "We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character." That was written in 1890. In this passage she says God's law is God's character. I tell you, friends, God has given us the job of presenting the law to the world, and as we present the law of God how should we present it? We touch something very sacred when we are dealing with the law of God. The servant of the Lord says that it is as sacred as God Himself. What a solemn charge it is to give the world the law of God, to present to them God's character!

Here are a couple of other statements concerning God's law, again from the servant of the Lord. "We behold in it the goodness of God."--Selected Messages, Book 1, p. 235. And from Gospel Workers, p. 157: "When the law is presented as it should be it reveals the love of God." Notice that it says, "When the law of God is presented as it should be, it reveals the love of

God." It reveals God's goodness; it reveals His character. To know God is to love Him, isn't it? And to know God's law is to love the law of God. David said, "Oh, how love I Thy law! It is my meditation all the day."

When Moses came down from the mount to pass on to the children of Israel what God had revealed to him, a veil was upon his face Paul says that the real veil was upon their hearts. Although the truth came to us on the law of God in 1844, we could not as a people, endure all the glory of the law at that time. God designed that as fast as modern Israel could receive that revelation it was to be unfolded to them. The time came in 1888--over forty years after 1844. Through two of His messengers He began to present a message of the righteousness by faith in Jesus, which is an unfolding of the law of God. Many of God's servants began to question Sister White, "Isn't there a danger that this message of justification by faith might be emphasized too much? Ought we not to be presenting the law more?" Sr. White replied that we as a people have preached the law until we are as dry as the hills of Gilboa, which were devoid of dew or rain. Now, there's nothing wrong with preaching the law, but she said we were to learn to preach Christ in the law, that there might be sap and nourishment; we were to present it in such a way that the people might behold in it the love of God. It was not to be just a dry old legal document commanding, "You must do this," and "you must not do that," and "This is the Sabbath; you'd better observe it." The law is not piling yourself up in all the Scriptures that make the Sabbath legal and binding, until the people get an intellectual knowledge of it and say, "That's right," and then turn around and become very proud because of all their knowledge, while the other churches are wrong. It is not boasting, "We keep the right day!" That is the way we were going after 1844. Adventists became great debaters; they were feared, even hated, by some of the other Christian churches. "The Adventists," they said, "present the law, but they don't believe in Christ." Of course we did! We as a people believed in Christ, but we didn't see the glory of the law of God, and how could we lighten the whole earth with the glory of God, with our faint conception of the law of God?

As another example, take the Sabbath. In 1844, the Sabbath came to us as a people. But did we have the full light on the Sabbath at that time? In Early Writings, p. 33, the servant of the Lord says this: "I saw that God had children who did not see and keep the Sabbath. They have not rejected the light upon it. And 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." She explains that this is the time of trouble just before probation closes, when the nations are angry and the latter rain will be poured out, and God's servants will go forth to all the world to do what? To present the Sabbath more fully. What does that imply? There is more light and more glory in the Sabbath yet.

We can see that the restoration of truth must go on relative to the law. As we see the law of God we are to behold it unfolded in the cross of Calvary. Now the great central light of the

gospel is the cross of Christ, but the real truth of the cross had been obscured for centuries. In the last days God designs that the full glory of the cross of the Lord Jesus Christ be presented to His people and to all the world. Our pioneers in 1844 believed in the cross of Jesus; they accepted Jesus as their Saviour, but they never had the full light on the cross of Calvary. And just as in 1888 God sent His people more light on the law of God, because He said they had preached it until they were as dry as the hills of Gilboa, (in 1890 there were still only "glimmerings" of it), just so in 1888 God sent His people additional light on the cross of Christ. Let me read this to you from Testimonies to Ministers, p. 91: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world." What was this message to do? What truth was it to present more prominently before the world? The cross! The reality of the cross was presented more prominently. All this is embraced in the restoration of the sanctuary and the truth of God! The man of sin cast down the truth of God, but in 1844 the time had come when all truth was to be restored to the world, and the great central truth of all truths, which is to be the science and the song of the redeemed and the angels throughout eternity, is the truth of the cross of Calvary.

The Law Demonstrated

Now it is inevitable, that as the truth of the law of God is restored, the truth on the cross of Calvary is restored. You cannot separate the law from Calvary. The servant of the Lord says that it is only those who appreciate the law of God and its binding claims that can understand the atonement. And the more we understand concerning God's law the more we can understand concerning the cross. And the more we understand concerning the cross, the more we understand concerning the law of God. The two must be studied together. If we think that the law of God is one thing and the cross of Calvary is another thing, we will never see the harmony between the two. The servant of the Lord tells us that the law of God is the tree. The gospel, which is the cross of Christ, is the fragrant blossoms and the fruit which it bears. Another statement from the Review and Herald, May 27, 1900, reads: "The law is the gospel of Christ veiled." What is the law of God? The gospel veiled. But then she says, "The gospel is nothing more or less than the law defined." What is the gospel? It is the law of God unfolded! And as we see Jesus, the Lamb of God, stepping down from the throne of glory to die on the cross of Calvary in loving self-sacrifice for you and for me, as we look there upon the Lamb of God, He is nothing less and nothing more than the law of God defined, the law of God demonstrated. If a man loves Calvary, and loves the Lamb of God, he will love the law of God, because Calvary is the law of God. Calvary is the law of God unfolded, demonstrated! What a tremendous error Christian people have fallen into, as if the cross of Calvary obliterated the law of God when its whole purpose was to demonstrate and unfold it, that the whole world might see and understand the wonderful love of God which is revealed in His law.

The law of God points out sin. That, too, is its purpose. All right then, if we only have a glimmering perception of what the law of God is, it is inevitable that we will have only a glimmering concept of sin. Now the servant of the Lord says here that we have only a glimmering of light on what sin is! The more light we see in the law of God the more we realize what sin is, for sin is defined by the law.

We see that the cross of Calvary is the unfolding of the law of God--it is the law demonstrated. Loving self-sacrifice--that is what the law of God is. That is what Jesus demonstrated. And just as the cross of Calvary shows us what righteousness is, in the light of the cross of Calvary we are to see what sin is. But did you know, God has been trying for six thousand years to get His people to have a full vision of what sin is? For the most part God's people have had only a glimmering perception of what sin really is. The further we get away from our first parent, Adam, who lived six thousand years back, the more that sin seems to lie underground, and it takes the full light of the cross of Christ and the law of God to reveal to us how desperately wicked are our hearts.

The basic cause of all sin is hatred against God. The seeds of rebellion and murder are in our hearts. The devil was a murderer from the beginning, from the first time he sinned. He did not realize it; he did not understand what those seeds would produce. As long as any sin is in our lives, friends, there are those seeds of rebellion against God, and yet as truly as Satan was a murderer from the beginning, we also are murderers. At this time of earth's history, God wants us to see the full light shining from the cross. He wants us to see in contrast to His infinite love the desperate sinfulness of our own lives, that it might lead us to the repentance of the ages. Just as God's people in literal Israel were gathered around that sanctuary on the day of atonement, with contrition and repentance, so we are to afflict our souls and experience a deeper repentance than we have ever experienced before.

When God gave the ten commandments to ancient Israel, so that they would not misunderstand any of those ten precepts, in order to show how broad those precepts were, what did He give them? He gave them, first the statutes of Moses, the 70 statutes, and then the whole book of Moses, which we call the Pentateuch, but which they called the Torah. The purpose of the Torah was to define the law of God. Take the commandment, "Thou shalt not commit adultery," for instance. There are many laws in Moses' writings defining the seventh commandment, showing the breadth of the principle involved. Likewise the Torah would take the sixth commandment, "Thou shalt not kill," and show how broad it was. Thus it was with all the commandments of God.

In 1844 God's law was given to us as a people. Oh, the wonderful glory of that law! How it reaches to every part of a man's life! When that law was given to us, what did God give us at the same time that we might understand the exceeding breadth of the law? The Spirit of Prophecy. Thank God, He gave us the

Spirit of Prophecy, the full restoration of truth! The full restoration of the obligation of obedience! All the light of the ages shines upon our pathway, and this is all included in the cleansing of the sanctuary. This is all a part of the great work of the restoration of truth in the last days of this earth's history.

In a very beautiful statement found in Selected Messages, Book 2, p. 108, the servant of the Lord says, "Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory." Truth has been trodden down, but it has lived down through the ages. The prophecy of Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or "restored to its rightful state," means that the time had come when truth was to be restored. Under Revelation 18 this is going to reach its fullest accomplishment when the whole earth will be filled with His glory.

Now also, we have seen that the cleansing of the sanctuary means a restoration of the truth of God's law, that God's people might see God's goodness, His love, His glory, and His character. His law is His character, and it will reach its final accomplishment under Revelation 18 when the whole earth is going to hear the mighty message under the loud cry of the third angel.

In Testimonies, Vol. 8, p. 50; the servant of the Lord says, "In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live." In the last mighty message that goes forth under Revelation 18, in that time of trouble before probation closes, the full truth of the cross of Calvary, the saving power of the uplifted Lamb of God is going to be presented to all the world. The sanctuary is to be restored to its rightful state.

The People of God Restored

With all this, we must not forget the restoration of God's people, because to restore the sanctuary is to restore God's people--His church. When the man of sin trod down God's sanctuary he trod down His church. So the restoration of all this truth, which is involved in the great restoration of the sanctuary must, and will, bring about a restoration of the church of God and His people. They are sanctified by truth.

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Now the cleansing of the sanctuary must symbolize to us a great reformatory movement among God's people. A very fitting illustration of this was given in the restoration of the temple of ancient Israel when they came out of the Babylonish captivity in 536 B. C. They laid the foundation of the temple in 534 and then began to build. The Samaritans began to interfere; they encountered difficulties and trouble, and instead of rallying to finish the work, they began to delay, year after year, finally going off to make themselves prosperous in this old earth. Then God sent them blasting and mildew; they put their money into bags with holes in them; they clothed themselves, but were not warm. God stayed the dew of heaven from them and no rain fell. God's people were in a very sorry state!

Then God raised up two men, Haggai and Zechariah. Everything went on about the same until about 519. They should have finished the work years ago, but when here in 519 the people were saying, "The time has not come that the Lord's house should be built. The time is not come!" Then Haggai said, "Are you saying that the time is not come that the Lord's house should be built?" He showed them that the time had long since passed that the Lord's house was to be built. Then he told them the reason: They were putting self and their own interests first. They were not rallying to the finishing of God's work. Zechariah joined Haggai, and together they labored and gave the people the vision of how the work could be finished. When the people got the vision of the finished work, they all rallied together and the work that had dragged on for years and years and years--do you know how long it took them to finish it? Three years. Finally it was all done! God did not remove the difficulties, but He gave them grace and faith and strength to rally to the finishing of the work.

All right now. Do you see the parallel? In 1844 we were delivered from Babylonish captivity. Shortly thereafter the foundation of the great sanctuary message was laid. God's people expected the work would soon be finished. But just like Israel of old somehow we settled down into the Laodicean condition and the work has dragged on and on and on. Now, nearly 120 years later, what are we saying? "Perhaps the time has not come that the Lord's house should be built." Perhaps this is not the time to finish the work and put all things right in our lives. When God's people see the vision of the work and how it can be finished, they will rally, and it is going to be quickly finished, just as it was back there in the days of Haggai and Zechariah.

God says to us today, just as surely as He said to ancient Israel, "Let them make Me a sanctuary, that I may dwell among them." When Moses went up to the mount he saw a sanctuary. He saw a pattern up in the mount, and when he came down the scripture says he builded according to all things shown to him in the pattern in the mount. In Exodus 40 we read how Moses did as the Lord commanded him. Finally, in verse 33 it says, "So Moses finished the work." Moses did not put his own construction on God's directions. He did not try to improve upon them. He built just as the Lord showed him in the pattern and "Moses finished the work." Then what happened? The scripture says, "Then

the glory of the Lord filled the tabernacle." In 1844, God called a people out of Babylon. The time had come for Him to finish the work. He wanted to lighten the whole earth with His glory. There is only one way that the Lord can lighten the whole earth with His glory--He must do it through men! He has to do it through His church. In Testimonies to Ministers, p. 18 Sister White says that in the last days the church is going to give a demonstration of the love, mercy and grace of Christ, and will shine in all its purity and glory, untarnished, in spotless perfection.

