

WHERE do we go FROM HERE?

By Robert Brinsmead
Sermon Report, Sugar Pine Institute

In the last few days we have been like the disciples who had the privilege of following Jesus to the Mount of Transfiguration to behold His glory. The disciples suggested that it would be a good thing for them to make some booths up there on the mountain and stay. But Jesus turned them back down to the valley. Perhaps we think it would be good to remain here a little longer. However, the Christian experience is not perfected on the mountain top. We came up to the mountain top to get a vision of the Lord that we might choose to live His self-sacrificing life. There is work now to do in the valley. It would be good to ask ourselves just what is the nature of this work and how shall it be done so as to co-operate with Christ in His work for His people in the sanctuary above.

Shall We Organize?

Some imagine that as they see many of God's people throughout the different parts of the country becoming interested in the message of present truth that it would be a very good thing to get them all together a little bit more closely, perhaps just to organize them a little. I have even heard rumors since being here that the group of people who arranged for these meetings were going to form a General Conference committee after it was over. We have heard these rumors now for about four years, but I can assure you this won't come to pass. To take any steps in this direction would be to destroy God's purpose for us in this awakening. If any of us presumptuously try to do this the Lord will scatter and divide. God is not calling for this. He has an organized church. If its present institutionalized arrangements need to be swept aside, and some of them will be, this is in His hands, and not those of any man or group of men. We are told that the Lord will turn and overturn in the institutions called by His name.

I think that some of the little misunderstandings that have arisen here have been because some have not clearly seen this point. They think that since so many people have gathered here that this would be an excellent opportunity to get together and arrange for some wonderful program that we could all get behind. I don't think that God is calling for a program. We have had programs now for 120 years. If we had one, we would do exactly what the children of Israel did when they worshipped the golden calf. They didn't realize their human nature. So many of us want something that we can see, something we can touch, something that we can get behind, and then what

would we do with it? Just what many are doing on a larger scale. We would fall down before it and say, "These be thy gods, O children of Israel, which will lead you into the land of Canaan."

Some of us may have a great burden to go out and do great things for Christ. I tell you, my friends, it is much more difficult not to be used than to be used. When we are willing not to be used, then I think we have made some steps toward the point where the Lord might be able to do something through us. Some of us make a mistake by trying to maintain the identity of the awakening. Perhaps it would be a good thing if we even abandon the name "awakening". I've heard some call it a movement. I think we should entirely discard that word. God is trying to bring a spiritual awakening in the individual lives of His people through a personal application of the Laodicean message. We are told in Testimonies, vol. 1, p. 186, that as we repent we shall be favored with the presence of Jesus.

The Blessing We Need.

We must find Jesus in the message. We came here for a blessing. What do you consider a blessing? One man said something about expecting strange wonders to be performed here. But what do you consider a blessing?

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

--Acts 3:25-26.

The blessing of the covenant is Jesus. He is the blessing.

When God blesses any man He gives him Jesus. We may have found wonderful things about the message at this institute, but if we haven't found Jesus, we still do not have the blessing. A personal application of the Laodicean message is to favor us with His presence. We must go back to our brothers and sisters and share Jesus with them, not just a message or a theory.

Our Duty in the Church.

There is need for a reformation throughout the ranks of the church. We need to realize that this reformation must start with ourselves. A young man once came to Moody and asked, "How can we start a revival?" Moody replied, "Very simple. Go into your room, shut the door, and don't come out until the revival has started." So, let the revival begin. May each of us say, "Let the revival start in me. Let the reformation start in me."

We should realize that the best way to share the presence of Jesus is not through the earthquake, the wind, or the fire,

but oftener in the still small voice. This consists of a Christian life animated with the presence of Jesus. We need to go back to our brethren and sisters in the church with warm hearts and cool heads. But witness we must. We are told that those who receive these great truths on the sanctuary and the judgment are to bear testimony to them. We are also told, "There is no such thing now as a neutral position. We are all decidedly for the right or decidedly for the wrong." Testimonies, vol. 3, p. 328. "Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." Ibid., p.281.

I think that we have plenty of evidence today that we stand in a very critical crisis in our church when historic Adventism itself is at stake. Yes, we have a duty to witness. I would like to read from the Testimonies just what God's people will be doing in the church just before the final crisis and the sealing begins. This passage applies to us now:

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world." Ibid, vol. 5, pp. 209-210.

"These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God, repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." Ibid.

"They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church . . .

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God." Ibid, pp. 210-211.

God's people who can read the signs of the times do not sleep in quiet, unconcerned expectancy, comforting themselves that God will shelter His people in the time of His visitation. Far from it. They realize that they have a work to do. They have a sacred duty to warn others. The Scripture says, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19:17. Too many of us go along and associate with one another and when we see one of our brethren for whom Christ died doing something that we know is wrong say to ourselves, "I thank God that I'm not in his shoes." According to the teaching of the Scriptures, unless we do something about it, we are in his shoes.

Yet we must remember that Christ is our pattern and that the conviction of the Spirit of God is the conviction of love. In it there are no harsh and strident notes. The Lord always convicts with the spirit of love. May we learn this lesson.

We have overlooked one of the greatest methods of arousing our brothers and sisters. We need to reach the young people and the children. One of the most inspiring things about this institute has been to hear their testimonies of their faith in the Lord Jesus Christ and their love for Him. They do not testify as some of us older ones do of the message, the awakening, or this or that but they get right to the point. They testify about Jesus and what He means to them. People might try to argue but let young people, filled with the love and the sweetness of Christ, infiltrate the ranks of God's people and testify to what Christ has done for them and this will be an argument that no one can gainsay.

Young people need to have warm hearts and cool heads too. The message does not call you to drop what you are doing, but it calls upon you to put Christ into what you are doing; and to make Him first, last, and best in everything, so that you may be the happiest people on earth. I think we should be very careful not to give any encouragement to any false enthusiasm which will border on fanaticism. We have far more to fear from this than anything else.

Living Christ-Centered Lives.

Have any of you people been slanderously called "followers of Brinsmead"? I don't like it any more than you do. However, you are largely to be blamed. If we had lifted up the substance of the message, Jesus, we wouldn't have this problem. If we had talked as much about Jesus as about the message, we would have a reputation in the church of being followers of Jesus. As we uplift Christ in everything we do, in everything we are, and cut out some of the extraneous matters and get to the very substance of the message, which is Jesus, a new day will dawn for those who believe in present truth.

We have among us a flock of young people who are determined to follow Jesus. I think we as older people must repent of the fact that usually we have acted as though the young people would not be interested in the message. When we act like this, they aren't interested. As a rule, they understand it much better than the older ones. A sixteen year old boy or girl, though he is not mature in his personality, has an I. Q. equal to that of an adult, while the average audience has the I. Q. of a thirteen year old. That is a scientific fact. We have a great responsibility to the young people and children in our midst. Let us not, by our own unchristlike lives, disgust them and turn them away from Christ.

Where do the young people get the idea from that the religion of Jesus is gloomy and unattractive? They get it from us. It is time that we make a change and sweep the cobwebs of legalism

and gloom away from our religion. Jesus is the pearl of great price. May we always be able to present the sweetness of the love of Christ in our lives and homes, that we might not drive the young people away from Him. We are told in Desire of Ages that the children will come to Jesus if we do not drive them away. If any of our children do not come to Jesus we are responsible for driving them away because we are told that Christ is drawing our children unto Himself.

What type of lives are we going to live before our families? Are our lives going to testify before our loved ones that Jesus is precious to us? They can soon tell. They know about what you do in the home, how much time you give to worldly business, and about how precious Jesus is to you and how precious the world is to you. In most cases it doesn't take much analysis to know which way the tide turns.

Our young people cannot stand formality. They want life. Christ said, "I am come that they might have life and that they might have it more abundantly." A celebrated actor was once asked by a preacher, "Why is it that so many people attend the theater and so few come to hear the gospel preached?" The actor answered, "It is easy to explain. We actors talk about things imaginary as if they were real, while you people talk about real things as if they were imaginary." Sometimes I wonder which would do our young people more harm, to be entrenched in a system of religious formalism, or to go to a picture show? Don't misunderstand me. I'm not recommending either.

Christ must be made attractive in the homes. Christianity lived out in the home is the acid test of our religion. The message of the hour must turn the hearts of the parents unto the children and the children to the parents. When this work is done in the homes of all those who profess to believe present truth, we shall see the work move. If all of us, both young and old, are not representing the religion of Jesus as it should be, as sweet and attractive, then the responsibility rests upon us to use our influence so that there will be a change.

What Is Ahead of Us.

In a few hours we shall leave this mountain top, and it will not be all sunshine down below. We must learn to walk by faith and not by sight or feeling. We must continue the work that Christ has begun in our hearts. I would like to read some comments that the servant of the Lord made when the Laodicean message was first preached in the 1850's:

"This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect

of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth.

"God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel, 'God is weighing His people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness." Testimonies, vol. 1, pp. 186, 187.

This applies to us right here. It is not sufficient to shed a few tears as we see our backslidings. The work of God must go deeper and deeper as we walk by faith, building on the Word of God, obeying whether we feel like it or not. Let us not make the same mistake the brethren did in the early days of the message. Many are like the five foolish virgins who joined with the five wise ones when things were going along fine. As surely as we are here this morning, God will test us. He will allow the excitement to die out. All of the wonderful, thrilling experiences we have had in the mountain top will fade away. I pray that as we are tested that it will be proven that we are building upon the Rock, and not upon the sand.

I wonder sometimes if we knew the future if we wouldn't get up and leave and say, "This is an hard saying, and who can hear it?" God always leads His people through apparent defeat.

It is in the time of apparent defeat that the fan is in the hand of the Lord, and He purges His people. In the time of Christ many people followed Him. They were expecting great things to develop, especially in Galilee. When Jesus made it plain to them that they would not get any personal benefit and they could see nothing but defeat ahead of them, many of them followed Him no more. Jesus warned His disciples who were expecting vindication for the cause in which they were engaged that their enemies would rejoice and they would weep. Calvary seemed to be the most disgraceful and terrible defeat of all.

history for those who lived through those terrible hours. But this was God's eternal victory. We must learn that the wisdom of God is foolishness with men, and the "foolishness" of God is wiser than the wisdom of men.

Think of the 1844 movement. There was a great body of Adventist believers, about 100,000 strong, who were expecting the Lord to appear in the heavens. The message was sweet in the mouth, but it became bitter in the belly. They had to admit that they were expecting vindication. They were expecting triumph, but they were going through a similar experience to that of the disciples, and it seemed to them that it ended in a tragic and terrible disappointment. But 1844 was no disappointment to God. Through it He purged His people and from that experience of the great disappointment there arose the last great Advent Movement. Instead of being the end of the Advent Movement, that very disappointment was but the beginning of the true Advent Movement.

We might wonder what is ahead of us. I'll tell you what is ahead of us--there is plenty of defeat, plenty of discouragement. It says in Early Writings that God is going to give us a very bitter cup to drink, and another and another, until we learn to love to accept the trials that He gives to us, to move by faith and not by sight, and are founded upon the Word of God.

A Lesson From Micah 7.

I think we can learn something from the prophecy of Micah 7 which is a prophecy for God's people in the last days. Some people ask just where this awakening, this stirring within the church of God, is heading. We can look back in past times when God has stirred His people and have some indication of how it will end.

We should remember the experience of Judas. He was a little more intelligent than the other disciples, and he could see that the whole thing was going to end in despair, defeat and discouragement, so it seemed the better part of wisdom for him to move along just a little bit ahead of the others.

Micah 7 is a prophecy of the condition of Israel, not just in the days of Micah, but also in the days of Christ, and in the last days. Some of these prophecies have a double and a triple application. Jesus quoted from a part of this chapter.

"The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up." Micah 7:2, 3.

He describes the condition of Israel when He says, "Trust ye not in a friend, put ye not confidence in a guide: keep the

doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house." Micah 7:5, 6.

Jesus said, "I came not to send peace, but a sword." It was not Christ that really brought the sword, but rather it was the opposition to the gospel which brought the sword. So it is the opposition to the message of truth in the church which causes a shaking. It will be a terrible time, and we are beginning to see some of it even now.

Micah, representing the faithful of God, continues: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." Micah 7:7-10.

Notice especially verse 11: "In the day that thy walls are to be built, in that day shall the decree be far removed." The trial for God's people will be the test over the beast and his image. The law will be a wall of fire around about the remnant. But notice what comes before the triumph. There is the experience of humiliation. Micah records that "when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him." Micah 7:8, 9.

Following Christ in His Humiliation.