The Pattern

Yes, God called us in 1844 and He said, "Build Me a sanctuary." He takes you, friends; He takes me; and He says, "Now build Me a sanctuary--a life, a home, a school, a church--and build it according to the pattern which I show thee." Just as Moses received a pattern with all the directions and built all things according to the pattern, so God has given us a pattern to follow. We don't come up to Mt. Sinai like Moses, but we go up to Mt. Zion in faith and we are to see the pattern. What is the pattern? If we are to build this tabernacle according to the pattern, we must know what it is. Jesus is the pattern. The pattern is also revealed in His law, because the law is the character of Jesus. And so that we might not misunderstand any of the directions of this pattern, there is the Bible. It reveals Jesus. It is the character of Jesus. This is the Word, and Jesus is the Word. Here is the divine pattern. But just so that we will not misunderstand any of the details in building this tabernacle for God to fill with His glory--the glory with which He is to lighten the whole earth,--what else has God given us? He has given us the Spirit of Prophecy! Look how much instruction we have! Has any other people had so much instruction? Why, everything is there, isn't it? It shows us how to build according to the pattern, how to run a home, how to run a school, how to run a sanitarium, how to look after the living machinery of the body, how we should relate ourselves to politics and many other items affecting every detail of life! And who is the author? Not Sister White, is it? She was the instrument; the author is Jesus! The pattern and the directions were given to us by Him. In His great love and mercy He has given us complete instructions, including every detail, because we are the privileged people who are to build a tabernacle through which the Lord will lighten the whole earth with His glory. What a privilege! Jesus sent His angel to give to the servant of the Lord all the details so that we might know how to build this tabernacle. The cleansing of the sanctuary is not just something which Jesus does in heaven. Oh, it means the full restoration of the truth of His law, the cross of Jesus, the name of God, and the character of God, the truth of God; it means the restoration of the soul of man, and the restoration of God's character.

"The church being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display." What is God

going to do in His church? "The church . . . is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display."--Testimonies to Ministers, p. 18.

The cleansing of the sanctuary involves God's people. Sister White tells us in many places that as Jesus is cleansing the heavenly sanctuary, God's people are to work in harmony with Him upon this earth, cleansing the soul-temple from every defilement. (See Testimonies, Vol. 5, p. 575.) There is a statement in the Review and Herald, Feb. 11, 1890, that shows us what is included in the cleansing of the sanctuary. Notice: "Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement."

This is part of the pattern, part of the instruction given us by the servant of the Lord, in the building of a tabernacle for the indwelling of the divine Presence. When the other angel comes down and lightens the whole earth with its glory, then it can be truly said that the sanctuary is restored to its rightful state, because, friends, under Revelation 18, God's truth is going to shine. God's character is going to be vindicated and uplifted. The cross of Jesus is going to be presented to all lands. The uplifted Saviour will be revealed as never before. God's people will be separated from all sin and upon their foreheads will be seen the seal of the living God--His character. They are to be filled with the Spirit. The sanctuary will at last be restored to its rightful state.

The time had come to do this in 1844, but there was a delay. In 1888 God sent a mighty message that the church might arise to the great work of finishing the work of the cleansing of the sanctuary. But the veil hung upon our hearts, and we drifted on. Now God is calling His people to go forward as Haggai and Zechariah called Israel to go forward in ancient times.

We must not fail to see the great breadth in this work, to comprehend what is involved in the cleansing of the sanctuary. For instance, take the pattern that God has given us on healthful living. I read a statement or two here from Testimonies, Vol. 3, p. 161, "To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord." And again I read in Vol. 1, p. 486-488, "God's people are not prepared for the loud cry of the third angel. . . . Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's Word are not appreciated. . . . In order to be fitted for translation, the people of God must know themselves. . . . The body should be servant to the mind, and not the mind to the body. . . . The peculiar people whom He is purifying unto himself, to be translated to Heaven without seeing death, should not be behind others in good works. . . . If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His Word. . . .

Viewing matters from a high religious standpoint, we must be thorough reformers in order to be Christlike."

In Testimonies to Ministers, we are exhorted to a very close study of the truths of Daniel and Revelation. That is all a part of the restoration of the sanctuary--the truth of God--and the servant of the Lord in exhorting us to a closer study of the Word of God gives us this counsel on page 114: "We have the commandments of God and the testimony of Jesus Christ, which is the Spirit of Prophecy. Priceless gems are to be found in the Word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history."

Health reform--to urge obedience to natural law,--is part of the great work of the third angel's message. It is part of the great work of the restoration of the sanctuary. God's people are to be restored. We are to be wholly transformed into the likeness of Christ. This is impossible unless the great truths that God has given in the Spirit of Prophecy are carefully carried out.

God's Channels of Communication

Listen to this statement from Education, p. 209: "The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature."

From Testimonies, Vol. 2, p. 347: "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."

In the earthly sanctuary there was the inner apartment; it was the only place where God communicated with His people. He communed with them from the inner sanctuary. So, in the human soul there is only one place through which God can reach man and affect his inmost life, and that is the delicate machinery of the mind. The brain nerves connect with the whole system, the whole body. It is the only avenue by which heaven communicates with man and affects his inmost life. Electrical currents coming from the brain, the center, go right through the whole body, and whatever affects the circulation of those electric currents affects that life.

Now how can the sanctuary be restored to its rightful state? How can the pattern be built unless God's people bring themselves into obedience to the great law of Jehovah? The servant

of the Lord points out in many places that the greatest hindrance to spiritual advancement is the failure of God's people to realize the effect of the indulgence of appetite upon their Christian experience. The mind of man is to be restored to its rightful state.

You know the servant of the Lord tells us that Adam had much more brain power--electrical force--in his mind than we have today. He had twenty times more than we have! In the writings of the Spirit of Prophecy it is pointed out what, more than anything else, has weakened the electrical force of the mind so that truth is not seen and appreciated, so that the communication from heaven to man is dim and the sensibilities are dull, and men are not quick to recognize the voice of the Holy Spirit. It is indulgence of the appetites and passions. More than anything else the indulgence by the human race of the appetite and the passions, that has weakened the electrical forces of the mind. "The electrical power of the brain, promoted by mental activity, vitalizes the whole system."--Education, p. 197. This is the work that accompanies the great work of the cleansing of the sanctuary.

"Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this he is unworthy of the Christian name."--Testimonies, Vol. 2, p. 347. Many more statements could be read. Here is a very solemn statement from Testimonies, Vol. 2, p. 477: "Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance. . . many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city."

God is calling His people into complete reform, to purity of faith and life. There is to be a great reformation and revival among God's people. It began back in 1844, just like in 536 B. C. God's people rallied to the work and began to lay the foundation of the temple. Then they lost heart, their hands slackened, and the work was not done. In 1844 God's people commenced the work, but instead of finishing it we have settled down into the Laodicean condition. God is calling us to awake in these last days of this earth's history, to awake to the great work of revival and reformation around the sanctuary, to awaken to the exalted claims of God's law, to awake to recognize that God's law extends to the very thoughts and feelings, even to natural law. God urges us into obedience to His laws. Seeing we have the full light of the cross of Jesus, the great love which Christ has for us, God's people are to be engaged in a great work, cooperating with the High Priest in the cleansing of the sanctuary, putting away all sin, forsaking it, bringing their lives into obedience to the great precepts of Jehovah. God has given us every detail. We are going to be without excuse, friends, unless we speedily build according to the pattern God has shown us. It is all here. It is here for everyone to know and to understand; and it is time we began building.

Oh, let us not say in our hearts, "The time is not come that the Lord's house should be built." We all know there is instruction

in the Spirit of Prophecy, there is found the details of the pattern. But with unbelief we say in our hearts, "The time has not come to do that yet. Maybe sometime in the future we will be called upon to follow what the Lord hath shown us." Both in private life and in institutional life, wherever God's people are found, the time is come to cleanse the sanctuary, to work in harmony with our great High Priest, that the whole earth might shine with the glory of God under Revelation 18.

Full Restoration

The last great final work in the restoration of the human soul is when God's people come around the sanctuary confessing their sinfulness and their unworthiness, forsaking all known sin, building according to the pattern that God has shown them in every detail of life. When that is done, Jesus will crown their efforts by performing His last great final work which inspiration calls the final atonement. It is vividly portrayed in the scriptures. (See Lev. 16 and Zech. 3) In Testimonies Vol. 5, pp. 473-475, the servant of the Lord describes the remnant church with brokenness of heart and earnest faith, pleading for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives. They see their weakness and unworthiness, and as they look upon themselves they are ready to despair. It does not mean that they are committing sins for she says that the people of God have put away their sins, and they are seeking the Lord in humility and contrition. While they do this, the divine Advocate pleads in their behalf. Satan, the great deceiver, appears and presents their weakness and all their past sins. He points to their filthy garments, their defective characters. He points to all their deficiencies, their scars, the marks of sin's dwarfing power upon the mind. We have all indulged in sin, and the Lord forgives, but it dwarfs us, doesn't it? It leaves its effect upon the mind. The delicate brain nerves which God uses to communicate with man have been disturbed and weakened by the indulgence of any sin. When the time of the sealing has come and the mark of the beast goes forth, when Satan and all the powers of evil are gathered against God's people, they will know that the time has come for them to be sealed for eternity. But as they look upon themselves and review their past life they see themselves so weak, so unworthy, so defective. They cry and agonize before their great High Priest, and Satan almost overwhelms them as he points to their filthy garments and their defective characters. But as the people of God afflict their souls before Him, pleading for purity of heart, the great High Priest takes their names in the heavenly sanctuary, and as Satan points to their defective characters, their record of sin, the scars of a lifetime of sin, Jesus points to their penitence and faith. He says, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," and the great High Priest stands for them in the presence of the judgment. He is their righteousness! He is their perfection! He is their redemption and their sanctification and they are trusting completely in Him! He takes their names in the judgment and because they stand for Him here upon this earth by refusing to receive the mark of the beast, Jesus stands for them in the courts of heaven, and by

virtue of that fact, God's people pass the judgment. The time has come for God, through Christ, to blot out the sins of His people.

The scripture says, "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. Upon His faithful people who are doing this work of restoration of the sanctuary, working in harmony with their great High Priest, Jesus sends the power of the Holy Spirit under the latter rain, as the scripture says, "that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Jesus has endorsed them. They are His. He stands for them in the judgment and makes the final atonement for them. The latter rain falls on His people, reviving them, strengthening them, and filling them. Sister White says in Testimonies to Ministers, p. 506, that the latter rain completes the work of God's grace in the soul. In other words, it does a work in the inner sanctuary that God's people could not do. It finishes the work of God's grace in the soul. It brings the seed to perfection. It blots out the sin. It takes away all the old sinful thought pathways that sin has dwarfed in the mind, where the electric currents have been disturbed, as it were, because of sin. Those delicate electric currents of the mind have been disturbed. But then the power of the latter rain falls upon God's people. In one place the servant of the Lord describes the Holy Spirit as like an electric shock, thrilling through and through every nerve, as it were, and transforming God's people. Their sins are blotted out. The servant of the Lord says that they cannot even bring them to remembrance. (See Patriarchs and Prophets, p. 202) The latter rain falls and completes the work and the sanctuary is restored. It is completed. For it is the latter rain which completes the work of God's grace in the soul. It is the power of the latter rain which blots out all that sin from the life and from the character. It is the latter rain that completely transforms the mind and takes complete possession of the life. It is the latter rain which brings the seed to perfection. God's people now move in exact order like a company of soldiers.

And the glory of God rests upon them in rich abundance. As it says in Joel 2:25 regarding the promise of the latter rain, "I will restore the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." Yes, complete restoration is promised under the latter rain! And under the latter rain, friends, the sanctuary is fully restored to its rightful state. The reformation is completed, and God fills the tabernacle, even His church, with His own glory. Then the church can give to the whole world the final demonstration of the love, mercy and grace of the Lord Jesus Christ.

Let us, as we study the great work of the cleansing of the sanctuary, see the breadth of the work involved in Daniel 8:14. Some people say, "Well, the only original truth that the Adventists have is the cleansing of the sanctuary," just as if it is only a little segment of truth to be tacked on to the other great truths of the ages. Is that right? The cleansing of the sanctuary involves everything! The full restoration of the law of God, truth on the cross of Calvary--the whole truth of God--

every gem of truth down through the ages is to be gathered together--the heritage of God's people--and gem by gem and brick by brick all is to be placed in its proper setting. Finally, as God's people appropriate the truth, they are to work in harmony with their great High Priest around the sanctuary, that the church which has been in the bondage of sin for six thousand years might be fully released from the dominion of sin and be restored to full dominion again. Jesus does the final work when He sees His people have done all they can in cooperation with heaven. They have confessed all their sins. Jesus does the final work when He takes their names in the investigative judgment, blots out their sins, and fills them with the latter rain, so that the whole earth shines with the glory of God's truth. That is what God is waiting to do for His people at the present time.

(This is one of a series of studies presented by Robert Brinsmead at Montrose, Colorado.)

Hidden Treasures

"But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's word, but to study it with whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded, for Christ will quicken the understanding.

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.' John 14:13,14."—Christ's Object Lessons, p. 111.

The INCARNATION of the Son of God

A Tape Transcription

The incarnation is a subject that we are admonished to study. You will remember that the great controversy which began in heaven is over the law of God. When man sinned Satan triumphed in his claim that the law of God could not be kept by humanity, that God's law was unjust. Furthermore, in this conflict over the law of God Satan made a specific charge:

"He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures and declared that while the Creator exacted self-denial from others, He Himself practiced no self-denial and made no sacrifice."--Great Controversy, p. 502.

You can see that the principle of Romans 2:1 applied very much to Satan, "Thou that judgest doest the same things." Satan was only judging God. How? By himself. The great controversy was over the law of God and the incarnation has a direct relationship to that. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Romans 8:3. For what purpose? "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verse 4.

"For what the law could not do." What was the matter here? Was something wrong with the law of God? "For what the law could not do." Why? What does the text say? Where is the weakness? Satan said the weakness was in the law, but where was the weakness? In the flesh. But God has met this. He has met this by "sending His own Son in the likeness of sinful flesh, and for sin" to "condemn sin in the flesh." How did Jesus condemn sin in the flesh? He did not come to condemn us. He came to save us, but nevertheless He came to condemn sin in the flesh. How did Jesus do that? By living out a perfect life in human flesh He condemned sin in the flesh.

The word "likeness" here is the same word that is used in Philippians 2:7. We will have a look at the text. "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Now, there are some who say that Jesus was not a real man,--He was only like a man. He was only made in the likeness of men. He was not a real man. How would you answer that? What is the use of the word "likeness" here? He was made in the likeness of men.

This is the same word used in Romans 8:3. Some say that because it says He was made in the likeness of sinful flesh, it was nothing like sinful flesh at all! Only just a mere resemblance. Well, it is the same word as is used in Philippians 2:7.

The Mind of Christ Revealed

Phillips' translation renders Romans 8:3, "The law never succeeded in producing righteousness. The failure was always the weakness of human nature. But God has met this by sending His own Son Jesus Christ to live in that human nature which causes the trouble."

In the incarnation of Jesus we see the great contrast between the mind of Satan and the mind of Christ. Let us turn to Philippians 2 again and begin reading from verse 5: "Let this mind be in you which was also in Christ Jesus." Here the reason is revealed, why the incarnation will be a fruitful field of study. It reveals the mind of Christ and this mind we must possess. "Who, being in the form of God, thought it not robbery to be equal with God." The original there signifies, "Who being in the form of God thought it not a thing to be grasped," "thought it not a thing to be eagerly laid hold of." Jesus did not consider this a position to be eagerly retained. Satan grasped for the position of God. He wanted to go up, and lay hold of this position. But here was Jesus in this position considering it not a thing to be eagerly retained, especially while we, His creatures, were down in this world without God and without hope. He made Himself of no reputation and took upon Him the form of a servant. In the light of this text, we should not be unduly concerned about reputation because Jesus made Himself of no reputation. There is something else that we should be very concerned about, but it is not reputation. It is character. Actually, the Revised Version translates the sentence, "He made Himself of no reputation" as "He emptied Himself." And another says, "He made Himself nothing." "He emptied Himself." "Took upon Him the form of a servant, and was made in the likeness of men."

It was an infinite humiliation for Jesus to be made a man, to be made in the likeness of sinful flesh. But even then, when He came down and humbled Himself to become a man, did He come to rule over man? Even that would have been an infinite humiliation. But being found in fashion as a man, what did He do? He humbled Himself. This is the mind of Jesus Christ. This is the expression of the Father's character. He humbled Himself and became obedient unto death, even the death of the cross. This is the mind of Jesus Christ,--the mind of humility. Now, if we are to walk with God, what about it?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

In Romans 2:4 it says, "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that

the goodness of God leadeth thee to repentance?" Now, the original for that word "despisest" has the connotation of a term we use today, of one who "looks down through his nose." That is what it actually means. Man walks along and is so proud and so exalted, because this is the spirit that he has, that he looks down upon God's goodness.

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

Who is a God like unto our God, who humbleth Himself? Let this mind be in you which was also in Christ Jesus, who was made in the likeness of man, and being in fashion as a man, He humbled Himself! The Lord calls upon us to walk with Him. Why can't man and God walk together? It is simply because man lifts himself up. The Lord says, "Come down and walk with Me."

The incarnation of Jesus reveals the mind of God in contrast with the mind of Satan. It reveals the mind of self-sacrificing, self-renouncing love in contrast with the mind of self.

A Contrast

Now we will go to Hebrews 1 and 2. In order to understand the humanity of Jesus in Hebrews 2 we must be aware of the importance of Hebrews 1. Speaking of Jesus in verse 3, it says: "Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Hebrews 1:3,4.

In verse 8, the Father, now speaking to the Son, says, "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Verse 10.

Here in Hebrews 1, we fix our attention upon Jesus, the Creator and the Sustainer of the universe, the Lord God who in the beginning laid the foundations of the earth, Jesus the One who shared the throne of glory with His Father, the express image of His person; upholding all things by the word of His power. Here we fix our eyes upon the Majesty of the universe, Jesus, the same yesterday, today, and forever. His years shall not change, for He is the same, and His years shall remain. He is the great I Am, who in His very nature and substance is God. -10-

In contrast to that we come to Hebrews 2. We will read verses 6 to 8: "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him."

Why? What has happened? Yes, Adam has lost his dominion. All things were put under man, but then he lost that dominion, so now we see not yet all things put under man, but what do we see? Verse 9: "But we see Jesus." Now, let us get the picture. Here in Hebrews 1 we are looking at Jesus, the great eternal God on the throne of the universe. First of all, He humbles Himself to make man after His own glory and He crowns him with glory and honour. What a God is our God, to so consider man, and to be so mindful of him, and to give him His love, to honour him with glory, and set him over the works of His hands. What a wonderful God is our God! So now we are looking at man. But we see he has lost his dominion. And then it says, "We see Jesus."

Where do we see Jesus now? In Hebrews 1 we saw Him on the throne of the universe, but in Hebrews 2 where do we see Him? Made a little lower than the angels, "for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Verse 9. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Verse 18.

Now, that word "succour" literally means to "run underneath," "to hold up," and "to help." Here was man, created by Jesus, the great Creator, and man fell, but what do we see Jesus doing? Succouring man. Literally He is running underneath,--right down where fallen man is, even running underneath to hold up and support him.

The Nature that Jesus Took

It is clear from Hebrews 2 that when Jesus became a man, He became flesh as it existed after man fell and not as it was before the fall. Notice in verse 9, He was made "for the suffering of death." Adam and Eve in Eden were in no sense subject to suffering and death. Jesus was made subject to suffering and death. In Verse 10 we find that Jesus was made perfect through suffering. When Adam was formed in Eden he was to develop a perfect character. But was it through suffering? Not at all. But Jesus could only develop a perfect character through suffering.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Hebrews 2:18. Adam in Eden was tempted. But did he suffer from temptation? Did
-11-

it impose any suffering upon Adam not to partake of the tree of knowledge of good and evil? In Patriarchs and Prophets, in the chapter concerning Abraham's test in offering Isaac, we read how he suffered. A contrast is drawn between this and Adam's test in Eden. Adam's temptation involved no suffering. What about the temptations of Christ? Did they involve suffering? Why? I read a statement here from the servant of the Lord taken from Desire of Ages, p. 329:

"He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations, for He was in all points tempted like as we are, yet without sin."

Jesus knows by experience what is the force of our temptations. He knows by experience where lies the strength of our temptations. Jesus suffered being tempted the same as all the fallen sons of Adam.

We will continue reading a few more texts from Hebrews 2 that are very explicit. This is the clearest chapter in all the Bible on the incarnation of the Lord Jesus. Reading verse 11:

"For both He that sanctifieth and they who are sanctified are all of one: (or as some versions say, "Are all of one stock, all of one origin") for which cause He is not ashamed to call them brethren." Verse 14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." The New English Bible renders it, "The children of a family share the same flesh and blood; and so He too shared ours."

Verses 16,17: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Notice verse 17 particularly. Wherefore in some things it behoved Him to be made like unto His brethren? In many things it behoved Him to be made like unto His brethren? Is that good enough? Wherefore in most things it behoved Him to be made like unto His brethren? "Wherefore, in all things it behoved Him to be made like unto His brethren." The New English Bible says, "Therefore He had to be made like these brothers of His in every way, that He might be merciful and faithful as their High Priest before God."

"That He might be a merciful and faithful High Priest." You see, the priesthood of Jesus and His work in the heavenly sanctuary depends on the humanity of Jesus. And if you destroy the truth of the humanity of Jesus you destroy the truth of His priesthood and make it of none effect. The work of Jesus in the sanctuary depends primarily on His work here

in the outer court,--His incarnation. If you take away the truth of this you destroy the truth of the other.'

Let us consider a few statements from the Spirit of Prophecy.

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of his earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."--Desire of Ages, p. 48.

"He (Christ) took human nature, and bore the infirmities and degeneracy of the race."--Questions on Doctrine, p. 656.

"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In His own character He displayed to the world the character of God."--Ibid., pp. 656, 657.

"In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years, the race had been decreasing in physical strength, in mental power, and in moral worth and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation."--Desire of Ages, p. 117.

"Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men."--Selected Messages, Book 1, p. 253.

"Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."--Desire of Ages, p. 112.

"Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature."--Questions on Doctrine, p. 657.

"The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with theirs; that they would be witnesses to His humiliation and great sufferings."--Early Writings, p. 150.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, 'that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses' (Matt. 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb 'without blemish and without spot' (1 Peter 1:19). . . .

"We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. . . ."--Selected Messages, Book 1, p. 256.

"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."--Medical Ministry, p. 181.

Summarizing the statements that we have read we know this: Jesus took our heredity; He took our infirmities and degeneracy; He took upon His divine nature our sinful nature; He took our nature in its fallen condition; He took our deteriorated nature; He took our fallen nature; He took man's fallen nature. These are all terms from the Spirit of Prophecy. They seem explicit, don't they? In fact they seem to be only amplifications of the thought in Hebrews 2, "Wherefore, it behoved Him to be made like unto His brethren" in every respect "that He might be a merciful and faithful High Priest."

The Union of Divinity and Humanity

We could express this truth on the board by a simple equation. Jesus is the great Mediator between God and man. The servant of the Lord says in one place, "With His divine arm He lays hold of the throne of God." That is His right because of what we see of Him in Hebrews 1. "With His divine arm He lays hold of the throne of God." What about His human arm? What does it lay hold of? It is not angels that He is helping but the fallen sons of Abraham. He took upon His divine nature our

fallen human nature. In another place the servant of the Lord says that He took the nature of God and the nature of Adam the transgressor. (7BC 926) It is in this union that there is found the hope of fallen humanity. There is no salvation in any other. If Jesus just connected with unfallen man, that is salvation, perhaps, for him, but certainly not for us! He must reach both. The devil doesn't mind if man cuts off the truth on the deity of Christ or the truth on the humanity of Christ. Both accomplish the same purpose. It is in this union that we find the hope of the fallen race. He unites the two. Jesus is the ladder from heaven to earth.