God's people are going to be around the sanctuary afflicting their souls and mourning over the sins of the church and their own loss of spiritual power, recognizing the fact that they have sinned against the Lord. There will be scenes of deep affliction and apparent failure, scenes wherein all the evil powers that exist will be present to oppose the truth. In this hour God will purge and purify His people to prepare them for the great work which is about to be accomplished.

Sometimes we fail to understand what it means to glorify God. Jesus came to this earth to glorify God, and how only was this possible? It was by His being lifted up in infinite humiliation. You can read in John 12 that Jesus came to glorify the Father through His own humiliation. If the Son of God could give glory to God only by His own humiliation, then how are we going to fulfill the prophecy to give glory to God because the hour of His judgment is come? It will only be through our humiliation.

The human heart always looks for self-vindication. The people were looking for it when Christ came to the earth. They looked for it in 1844 also, and I think no doubt that we are no different than those who have gone before. God's people will be afflicting their souls at the sanctuary. Of these people, the Scriptures say, "These are they which follow the Lamb whithersoever He goeth." They follow Christ in His humiliation. Christ was so humiliated because He so loved His people. Christ did not withdraw from His people. Some suggested, "Go and give Your message to the Gentiles. We don't want it." If Christ had done this, His people would not have seen the great love He had for them. They would not have seen Him lifted up, which would lead them to their own conversion.

Are we willing to be crucified? Are we willing to be wounded in the house of our friends? The 144,000 will follow the Lamb whithersoever He goeth. In the Garden of Gethsemane, Jesus could not see through the portals of the tomb when Satan came to Him and told Him that if He took the cup it would mean eternal separation from God. Jesus still chose to save us at any cost to Himself. This will be the experience of God's people. It will be like that of Moses. When the people were resisting the Lord, He said to Moses, "Well, Moses, suppose now I finish with these people, and I will make of you a seed that will be Israel now." Did Moses accept the proposition? What did he say? "Blot me out of Thy book." Moses was a type of Jesus. He was willing to renounce his place in heaven for eternity if it could benefit his people.

The Lord tests the hearts of those who profess to believe the awakening message. He says, "The church is resisting the message. Suppose I pass them by completely and take of you people who believe the truth, and make you the church?" What are you going to do with that proposition? Are you going to say, "Lord, I've been thinking about that for a long time"? If we do this we won't be among the 144,000, for he who would save his own life shall lose it. This is the experience that we need to have. I do not have such an experience as this now, but I believe that as we set our faces like a flint to gather around the sanctuary and seek the baptism of divine love, that the Lord will give this experience to us. Then we shall have the joy of following the Lamb whithersoever He goeth, not only in this world, but also to be the bride of Christ throughout the ages of eternity.

God's Light Will Shine In the Deepest Darkness.

When God's people are deeply afflicted in the hour of darkness, when the shaking begins in the church and the majority rise up against the truth and seem to have apparently triumphed over the message of God, then shall the buy and sell decree of Revelation go forth and the testing time will commence. O that our people would humble themselves at the sanctuary.

This testing time will be as dark as midnight, but it is at this time that God's light will shine the brightest. He will

say to His people, "Rise and shine, for thy light is come, and the glory of the Lord is risen upon thee." It is at the midnight hour, the blackest hour, when the final call is given, "Behold the Bridegroom cometh, go ye out to meet Him." One class shall be caught unprepared. Today we cannot tell the difference between the wise and the foolish virgins. They all have the message. They all believe in the present truth. They all have the Word of God. But here is the essential difference. The five foolish virgins have the message, but they do not have Jesus, and therefore they have no oil in their vessels with their lamps. O that we might find Christ in the message, receive Him into our hearts and put on His life. I would like to read from Christ's Object Lessons, p. 318:

"In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God."

What a challenge this presents to us. Let us not deceive ourselves because we have felt the movings of the Spirit of God upon our hearts. We must respond to and obey these movings. It is not sufficient to desire to be Christians. There will be tens of thousands of people who want to be in the kingdom of heaven, and desire to be saved, but it will be all in vain. We must choose to be Christians. We must determine to put on the life of Christ. God grant that we shall find Jesus in the message, be favored with His presence, and thus be ready for the loud cry of the third angel's message.

(Ed. Note: This was the closing sermon at the Sugar Pine Institute held in California, June 7-14, 1964. We felt that putting it in printed form would not only be a blessing to those who were privileged to attend the Institute, but to the many hundreds of others of our readers who could not be there.)

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"If we believe in Jesus, we will love to think of Him, love to talk of Him, love to pray to Him. He is supreme in our affections." OHC 338.

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"In the strength of God the imagination can be disciplined to dwell upon things which are pure and heavenly." OHC 337.

THE SCOPE OF REVELATION

Robert D. Brinsmead

A Tape Transcription

Let us take an over-all look at the book of Revelation. The servant of the Lord has constantly reminded us to study this book, and has stated that when we do, there will be seen a revival among God's people. We are told that as we study this book, one thing will be made very prominent: the connection between Christ and His people is close and decided. Those who receive the glimpse of this book that God wants them to have, will get such visions of the glory of heaven, that forces will be set in action which cannot be repressed. The time has long since come when this experience should be fulfilled among God's people.

The Over-All View

In the study of any subject, it is important to get an over-all view. Any book of the Bible, any single subject of the Bible, must first be understood in its general perspective before the several parts can be properly related to one another. How best can we summarize the book of Revelation in one sentence? It is difficult to be brief, but in summarizing it, one might say this: "The book of Revelation is an unveiling of Jesus Christ, as from His sanctuary, He directs the onward course of events until He returns the second time for a people made ready for the great day of God."

The sanctuary, the temple service, is the key to unlock the book of Revelation. Christ is constantly depicted throughout the book as the great Pilot of human destiny, and of human history, from His sanctuary guiding the onward course of events. Everything that happens upon this earth, and everything that happens in the church, comes in response to what Christ is doing in the heavenly temple. Unless we understand what Christ is doing in the sanctuary, or, to use the words of the psalmist, unless we know His "goings" in the sanctuary (Psa. 68:24), we cannot interpret the events that are happening here upon this earth.

From The Sanctuary--The Key

To illustrate how the sanctuary service continually reoccurs as the background for the book, let us study the four great

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outlines in Revelation: the churches, the seals, the trumpets, and the beasts. There are four outlines in Revelation even as in Daniel (Daniel 2, Daniel 7, Daniel 8, Daniel 11). Each of these outlines is prefaced by a description of Christ in the heavenly sanctuary, the fourth only a brief allusion, but the other three very prominent.

In Revelation 1, Christ is to be seen among the candlesticks. In Chapters 4 and 5, He is before the candlesticks again--the seven spirits of God--in the first apartment, ministering there. Before the trumpets open, Jesus is standing before the altar offering up the prayers of the saints with the incense. There are also many other allusions to the sanctuary. It is indeed the key to unlock Revelation.

The Door

One might say that the book of Revelation has a narrow door, or at least much of it has. Unless we find the door, we can never understand the great truths that climax the book. And that narrow door, which opens to us the vast vistas of truth found in this book, is the prophecy of Daniel 8 and Daniel 9: the sanctuary and its cleansing. A large section of Revelation deals with an unfolding of this great truth which was given to Daniel in the 8th chapter. Let us turn and have a look at it.

He saw the work of the man of sin. We read in verses 11 and 12:

"Yea, he magnified himself even to the prince of the host, and by him the daily . . . was taken away, and the place of his sanctuary was cast down. And the host was given him against the daily . . . by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Dan. 8:11, 12.

This was the papal power, Satan working through the papacy. Here is described the work of antichrist against the sanctuary of Christ. What has he done to it according to Daniel 8? The man of sin defiled God's sanctuary, polluted it. How? Daniel 7 gives one aspect of how he did it. The man of sin defiled God's sanctuary by changing His law, which is the expression of God's character. He defiled God's sanctuary by misrepresenting God's character through the flood of false doctrines that were brought into the church by the teaching of the papal power and the method with which he dealt with the saints of God. As it says in Daniel 7: "[he] shall wear out the saints of the Most High."

You see, the sanctuary in the Word of God is the place of God's throne. It is the place of God's law. It stands for God's character, the revelation of His truth. The man of sin misrepresented God's truth. He brought a flood of errors

REVELATION - continued from page 3

into the church. He misrepresented His character through false doctrine. He changed God's law, persecuted God's people, and those he could not corrupt he destroyed. And so through the dark ages the church of God was in desolation.

"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 to be trodden under foot?" Dan. 8:13.

The "host" spoken of here refers to God's people. "How long," says the questioner, "shall God's sanctuary, Christ's sanctuary, be trodden down? How long shall His truth be trodden underfoot? How long shall His law be changed? How long shall His character be misrepresented? How long shall His church be defiled and trodden underfoot?" And the answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

What Satan Did

Usually our views of the cleansing of the sanctuary are far too narrow. We see in the light of Revelation why our views are too narrow. To understand the cleansing of the sanctuary, we must first of all understand what Satan did to the sanctuary. The sanctuary is the place where God's character is revealed to the universe--God's law, God's love, God's truth. What did the man of sin do? He trod it down. And it was trodden underfoot how long? Unto two thousand three hundred days. In that case, we would expect that in 1844 something

would begin to rescue truth from the rubbish of papal error and to exalt it, to vindicate God's character and His law, and to restore the truth of God and the ministry of Jesus in the heavenly sanctuary to its rightful state, and with that, of course, His people. Only thus, as God's truth is restored, as God's law is restored, as God's character is vindicated, can God's sanctuary truly be restored. And that is inseparable from the work to be done in the hearts and lives of God's people, because God is depending upon His people to vindicate Him in the controversy with Satan. He has always looked to man, and for that purpose man was created.

Through the Door

Now let us go to the book of Revelation and see how it unseals the meaning of the cleansing of the sanctuary. Then we shall understand indeed the work of the great Advent Movement. We shall briefly consider the four lines of prophecy beginning with the seven churches described in Revelation 2 and 3.

The Churches

In the first church--the church of Ephesus, or the early church--we find a picture of a people stoutly resisting the doctrine of the Nicolaitanes. The Nicolaitanes were a Gnostic sect who believed that the gospel of Jesus Christ released people from the obligation of obedience to the moral law. Here was a church zealous for good works, zealous for orthodoxy, zealous for the purity of the faith. But the Lord rebukes them with the words: "Thou hast left thy first love." Rev. 2:4. While contending for the law of God, they were lacking that one essential quality which alone can fulfill the law.

The second church--Smyrna--was a persecuted church, a poor church, yet the Lord says it was rich. Pergamos, the third church, comes into existence with the beginning of the union of church and state. The church now is beginning to tolerate the Nicolaitanes. The fourth church, that of Thyatira, yields a measure of compromise to Jezebel, that wicked woman, who represents the apostate system of religion which ruled in the dark ages. Sardis, the fifth church, was the first particularly "revelation" message. It left Rome with an open Bible, but tried to live on its past reputation. The sixth church, Philadelphia, portrays the Advent awakening. It is the church of brotherly love, representing the blessed state of love and unity which existed in that church. The Lord exhorted His people of this church to hold fast.

And so we have spanned six churches, which, you will notice, span the dispensation of Christ's ministry in the holy place of the sanctuary. When we come to the sixth church, the message to the church of brotherly love is:

"I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:8.

This brings us to the opening of the most holy place of the sanctuary, and then we come to the seventh church, Laodicea, which means "judging of the people." Here is a people living in the hour of judgment who have slipped back into the Laodicean condition of lukewarmness--a nauseating condition, offensive to Christ, the heavenly Lover. It is a church that professes to keep the law, a people who know that they are to be judged by the law, and yet who are lacking the only thing which can fulfill the law--the gold of love. The message is: Repent!--a repentance that will be consistent with the hour of judgment, a repentance which will open the way for the experience of the cleansing of the sanctuary.

But we must leave the churches and move on. We can spend only a little time on each highlight of prophecy. But notice there are six churches that span the dispensation of the ministry of Jesus in the holy place, and the sixth brings us to the open door, opened in 1844, and the seventh to the great day of atonement.

The Seals

Now we move on to the next outline of prophecy, that of the seals. In Revelation 4 we see the throne of God, not in the most holy place as some have contended, but in the holy place. Verse 5 says:

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5.

When it speaks of seven lamps of fire burning before the throne, that is the holy place, is it not?

"And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. Rev. 5:1-3.

John wept much because no one could open this book. No one could reveal its contents. No one could be found who could even look at the book, let alone open it. And then he saw the Lamb.

Here is a challenge which goes forth to the universe: Who can open the book? Truly, the destiny of the whole world, even the universe, is at stake in the unfolding of this book. To gain a broad concept of this vision in Revelation 5, we need to start with the beginning of the great controversy and follow it through to the end when sin is no more, because the chapter ends at verse 13:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

So there is a clean universe. Sister White quotes this verse at the end of Great Controversy: "One pulse of harmony and gladness beats through the vast creation." (p. 678.)

So Revelation 5 takes in the whole drama of the conflict. The plan of God, His eternal purpose for the human race, the riches of His glory in His inheritance in the saints, the wealth of His favor which He is going to lavish on His children, on the human family, throughout the eternal ages, and the basis of the whole of God's purpose, the mystery of His redeeming love that angels desire to look into,--this is the law of God, the expression of God's will.

No man could unfold His law, His will to the universe, until Christ came.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 5:6.

Here the emphasis is on "in the midst." Christ is not only in the midst of the elders; He is not only in the midst of the beasts, who are represented as being around God's throne, supporting and upholding it, but Christ is in the very midst of the throne of God itself, the center of attraction, the up-lifted Lamb of Calvary. And into His hands is committed the book. The right is Christ's as the Pilot of human destiny; His is the judgeship of all men. He begins to break the seals.

So here we have a series of seven seals:

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." Rev. 6:1.

Come Lord Jesus

Many manuscripts omit the words "and see," leaving just the word "Come." (See the New English Bible and the Revised Standard Version.) Since the beasts spoken of here are the living creatures, they may represent a group of living creatures because they are full of eyes. They may even be one section of the living creatures, a phalanx of them. As the Lamb opens the seals, one of the beasts (or a section of them) thunders forth, "Come!" Then the Lamb opens a second seal, and another section of living creatures cry, "Come!" As the next seal is opened, they cry again, "Come!" When the next seal is opened, they cry, "Come!" Why do they cry, "Come?"

When we go back to Revelation 5, we find that these beasts have the prayers of the saints in golden bowls. These are the prayers of all God's people from the time of Adam--all the men of God, including Enoch, Seth, Noah and others through the ages,--who caught the vision of the plan of God for a new earth wherein dwelleth righteousness. By faith they saw the earth free from the curse of sin. They looked for the city which has foundations, whose Builder and Maker is God. They confessed that they were strangers and pilgrims on this earth, that they sought a better country. They saw the promises afar off and embraced them, but they never obtained them. The Scripture says in Hebrews 11:39, "And these all, having obtained a good report through faith, received not the promise." But they confessed belief in those promises and their prayers ascended to God, and the prayer of all the ages was: "Come, Lord Jesus. Come and reign on the earth. Come and banish sin. Come and unfold your plan." And here is Christ with the seals in His hand containing the whole purpose of God for the human family, and Christ is to unfold it to the world. Christ, at the beginning of His ministry, took the book. The beasts cry, "Come," echoing the prayer of people down through the ages, "Come, Lord Jesus."

Jesus, as He took that book and began His priestly ministry, baptized the church of God with the fires of Pentecost. They were clothed in white raiment, and went forth like the white horse, conquering and to conquer, to win the world for Christ. And what a church it was! Then, when He opened the second seal, the next beast cries, "Come!" The apostle Paul said that day would not come except there come a falling away first and the falling away is revealed here because the church has lost its purity. Here is a red horse of strife and dissension coming into the church of God. The next horse is black, the rider having a pair of balances in his hand. One of the living creatures says, "A measure of wheat for a penny, and three measures of barley for a penny." Why starvation rations, rationing out the word of God? There is a "famine in the land not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. Then the pale, greenish colored horse of apostasy. Death was the rider. Hell followed him, and they slew a fourth part of the earth--God's people-- with the beasts of the earth.

What a tragic picture! Here is a church professing to be the church of the Lord Jesus Christ, actually guilty of slaughtering the saints of God. When the fifth seal is opened, what is the picture?

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:9,10.

The expression "souls under the altar" refers to the sanctuary service again. When the priest slew the victim, he poured

the surplus blood at the base of the altar, and here the martyrs are represented as pouring out their lives in service for God. Their blood is crying unto God from the ground like the blood of righteous Abel, and what do they cry? "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" White robes were given to every one of them.

"How long, O Lord?" There are the four beasts. As Christ opens the seals, the cry is, "Come, Come, COME, C O M E," with ever-increasing crescendo, and then C O M E! When He opens the fifth seal, even the blood of the martyrs cries unto the Lord, "Come, Lord Jesus! How long, O Lord, how long?" And He says, "Give them white robes for a little season." The Reformation begins. The morning star, heralding the breaking of eternal day, was the Reformation. The martyrs who had died, condemned by the vilest men, by earthly tribunals, are now seen as saints of God. They are justified. Their lives are vindicated in the light of the Reformation. Then, He opens the sixth seal, and there is a great earthquake. The sun becomes black as sackcloth of hair, and the moon becomes as blood. The prayer is beginning to be answered. The cry has been, come, Come, Come, COME, and is now, "How long, O Lord, how long?" In the sixth seal are revealed the omens of His coming: the earthquake, the dark day, the falling of the stars. Then the rich men, the mighty men, the chief captains, and every bondman and every freeman hide themselves, and what do they say? "For the great day of His wrath IS come, and who shall be able to stand?"

It does not bring us up to the second coming, but it brings us, as it were, to the very presence of the second coming, and then stops short, for a specific reason. A question is asked now. The cry of the ages has been, come, Come, Come, COME, How long, O Lord? But when He gives the omens of His coming and the events leading up to it, the cry goes forth, "The great day of His wrath is come, and who shall be able to stand?" That is the question. Who SHALL be able to stand?

Who Shall Be Able to Stand?

Now, friends, the purpose of the seventh chapter, before the seventh seal is introduced (which is His second coming), is to answer that question, "Who can stand when He opens the seventh seal? Who can stand in the glory of that divine Presence? For the great day of His wrath IS come and who shall be able to stand?" The seventh chapter gives us the answer. The sealing episode breaks the sixth and seventh seals. The seventh chapter is the day of atonement, the cleansing of the sanctuary. Just as there are six churches which span the dispensation of Christ's ministry in the first apartment, and the seventh church is the hour of His judgment, the six seals again span the ministry of Jesus in the first apartment, and we are now brought down to the sealing time which precedes His coming--the sealing of the 144,000.

On the Day of Atonement the Jews gathered around that sanctuary with prayer and fasting and deep searching of heart. They knew it was the judgment day, the sealing day, and at the close of that solemn day, Jew shook Jew by the hand and said, "I hope you have received a good seal." The Bible describes the character of these people, the 144,000. They are faultless, they are virgins, they have a pure faith, they have no guile in their mouths, they are firstfruits, they are the first people ever upon this earth in their mortal state to attain to perfect maturity of Christian character.

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8:1. In the Word to the Little Flock, Sister White beautifully describes this scene:

"Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on His head were crowns, His hair was white and curly and lay on His shoulders. His feet had the appearance of fire, in His right hand was a sharp sickle, in His left a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart." Page 15.

These have entered into the experience of the cleansing of the sanctuary. They stand at His coming.

The Trumpets

Let us go on to the next line of prophecy: the trumpets. It is also prefaced by a vision of Christ in the first apartment.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

Here we see Jesus offering up the prayers of His people upon the golden altar. The trumpets represent desolations. As Jeremiah 4:19 says:

"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou

hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19.

Here are judgments upon an apostate Christendom, which has united church and state. Constantine and the bishops united church and state. Constantine hoped to strengthen the state, and the bishops hoped to strengthen the church by this unholy alliance. That which they hoped would be the everlasting salvation of the state was its curse. And the corruption of the church resulted because of this wicked union which gave birth to the papacy and the whole apostate Christendom. There are a series of judgments: the first, second, third, fourth, fifth, sixth trumpets. As you read through those trumpets, one thing stands out: Every one of them is tempered with mercy until, of course, we come to the last one.

The trumpets are repeated again under the plagues, only intensified and without mercy, and the whole of Christendom, the entire system of Babylon, is overthrown. We shall not pause on the trumpets. Coming to the sixth trumpet, we find mentioned in Great Controversy very specifically, so that its accuracy cannot be denied, the prophecy of the ending of the sixth trumpet on the 11th of August, 1840, with the downfall of the Ottoman Empire. The Lord permitted the rise of this terrible power from the desert (the wilderness, or the bottomless pit), this false religion of Mohammedanism to scourge an idolatrous Christendom. When that scourge finished its work, God was finished with the Ottoman Empire. In what a wonderful way Christ works! He raised up Assyria to be a scourge to ancient Israel, and when He had finished with Assyria, He said through Isaiah:

"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Isa. 10:15.

And He put the axe aside when He had used it. The Lord used the Mohammedans to scourge Christendom many times. The cause of the Reformation was teetering in the balance, and the emperor of the holy Roman Empire, in league with the Pope, was about to rise up and crush the Reformation. The Turks began hammering almost at the door of Rome, and the papacy had to abandon its designs to destroy the people of God in order to defend its very life. Some of these things are going to be repeated again in the closing controversy of the church.

The sixth trumpet brings us down to 1840. Then, immediately after the sixth trumpet, and before the seventh comes to view, there is another episode, that of the rise of the great Advent Movement, and the finishing of the mystery of God, described in Chapters 10 and 11.

There is a very definite plan in the book of Revelation which we should seek to understand. As there are six seals, then

the great day of His wrath comes with the question, "Who shall be able to stand?" followed by the episode of the sealing, so there are six trumpets with a break describing the work of the Advent Movement in Chapter 10. Here is shown an angel with a little book in his hand, which he unseals. The angel is Christ Himself. He unseals the book of Daniel, with those prophecies that pertain to the end of time, particularly to the cleansing of the sanctuary, because you will notice He says, "there should be time no longer." The longest time period ended in 1844. Let us read:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

"When he shall begin to sound," or, as the original and other translations say, "in the days of the voice of the seventh angel, when he is about to sound," the mystery of God should be finished. Again, this is the time in which we live. The sixth trumpet is finished. The seventh trumpet is about to sound, for we know of a certainty the nations are angry, the last time prophecy was finished in 1844, and we are living in between the sixth and seventh trumpets, in that period of time which takes place according to Revelation 10. The mystery of God is to be finished. What takes place between the sixth and seventh seal? The sealing of the 144,000! Here, between the sixth and seventh trumpets is the finishing of the mystery of God, the same thing as the sealing of the saints of God. There is an order, you will notice, in the seals, the churches, and the trumpets. The seventh church portrayed judgment, the judging of the people. God's people are judged. In the seals, we find that God's people are sealed. Here in the trumpets we find that the mystery of God is finished. So God's people are judged and sealed. Then the mystery of God is finished. It is finished in the lives of His people.

The Beasts

Let us go on to the fourth line of prophecy--the beasts. You will notice that each line of prophecy climaxes in the great Day of Atonement. It culminates in a description of the work of cleansing of the sanctuary. The book of Revelation unseals the true meaning of Daniel 8:14. In this fourth line of prophecy, we find the dragon--Satan--working through pagan Rome and papal Rome in Revelation 13. He blasphemes God in verse 6 of Revelation 13. He blasphemes His name, His tabernacle, and them that dwell in heaven. He is defiling the sanctuary again. In 1798 He is overthrown. In verse 11, we come to another power, Protestant America.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

The great test comes to God's people. The buy-and-sell decree is proclaimed. The closing conflict over the law of God en-

sues. Presented here is a threefold union--united to deceive the whole earth--apostate Protestantism, spiritualism, and Romanism. We see the course Protestantism is taking by following after Romanism and setting up the image to the beast--a very black picture indeed for Protestantism.

Can Protestantism Be Saved?

After looking at Revelation 13, we might well ask the question, "Can Protestantism be saved?" An article came out in Reader's Digest awhile ago, by Norman Vincent Peale, the title of which was, "Can Protestantism be Saved?" It is a good question, isn't it? Why are the churches uniting today? Why are they involved in this great ecumenical movement? They want to save Protestantism, don't they? Do you think they will save it? What can revive it? What can save it? It is on its way back to Romanism. Four hundred years ago the Protestants marched out of Rome with an open Bible, and a message to preach. Today they are marching rapidly back into Romanism. Can Protestantism be saved? The answer is given in Revelation 14. Here is the only cure for Protestantism. And, my friends, Revelation 14 is the cleansing of the sanctuary.

"While the investigative judgment is going forward in heaven, while the sins of the penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."--Great Controversy, p. 425.

This is the everlasting gospel. Here is the cure for Protestantism. Here is God's final reformation for this world. There is only one cure for Protestantism, because there is only one great trouble with Protestantism. Protestantism did not move forward to complete the work of reformation that was begun in the 16th century. The cleansing of the sanctuary, my friends, in a very simple way of looking at it, is God's last reformation. Read it in Daniel 8. What did the man of sin do? He defiled the sanctuary. He brought in his errors. He changed God's law. He trod underfoot the church of God.