There is a statement found in Selected Messages, Book 1, p. 254 that we could consider for a moment. It is one that is not usually used in discussing the nature of Christ, but when examined it becomes a very forceful and explicit statement.

"The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined."

Now, let us think this statement through together very carefully. When man was created in the image of God was his enmity against Satan natural or not? Of course it was! He was in harmony with God.

But when Adam fell, what did he lose? He lost that enmity against Satan. Now he was in harmony with him. But what did God say to him? "I will put enmity." Is the enmity that exists between man and Satan that we have natural or supernatural? It is supernatural. Why is the enmity between man and Satan supernatural? It is a gift of God. What does that prove? It proves that man has a fallen nature, therefore the enmity against Satan has to be supernatural.

Let us consider this as it applies to Jesus. He was a combination of only two natures, the divine and the human. This statement says that in one sense His enmity against Satan was natural. In the other sense His enmity against Satan was supernatural. This was because the two natures were united in Him. On His divine side was Jesus' enmity against Satan natural or supernatural? It was natural. On His human side was Jesus' enmity against Satan natural or supernatural? It was supernatural. Now, if Jesus took the nature of Adam before the fall would His enmity against Satan on the human side be natural or supernatural? It would have been natural both through His divinity and through His humanity. On His divine side His enmity against Satan was natural but what about the enmity on His human side? It was supernatural! Why? Because Jesus took fallen nature. Jesus was the union of the two natures, and as the servant of the Lord says, "Having taken our fallen humanity, He showed what it might become." We will complete the equation:

Divine nature + fallen nature = ?

What was the result? The whole universe was looking on. Satan boasted to his angels that when Jesus came to this earth and took man's nature in its fallen condition that he could easily overcome Him. And why did Satan work with all his fiendish skill to degrade man lower and lower for four thousand years? The more that Satan could degrade man and weaken his nature the more chance he had to overcome Jesus when He would come to this earth. He made his boast that when Jesus would take upon Him this nature, He would easily be overcome. Upon the outworking of this union the salvation of humanity depended and even the order and the existence of the government of the universe. Jesus risked all to save us. Jesus risked the whole universe! Can't we see what the Father and the Son risked to save us? The whole universe was watching the demonstration. What would be the outworking of that union?

The Result of This Union

Let us examine some statements to determine the result of this union. Jesus says, "Which of you convinceth me of sin?" John 8:46. "The prince of this world cometh and hath nothing in Me." John 14:30.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. . . ." SDA Bible Commentary, Vol. 5, p. 1131.

Is this talking about His life, or the nature which He took by birth? His life! It says, "In taking upon Himself man's nature in its fallen condition. . ." He reached down and took man's nature in its fallen condition, but what was the result? A sinless life. He did not in the least particular participate in its sin. As touching His life there was absolute sinlessness.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin."--Ibid., p. 1128.

What do we know that Jesus did not have? Propensities of sin. What do we mean by propensities? Inclination to evil? Yes. Desires? Very good. Look it up in the dictionary. The concept of the word is a bent, a desire, or an inclination of the mind. So we will put here a simple word, --no "bent". This deals with both inheritance and cultivation. Jesus had in Him no propensities, no bent, no inclination to sin. "The prince of this world cometh," says Jesus, "and hath nothing in Me." He had no desire, nothing in Him which responded to temptation. We should have no misgivings in regard to the perfect sinlessness of His life,--the sinlessness of the nature which He revealed as the man Christ Jesus upon this earth.

We should have no problems with any of these statements. Some people in their study of the incarnation, or some other subjects, for that matter, think that they have statements on this side, as it were, which they must counterbalance with statements on the other side until they balance up, as if one statement contradicts the other. Referring to this point of taking the statements of inspiration, William Miller set forth a sound principle which was this: When you study a subject, let every statement have due weight, and when you find a position so that no statement embarrasses you, and you can give every one due weight, then that is the correct position. In studying the subject of the incarnation or any other subject, if you find statements that embarrass you and that you would prefer to leave out, then you can be assured that your position is not sound. Let every statement have its full weight and play its part. They are all inspired and one is equal to the other. When we have the position that we can take them all and give them due weight, then that is the correct position.

It is clear that Jesus was the combination of two natures. He took a fallen nature. Is that clear? Well, let that have due weight, without trying to explain it away. Jesus lived a life without sin. There was in Him no bent, no propensity, no inclination to evil. Are those clear statements? Well, let those statements stand, just as they are without using one to obliterate the other. Don't use the fact that He took fallen nature to obliterate the fact that He lived a sinless life, or the other way around. Let all these statements have due weight, so that we might find our true position. Let us read Ephesians 2:13-15:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace."

Jesus made in Himself of twain,--two, one new man, so making peace. Now, it is true that in the context here Paul is talking about breaking down the wall of partition between the Jew and the Gentile. They had enmity between themselves, and they had a middle wall of partition between them. But the cause of that partition was the partition that existed between the Jew and God, which caused them, in their turn, to set up a wall of partition between themselves and the Gentiles. Now, when Jesus came down to this earth, was it His business, and was the emphasis in His preaching and His teaching to come to the Jews and the Gentiles and say to them, "Now, put away your differences and be reconciled to one another"? He made in Himself of twain one new man, so making peace. Did Jesus see the Jews and the Gentiles at enmity with one another and say, "Well, this is no good. I'll have to get them to live in Christian fellowship," and so took the Jew and the Gentile and made of them one new man? Is that what Jesus did? What

sort of man would that be? Jesus, in His mission of reconciliation did not waste any time trying to get man to be reconciled to man, as such. You remember the man who came to Jesus and said, "Speak to my brother that he may divide the inheritance with me." Did Jesus have anything to do with it? It was Jesus' mission that man might be reconciled to God. And if man was reconciled to God, what then? What about his other relationships? They would take care of themselves.

"He made in Himself of twain one new man, so making peace." What are the two that He made one new man of? Jesus, the great Mediator, with His divine arm laid hold of the throne of God and on His human side He took hold of fallen humanity and united them in Himself. He made of the two in Himself one new man, a new life, a new nature. What sort of a man was this? Did He have a propensity to sin? Did He have a bent to sin? No, He was perfect. Here is the new nature, the new man, which Jesus made of the two. This is the perfect life of the Lord Jesus Christ, without a bent, without a propensity to sin. Here we have the demonstration of the truth of the word that "he that is born of God doth not commit sin." Divine nature was united with fallen nature, and what was the result? A life without a bent to sin; a life without a propensity to sin; a life without an inclination to sin; the perfect keeping of the law of God. And Jesus, in that beautiful life which He lived, gave a living demonstration of what the law of God was. In that life of self-denial; in that life of self-sacrificing love for the good of others; when He went about doing good and healing all that were oppressed, Jesus revealed the character of His Father. He gave a demonstration, not only to us, not only to this world, but to the whole universe of the law of God lived out in human flesh.

"I delight to do Thy will, Oh my God," I love to do Thy will. There was no bent to sin in Him was there? No room for it! I love to do Thy will, Oh my God. Yea, Thy law is within my heart. From the manger to Calvary, He lived that life, until His last cry upon the cross, "It is finished." Was that a wail of defeat? No. It was a cry of victory. There was a shout of victory in heaven, "It is finished!" What was finished? The experiment is complete. Just before then He had prayed, "I have finished the work which Thou gavest Me to do." He had said, "I have kept My Father's commandments." "I have manifested Thy name unto the men which Thou gavest Me out of the world." (John 17:4,6; 15:10) "It is finished." The law of God has been lived out in human flesh.

How Jesus Lived a Sinless Life

How was this accomplished? Some say that if Jesus took our fallen nature He would have needed a Saviour. Have you ever heard that argument? What did they say to Jesus on the cross? "He saved others, Himself He cannot save." No truer words were ever spoken. In fact, the great basic temptation to Jesus always was, "Save Thyself." Did He save Himself? Who saved Him then, if He never saved Himself?

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto him that was able to save Him from death. . ." Hebrews 5:7.

Who was able to save Him? Who did Jesus cry unto to save Him? Were the prayers of Jesus hypocrisy? Was He just acting out something for us? Why did Jesus rise up a great while before day and go and pour out His heart to God? Why sometimes did Jesus pray all night? "In the days of His flesh, . . . He offered up strong cryings and tears unto Him that was able to save Him." "He saved others, Himself He cannot save." No truer words were ever spoken. You will read through the Psalms of Jesus praying to the Father to save Him. Of course, in one sense, Jesus could have saved Himself. It is true that Jesus could have lived a sinless life by His own divine power which it was His own right to use. It is true that Jesus could have kept Himself from sin. But if He had kept Himself from sin what sort of an example would He have left us? It would have been righteousness by works. It could not have been said that He had no power which we can not have. So Jesus says, "I can of mine own self do nothing." "The Father that dwelleth in Me, He doeth the works." (John 5:30; 14:10) He said to Phillip, "He that hath seen Me hath seen the Father." John 14:9. Sister White says, "He was so emptied of self that the Father alone appeared in His life." "Let this mind be in you which was also in Christ Jesus." "He emptied Himself." He was so emptied of self that it was the Father who worked in Him to keep Him from sinning, through the power of the Holy Spirit. Jesus was our example in all things. He was kept from sin by the working of the Holy Ghost and the Father dwelt in Him.

Therefore, the righteousness which Jesus manifested upon this earth was righteousness by faith. When Jesus laid aside everything and came to this earth, He laid aside even that character, that righteousness. It was His own, surely, but He had to start where Adam started and develop a character.. In the loom of heaven, weaved out in human flesh, Jesus developed a perfect character for us. The righteousness which Jesus manifested upon this earth was the same righteousness which we must have, the righteousness which was developed by faith.

The Practical Application of the Incarnation

Now, let us see where we fit into the picture. Let us study the practical outworking of the incarnation of Jesus. Possessing the divine nature, He takes fallen nature and lives this life without a bent or propensity to sin. This is the life that was revealed in the outer court of the sanctuary. "It behoved Him to be made like unto His brethren in all things." Why? That He might be a merciful and a faithful High Priest. In the incarnation of Jesus, as touching what is revealed in the light of the outer court, we have divinity reaching down to lay hold of fallen humanity.

In the sanctuary service we have just the reverse. Here is where we come into the picture. Through the light of the sanctuary, Jesus, having lived this life and having died for us, enters into the sanctuary to minister that this experience might be ours. Just as we see in the incarnation divinity laying hold of fallen humanity, so through the sanctuary service we see fallen humanity reaching up to lay hold of divinity. That is what the whole sanctuary service reveals.

We will express this now in the form of an equation. We have fallen nature and are lost, and without God and without hope in the world. Peter says in 2 Peter 1:4, "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 which is in the world through lust."

Divine nature is a gift. We cannot earn it but we can receive it through faith in Jesus. The wages of sin is death, but the gift of God is eternal life. To lay hold of the divine nature is to be born from above. To receive light from above is a gift from our Lord Jesus Christ. This is unmerited favor to undeserving sinners. The whole sanctuary service is an illustration of how we are to lay hold of the divine nature. We see in the sanctuary a practical illustration of not only how we first lay hold of the divine nature, but also an illustration of how we continue to lay hold of it. We come to the gate as sinners. We die to sin. We are buried in the laver of regeneration and Christ comes into our life and plants in us a divine nature. Through prayer, through the study of the Word of God, and through the gift of the Holy Spirit day by day, we continue to lay hold of the divine nature of Jesus.

What will be the result of this union of the human and the divine in our experience? Well, Jesus has proved it! If Jesus lived such a life two thousand years ago in human flesh, in our flesh, can He live it again? The great controversy will never be finished until it is done again.

One phase of the controversy with Satan has been finished. Jesus has proved before the whole universe that fallen humanity can keep the law. He has proved that in Himself. But Satan still says, "Where is the people that will do it?" Jesus, through the ministry of the heavenly sanctuary, is going to develop such a people. When Jesus develops such a people, and the number is complete, the same words from the heavenly sanctuary are going to be announced that were given on the cross, "It is finished." Satan is defeated.

Some people reason that as long as we live in this world in our sinful flesh that we will always have propensities to sin. This is where the whole trouble often lies on the incarnation of Jesus. They read the statements from the servant of the Lord that Jesus had no propensities to sin. Therefore, they conclude, He could not have taken a fallen nature. There are no grounds for that. I read in a statement from the servant of the Lord in The Faith I Live By, page 23:

"We need not retain one sinful propensity. . . . As we partake of the divine nature, our hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good."

Now, notice that. Here we are in fallen nature but as we partake of the divine nature, what is cut away from the character? The tendencies to evil, the propensities. "We need not retain one sinful propensity." When our humanity is as fully united to Christ's divinity as Christ's divinity was united to our humanity, what will be the result? When we fully lay hold of divinity as Jesus fully laid hold of humanity, when the union in our experience is complete, what will be the result? There will be no propensity to sin. We shall reflect the image of Jesus fully. We cannot do it but He can do it. The life of Christ will be lived out again upon this earth in the life of His people.

This should have particular significance to us today, because we live in a time when Jesus is ministering in the most holy place of the heavenly sanctuary. What is this work called? The final atonement. What is an atonement? At-one-ment. The final at-one-ment. What does that mean? It is called something else in the Spirit of Prophecy, and that is "the marriage." "By the marriage is represented the union of humanity with divinity."--Christ's Object Lessons, p. 307. This work of Jesus in the most holy place is the marriage. It is the final at-one-ment, the final union of fallen humanity with divinity. God's people are to be sealed with the express image of Jesus, to reveal His image, His character, to this darkened world. While Jesus is in the most holy place what should we be doing?

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me.' . . . He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."--Great Controversy, p. 623.

Now, while the atonement is going forward in heaven, while Jesus is closing His work in the heavenly sanctuary, and the great work of the marriage is going forward, what should we do? We should seek to become perfect in Christ. Our position is illustrated by the antitypical day of atonement. We should be around the sanctuary, following Jesus, afflicting our souls and searching our hearts.

In Matthew 22 the call goes forth to the church of God, "All things are ready, come to the marriage." It is time for Jesus to reveal His perfect life in His people. When darkness covers the earth and gross darkness the people, the Lord is waiting to say, "Arise, shine, for thy light is come, and the

glory of the Lord is risen upon thee." So we should be pressing around the sanctuary, humbling our souls before God, receiving the mind of Jesus. What will the mind of Jesus do to us? What did it do for Him? It emptied Him. It will empty us. We should be around the sanctuary laying hold of Christ's divinity.

The last act is reached when our names come up in judgment. As Jesus stands for us in the investigative judgment, we will be afflicting our souls around the sanctuary and Jesus stands in the judgment as the great High Priest and sprinkles the blood upon the mercy seat. He makes the final atonement. He blots out the sins of His people. He wipes away the record of sin. There is no record of sin left in them. The sins are blotted from their minds and now He can fill them with the latter rain. What does the latter rain do for God's people? It ripens the grain. What does the ripening of the grain represent? It represents the bringing of the seed to perfection. It is the latter rain which is the full life of Christ in the soul. Divinity is perfectly united with humanity and God's people reflect the image of Jesus fully.

When the number is complete Jesus will announce from the heavenly sanctuary, "It is done." "It is finished." The great controversy is finished! Satan's charge in heaven that humanity cannot keep God's law has been overthrown. Here is the people in a corrupt and degenerate age of earth's history who have laid hold of divinity, who have entered with Jesus into the sanctuary. The experiment of the incarnation is complete. They have the latter rain. The whole controversy is over, and quickly Jesus comes to take His people.

And so, in the light of the great controversy, the incarnation proves that fallen humanity can keep God's law. That is the great truth of the incarnation. This is God's great demonstration, the greatest truth in the Bible, which proves the certainty that God's people in this life can attain to perfection of character. We have a very wily foe, the devil. Just imagine the devil taking the great truth of the Bible which proves that the law of God can be perfectly kept by humanity, and turning it around as the very proof that humanity in this life will never perfectly keep God's law! Yet, this is being done, even among some of God's people. As soon as you cut out the truth that Christ took fallen nature, you destroy the whole plan. I have an outline of a study which was presented some time ago. It is simply this: Jesus never took our fallen nature and He lived a sinless life. We have a fallen nature. Conclusion: Therefore, we in this life will never perfectly keep God's law. The remedy? Just accept Jesus' righteousness and He will make up for any deficiencies in your life.

We need to let every statement have its due weight. There are many statements to the effect that Jesus makes up for our deficiencies and we can all thank the Lord for that! There would be no hope for us today unless He was making up for our deficiencies. However, we are approaching a time of trouble

when we are to live in the sight of a holy God and there will be no High Priest in the sanctuary to make up for the deficiencies of character in any of God's people. The experiment must be complete. In those statements Sr. White is referring to those who have accepted Jesus and are pressing onward to perfection. As they hide their life in Christ and are pressing onward to perfection, He makes up for their deficiencies with His own divine merit, His imputed righteousness. But we are living in a time when we must be sealed. The marriage is in progress, the final atonement is taking place in the heavenly sanctuary. The work of investigative judgment is soon to be completed. The latter rain will bring the seed to perfection and the King calls to His people, "All things are ready, come to the marriage." The work must be complete.

(Given at Joshua Tree, California, Institute in 1961)

Some Thoughts on

REVELATION 17

By Robert Brinsmead

A Tape Transcription

I would not like to be dogmatic on all the details which are found here in this chapter, and so in my assertions I will not be as positive on every point as I would be on the vital truths of the sanctuary question.

The Time of the Chapter

In what time setting did John see the vision? You can't just say that he saw it in his time, because that is not always true. A prophet can be carried back in the past and stand at a point 2,000 B. C., or be carried forward and stand at 2,000 A. D. In Revelation 10 it depicts the angel eating the little book. That was one of the experiences of the church around 1844. So the point that we must ascertain concerning Revelation 17 is when did John see this beast carrying the woman?

There are several clear indications that he was not looking at this beast in his time, but that he was carried forward into the future. Notice verse 1: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." The theme of this chapter is to show the judgment that was to take place against the whore, Babylon. This is about the time when the plagues are to be poured out. This takes us down close to the end of time.

Notice also verse 2: "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." In other words, when John sees this vision, he is not saying that the nations of the earth were to commit fornication, but that they have committed fornication, and this refers to the church-state union of the Catholic church with the nations of Western Europe.

Verse 3 is more vital than all perhaps, to establish the time of this chapter. "So he carried me away in the spirit into the wilderness." Notice, he carried him away in the Spirit into the wilderness. In point of time he is looking at this vision in the Spirit. Here he sees the beast in the wilderness. This beast is clearly the same beast of Revelation 13 if you compare its characteristics. But in Revelation 13, this beast was not in the wilderness, but was ruling over the nations, and the church was in the wilderness. In other words, Revelation 13:10 has been fulfilled: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." (See GC 439 for

comment on this) Retribution came to the papacy in 1798 and the beast power went into the wilderness, a place of eclipse and obscurity.

Some say that this wilderness period is the thousand years, and they take it as if John was carried even further into the future. But this cannot be, for the simple reason that during this wilderness period the woman is being supported by the beast. During this thousand years, it is no doubt a wilderness period because the scapegoat goes into the wilderness, but the beast is not supporting the woman because the woman is destroyed under the plagues before the thousand years begin. This finishes her. The point to notice is that in Revelation 17 the emphasis is not on the beast, but on the woman. The first verse starts out with the woman: "Come hither; I will shew unto thee the judgment of the great whore." And the last verse: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Verse 6: "And I saw the woman drunken with the blood of the saints" also establishes the time. She has just finished her persecution. She is drunk. So the point to notice is that the time is established that the prophet is standing this side of 1798 and just before the plagues are poured out and the woman is to receive her judgment.

The Seven Heads

The seven heads are clearly seven agencies that Satan has employed to support this iniquitous system of religion--Babylon. Babylon is a counterfeit religion. This is the devil's church and the devil's city, just the same as the true church is Christ's bride and the New Jerusalem. Looking at the prophecy in its broadest application, the woman is not only the Roman Church. When she is destroyed, Rev. 18:24 says, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." So it is the devil's church down through the ages. He has particularly worked through seven great systems, mountains, governments, political institutions to support or to carry this woman. We have seven church-state systems brought to view.

Let us consider a few principles of interpretation concerning the seven heads of this beast. When it says, "Five are fallen," he is standing in the wilderness period. This would have to be either after 1798 or during the thousand years. But it cannot be during the thousand years because it cannot be said that "five are fallen" there. Secondly, it is not during the thousand years because there was not a woman riding the beast during that time. The church is destroyed before then. So we must conclude that it is this side of 1798 and before the judgment comes on the whore. The prophet says, "Five are fallen." So you count five powers back from 1798. Obviously the fifth one to fall was the Papal power. The period before the Papacy was Pagan Rome, before that Grecia, before that Medo-Persia, and before that Babylon. So you have five powers which are fallen by the year 1798.

I think the consistent thing to do is to start the heads with Babylon for several reasons. We are told in the Spirit of Prophecy that Revelation unseals Daniel and continues and complements Daniel. The first kingdom in Daniel is Babylon. Furthermore, the beast in Revelation 17 is the same as the beast in Revelation 13. Notice the description of the beast in Revelation 13: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." This beast had the features of Babylon (the lion), Medo-Persia (the bear), Grecia (the leopard), and Rome. The prophecy takes us back to those four kingdoms. Furthermore, Babylon was the first kingdom that was established upon this earth. Assyria was a part of the original Babylonian empire actually, and the religious center of Assyria always remained Babylon. I will not go into it now, but really Egypt and Babylon are synonymous. They have been right on through the ages. Babylon was the foundation of all kingdoms, the foundation of all apostasy. It must therefore be the first head.

Now, standing at 1798 he says "Five are fallen" (Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome). The Papacy fell under the hand of atheistic France in 1798 when the deadly wound was received. So you have the sixth head, atheism, which is just as verily a religion as any of the previous church-state powers just listed. The second part of Revelation 13 shows that another head is not yet come. When he comes he must continue a short space. That emphasis is not on the others. The seventh one must continue a shorter time than any of the other seven. And that I take to be the image of the beast set up in the United States of America. In the tract, A Word to the Little Flock, Sister White says, "The last power to persecute the people of God is that form of apostate Protestantism which will be set up by the two-horned beast."

Now the eighth one is a resurrected beast. Eight is the number of resurrection in the Bible. The Scripture says that it is one of the seven. There is only one of those seven heads that is ever to be resurrected, and that is the fifth one, the Papal head. In Testimonies, vol. 7, p. 182, it says: "Yet under one head--the Papal power--the people will unite to oppose God in the person of His witnesses." Notice that Revelation 14 shows that there are two powers that combine at the end of time. Particularly, there are two heads there: "If any man worship the beast and his image." There we have the beast and his image. The beast finally takes the supremacy (7T 182).

Here are some further thoughts as to why this cannot be after the thousand years. The ten horns that give their power and strength to this beast when it returns have "one mind" and they all give their power and strength unto the beast (v.13). But what happens after that? They unite to war against Christ the Lamb, not literally necessarily, but in the person

of His saints. And then verse 16 tells us that "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This takes place under the seventh plague when the commandments are hung in the heavens and the nations see that they have been deceived, and they turn on Babylon and destroy her. Now it is obvious that Revelation 12 and 13 take place just before Revelation 16. God is showing us here that what happened in past history is going to be repeated. The nations are going to support Babylon again and unite with the church. This union lasted for hundreds of years the first time, but this time it is not going to last for long. God is going to bring it to an end. The powers are going to turn on the woman and burn her with fire.

Now one last point and this is a vital one. The great purpose of Revelation 17 is also to give the background of Revelation 18 which begins with the words, "And after these things I saw another angel come down from heaven. . . ."

After what things? The message itself states, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." In other words, when the ten kings, the horns, give their power and strength to the beast, and they all unite to support the woman who is supported by the beast, then it can be said that "Babylon is fallen, is fallen because all nations have drunk." This is further commented upon in Great Controversy, pp. 389,390.

Just as Revelation 13 is to give the background for Revelation 14, so Revelation 17 is to give the background for Revelation 18. If this was speaking of the time during and after the millennium, there would be no point in bringing Revelation 18 at this point at all.