Daniel saw all this wicked work going on, and asked: "How long shall this thing continue?" The answer: "Unto 2300 days, then shall the sanctuary be cleansed." Then shall begin the work to uplift the sanctuary, to uplift the truth, to rescue it from papal errors, and to free the church from Babylon.

The Three Angels' Messages

Where is the great work of reformation particularly brought to view? Oh yes, it is brought to view in the churches. There is the church living in the hour of judgment, but it is in the Laodicean condition. The call is to repent. We are given another glimpse of the cleansing of the sanctuary, the final work of reformation, in the sealing of the 144,000.

That is, indeed, a work of reformation, a complete work in the hearts and lives of God's people. In Revelation 10, there is a work of reformation, a finishing of the mystery of God. But it is left to Revelation 14 to give the fullest picture of what the cleansing of the sanctuary is. Let us study it carefully.

The first angel has the everlasting gospel. It says with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come. . ." Rev. 14:7. It is a work of judgment. (The children of Israel gathered around the tabernacle for the forsaking of sin.) The judgment is come. The trumpet must be blown in Zion. There is a work of sanctification. In Joel the message is given (1:14), "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord."

Notice that it says here in Rev. 14:6, "and give glory to Him." Let us see the connection between that and Daniel 8:14. The cleansing of the sanctuary is primarily a vindication of God's name, of God's character, of God's law, because the man of sin has defiled and blasphemed His name, blasphemed His character, misrepresented His truth. Here in the first angel's message, the command is given, "Give glory to Him. The hour of His judgment is come." This great, solemn call to the judgment is a call to put away sin, as given in Joel. It must be as we face the reality of eternal judgment. "Give glory to Him!" Here is embraced a message of health reform in the church of God.

The apostle says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The great sanctuary truth should show us God's purpose for the human soul.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:19,20.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. God says, "Now give glory to Him." We cannot give glory to God unless whatever we do in our bodies and in our spirits, gives glory to Him. Here is a great work of reformation. It includes the whole body.

"And worship Him that made heaven and earth." Rev. 14:7. Here is also a call for reformation. Can Protestantism be saved? We find that the whole Protestant world is saturated with the doctrine of evolution. Isn't the message telling us, "Worship Him that made heaven and earth?" And with that, "worship Him that made heaven and earth, and the sea, and the fountains of waters." Where is that quoting from? That is a direct

quote from the 4th commandment. It refers to the Sabbath. There is not only a work of health reform here, but there is linked to this great final work of reformation a very definite call for Sabbath reform. The Sabbath is the great institution, the sign of righteousness by faith. The Sabbath commemorates a finished work of Jesus on the cross of Calvary. The Sabbath brings to our view the Creator, the power of God unto salvation. It tells us that the same power which created this world in six days is now exercised to recreate us in newness of life, testifying that it is the Lord that sanctifies us. He writes His law in our hearts and in our minds.

Following the judgment, the second angel cries:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

The "wine" of Babylon is its false doctrine. The Bible reveals in Revelation what these doctrines are: Sunday sacredness, the bond with Romanism, immortality of the soul, the bond with spiritualism, belief in eternal torment, and other kindred errors. Revelation 14 is a call to reformation, a complete separation from the false doctrines of Babylon, through the power of the everlasting gospel. It is to bring deliverance to God's people from the spirit of Babylon--not only from Babylon outside, but also from Babylon inside--and from the principle of sin--all that Babylon stands for. Babylon is the kingdom of self-worship. God's people are to receive the victory, with complete deliverance from sin.

The third angel's message warns against apostasy, the beast and his image and his mark, and summarizes with the message: "Here are they which keep the commandments of God and the faith of Jesus." That is a perfect definition of the everlasting gospel: the commandments of God and the faith of Jesus. Faith working unto obedience to all the commandments of God to produce a people made ready for the great day of God, a sealed people. The cleansing of the sanctuary primarily involves the vindication of God's character. God's character can only be vindicated in the lives of His people, and the sanctuary cannot be cleansed until God can indeed say of His people, "Here are they which keep the commandments of God and the faith of Jesus."

When God can say that, the sanctuary is cleansed. The work of reformation is complete. Do you see what the reformation is to lead to? The keeping of God's commandments and the very faith of Jesus in our lives. Revelation 14, friends, is the cleansing of the sanctuary.

When that work is complete among God's people, what is the next event?

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came

out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:14, 15.

When is the sickle put in? Can it be put in now? Can Jesus come? Why can't He come? The harvest is not ripe. The work of cleansing the sanctuary has not been completed. The great work of reformation has not yet done its work among God's people. But when the work of reformation has been completed, once God's people have gathered at the sanctuary, confessed their sins, sent them all ahead to judgment; when they have glorified God in their bodies, and in their spirits, and the work of health reform is complete; when the work of Sabbath reform is finished, and the work the Sabbath stands for--that of worshipping the Creator; when the work of separation from Babylon, and every false doctrine and every false spirit for which Babylon stands is ended; when God's people have final deliverance; when Jesus has placed upon them the seal and He can say, "Here are they which keep the commandments of God and the faith of Jesus,"--then the sanctuary is cleansed. Then the call of the angel is "Put in thy sickle and reap. The harvest is ripe."

The three angels' messages are to be repeated to the world with distinct utterance. They have been sounding since 1844, and the work of reformation and cleansing of the sanctuary has been going forward since that time. In spite of our Laodicean condition, God has still blessed and prospered His work in the earth. But the work of reformation as given in the three angels' messages is yet to go with greater power, much greater power. And God has chosen an hour in earth's history for this message to be repeated, because we find it in Revelation 18.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18:1-3.

Thus when the three angels' messages are to be repeated in this world, they go forth with a loud cry. At this time all the nations of the earth have drunk the wine of Babylon. Church and state have united. A marriage takes place--an unholy alliance.

The Two Marriages

Did you ever consider that the book of Revelation climaxes in a description of two marriages and two suppers? Revelation

13 and 17, describe the marriage of the nations of this earth: Protestantism in the new world, and Romanism in the old world. Protestantism, Catholicism, spiritualism, and Christendom unite with the state. There is a marriage of church and state. The devil perfects this union to deceive the whole world. That is one marriage we must understand.

We should understand the order of events that will lead up to that marriage. They are given in Revelation 13: the fire from heaven--the false latter rain, the image to the beast, and so on. In Revelation 17 the nations of Western Europe reunite to restore the mother church. When that marriage takes place, when church and state unite and they decree that no man can buy or sell save he that has the mark and name of the beast, and the number of his name, John says, "After these things, I saw another angel come down from heaven having great power, and the earth was lightened with his glory." Rev. 18:1. And he cries mightily, "Babylon is fallen. . . for all nations have drunk of the wine of the wrath of her fornication." Thus are the three angels' messages repeated with distinct utterance.

At that time, when God's people are commanded to receive the mark of the beast, when they must stand true to God because their eternal destiny will be decided by the way they relate themselves to that decree, the judgment of the living has come. Babylon has fallen completely in the third angel's message. There is the beast. There is the image. There is the mark fully developed. The Lord baptizes His people with His spirit, and they give the final call.

Now Revelation 19. When the events take place outlined in Revelation 18, the church puts on her beautiful garments, is baptized with the latter rain, goes forth fair as the moon, clear as the sun, and terrible as an army with banners. Then there is heard a great sound of rejoicing in heaven. Even the Lord is going to rejoice over His church with singing.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:7.

This bride is called the New Jerusalem. It is the bride, the church, the Lamb's wife. The New Jerusalem is composed of people, a people arrayed in the righteousness of the Lord Jesus. God's answer to the false marriage between an apostate Christendom, the state, and the nations of this earth, is the marriage which takes place in the most holy place of His sanctuary. When the work of cleansing the sanctuary is complete, when the church of God, like Queen Esther, puts on her beautiful garments, and goes in before the King, and the King grants her request; when the numbers of His subjects are made up, then the marriage of the Lamb is consummated. The whole world is divided into two classes: those who have taken part in the false marriage have the mark of the beast; those who have entered with Christ into the marriage in the

most holy place, having put on the white linen, clean and white, have the seal of God.

The Two Wraths

Those who have the seal of God and have entered by faith into the marriage of Christ in the most holy place, are subject to the wrath of the dragon.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. [Which is the Spirit of Prophecy, Rev. 19:10.]

That has only been partially fulfilled. It has yet to be fully consummated. When there is a church that really keeps the commandments of God and has the Spirit of Prophecy--not just in a book--to them is fulfilled the promise of Joel 2:28, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy."--then the dragon will indeed make war; he will be wroth with such a people as that. Those who have a part in the apostate marriage, receive the wrath of God in the seven last plagues.

The Two Suppers

There are two marriages; there are two wraths, and the drama ends in two suppers. Notice here in Revelation 19:9:

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:9.

And there is another supper:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17,18.

So the apostate union of church and state comes to an end. The union of Christ with His church abides forever, and God's people inhabit the New Jerusalem, where the story ends.

Summary

The book of Revelation is largely a book of the cleansing of the sanctuary. It takes you down through four great lines of prophecy--(the churches, the seals, the trumpets, and the beasts), each line of which climaxes in that cleansing of the sanctuary. Revelation 14 is a whole chapter on the Advent Movement. When that message has done its work in the lives of God's people, when God has a people who have participated in

that work of cleansing, the work of reformation has produced in them the image of Jesus, then the message of Revelation 18 sounds. The church of God, baptized with the latter rain, goes forth into all the world, conquering and to conquer. Then rejoicing is heard in heaven, and they say, "Let us be glad and rejoice. . . for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:7. There is much assurance for us in the book of Revelation of the wonderful plan of God, the wonderful purpose for the Advent Movement which began in 1844, the triumph of the cleansing of the sanctuary, the certainty of the Advent Movement and its place in the prophetic plan.

God raised up a people in 1844 whose destiny is clearly unfolded in Revelation 14. This is our message--the three angels' messages--rooted on the eternal platform of truth, the only salvation of Protestantism in this world today. Everywhere churches are troubled. What can they do? What is their salvation? We have a tremendous obligation to the people to deliver that message. There is no salvation in any other theory today aside from the three angels' messages.

This is the movement which began in 1844, and which today is going into all the world, and here the message needs to be renewed. The church today is the church militant, not yet the church triumphant. It needs to be reproofed, counseled, and so on, yet this is the movement, my friends. Here it is in Revelation 14, climaxing in that tremendous movement which today is just ahead of us, that of Revelation 18, when the whole earth is to be lightened with the glory of God.

x x x

"The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent." CD 38.

The Knowledge of Evil

By Robert D. Brinsmead

It was not the will of God that man should have a knowledge of evil. "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."--Gen. 2:17. God withheld the knowledge of evil in mercy, and offered man knowledge of good from the tree of life. Yet Satan convinced man that God was withholding from him great good, and that the knowledge of evil along with the good would result in man's becoming like God.

Man distrusted God, believed the words of Satan, and ate of the forbidden tree. The great wisdom obtained was "the knowledge of sin and a sense of guilt."--Story of Redemption, p. 37.

The Guilt of Sin.

The consciousness of disobedience brought to Adam and Eve an experience in the guilt of sin. When angels instructed the guilty pair concerning the love and condescension of Jesus to save the lost race, they were brought to repentance toward God's law. (See Story of Redemption, pp. 42-51). "Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ."--Desire of Ages, p. 322. As with every repentant, believing sinner, we must assume that the guilt of sin was removed from Adam and Eve, transferred to Jesus, their substitute.

Now, it would be appropriate to ask: Since Adam and Eve had committed only one act of obedience, and since their guilt had been removed by repentance toward God and faith in the Lord Jesus Christ, why could not they have been reinstated to the Garden of Eden, and face-to-face communion with God? The reason is that they had obtained a knowledge of evil, something which is more difficult to remove than the guilt of sin.

The Knowledge of Evil.

"It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil."--Education, p. 25. A knowledge of evil is not a knowledge about evil. Adam and Eve were told of the history of Satan's rebellion before they sinned. This gave them a knowledge about evil. But a knowledge of evil is what they gained when they experienced evil through their own rebellion against God. A knowledge of evil is an experience in evil. (See Testimonies, vol. 5, p. 504; S.D.A. Bible Commentary, vol. 1, p. 1084). This knowledge of evil has brought to the

human race a bent to evil (see Education, p. 29). Before he sinned, man was in a state of holiness; since he sinned, he is in a state of sin, and in this state, he cannot approach into God's presence.

Cursing the Ground.

"God cursed the ground because of their (Adam's and Eve's) sin in eating of the tree of knowledge, and declared, 'In sorrow shalt thou eat of it all the days of thy life.' He had apportioned them the good, but withheld the evil. Now He declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life."--Story of Redemption, p. 40.