(Ed. Note: This was transcribed from a short tape dictated by Robert Brinsmead about two years ago. We realize that there are a number who will be reading this article who have different views on Revelation 17 than are set forth here. Since the Spirit of Prophecy does not lay down a definite interpretation of this chapter, none of us can be dogmatic on it and we must be tolerant of the other person's views. As for us we have carefully considered the various views in our ranks on this chapter and these seem to us by far the most logical, clear-cut, and spiritual. We would recommend that for further study you get out your Revelation magazine and read the comments there on chapter 17. This is a most thrilling and profitable study. We must go deeper and deeper in our understanding of the Word of God.)

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"The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places." FE 266.
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Are You Being BRAINWASHED?

by Robert Brinsmead

Every intelligent Christian should be acquainted with the laws of the human mind and understand its basic mechanism. (MH 128; 4 T 85) "The true principles of psychology are found in the Holy Scriptures."--My Life Today, p. 176. And ignorance concerning the most wonderful powers which God has given us, makes us an easier prey for Satan.

The last conflict is a battle for the human mind, and Satan is well prepared to play his part. "For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well."--Selected Messages, Vol. 2, p. 352.

Social pressure, psychology, ridicule, flattery, rewards, miracles, persecution, starvation, drugs, signs, wonders, delusions, group pressure, music, emotional stress, disasters, science, "love," deception, and religion comprise some of the weapons in his arsenal that he will use to bring the whole human race under the mold of his mind, as it is written, "These shall have one mind." "All the world shall wonder after the beast." Rev. 17:17; 13:3. It is perfectly Biblical to say that God is going to allow Satan to work with such power upon the minds of men that soon only those who have a sealed mind will withstand the brainwashing tactics of the enemy.

Brainwashing--called "thought control," "indoctrination," or "education" by those who use it--is becoming a real science today. It is undoubtedly true that men are in league with Satan, even though ignorantly, in exploiting the knowledge of the laws of the human mind. This not only takes place in Communist countries where American boys are sometimes converted into confirmed Communists, but the same methods are known to be used with equal success by police, priests, politicians, and preachers in all countries of the world.

The purpose of this presentation is to point out how you may be brainwashed against your will, how you may detect such procedures, and how you may resist such an assault upon your mind.

The Important Faculties of The Mind

First, let us become acquainted with some of the main powers of the human mind. Reason is the kingly power. (MH 130, 498;

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3 T 84) It is to be the ruling faculty, but it must itself be subject to the Word of inspiration in order that it may give correct light to the conscience. The will is the governing power of man, like the rudder of the ship, to turn it either way. But this faculty must be under the control of God through the avenue of sanctified reason and conscience. (Ed. 289; FE 57, 520) Then there are the emotional powers wherewith man feels joy, peace, contentment, love, kindness, sympathy, sorrow, anger, lust, envy, resentment, etc. The feelings are dependent upon the thoughts. If the thoughts are wrong, the feelings will be wrong, or visa versa. (5 T, 310) We may set these powers of the mind down as follows:

<u>Reason</u>	<u>Will</u>	<u>Emotion</u>
Power of Thinking	Power of Choosing	Power of Feeling

God ~~does~~ not abuse the wonderful mechanism of His creation. The influence of the gospel elevates the human mind, strengthening and tending to balance every faculty. In His approach to the mind, God says, "Come, now, and let us reason together." Isa. 1:18. He desires first of all that the mind will intelligently and thoughtfully apprehend truth so that the thoughts may be elevated and the reasoning powers expanded. Not so with Satan. He works to unbalance the reasoning powers and to inhibit the faculty of judgment.

Methods of Brainwashing

1. It is now common knowledge in scientific circles, that the most fundamental approach to inhibiting the power of analytical thinking, is to debilitate the body. This may be achieved by starvation, providing a diet lacking in essential elements, irregular meals, irregular sleep, loss of sleep, and emotional stress. Experiments in different parts of the world have proven that when a person's physical powers are weakened, not only are his powers of critical thinking great-

(Continued on p. 6)

GOD'S ETERNAL PURPOSE

SPECIAL GIFT EDITION

You will be happy to know that the wonderful book God's Eternal Purpose by Robert Brinsmead has now been printed in a more economical, paper backed binding for wider distribution. The content is exactly the same as previous editions but the price is now reduced from \$3.50 to only \$1.00 (25 or more, 75¢ each). The supply of hard backed copies is completely exhausted so we thought that now would be the opportune time to have it printed in a cheaper binding and give it a greater circulation than ever before. We have had 3,000 copies printed and we are depending upon YOU to help us get them into the field by purchasing gift copies for your friends or by sponsoring a certain amount of books to be sent to needy mission fields such as Jamaica, Africa, and the Philippines where the people do not have the money to purchase them. WHAT ARE YOU WILLING TO DO TO HELP IN THIS WORTHY PROJECT? May we hear from you soon.

-3-

This is the day of atonement set apart for union between God and His church. Like the rich young ruler, many are apt to say, "Are we not God's commandment keeping people? What lack we yet?" We lack a repentance equal to the day of atonement.

Such an experience must be a gift of God, for repentance is an unnatural thing to the carnal heart. We cannot of ourselves repent and afflict ourselves for our sins. There is one thing we can do, however. We can compare our present spiritual condition with our Father's bounteous table. We can see the good things he has promised us, which are not ours as yet. The table of His grace is loaded with spiritual blessings that can make His church all glorious, not having spot or wrinkle or any such thing, without fault before the throne of God. This is not our condition, and this we can see. We can discern the filthy rags of our spiritual poverty, and the bare feet, a badge of our slavery, and the ringless finger, and we can feel the hunger pangs sharpen as we gaze at our Father's table. All this we can do, and comparing our present condition with the eternal weight of glory promised to the remnant church, we can cry out, "How many hired servants of my Father have bread enough and to spare and I perish with hunger. I will arise and go to my Father, and say unto Him, Father I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son." He will do the rest. He has promised us the early and the latter rain today. The early rain is to do its office work--to convict of sin and bring us true repentance, a day of atonement repentance, true preparation for the union to follow.

How soon we would feel the Father's loving embrace of the final at-one-ment if we would but arise and go to Him. May God grant us the grace to "come to ourselves" before it is forever too late.

BRAINWASHED (Continued from p. 3)

ly inhibited, but the suggestibility of the mind is greatly increased. In this condition the mind tends to more readily accept ideas presented to it, that normally it would reject. The changed thought patterns tend to remain in the mind after the body regains normal health.

2. The most important single approach is to induce emotional stress. Results are more easily attained when the body is weakened, but it can be very effective even when the subject is in normal health. When the emotions are aroused to a point of abnormal stress or confusion, the judgment is impaired and the suggestibility of the mind is greatly increased. People under emotional stress tend to readily "see the light" in ideas that they would normally reject. Furthermore, the new thought patterns tend to hold fast in the mind when the emotions return to normal.

There are a number of ways that a person may be brought to abnormal emotional stress. The Communist "educator" may induce mental stress by playing upon the fears of his "pupil"--either personal fear, or fear and uncertainty about his family. He may try to arouse the emotions to unhappiness, sorrow, anger, resentment, uncertainty and anxiety, or guilt. Interestingly enough, it suits the "educator" just as well if his "pupil" becomes angry instead of manifesting an opposite emotion.

Since we are in no immediate danger of being subjected to a Communist program, let us focus our attention nearer home--in the religious sphere, for instance.

The spirit of prophecy warns that ministers should not play on people's emotions. (GW 147; 153-4; GC 463; 2 T 506; Ev. 611) This is using strange fire, and those who use these methods merit the fate of Nadab and Abihu. (See Lev. 10) If a preacher wants to implant certain thought patterns in the mind of his audience, and realizes that his arguments would not convince the understanding, he must resort to arousing the emotions of his audience in such a way that its judgment is inhibited and its suggestibility is increased. For instance, there are the "hell fire" tactics of the pseudo-evangelists.

But emotional tension can be created in other ways by ecclesiastics who want to "thought-control" members of the flock. A method even more effective than "hell fire" with most people, is the threat of social pressure from their own religious environment. Fear of being the "odd-ball" among the group, has a tremendous effect on the emotional nature. For those more stubborn, the threat of excommunication can be very effective. Especially if children are involved, the individual can be asked: "What about the children? They need the advantages that only we can provide for them." Uncertainty is very potent in inducing emotional stress and indecision. We can hardly calculate how the mind tends to break down under the fear and stress and uncertainty when contemplating the results of being severed from the ecclesiastical body which is considered "the ship that is going through."

Even if men do not realize it, the devil certainly knows that the best way to confuse the emotions is to cease the "brow-beating" tactics, and to suddenly turn on the "love." One whose mind is reigned up under the persecution of social pressure and is suffering from the emotional strain of it, may quickly break down under "kindness and love" to the point where the "light" is readily seen--in all honesty. A sudden change such as this, is often more than many minds can cope with.

A preacher who knows how to exploit "the herd instinct" is in an advantageous position if he wants the audience to accept ideas that would not convince the awakened intellect. Appeals to the common fears, affections, prejudices of the group,--anything that will readily address the emotions instead of the

reason--are often exploited, and mob feeling is most contagious. If the emotions of the group are sufficiently aroused, the audience is then ready to embrace ridiculous suggestions as "gospel truth."

A most effective way to paralyze the judgment of the listeners, is to confuse their emotions. This may be achieved by mixing "tear-jerking" stories with funny ones, and then mixing the "gospel" with it. When the emotions are thoroughly confused, the stage-master can give a mighty altar call. The tears may come in torrents, and in the excitement, some may claim that the "latter rain" is falling.

Music can very effectively help to confuse the emotions. Even Nebuchadnezzar knew that the right music at the right time would help the multitude to enter into the desired spirit of worship of his golden image. Music of changing tempo is the more effective. The Spirit of Prophecy shows that God's people are in danger of accepting delusions of Satan as the "moving of the Holy Spirit" under the influence of wrong music, especially at camp gatherings just before the close of probation. (2 SM 36).

Here is another mighty weapon to inhibit the reasoning powers: "The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience." (GC 566) Let us not be naive enough to imagine that only one religious group uses this method. Wherever true religion and enlightened worship wanes, the tendency is always to increase the forms of religion, lest reason and conscience revolt against the shocking pretense of piety.

3. For the difficult minority that resist normal procedures of brainwashing drugs and other medications may be resorted to as a means of assisting the indoctrinator to find the desired access to the mind. Very few need to be banished or burned nowadays.

"Conversions" in All Honesty

When persons change their thinking after being subjected to emotional stress, we are too prone to judge them as lacking in moral courage, principle, or honesty of heart. Here we make a grave mistake. The facts are that a most courageous individual, subjected to sufficient stress, may in all sincerity "see the light" where normally he would see only nonsense.

How to Resist Brainwashing

1. Realize "the influence of the mind upon the body, and of the body upon the mind." (MH 128) Protect your reasoning powers by being a faithful steward of the body which is the

temple of the Holy Ghost. "A sound body is required for a sound intellect."--Testimonies, Vol. 3, p. 152. "Wrong physical habits affect the brain . . ."--Counsels to Teachers, p. 299. ". . . both mental and spiritual vigor are in a great degree dependent upon physical strength."--Education, p. 195.

". . . A confused brain. . . among the results of [a] disregard of nature's laws."--Counsels on Health, p. 458. "To neglect the body is to neglect the mind."--Testimonies, Vol. 3, p. 486. "Whatever injures health, not only lessens physical vigor, but tends to weaken the mental and moral faculties."--Ministry of Healing, p. 128. "Anything that lessens physical strength, enfeebles the mind."--Counsels on Diet and Foods, p. 48.

If through circumstances beyond your control, your body is weakened, pray that God will make up for your deficiency. But if you disregard the light on health reform, you are preparing to be brainwashed, and you do not stand a chance in the final battle.