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil"--Education, p. 29.

God has decreed that man shall bear this knowledge of evil all the days of his life, and will "eat of it"--experience it--during his probationary time on earth. Man does not regain the state of holiness instantaneously. He is not released from the fearful struggle with his sinful nature in one act of sovereign grace. "Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression."--Testimonies, vol. 2, p. 448. "The struggle for conquest over self, for holiness and heaven, is a life-long struggle."--Signs of the Times, June 8, 1904.

The apostle Paul knew in his own experience the results of eating of the tree of the knowledge of good and evil. Every day his will and his desires clashed with duty (see Ministry of Healing, p. 453). The holy apostles and prophets confessed the sinfulness of their nature (see Acts of the Apostles, p. 561). The apostle John did not claim to be sinless. He was seeking that state of sinless perfection (see Sanctified Life, p. 69), a state which must be sought for as long as probationary time shall last.

Life Through Dying.

We should carefully notice that the ground was cursed in order that it might become a blessing to man. God said: "Cursed be the ground for thy sake." Eden was designed to be a school for sinless man. But when he lost his state of holiness, a perfect garden could not teach man the lessons which were now essential for him to learn. Only the earth, cursed with the knowledge of evil, could teach man those lessons essential to his regaining the lost state of holiness.

"Although the earth was blighted with the curse, nature was still to be man's lesson-book. It could not now represent goodness only; for evil was everywhere present, marring earth

and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin."--Education, p. 26.

"Though marred by sin, it (nature) speaks not only of creation but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power. The trees cast off their leaves, only to be robed with fresher verdure; the flowers die, to spring forth in new beauty; and in every manifestation of creative power is held out the assurance that we may be created anew in 'righteousness and holiness of truth.'--Eph. 4:24, margin. Thus the very objects and operations of nature that bring so vividly to mind our great loss become to us the messengers of hope."--Ibid, p. 27.

The lesson of nature is wonderfully clear. The knowledge of evil is written on every living thing. All bear the seeds of death. Nature can only continue to live by a continual process of dying. So it is with those who desire to be robed in the new life of Christ. Life can only be gained through death. In every man's nature is this knowledge of evil, the sinful nature, the bent to evil. His will and his desires clash with the will of God. Life in Christ can be achieved only as the believer in Jesus will confess the sinfulness of his nature, choose to do the will of God, however crucifying it is to his nature, and by faith take hold of divine power that he may live in the Spirit, and not in the flesh (Romans 8:8). He may walk in the Spirit only as long as he continues to die to selfishness and pride. As he partakes of the divine nature, hereditary and cultivated tendencies to wrong-doing are cut away from his character, and he is made a living power for good.

"Man may grow up into Christ, his living Head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases."--Testimonies, vol. 4, p. 367.

The Blotting Out of Sin and the 144,000.

Inspiration reveals that the last community of saints will regain a state of spiritual holiness which Adam lost because of transgression. In their mortal state, they will live without a Mediator in the sanctuary, and then stand face to face with their Creator. This means that before Jesus comes, their character becomes pure and holy. (See Our High Calling, p. 278). While they will not have holy flesh, they will have holy hearts. No trace of sin will be buried in their minds, for the fountain of evil will have been completely cleansed.

This means that before Jesus comes there will be a special work of grace performed for those who will be prepared for the

great day of God. Such a work is now in progress in the most holy place of the heavenly sanctuary. Jesus is there to perform the work of special atonement for all who can be benefited by His mediation (see Early Writings, p. 251). Sin is to be blotted out forever, not only from the books of record, but from the natures of God's people. Through the special outpouring of the Spirit, God's people are to be perfected in the moral character. The worshippers must be purged, having "no more conscience of sin"--Heb. 10:2.

This is the finishing of the mystery of God (Rev. 10:7); the sealing of the saints (Rev. 7:2-4); the development of the firstfruits of the harvest (Rev. 14:4) which all answer to Daniel's great prophecy of the cleansing of the sanctuary. Concerning this final ministry of Christ, Inspiration declares:

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Mal. 3:2, 3.

"In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense (or covering--margin)"--Isa. 4:2-5.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. . . . And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you."--Joel 2:15, 16, 25.

"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.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices

which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. . . . For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sins."--Heb. 10:1-3, 14-18.

"And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."--Zech. 3:1-5.

No More Knowledge of Evil.

With sin blotted out by the atoning blood of Christ and by the power of the baptism of the perfecting latter rain, God's people will have no more knowledge of evil. They will have, and ever have, a knowledge about evil, but the defilement of the knowledge of evil will be blotted from their minds. They will have no more conscience of sins (Heb. 10:2).

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

"O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish."--Isa. 26:13, 14.

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land."--Zech. 13:2.

"The righteous [in the time of trouble] will not cease their earnest agonizing cries for deliverance. They cannot bring

EVIL (Continued from p. 26)

to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance."--Spiritual Gifts, vol. 3, p. 135.

"... while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance."--Patriarchs and Prophets, p. 202.

"... in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, . . . "--Ibid, p. 358.

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out, and they cannot bring them to remembrance."--Great Controversy, p. 620.

Only when sin is blotted out will God's people be ready for face-to-face communion with their Creator.

"When John in his mortal state beheld the glory of God, he fell as one dead; he was not able to endure the sight. But when mortal shall have put on immortality, the ransomed ones are like Jesus, for they see Him as He is. They stand before the throne, signifying that they are accepted. All their sins are blotted out, all their transgressions borne away. Now they can look upon the undimmed glory from the throne of God."--Testimonies, vol. 5, p. 467.

Satan's Plague

by Robert Brinsmead

At every age, the awakenings among God's people have encountered serious obstacles. It was so in the time of the Reformation, it was so in the 1844 movement, it is so today. "That which has been will be." It is marvellous how Satan can throw in the same bait and keep on catching souls. In every religious stirring, false sanctification is the enemy's number one trap for unwary feet.

It was while Luther was away in the Wartburg that there came into the Reformation certain men who professed great leadings of the Spirit and holiness of life. Through their work the Reformation was thrown into such great confusion that it was brought to the very edge of ruin. The Romanists regained their confidence, and exclaimed exultingly, "One last struggle, and all will be ours." Said Luther in great concern and disgust: "I always expected that Satan would send us this plague."--Great Controversy, p. 187. Commenting on these super-holiness impostors, Luther rather sarcastically commented: "May God of His mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain His consolation and support."--Ibid, p. 191. The work of God was greatly hindered by these teachers, and many unstable souls were led away from the platform of truth by their excitement in false holiness errors.

"The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church, no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade."--Ibid, p. 396.

The same thing appeared among the Adventists in 1844 before the great disappointment. William Miller made these statements

concerning these influences: "Many among us, who pretend to be wholly sanctified are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions." "I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise in Christendom."--Ibid, p. 397.

"In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the Advent Movement."--Ibidem.

Mrs. White had more trouble from "super-holiness" people causing fanaticism and leading people into false paths than from any other source of error in the church. In the early days of the movement she was forced to spend much time and effort trying to check the evil influence of those who taught theories of exalted Christian experience that was, as she said in one place, "outside the third angel's message." The same result always followed the acceptance of these theories of sanctification--a loss of interest in the present truth and the third angel's message.

Because of this, there is a tremendous amount of instruction in the Spirit of Prophecy concerning sanctification, and what the true Christian experience will be. With all that has been written for us, it is a wonder that Satan can successfully catch souls with the same bait.

False Sanctification Today.

Most of those who read these lines will be believers in the awakening message that God has sent to His people through the light that shines from the most holy place of the heavenly sanctuary. God has sent to His people a revival and a re-emphasis of that great truth that launched the Advent movement--the cleansing of the sanctuary. This message calls God's people to gather by faith to the sanctuary in deep repentance, in earnest putting away of sin, of humbling the heart before Him. In Testimonies, vol. 1, pp. 186, 187, Sr. White warns us not to expect this deep work to be accomplished in the heart in a few short months. The message must work "deep repentance." (Early Writings, p. 270). The cleansing of the sanctuary calls us into an experience of repentance, so heart-humbling, so completely devastating to our self-complacency, as will release us from Satan's grasp forever. To be sure, Satan is going to appeal to the carnal heart with something to lead away from this experience.

Let all who read these lines take heed, that he that thinketh he standeth, take heed lest he fall. "It [false sanctification] is one of the veriest delusions of the last days, and will prove a temptation to all who believe present truth. Those who have not their faith firmly established upon the Word of God will be misled. And the saddest part of it all is

that so few who are deceived by this error ever find their way to the light again."--Review and Herald, Oct. 5, 1886. "This spurious sanctification has a bewitching power very similar to that of spiritualism, and as difficult to break."--Ibid, Oct. 19, 1886.

Even among professed "awakening" believers, this deception has already appeared, and as Luther said, "I always expected that Satan would send us this plague."--Great Controversy, p. 187.

Those who are caught in this snare turn from the present truth, manufacture another foundation that is outside the sanctuary, and invariably deny every major point of the awakening message. The sad part about it is that most do not see where such errors are leading; indeed, they are charmed by them, thinking that they are adding to the light from the sanctuary. When they find out that such errors are a denial of the sanctuary message, they are usually too far enamored to retrace their steps; and, as Mrs. White said: "So few who are deceived by this error ever find their way to the light again."

The message from the most holy place of the sanctuary shows the way to perfection of character. But as one believer in the present truth very wisely observed, the doctrine of Christian perfection is a very dangerous doctrine. It has been a field for more error, misunderstanding, fanaticism, and false holiness movements than any other doctrine. For this reason, the very mention of the doctrine of perfection frightens some who are not altogether ignorant of what has happened in the past. We should at least be a little sympathetic to them. I say these things, not denying the power of the gospel to make men perfect and sinless to meet the Lord. The gospel is indeed the "power of God unto salvation." The word translated power is from dunamis, from which we get our word dynamite. A man who handles dynamite ought to know what he is doing, for he holds in his hands a power to obliterate him if he uses it wrongly. The Word is infinite power, it is able to make one wise unto salvation, and will improve the intellectual powers as well as the spiritual if handled aright. But the false handling of the Word will send people into fanaticism, and will unbalance their whole mind more quickly than anything else.

An Example of False Sanctification.

In by-gone days, deceived souls would claim entire sanctification, sinlessness, or perfection. These errors have been so effectively exposed among the remnant, that the enemy of all righteousness has to dress it up in a different garb. A current garb that is deceiving souls is the preposterous claim that they have been delivered from their carnal nature completely in one act of conversion. They believe that such carnal nature has been so eradicated out of their being, that they don't have it any more. Oh, they will admit that they have some things in their lives that they have not found out about through ignorance of the entire will of God (this is the evidence of their humility); but they claim that the sinful

nature has been totally removed from them. Romans 6th and 7th chapters are supposed to be the authority for such an experience--which, incidentally, is the line taken by those false holiness movements that form part of Babylon, of which Mrs. White warns us so thoroughly against.

Such claimants have exceeded the experience of the holy apostles and prophets, whom we are told confessed "the sinfulness of their nature."--Acts of the Apostles, p. 561. Alas, the apostle Paul could not have been converted; for we read of his experience: "The life of the apostle Paul was a constant conflict with self. He said, 'I die daily.' His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his nature."--Ministry of Healing, p. 453. See also Testimonies, vol. 4, p. 299; and S.D.A. Bible Commentary, vol. 6, p. 1089.

Here are some statements that are contrary to any such notions that the carnal nature is entirely eradicated from the nature of man in one act of conversion:

"A constant battle must be kept up with the selfishness and corruption of the human heart."--Testimonies, vol. 5, p. 397.

"We must strive daily against outward evil and inward sin. . . ."--Review and Herald, May 30, 1882.

"There is a wrestling with inbred sin; there is warfare against outward wrong."--Ibid, Nov. 29, 1887.

"There must be a constant, earnest struggling of the soul against the evil imaginings of the mind."--Ibid, June 12, 1888.

"Constant war against the carnal mind must be maintained. . . ."--Testimonies, vol. 2, p. 479.

"In the human heart there is natural selfishness and corruption, which can only be overcome by most thorough discipline and severe restraint; and even then it will require years of patient effort and earnest resistance."--Ibid, vol. 4, p. 496.

". . . . gird on the armor for a life conflict with hereditary tendencies."--Ibid, p. 439.

". . . . a daily, laborious, hand-to-hand struggle with established habits, inclinations, and hereditary tendencies."--Ibid, p. 376.

(There are many more such statements, and it is recommended that the reader study Syllabus No. 3, Lesson 6.)