2. When your strength is abnormally weakened, examine only that which you know to be truth.
3. Keep your emotions under the control of God-given reason. Never judge a matter, especially a controversial issue, from the standpoint of feeling. Thousands lose their souls doing this.
4. If anyone tries to force you to change your mind, even though it be by appealing to social pressure and/or your feelings, know that the devil is not far away. God honors your right to choose your own thoughts without pressure, and would have you calmly decide on a matter, using your God-given reason.
5. Do not endeavor to weigh the evidence on an important issue while under emotional distress. Until you return to normal, examine only that which you know to be truth.
6. Beware of being subjected to severe mental pressure by being interrogated by a "superior" or "superiors." Especially is this true when more than one mind is arrayed against your mind for an extended period. Never allow yourself to become mentally exhausted, and if the mind is getting a little tired or foggy, insist on a period of rest to clear your thinking. If you are arrayed before minds that are obviously bent on crushing your convictions, then it is imperative that you stand up boldly for your convictions. Do not take an apologetic or defensive stand, but realizing that truth is stronger than error, put the interrogators on the defensive by embarrassing their errors unmercifully.

Even though they be men of rank and position who normally command your deference, do not imagine for a moment that a timid,

apologetic defense is in keeping with humility when "browbeating" procedures are resorted to. Let all who read these lines take heed. Good men of convictions are being brainwashed, because when arrayed before the "superiors" of their fraternity, they see cowardice walking in the garb of humility, and readily embrace her to their ruin. It is often wise to carry out the discussion by writing only. Tell your interrogators that you prefer calm reasoning and exactness, and that "writing maketh an exact man."

7. When subjected to severe social pressure, ostracism, or persecution for your right to think, find in God the satisfaction for your emotional needs. Through His sustaining grace, maintain a sweet spirit, and never, never get a persecution complex. Remember the promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Isa. 26:3. Remember the words of Jesus, "Resist not evil." If you resist the evil instead of remaining "dead in Christ," the wind may suddenly change in the direction of "love and kindness," and finding you off balance, sweep you off your feet.

8. If a speaker is obviously trying to play upon your emotions, enjoy your own thoughts, and as far as the speaker is concerned, adopt an attitude of "uninvolved detachment."

9. Worship God in the beauty of simplicity, and use your influence to shut out pomp, ceremony, and display from your religious group. Do not tolerate questionable religious music.

10. Do not become frightened of the expression of your emotions when under the control of God-given reason. God has created you with emotions to feel, and to feel deeply. Do not become a cold, unfeeling stoic, for this will ruin your happiness. When sanctified reason rules, we should enter heartily into the worship of our God.

"Christ and Him crucified, should become the theme of our thoughts and stir the deepest emotions of our souls."--Testimonies, Vol. 2, p. 634. The Spirit of truth will enlarge our capacity to love and sympathize, to weep and sing, to praise and glory in our Lord. If the emotional nature is unduly repressed, the mind will be unbalanced, and the emotional nature may one day find release from repression by speaking in tongues or some other Satanically induced emotional release.

Then the mind will be thoroughly brainwashed!

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"Overeating even of the simplest food, benumbs the sensitive nerves of the brain, and weakens its vitality. Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectively prostrated by intemperate eating than by intemperate working." 2T 412.

THE HUMAN NATURE OF CHRIST

by Robert Brinsmead
A Sermon Report

We, as the professed people of God, have come to the time when we must make a choice which will be as vital as the choice of ancient Israel. This choice is whether we shall serve Christ or Baal. The third angel's message is the great issue. This message is fundamentally one which leads us to choose between obedience or disobedience, the service of the true Christ or the false.

From the beginning of the great controversy in heaven, Satan's contention has been that God's law cannot be kept. For this reason man was created as a temple for the indwelling of the Creator, a new order of being altogether. He was made in the image of God, capable of partaking of the divine nature. He was to have a high and exalted privilege that no other order of beings in the whole universe would have. Man was created to glorify God and to answer the challenge of Satan and his misrepresentation against the law of Jehovah (See Syllabus No. 3, Lesson 1, "The Creation of Man.")

The Creation of Man

The apostle Paul understood the eternal purpose of God in creating man as he states in Ephesians 3:10, 11:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which He purposed in Christ Jesus our Lord."

By means of the church, God's people, the manifold wisdom of God was to be made known unto all the heavenly universe. The very being that God created in His own image has joined with Satan in his work of rebellion.

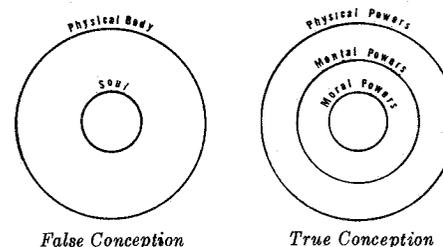
It is very vital that we understand the nature of man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. I would like to show you the false concept that most of the religious world has adopted concerning the nature of man first of all. Then we'll have a look at the true one so that we may contrast the two views. The popular concept that prevails in the Christian world is that God gave to man a body and that He put in that body a soul and that this soul lives in the body as a separate meta-physical entity.

God did not give man a soul and neither is the soul something separate from the physical body of man. He formed man from

the dust of the earth with certain capabilities. The powers of man are threefold. "Every power--physical, mental, and moral--needs to be trained. . . ." Testimonies, vol. 5, p. 522. We must understand the relation of these threefold powers that we have.

Fundamentally man is a physical being. We were created physically, mentally, and morally in the image of God and you will always find them mentioned in that order in inspiration. Everything that we do is a physical function. Thinking is a physical function and involves certain chemical processes in the body. Praying is even a physical function. The only way God can communicate with us is through the delicate brain nerves. Since we are basically a physical being, it behooves us to be very careful what we do with our physical powers and not to use them recklessly in any way. That is why we are told that "the health should be as faithfully guarded as the character." Education, p. 195. "The body is the only medium through which the mind and the soul are developed for the up-building of character." Ministry of Healing, p. 130.

As part of his physical powers, man also has mental powers. Then as part of his mental powers, he has moral powers. These are all interrelated. The general concept in Christendom is that the soul is a separate entity within us which is somehow imprisoned in the body and gets away at death. So we can put pork, tobacco, and other harmful things in our bodies. All will readily admit that this doesn't do the body much good but in general it isn't believed that this affects the soul. The true position is that whatever affects our physical powers also affects the mental and the moral as well.



God breathed into the structure that He had formed the breath of life and man became a living soul. God did not give man a soul, did He? Man was created to glorify His Creator and to prove to the whole universe that God's great law of love is just, that it can be kept, thus vindicating God's name. Instead, man took those powers and put them to a lower use. He used them to glorify self. By surrendering to the arch-deceiver all these faculties became degenerate. So Satan triumphed and said, "Man can't keep God's law." But God did not give up. He still had an eternal purpose for man which would be fulfilled through the plan of redemption. In fact, God will be more glorified because it will be proven before the whole universe that not only man as God created him could keep His law, but even fallen man, in his weakened and degenerate condition could keep it.

The Nature That Jesus Took

Jesus came to magnify the law and to make it honorable. Satan claimed that he had proven that man could not keep God's law by causing Adam and Eve to fall. Jesus came into this earth and clothed His divinity with humanity to answer the challenge of Satan concerning the question of obedience and disobedience.

There is probably no other subject upon which there is more confusion today in the church than on the nature of Christ. It has become a subject of controversy from one end of the world to the other. It is a most important subject too because it lies at the whole foundation of the Christian faith.

"Since therefore the children share in flesh and blood, He Himself likewise partook of the same nature. . . ." Heb. 2:14, RSV. Whose nature did Jesus partake of? Does it say the same nature as Adam? No, it says the children. That would be us. All of the children are found with degenerate natures. This is the nature that Jesus took.

"Wherefore in all things it behooved Him to be made like unto His brethren." Heb. 2:17. There is an expression used in Early Writings, p. 150, that is often used in the Spirit of Prophecy. Jesus was telling the angels how He would come to this earth to redeem man. "The angels prostrated themselves before Him. . . . Jesus also told them . . . that He would take man's fallen nature." This does not mean that Jesus would just have this fallen nature imputed to Him in His redemptive act on the cross but that He would partake of the same nature as the children do through inheritance. This is termed here as a "fallen nature."

The Use of the Word "Nature"

What does "fallen nature" mean? Even on this point there is great confusion. We should be careful that we understand what the word "nature" means in inspiration by the context. It doesn't always mean the same thing.

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

This Scripture is speaking of our nature. We are dead in trespasses and sins. We walk according to the course of this world. We are controlled by the spirit of disobedience. We are enemies of God in our minds by wicked works. We fulfill the lusts of the flesh and of the mind and are by nature the children of wrath, even as others. We are wicked, rebellious, sinful, and enemies of God. We are told that the natural man hates God

and does not love to think of heavenly things. Can we say that Jesus took our nature in this sense? Did He have such a nature as this? No, a thousand times no! The word "nature" here is referring to the sinfulness of man. We are conceived in iniquity and are the enemies of God by nature. The word "nature" as used in Ephesians does not mean the same thing as it does in Hebrews 2. It rather has reference to the state of the heart and mind, i. e., the disposition and character. It is clear that the nature of the heart of man is totally depraved and sinful. Christ did not take (in the sense of partake of or possess) this nature of man. To be sinful by nature is to be altogether sinful. Christ was altogether sinless.

"He (Christ) was to take His position at the head of humanity by taking the nature but not the sinfulness of man." SDA Bible Commentary, vol. 7, p. 925.

"We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." Ibid., vol. 5, p. 1131.

I would like to give an illustration of how the same word can often be used and have a totally different meaning. The Hebrew word, "ruach" is often translated "breath" or "spirit". In some cases it is referring to the "breath of life." (Gen. 6:17; 7:15, 22; Job 12:10; Ps. 104:29; 146:4; Eccl. 3:19). Sometimes it refers to "disposition" as in Ps. 51:17 and 1 Kings 21:5. Or it might refer to the "Holy Spirit" as in Genesis 1:2; 6:3. Only the context can determine the appropriate meaning of "ruach." Yet the very same word is used to convey these different meanings. The same is true in the New Testament with the Greek word "pneuma" which is used to designate the same things as "ruach" in the Old Testament.

The word nature is used many times referring to disposition in both the Bible and the Spirit of Prophecy. Perhaps we might speak about a certain person and say, "He has a lovely nature" or "He has a mean nature." What do we refer to? It is to the character of the individual. And so when we read that Jesus partook of our fallen nature it does not refer to our disposition or character, which is dead in trespasses and sins and is at enmity with God, for there was not in Him one evil propensity.

Fallen Nature as it Pertains to Christ

Let us look carefully and see what it was for Jesus to become a man and to partake of our nature. I would like to quote three very explicit statements in this regard:

". . . When Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. . . . It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity." Desire of Ages, p. 117

"The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical mental, and moral degeneracy prevailed throughout the human family. . . . In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed. . . . Christ must reach him where he was." Selected Messages, vol. 1, p. 267, 268.

"He who was one with the Father stepped down from the glorious throne in heaven, laid aside His royal robe and crown, and clothed His divinity with humanity, thus bringing Himself to the level of man's feeble faculties." Review and Herald, Dec. 11, 1888.

Man's faculties have been enfeebled through four thousand years of sin. He has decreased "in physical strength, in mental power, and in moral worth." You notice here the close connection between man's threefold powers. This is what Hebrews 2 means when it says that Jesus took the same nature in all respects as the children. It doesn't mean that He took man's disposition, his sinfulness, but his structure with the physical, mental, and moral faculties in their weakened and degenerate condition.

Here is a point upon which we find some difficulty and a parting of the ways with many. All Christians, even Roman Catholics, will agree that Christ took man's weakened physical powers. They will readily concede that He did not come as man with that great body that Adam had when he came from the hand of the Creator. But many do not go any further than that, particularly when it comes to the realm of the moral powers. Even in official Seventh-day Adventist publications today we find the idea presented that the likeness of Christ to humanity was only physical. This is contrary to the clearest statements of inspiration such as the ones we have just quoted where it plainly states that He took our enfeebled faculties, physical, mental, and moral.

Some would object, "Just a moment, now! You can't say that Jesus took man's weakened moral powers. This would make Him a sinner. This would involve His character." Is this true? First, let us notice from the Spirit of Prophecy the close relationship between the physical and the moral powers.

" . . . health has a great deal to do with their intellect and morals." Child Guidance, p. 187.

"A close sympathy exists between the physical and the moral nature." Counsels on Diet and Foods, p. 165.

"Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers." Ministry of Healing, p. 128.

If you weaken physical vigor, what else do you weaken? You also weaken your mental and moral vigor. Is this saying that Christ on His human side took all of man's enfeebled faculties? Yes! The statements of inspiration explicitly state this. Does this involve His character?

Let us read a very vital statement from Testimonies, vol. 4, p. 606: "The mental and moral powers which God has given us do not constitute character. They are talents. . . ." So, when we say that Christ took man's enfeebled faculties, including the moral faculties, this does not touch His character. When we say that He took all man's powers in their weakened condition, we are merely saying that He did not have the talents, or the advantages which Adam had in His original perfection.

The Moral Powers

Let us deal more specifically with the moral powers. One of the moral faculties which we have is the will. Do you think our physical strength has anything to do with our will? If we are feeling well and healthy and have good food to eat, our will is comparatively strong. I say comparatively because compared to man in his original condition all men's wills are weak. When we are sick or when we have put ourselves on an impoverished diet, will our will be as vigorous as when we are in good health? No, it is weakened. Man does not have the strength of will today that he did in his original condition before sin entered.

We might say that Christ was a healthy specimen when He was on earth. He kept His physical being in conformity to the laws of health. He was stronger physically than the average and so it is only reasonable to assume that His will power would also be stronger than the average. But God took Him into the wilderness. There He fasted for forty days and forty nights until He was terribly emaciated and His visage was marred more than the sons of men, in order that He might know the weakness of man and be tempted in all points as we are.

We read the significance of this temptation in Desire of Ages, p. 120: "It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome."

Some people have a very weak will. Christ had to know how to succor them. He was weakened to the very point of death and it was at this point, when the human will was the weakest that Satan came to tempt Him. How did Jesus overcome in the wilderness? Was it through the strength of His human nature? Did He overcome by exercising human will power? Listen to these words:

"Christ's humanity alone could never have endured this test, but His divine power combined with humanity gained in behalf of man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God." R&H, Oct. 13, 1874.

We see the same thing revealed in the garden of Gethsemane when Christ's humanity was just like a reed beaten in the storm and the cup trembled in the balance. Jesus groaned under the terrible strain. Did He overcome by virtue of His human will? Oh, no. That will was weakened. We see Jesus praying through the weakness of humanity three times, "Father, if it be possible, let this cup pass from Me!" But, as the cup trembled in the balance, He said, "Nevertheless, not My will but Thine be done," and He linked His weak human will with the divine will. "As the will of man co-operates with the will of God, it becomes omnipotent." Christ's Object Lessons, p. 333.

This is how Jesus overcame. When He was weakened to the point of utmost weakness in the wilderness that He might experience what man in his utter need might experience, He linked His will with the divine will and showed that when the human will is linked with the divine will it becomes omnipotent. He took the weakened moral faculties of man that He might succor us and show us the way to overcome.

Man fails to overcome on the point of the will which is the whole governing power in our nature. Many find themselves like the man in Romans 7, doing the things they do not wish to do and unable to do the things they should do. What is the problem? The desire to do what is right is present. But the human will power alone is insufficient.

One time my brother was discussing the question of overcoming with a Catholic gentleman and asked him, "What do you do when you fall under temptation and you're battling against something and you fail?" The man answered, "Why, I make a stronger resolve." Is that what you are going to tell an alcoholic who wants deliverance but just doesn't have a spark of a will to break from the chains that bind him? Will a stronger resolve give him the victory?

Jesus showed the way to overcome. He was weakened in the wilderness and in the garden that He might know what man in his utmost need was striving against. Every poor soul who looks for deliverance, even though he may only have a spark of a will, may link that weak will with the divine will and it becomes omnipotent. That is the very essence of righteousness by faith. Jesus knew by experience what it was to have our feeble faculties. But He linked His life with the divine. He went out at night and prayed for grace. The angels in heaven do not need grace. Adam didn't need grace before the fall. Only man in his weakened condition needs grace and Jesus had to receive grace which is a special dispensation of power. He

sought the Lord until His humanity was charged with a divine current. We are told that the grace He received is for us too. "He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us." S.D.A. Bible Commentary, vol. 7, p. 925. His overcoming was the overcoming of a true human being.

Some people are born with more will power than others. Does that mean that they have a stronger character? No. The mental and moral powers do not constitute character. They are talents (4T 606). It is what we do with our will that determines our character. Some people are more generous, kindly, and affectionate by nature than others. All of these characteristics are talents and we shall be held accountable for their use. The strongest human will in the world is still insufficient unless it is united with divine power.

We need to realize that Jesus became a real man. He did not take our sinfulness for He was born of the Holy Spirit. He had no trace of evil upon Him and demonstrated that if we partake of the Spirit as He did, we shall have no evil traits of character or evil dispositions. In Jesus dwelt the fulness of the Godhead bodily. The Scripture tells us that we also might be filled with all the fulness of God. Jesus bore the physical, mental, and moral weaknesses of human nature during His sojourn on earth but all His faculties were controlled completely by the Holy Spirit and He lived a life of perfect obedience, demonstrating before men and angels the character of God's law. He answered the charges of Satan that the law could not be kept. He virtually said, "All right, Satan. I will prove that man even in his fallen condition will keep the law. Therefore the vindication of My character in the end will be all the more glorious and My law will stand all the more exalted through eternal ages." With all the weakness of humanity upon Him, Jesus demonstrated before men and angels the perfect law of God revealed in human flesh. The supreme demonstration of that law was given on Calvary. When you look to Calvary you see the law of unselfish love unfolded. Calvary is the law.

What the Incarnation of Christ Proves

Some professedly Christian people admit that Jesus kept the law but say that He just kept it to prove that Adam in his original perfection could have kept it and that is all. They say that He kept the law, but He didn't have man's fallen nature. Surely Jesus proved that sinless Adam could have kept the law, but He proved more than that. He proved that there is no man on this earth who is so weak and fallen that he cannot render perfect obedience to the law of God by uniting His life with the divine nature. Jesus proved that weakened humanity, united to divinity, does not commit sin and that there is no excuse for sin. There can never be any excuse for disobedience. It doesn't matter if our will is weak. It doesn't matter if we have only a spark of courage and we have

to face the most frightening test. God has provided an infinite fund of moral power which may be united with our weakened humanity.

The plan of salvation was not altogether consummated in the experience of Christ at Calvary. There is more to the drama. Satan has foisted upon the professed Christian world the deception that somehow Christ kept the law for man. For this reason God had to send the third angel's message before the great controversy could be over. The purpose of this message is to call out from every nation, kindred, tongue, and people, a community of saints who will join with Christ in the greatest demonstration of all eternity. Not only was the Man Christ Jesus to stand before the universe as a monument that God's law can be perfectly kept by weak humanity, but there would be a company of saints who would follow the Lamb through all of His experiences and stand with Him in that great demonstration, that God might say of them, "Here are they that keep the commandments of God and the faith of Jesus." This company of people are called and destined of God to give this final demonstration before the whole universe and live in the sight of a holy God without a mediator and be the firstfruits of the general harvest. There are millions of saints of all ages in their graves sleeping who cannot be resurrected until the 144,000 reflect the image of God in their moral characters fully and the first fruits of the general harvest are presented before the universe as an eternal testimony that there is a people who will stand as the bride of Christ through eternity because they follow the Lamb whithersoever He goeth.

This is the very essence and purpose of the third angel's message. The great controversy is over the law of God. The issue is perfect obedience or disobedience. We are in conflict with the great general, Satan, who deceived one third of the angels of heaven and his power to deceive today is one hundred times greater than it was in heaven.

A Controversy in God's Church

I would like to draw out the real issue before we close this study that we might see what we are called upon to face. We are going to find ourselves on one side or the other in this issue. Two parties are developing in the church even now. Please notice this passage in Testimonies to Ministers, pp. 409, 410:

"Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is.

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much."

We are told here that we are in danger of receiving the most unreasonable assertions, false suppositions, and false theories. Satan laughs at our folly for he knows what truth is.

The whole Christian world is going to be united on two points to oppose the remnant. We all know that these two doctrines are Sunday sacredness and immortality of the soul. We say, "You don't expect Adventists to ever accept doctrines like that!" There are two facts that we need to consider. One is that Satan is a mighty general and he is too clever to come in the front door. The second fact is that in the crisis just ahead we are told that even the great majority of those who now appear genuine and true are going to depart from the faith and give heed to seducing spirits and doctrines of devils. This does not happen just over night. Many are going to go out from God's true people and join themselves to those who believe in Sunday sacredness and immortality of the soul. The way is being paved for this step even now.

As I stated before, Satan is too clever to come in through the front door. We have our great historic truth that Jesus took our fallen nature and perfectly kept the law of God so that a whole church can be developed who will reflect His image fully and receive the seal of God. Jesus can never come until this is accomplished. This is basic Adventism. Today we have adopted the same theories that came into the early church before it accepted Sunday sacredness and the immortality of the soul. We do not accept the fact that Jesus took our weak, fallen nature but say that He only took man's physical weakness. Those who deny that Jesus took our humanity in its degenerate condition inevitably come to the conclusion that the law of God cannot be perfectly kept by humanity. It is proclaimed far and near in our midst today that perfection is not possible in this life. It is being taught that a complete, perfect life of obedience to the law of God will never be possible as long as we live in this mortal state. (See the brochure entitled "Is Perfection Possible?" vs. "How is Perfection Possible?") Are we going to accept this new teaching? If we accept this premise, as thousands of God's people are doing, what is the use of the seventh day Sabbath? If the whole law of God cannot be kept what is the point in keeping the seventh day Sabbath? If we offend in one point we are guilty of all. We are supposed to keep the Sabbath as God's people because it is a sign of the seal of God. This seal is to reflect the image of Jesus fully and live in perfect obedience to His law.

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fulness, ever pressing toward the mark set before us--the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads." Our High Calling, p. 150.

The angels of God are holding the winds of strife, waiting until we are sealed. Are we going to rise up and say that this experience is not possible? If we accept the fact that Jesus

did not really take our nature in its weakened condition, only in His physical body and no more, it must inevitably lead us to the conclusion that the law of God cannot be perfectly kept and once we accept this we have taken the biggest step towards the camp of Sunday keeping. The rest of the steps will only be logical because that is the position the whole Protestant world takes.

Now let us look at the second point, the immortality of the soul. An Adventist cannot logically and reasonably take the position that Christ took only our weakened physical nature unless he changes his position on the soul. The basic position that we as Adventists have always believed is that whatever affects man's physical powers will necessarily weaken his mental and particularly his moral powers. If we are to maintain our fundamental position on the nature of man we must also admit that Christ came with the weakened mental and moral powers of man when we admit that He came as a babe with a weakened physical stature. If we claim that Jesus took only man's physical weakness and nothing more, we will have to eventually take the Protestant position on the soul, that whatever affects the body does not necessarily affect the soul, because it is a meta-physical, separate entity.

There are only two sides in the closing controversy. It will be either the seal of God or the mark of the beast. In our midst today there are two parties. A very large party are affirming their position more strongly every day that there will never be a people in this life who will live absolutely without sin. Where do they get this view? It is from their position on the nature of Christ. There is another company in the church who believe that through the grace and strength of Jesus that the work of grace in their lives can be completed and that they may join with Christ in the purpose for which man was created, to vindicate God's law before the universe by rendering perfect obedience to it.

Each one of us are called upon to take our position in this great controversy over the law of God. Satan's side is that because of the weakness of man, he cannot perfectly keep the law. Christ's side is that God's law is just, that it can be kept. Our decision will determine whether we are going to stand with Christ or Satan. Those who have their foundation weakened on the nature of Christ have taken the biggest step into the camp of Satan. A building may stand for quite a while with a rotten foundation, but what happens when a storm comes? It suddenly collapses. We sometimes wonder why thousands and thousands of Seventh-day Adventists will readily take their stand on the side of apostate Protestantism when the crisis comes. No wonder the Spirit of Prophecy says that Satan laughs at their folly for he knows what truth is. May the Lord grant that we shall take our position on the side of Christ in this great controversy that is nearing its close.

(This sermon was given April 7, 1964, near Collegedale, Tennessee. It has been edited and shortened somewhat to make it suitable for publication. We urge you to study further on this subject. We recommend Syllabus #3, Lesson 3, especially.)