If one has deluded himself that he has no carnal nature any more, he is prepared for the veriest of delusions. For every prompting of the heart must then be considered to be the movings of the Holy Spirit. He does not walk in self-distrust,

for is not the carnal nature entirely eradicated? He does not distrust his motives. He cannot possibly receive any deep conviction as to the sinfulness of his nature, for the conviction of the Holy Spirit would have to be considered the voice of Satan tempting him to distrust that he was completely dead to all forms and traces of self-love. Thus, those who accept this basis of false sanctification are well on the way to committing the unpardonable sin against the Holy Spirit, for they have placed themselves where it is well-nigh impossible to get any conviction of sinfulness. Those who accept this delusion do not believe in the experience of the cleansing of the sanctuary, for they consider that almost all the work of cleansing their natures has been accomplished anyhow.

Let those who are in danger of accepting this appalling error consider the results of the fall of our first parents. As soon as Adam and Eve sinned, "they obtained a knowledge of sin and a sense of guilt."--Story of Redemption, p. 37. The guilt of sin is removed immediately upon repentance, but not so the knowledge of evil. The knowledge of evil is not a knowledge about evil, but an experience of the mind in evil. (Testimonies, vol. 5, p. 504). It has brought to man's nature a state of sinfulness, and a bent to evil. (See Education, pp. 24-27, 29). God has decreed, for the good of man, that he will eat of the fruit of this knowledge of evil all the days of his life. (Story of Redemption, p. 40). If Adam and Eve had committed only just that one sin, they would have experienced the evil effects of it upon their minds for the rest of their lives. A man's knowledge of evil--his state of sinfulness and bent to evil--will be with him to a greater or lesser extent all the days of his probationary life. "Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression."--Testimonies, vol. 2, p. 448. That is why, we are told in another place, that a Christian will not reach ultimate perfection of character "until his probation ceases."--Ibid, vol. 4, p. 367.

To us who live in the hour of God's judgment, comes the promise of complete deliverance, for the judgment shall sit, and they shall take away his [the enemy's] dominion."--Dan. 7:26. Man's lost dominion, even the "first dominion" (Micah 4:8) is about to be restored. We must even now gather by faith to this work of judgment, with deep awareness and confession of the sinfulness of our natures, that finally every last trace of sin may be blotted from human nature forever. Everyone who truly confesses that he is a sinner by nature, everyone who really desires the experience of the final atonement, and who comes to the judgment covered with the wedding garment of Christ's righteousness, will soon have his sins blotted out "when the times of refreshing shall come from the presence of the Lord."--Acts 3:19.

The Two Comings of Christ

By Robert D. Brinsmead

The Jews at the time of the first advent of Christ confused the Messiah's second coming in glory with His first coming as a Lamb to the slaughter. Consequently, they did not know the time of their visitation, and therefore they will not participate in the joy of welcoming the King as He comes in glory.

In 1844, the Advent believers were expecting Christ to come in glory. "Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'--not to the earth, but--'to the Ancient of days, and they brought Him near before Him.'--Dan. 7:13.

"This coming is foretold also by the prophet Malachi: 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.'--Mal. 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, 'in flaming fire taking vengeance on them that know not God, and that obey not the gospel.'--2 Thess. 1:8."--Great Controversy, p. 424.

Today the Advent people are expecting Christ to come in the clouds of heaven, and are sadly neglecting His coming in the judgment of the living that must precede the second coming. The Lord's sudden, unexpected coming to His temple, fulfilled in 1844 at the commencement of the judgment of the dead, must again be fulfilled more directly in His coming to the house of God in judgment upon the living. Just as Christ when upon earth came suddenly to His temple on two occasions, so in these last days Christ will come again, suddenly upon His people. (See Testimonies, vol. 9, p. 228).

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap:"--Mal. 3:2.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is

upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."--Isa. 59:20, 21. [This is the sealing.]

Are we ready for this coming, or are we confusing it with the second coming of Christ in glory? It will be fatal for us if these words will be fulfilled again: "The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there."--Great Controversy, p. 424.

As an illustration of how there is today a real confusion existing regarding the two comings of Christ--to judgment and in glory--we cite the following passages from Inspiration:

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."--Matt. 24:40, 41.

Does this take place at the second coming? Are the righteous and wicked dwelling together during the time of the plagues, just prior to the second advent? No! No! The separation takes place in the judgment of the living:

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them, as a man spareth his own son that serveth him.' Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God."--Testimonies to Ministers, pp. 234, 235.

Again, the Scripture says: ". . . If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."--Rev. 3:3. Is this referring to the second advent? No! The context shows it is speaking of the coming of Christ in judgment. The passage continues, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."--Rev. 3:5.

In The Great Controversy, page 490, the servant of the Lord uses this passage in reference to Christ's coming in the judgment of the living.

Again, the Scripture says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."--Rev. 16:15. Is this the

second advent referred to here? Does Christ come in glory like a thief in the night? A thief comes quietly, unnoticed except to those who are earnestly watching. A thief comes and goes with the loot, and later the sleeping occupants bewail their fate. A thief does not announce his coming. But at the second coming of Christ, none are asleep. The wicked have been awakened to their deceptions by the plagues. Great signs and wonders, an earthquake, the special resurrection, the covenant of peace, the voice of God announcing the day and hour of Jesus' coming all give announcement of His coming; and even before they see Him, the wicked begin to wail and cry to the rocks to hide them from His presence. No, the second advent is not the coming as a thief! But judgment will pass to the living as a thief, quietly, unnoticed by those who dwell on the earth. Only those who watch will recognize the time of their visitation. Many professed believers will awaken some time after this coming of Christ as a thief, and will bewail the awful reality of their names being shaken out of the book of life. (See Christ's Object Lessons, p. 319, where Rev. 16:15 is applied to the judgment.)

Today, we hear so little about the impending judgment of the living. The people of God are being told that no one will recognize when it has commenced. Thus, they are taught not to watch.

"The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. . . . 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'--Rev. 3:3."--Great Controversy, p. 490.

It will be a sad fate for us, if failing to watch, we do not recognize the day of our visitation. Those watching will recognize the event, and will go with Him "into the marriage." Only those who are ready, and who recognize the first coming of Christ in judgment will be ready to welcome Him at His personal appearance in the clouds of heaven.

The Work of Grace at Each Coming.

Christ is to perform a special work of grace for His people at His coming in judgment. This is "to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits."--Great Controversy, p. 480. In the judgment, Jesus makes "a final atonement for all who could be benefited by His mediation," "a special atonement for Israel."--Early Writings, pp. 253, 251.

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30.

This special atonement is to blot out sin, not alone from the records of heaven, but from the minds of God's people, so that

the worshipers will have "no more conscience of sins."--Heb. 10:2. (See also Jer. 50:20; Patriarchs and Prophets, pp. 358, 202.) Those who have prepared for the blotting out of sins by repentance and conversion will be brought to a condition of sinlessness by the perfecting latter rain. (See Testimonies to Ministers, p. 506; Our High Calling, p. 150.) It is this final atonement which brings God's people to a condition of sinlessness in which Adam lived prior to his transgression. (See S.D.A. Bible Commentary, vol. 6, p. 1118; Testimonies, vol. 5, pp. 472-475.) Today, God is calling for His people to gather by faith to the heavenly sanctuary, to put away all sin, and enter by faith with Jesus into the work of final atonement. Those who understand the work of our great High Priest will follow Him by faith, and receive the benefits of His final work of intercession.

But today in Israel, it is becoming widely accepted, and vigorously taught, that God's people will not reach a condition of sinlessness until Christ comes and changes the "vile body". The final work of grace for the mind and heart is supposed to take place at the second coming when it must be done at Christ's first coming, when He will blot out sin and seal His people with everlasting sinlessness.

Not seeing this special work of grace to be performed through the final atonement at Christ's coming in judgment, many of God's people are looking to the second advent when it is supposed that Christ will perform a final work of grace that will bring His people to a condition of sinlessness. But alas, the change of the body at the appearing of Christ does not affect a moral change in the people of God. (See the Review and Herald, Aug. 7, 1888). It is a fatal deception to confuse the work that must be done for us at these two comings of Christ. We must receive the benefits of the final atonement at the first coming, or we shall surely perish at the brightness of His (second) coming. We must receive the final work of grace through the final atonement, or we shall not be able to live without a Mediator in the sanctuary during the time of the plagues.

The Lord is about to come to His temple for the judgment of the living. For all, this coming will be sudden. For most it will be unexpected. But some will be looking for Him there. "Therefore let us not sleep, as do others; but let us watch and be sober."--1 Thess. 5:6.

"If Nathanael had trusted to the rabbis for guidance, he would never have found Jesus. It was by seeing and judging for himself that he became a disciple. So in the case of many today whom prejudice withholds from good. How different would be the result if they would 'come and see'!

"While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. . . ."
Desire of Ages, pp. 140, 141.

The Angel of Revelation 18

By Robert D. Brinsmead

In Revelation 14 there are three angels with three messages. The first angel's message began sounding about 1833, the second in the summer of 1844, and the third after the Great Disappointment of October 22, 1844. These three messages, blending into one, make a complete message, which we usually call "the third angel's message". It is the last message that this earth will hear. It is the message to prepare a people for the coming of the Lord. Yet the third angel's message will not close until another angel brings power and glory from the throne of God. Says the Revelator: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

It was the will of God that shortly after the passing of time in 1844 the third angel should be joined by the angel of Revelation 18, that the message would go with its loud cry, and that the whole earth be lightened with the glory of the last warning message (see Great Controversy, pp. 457, 458). After over forty years of waiting, God was again anxious to send this other angel to unite his voice with that of the third angel. But the message that came to God's people in 1888 was never fully apprehended, and another period of waiting has ensued.

There can be no finishing of the work unless this other angel comes with the power from the throne of God, for this angel symbolizes the work accomplished under the outpouring of the Spirit in the latter rain. We should be looking for the fulfillment of this event as earnestly as the Lord's people of old waited for the coming of the Messiah. Yet when the Messiah did finally come, most of God's people did not recognize Him for what He was. Did not the Scriptures speak of His glory, of His light that would lighten the earth? The Jews were looking for a glory that was an earthly glory. When the heavenly glory of the Word made flesh was revealed, they saw only a root out of the dry ground. They did not discern the glory. Finally, they crucified the Lord of glory. Let us not imagine that we are beyond making the same mistake. If we think that the glory of Revelation 18 will be the glory of the vindication of the Advent people before the world, the glory of a flourishing denomination, if we interpret the prophecies, as did the Jews, to suit our selfish ambitions, then we shall

no more recognize the glory of the last work of God than the Jews recognized the glory of Jesus. In fact, we are warned many times by the Spirit of Prophecy that many of God's people will not recognize nor discern the latter rain; that they will see in it something that will arouse their fears, something dangerous, and that they will brace themselves to resist it.

Let us therefore examine carefully the context of Rev. 18. Here we will find both a description of the religious world when this angel descends, and a description of the experience of those who will take part in the last mighty gospel work.

The Condition of the Religious World When the Angel Descends.

Let us first of all give very careful attention to the condition of the religious world at the time when this angel comes down to unite with the third angel.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."--Rev. 18:1-5.

"Babylon" is a term that designates the religious world. This message of the fall of Babylon is a repetition of the second angel's message, which was sounded in the summer of 1844. At that time, due to a rejection of the Advent Awakening, the churches in America, where the message was most widely proclaimed, experienced a moral fall. It was not a complete fall, however. Since Christ entered the most holy place, the churches that have rejected the third angel's message have been growing worse and worse. Revelation 18 is an announcement of the complete moral fall of the religious bodies of Christendom. There are three specific things that focus the condition of Babylon at the time the angel descends:

1. At the time the angel descends with his message, it is said that Babylon is fallen because she "is become the habitation of devils, and the hold of every foul spirit. . . ." This is a declaration that through the acceptance of Spiritualism, the churches have become full of evil angels.

The churches will be taken over by Spiritualism through their participation in the great false revival that precedes the latter rain (see Early Writings, p. 261; Great Controversy,

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(Rev. 18--Cont., from page 3)

p. 464). This false latter rain is brought to view in the thirteenth chapter of Revelation:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."
--Rev. 13:13, 14.

"Fire from heaven" symbolizes an outpouring of spiritual power, often the Holy Spirit as at Pentecost. But in this instance it is the counterfeit of the Holy Spirit. This is what Spiritualism is in its ultimate deception. The wonderful miracles, thought to be the manifestation of divine power, are even "the spirits of devils working miracles" (Rev. 16:14). Apostate Protestantism leads out in bringing this "fire from heaven".

Apostate Protestantism is called the "false prophet"--that is, the false Elijah. Elijah of old called the priests of Baal up to Mount Carmel and challenged them to bring down fire from heaven. They could not do it; but Elijah, the true prophet, called down the fire from heaven. Here, in the book of Revelation, there is another Mount Carmel. This time, it is the "false prophet" who brings the fire from heaven. The modern priests of Baal adopt the role of modern Elijah to counterfeit the work of the third angel's message--the true Elijah. What a great deception! And the religious bodies, accepting this false power, will see in this religious revival a grand movement for the conversion of the whole world, and the ushering in of the long-expected millennium (see Great Controversy, pp. 588, 589). This movement is already afoot in America today.

When the religious bodies have fully accepted the delusion of Spiritualism, in the guise of the Holy Spirit; the angel from heaven descends, declaring that Babylon is completely fallen because she has become full of devils. This is a startling message indeed, being given just at the time when Babylon appears to be enjoying the signal blessing of heaven.

Therefore, it is very clear that the latter rain, represented by the angel of Revelation 18, comes after the false latter rain has saturated the religious bodies of Christendom.

2. Secondly, Babylon is declared to be completely fallen, because "all nations have drunk of the wine of the wrath of her fornication" (Rev. 18:3). The false doctrine of Babylon makes the nations mad (Jer. 51:7). It leads to an illicit church-state union--spiritual fornication. The announcement of Rev. 18 points to the time when the church and the world have fully united throughout Christendom (see Great Controversy, p. 390). It is the false latter rain, the fire from heaven, and the attending miracles, which lead to the formation of the church-state union in free America. This is expressly stated:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."
--Rev. 13:13-14.

Then the beast and its image unite to cause all men to worship the beast and receive its mark.

It is therefore clear that the latter rain actually falls after church and state have united, as it is written, "For all nations have drunk of the wine of the wrath of her fornication."

3. When the angel descends, God's people are called to forsake Babylon because "her sins have reached unto heaven" (Rev. 18:5). This signifies total apostacy, the limit of iniquity. David had a preview of such a state when he declared, "It is time for Thee, Lord, to work: for they have made void Thy law."--Psalm 119:126. The sins of the religious world reach unto heaven when the law of God is made void through the church-state union. Says the Spirit of Prophecy:

"The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land."--S.D.A. Bible Commentary, vol. 7, p. 977.

Therefore, the angel of Revelation 18 makes his descent after the false latter rain has filled the churches with devils, after church and state have united, and after the Sunday law has been enforced by oppressive law. He comes to lighten the earth with the glory of God at the darkest hour, when darkness covers the earth and gross darkness the people (Isa. 60:2). "To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine."--Christ's Object Lessons, pp. 414, 415.

The Condition of God's People Who Participate in the Loud Cry.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

The angel messages represent the people of God who unite with the heavenly agencies to proclaim the truth of God. The one word that characterizes the movement of Revelation 18:1-4 is glory. It is the people of God who partake of that glory, and reflect it to the ends of the earth.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise

upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."--Isa. 60:1-3.

"The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning. . . ."--Early Writings, pp. 277, 278.

Almost every prophet of holy writ beheld the glory that would rest upon the last community of saints, and they caught the inspiration of the hour.

What is the significance of this glory resting upon the saints who act a part in the giving of the loud cry?

1. This glory is the glory that Christ prayed for in His great intercessory prayer of John 17: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."--John 17:5. Ellen G. White comments: "He is praying to His Father in regard to a glory possessed in His oneness with God."--S.D.A. Bible Commentary, vol. 5, p. 1146. Continuing His prayer, which we are told is an illustration of His work in the sanctuary, Christ prays that His people who believe in Him might share this glory--the glory of His oneness with God.

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."--John 17:21-23.

This is the atonement. John 17 is the most perfect portrayal of the significance of Christ's work in the sanctuary above. It is to make an atonement for His people--that is to dispense to His people the benefits of His own atonement. Atonement signifies "at-one-ment with God" (S.D.A. Bible Commentary, vol. 6, p. 1077). John 17, therefore, is the prayer of the atonement--"that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

In 1844 Christ entered into the most holy place of the heavenly sanctuary "to make a final atonement for all who could be benefited by His mediation."--Early Writings, p. 253. This final atonement will bring to complete fulfillment Christ's High Priestly prayer of John 17. Through His final work of intercession in the most holy place, God's people enter into the glory of complete oneness with God. This is the glory that will lighten the earth. Notice how this is also stated in the Spirit of Prophecy:

" . . . when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-de-

nying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together, and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say, 'I am of Paul, or I of Apollos, or I of Cephas.' The testimony of one and all will be, 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death, 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.'--John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."--Testimonies, vol. 6, p. 401.

Therefore, those who take part in the last warning message of Revelation 18:1-4 have entered in with Christ into the most holy place, and have received the benefits of His final atonement. In the giving of this message, the prophet records, "I heard another voice from heaven, saying, Come out of her, My people, . . ."--Rev. 18:4. Although this call is actually sounded by the people of God, it is represented as coming direct from the throne. This is because the people of God, having entered into the experience of the final atonement, are one with God, and can speak with the full authority of heaven.

2. In the final atonement, the sins of God's people will be blotted out (Patriarchs and Prophets, p. 358). Says the apostle Peter, looking forward to this time, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing [Rev. 18:1] shall come from the presence of the Lord."--Acts 3:19. The blotting out of sins is more than a judicial transaction in the record books of heaven--it is a glorious, refreshing experience for those who afflict their souls at the sanctuary on this great day of atonement (see Joel 2:15-30). By the power of the Spirit in the baptism of the latter rain, sin will be blotted out of the mind and experience of God's people, bringing to pass the promises:

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

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have

washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."--Isa.4:2-4.

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30.

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you."--Joel 2:25.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. . . . For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."--Heb. 10:1-3, 14-17.

That the glory represented by the angel of Revelation 18 will accompany this blotting out of sins is clear from the following prophecy:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."--Isa. 44:22, 23.

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel: for He hath glorified thee."--Isa. 55:5.

Therefore, those who give the loud cry of the third angel's message have experienced the refreshing experience of the blotting out of sins.

3. The final atonement, bringing to the Remnant the experience of complete oneness with God, the complete fulfillment of John 17, is also called "the marriage". " . . . the church is the bride, the Lamb's wife."--S.D.A. Bible Commentary, vol. 7, pp. 985, 986. Those who enter "the marriage" receive the new name that any bride receives.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the

mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."--Isa. 62:2, 3.

This new name, which is a glory to lighten the earth, is the seal of God.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."--Rev. 14:1. "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name."--Rev. 3:12. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."--Rev. 7:2, 3.

That this seal is the glory that will lighten the earth is also made plain by the prophet Ezekiel:

"Afterward He brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city [this refers to the sealing chapter, Eze. 9]: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face."--Eze. 43:1-3.

Notice how this prophecy links together the glory from the east--which is the sealing angel of Revelation 7--and the earth shining with glory--which is the angel of Revelation 18.

When Moses asked to see the glory of God, he was told that he could not see God's face and live, but that the Lord would proclaim His name before him. (See Ex. 33 and 34). The name of God--His character--is the glory of God; and His name is His seal (compare Rev. 14:1 and Rev. 7:2-4).

Therefore, those who act a part in the closing triumph of the gospel, represented by the movement under Revelation 18, are those who are sealed with the seal of the living God. God's character is seen upon them, they reflect the image of Jesus fully, and the earth shines with the glory of that light.

4. Since Revelation 18:1 is a symbol of the outpouring of the Spirit under the latter rain, it is clear that those who give the loud cry are recipients of the latter rain. The fulness of the Spirit is given them as a seal for their mission, even as the former rain sealed the apostles for their mission. (On

this, see S.D.A. Bible Commentary, vol. 6, p. 1055; Acts of the Apostles, p. 30). When God places His seal of approval on a man, He does so by giving him the full and free gift of His Spirit. The baptism of the Spirit and the sealing of the saints are one and the same experience--they cannot be separated. (See Eph. 4:30; Testimonies, vol. 3, p. 267; Ibid, vol. 5, p. 214).

Only those who have made the "needful preparation" will receive the infilling of glory from the throne of God (see Early Writings, p. 71). This preparation is illustrated in the type of the day of atonement, when the children of Israel gathered around the sanctuary with prayer, fasting, and deep searching of heart. So today, God's people are called to gather by faith to the heavenly sanctuary. This hour calls for the greatest work of repentance and putting away of sin yet seen in the history of God's people (see Joel 2:15-17). Only when this work is done will Christ make the final atonement for His people, blot out their sins, and seal them with the baptism of the latter rain.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."--Testimonies, vol. 1, pp. 187, 188.

The glory of God will only fill the soul-temples of those who have engaged in the great work of revival and reformation called for in this great antitypical day of atonement. The glory will only fill those who have done their part of the work by cleansing the soul-temple from every defilement. When Moses was to build a tabernacle, he was called into the mount to see the pattern. Then he went and builded according to the pattern that was shown him. The Scripture records that in every specification the temple was fashioned "as the Lord commanded Moses." Finally, "Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."--Ex. 40:33, 34.

So God says to us, His Advent people, "Build Me a sanctuary [a life, a soul-temple] that I may dwell among you." We are called into the mount to see the pattern--even Jesus. In the Bible and Spirit of Prophecy we have been given all the specifications for the "building". God has raised up a people to be a temple in which the riches of His grace and the revelation of His glory might appear in full and final display (see Testimonies to Ministers, p. 18). Then let us respond to the wonderful privilege of revealing the glory of Him who died to redeem us, and who lives to make intercession for us. Let us arise and build according to the Pattern given us, for the time is at hand. When we have come up on every point, when we have separated from every sin, the glory of the Lord will fill the tabernacle. Thus will be fulfilled the long-awaited event, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

NOT ONE IN ONE HUNDRED

By Robert D. Brinsmead

A Tape Transcription

Justification by faith is the experience we need in this hour of the judgment that we may be found with the wedding garment on, ready when the King comes in to see the guests. Let us turn to Romans 8 and read how the apostle rejoices in the experience of being found in Christ, not having his own righteousness but that which is of the Lord Jesus Christ.

"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. . . . What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."--Romans 8:1, 2, 31-39.

I like the negatives which are in this chapter. The apostle Paul points out that to them who are in Christ Jesus, who are justified by the faith which is in Him, there is no condemnation, no charge, no accusation. He ends the chapter by saying that there is no separation from Christ.

One who is justified by the Lord Jesus Christ stands in the sight of God as if he had not sinned. It is God that justifies, the God of the universe who declares him to be righteous in Christ. He has the same legal standing as the sinless angels around the throne. God loves that child as He loves His own Son. One who is justified by faith has no need to fear any thing--things present, things past, things in the future, life, death, any other thing. This is the experience in which the apostle is here rejoicing.

COVER PHOTO: Courtesy, Delta Airlines. A peaceful scene at Gatlinburg, Tenn., looking down Little Pigeon River.

Justification Not Understood by God's People.

"The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. . . . There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare."--Selected Messages, vol. 1, pp. 359, 360.

This statement is one that should cause every one of God's professed children to do some close heart searching. Justification--the foundation experience of the Christian, of the one who truly lays hold of Christ by faith, the very basis of all Christianity--is not understood by one in one hundred. Why? What are some of the stumbling blocks in our pathway that prevent our laying hold of the most precious experience the Lord can offer to humanity--clothing them with the very righteousness of the Lord Jesus Christ? This experience He offers us now, today and every day. Let us note some of the reasons why many of us fail to understand the wonderful experience of justification by faith.

1. First is our failure to see our need. Remember the parable of the two worshippers: the Laodicean (the Pharisee) and the Publican. We shall put this in a modern setting because Sr. White says the condition of the Pharisee represents the condition of the Laodiceans. It might be well to ask ourselves the question, "Do I harbor the following thoughts? I appreciate the truth, others don't. I like to study my Bible; I study it very diligently, whereas other members of the church do not." Do we compare ourselves with ourselves? If so, we are the Pharisee (Laodicean), who comes to the Lord for commendation, and receives nothing because he asks for nothing. The poor Publican is strongly convicted of his sinfulness. He does not even so much as lift up his eyes unto heaven. He feels his great need. There is born in his heart the conviction that God is a God of mercy. In Psalm 103:11 it says: "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." In other words, the Lord treats us better than we deserve--as high as the heavens are above the earth. The Publican somehow realizes this. He smites his breast, and says: "God, be merciful to me a sinner." What does Jesus say? "This man goes down to his house justified." Justified, my friends, is to be accounted sinless in God's sight, to be acquitted of all fault and blame.

The searching testimony of the True Witness which comes to us as God's people in this hour is that we do not appreciate our condition before God; or, to use the words of Steps to Christ, we think we do not need to humble the heart before God like the common sinner.

"Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied with reaching

their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God."--Selected Messages vol. 1, p. 320.

Many are deceived! Here is a choice selection of statements from the Spirit of Prophecy concerning what we are in God's sight, and the true condition of the natural heart. We are all born with a natural heart. "The natural heart is full of hatred to the truth, as it is to Jesus."--My Life Today, p. 261. Do we ever pride ourselves that we love the truth? Do we give ourselves the credit that we love the Lord and the truth when others do not? This is a deception, friends. It is about time we realize it. "The natural heart is FULL OF HATRED to the truth, as it is to Jesus." Doesn't that say the natural heart is full of hatred to Jesus? If we have not seen that, we have not yet learned the lesson of Calvary. Another statement: ". . . . The human heart is selfish, sinful, and vicious."--Review and Herald, May 5, 1885. In Testimonies, vol. 5, p. 294 we are told that we are Satan's captives and naturally inclined to follow his suggestions. "In the human heart there is natural selfishness and corruption, . . ."--Testimonies, vol. 4, p. 496. "All . . . are in just as helpless a condition as Satan himself, . . ."--S.D.A. Bible Commentary, vol. 6, p. 1077.

We are told by Inspiration that the natural heart is deceitful above all things, and desperately wicked. Sr. White says in Medical Ministry, p. 143, that the vileness of the human heart is not understood. We do not sense the depravity of our heart. Its deceptiveness, its waywardness, its desperate sinfulness--it is as full of hatred to the truth as it is of hatred to Jesus--we cannot comprehend it. "He that hateth his brother is a murderer." (See 1 John 3:15). The Scripture tells us that the natural heart is enmity against God, which means, it hates God. It is full of hatred to the truth as it is of hatred to Jesus. Does any one wonder why the Lord needs to show man how desperately wicked he is? He came down to this world in the person of His own Son, and when the human race saw Him, they said, "Come, let us kill Him." God had to prove to us how wicked the human heart is.

How many are guilty of the murder of the Son of God? All. Calvary proves it. We poor Laodiceans! Why are we stumbling around? If our hearts are not rejoicing, full of the love of God, rejoicing in the Father's love, it is because we are like Simon at the feast. Mary was weeping at the feet of Jesus in heartbroken repentance, but Simon was sitting there satisfied with pride because he was not a sinner like Mary. It might be good for her to break her heart and confess her sins, but that was not for Simon. Simon is the perfect representation of us. Sr. White indicates in Desire of Ages that only the one who realizes his own sinfulness can appreciate the preciousness of the Saviour.

Jesus says, "Ye are neither cold nor hot." And this is the rebuke for us in the Laodicean message. There is no warmth,

no response in us to His great gift of righteousness so freely bestowed.

2. We do not think we need to humble the heart before God like the common sinner. But it is not until we see ourselves as common sinners in need of the mercy and the grace of Christ like any other man that we shall truly lay hold of the greatest gift that God can bestow. Sr. White says in Steps to Christ, p. 29, that one ray from the cross of Christ, one look at the glory of Christ, will make every spot of defilement painfully distinct, and one who comes into that light will loathe himself as he sees himself in contrast with the perfect purity of Christ. One ray of the glory of God! The servant of the Lord says in one place, speaking of our Laodicean condition, that there are many who flatter themselves that they are God's children, while they have not a single ray of light from Jesus. I would like to link that with the statement in Steps to Christ that one ray of that light will lay us bare before God as sinners.

In that light boastfulness will end. God grant that we shall realize our desperate need on this great day of atonement. God grant that we shall be willing to know the very worst of ourselves. We must learn the lesson of the gospel, my friends. Let us not be afraid to know the very worst of ourselves, but let us see the willingness of Christ to deliver us. Isaiah puts it very plainly: "Let us return unto the Lord and He will abundantly pardon" (Isa. 55:7), for "where sin abounded, grace did much more abound." (Rom. 5:20). "Much more" is used five times in Romans 5. If we take all the sin of the world--every sin committed--and every sinner who has come into the world, and put them on one side of the scale, and put the grace of God on the other side, the grace of God will far outweigh the sins--much more. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10). Jesus did not die for us, nor offer His gifts of salvation to us, because we are so good, but because He is so good; not because of what we are, but because He sees what His love can do with us, making us more precious than the gold of Ophir.

"I have redeemed thee, you are Mine, you are bought with a price" (Isa. 43:1). "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). He gave Himself for our sins. The adversary of souls does not want man to understand the willingness of Christ to receive the sinner. He has constantly tried to present the character of God in a false light, as if the God of heaven, who gave us the best Gift of heaven, sits back and will not receive us while there is some legal excuse to prevent Him from receiving us when we come to Christ for mercy. Some seem to think the Lord is bent on keeping men out of heaven, whereas He is bent on getting men there. He gave Himself for our sins.

Let us take as an illustration a watch for which I have paid, say, \$100. To whom would it belong? It would belong to me,

would it not? Would the man who sold the watch to me wonder whether I really wanted it or not? How would he know I wanted the watch? Because I paid for it. He would not wonder whether he should give me the watch. He would not think to himself: "Maybe he will be offended if I give it to him." I bought the watch; I considered the price--the sacrifice of \$100, which was necessary to buy it. The more I paid for it, the more I would want it. Here the Scripture says that He gave Himself for our sins. He purchased them. To whom do they belong? We sometimes think they belong to us. The devil says to us, "You cannot bring those sins to Christ, they are YOUR sins. You are too much of a sinner, He cannot receive you." But how much did Christ pay for those sins?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . But with the precious blood of Christ, as of a lamb without blemish and without spot."--1 Peter 1:18, 19.

He gave all heaven, my friends. Jesus did not just give things for our sins; He gave Himself that He might take them and deliver us from them, giving us in return His spotless robe of righteousness, which God, by the gift of Christ, has given to every man.

The Scripture says that justification has passed upon all men. In other words, as verily as Jesus took the sins of the world, so surely has God given in Christ to every man the perfect robe of Christ's righteousness as a gift without money and without price. He made the sacrifice. He longs to take these sins because of the great price He paid for them. Let us not question whether or not He will receive us when we come to Him. The only question left is whether we are going to give ourselves (our sins) to Him.

If we give our sins to Christ, then what? We may be assured that He has received them. Let us be thoroughly convinced of the willingness of our Saviour to receive sinners--to receive us. "No sin can be committed by man for which satisfaction has not been met on Calvary."--Selected Messages, vol. 1, p. 343. Full satisfaction has been made on Calvary.

Some have the idea that the Lord will forgive them, but that He may get weary of forgiving. He IS weary of sin. The Bible tells us that, but He never wearies of forgiving. This He delights to do. Some time ago I had a letter from an agonized soul who had fallen away from the Christian experience. She thought that since the Lord had so often forgiven her sins, He would say this time: "No, you have had so many chances, I cannot accept your confession and repentance again." Friends, there is never any question as to whether or not the Lord will forgive. The only question to be decided is whether or not a man desires reconciliation with God. Herein lies the danger of the unpardonable sin--not that God will finally say, "Well, I have given you enough opportunity, I will give you no more"; but that man will become so accustomed to and familiar with

sin that he no more desires forgiveness nor reconciliation, and therefore he never asks.

3. Our third failure is to see how to come to Christ. Many stumble here. The servant of the Lord tells us that thousands and thousands who claim to be children of God stumble because they fail to understand how to come to the Lord Jesus Christ to receive the gift of His great mercy. Let us read two or three texts of Scripture:

"Therefore we conclude that a man is justified by faith without the deeds of the law."--Rom. 3:28.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."--Rom. 4:4, 5.

Whom does God justify? The ungodly who has faith in Jesus. If we want this greatest of all gifts that God can give (there is no other greater blessing than justification), we must first classify ourselves among the ungodly, because He justifies only the ungodly. Jesus said, "I came not to call the righteous but sinners to repentance." If we are not sinners, we cannot hear the call to repentance. In fact, the call being made now is just for sinners. If we are not in this category, we are wasting our time in studying this subject.

He justifies the ungodly who believes in Jesus. Who else needs to be justified? The Spirit of Prophecy tells us that we have nothing to present to God but that which is tainted and corrupted, utterly repulsive to a pure and holy God. Some think they must put themselves on probation before they can come to Jesus and take hold of this great gift. They feel that perhaps they should sign a pledge, or somehow prove to the Lord they have reformed, that they are living a better life. After some of their most heinous sins have slipped away into the past, they will then, by living a better life, move the Lord to have compassion on them. Thus they think they can come to Christ. Is this true?

Instead of making the way easier to come to Christ, the road is filled with deep ditches that can never be crossed. The apostle Paul tells us that he does not frustrate the grace of God, because righteousness isn't gained by deeds of the law, and this goes for any law. For if this were so, then Christ died in vain. Let us not frustrate the grace of God. The words of the hymn, "Rock of Ages" very beautifully express this theme:

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die."

There is only one way to come to Christ, and that is just as we are. Here is a beautiful statement from the servant of the Lord: "Jesus loves to have us come to Him just as we are--sinful, helpless, dependent."--Selected Messages, vol. 1, p. 353. We now have these three points together. Jesus loves to have us come. That means, He is always willing to receive us just as we are--sinful, helpless, dependent. It does not say He will permit us to come to Him just as we are. It says, Jesus loves to have us come to Him just as we are.

Unless a man receives the kingdom of God as a little child, he shall not enter in. Some think they must stay away from the Lord until they become repentant. The devil says to them, "You can't come to Christ and receive of His mercy, you are not sorry enough for your sins. You must repent before you can have forgiveness." It is true that only those who are repentant receive forgiveness, but must the sinner stay away from Christ until he is sorry enough for his sins? The Scripture says of Jesus:

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."--Acts 5:31.

We must come to Christ just as we are and accept His great love that He might give us repentance which is just as much a gift of God as is any other blessing.

"My brethren, are you expecting that your merit will recommend you to the favor of God, thinking that you must be free from sin before you trust His power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged."--Selected Messages, vol. 1, p. 351.

The Lord says, "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." "He that cometh unto Me, I will in no wise cast out." "All things are now ready, come. Let the sinner come. Let the Publican come. Whosoever will, let him come." We read in Selected Messages that there is no condition except that we hunger for His mercy and His love, and that we ask for His blessing. We must ask, that it may be evident that we feel our need. Let us come to Christ in sincere repentance, not afraid of coming to Him in our sinfulness. Let us humble ourselves as we seek repentance for sin.

4. Another reason one in one hundred do not understand the simple truth of justification is that they do not understand that forgiveness brings victory over sin. Bible forgiveness is not just a judicial act of declaring a man righteous. Surely it is that, but God declares that the man who comes to Him claiming Christ as his Saviour is as though he were without sin, and declares him righteous and without fault before the universe. But it is more than that. We read that Bible forgiveness is the outflowing of redeeming love which transforms

the heart and sets the prisoner free from sin. It breaks the power of Satan in the life (Mount of Blessing, p. 114).

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from 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.

Here, friends, is the secret of having the power of Satan broken in our lives.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."--Testimonies to Ministers, p. 456.

The first step, then, is to see our great need and our great sinfulness, because all our so-called glory has to be laid in the dust.

Deliverance From the Old Nature.

God must create in us a new heart, and renew a right spirit within us. Justification by faith is not just pardon for the sins which are past, it is a release from the sins which are present in the life. It is not only deliverance from sins, but deliverance from and victory over sin itself. The principle of sin resides in self, which is the root of all sin. Sin proceeds from the natural heart. Some may think that the way to get rid of sin is to confess this or that sin--to cut off pride, covetousness, envy, jealousy, or some other sin. But we have a deeply embedded root. If we just cut off the sins, as it were, it is like cutting branches off a tree. It still has its roots in the ground, and up comes more fruit. If you take off that fruit, out comes another crop. How long shall we go on in sin if that is our concept of victory over sin? No sooner do we get the victory over one sin, then the devil provokes another manifestation of self. Jesus says we may go overseas and make one proselyte, and when we have found him, we make him more the child of hell than he was before. God intends to lay the ax at the root of the tree--the old selfish, sinful nature. It is the sinful nature--the self--which is the cause of all sin in us. The work of justification is to lay the glory of man--the old man--in the dust.

The Christian experience is often thought of by some as the work of improving the old life. The Bible calls this old life the old man, and tells us that he is desperately wicked, deceitful above all things, a murderer, a hater of the truth. He does not love Jesus. He cannot keep the commandments of God, for he is not subject to the law of God, neither indeed can be. When some start the Christian experience, they think (perhaps not in so many words), "Now, look, I shall give this

old man some Bible studies, pray, associate with good people, and if the Lord will give him the Holy Spirit and bring him into the church, the old man will change his habits and become good. He will reform himself, and afterwards, after a long process of getting rid of these sins, the old man will become righteous and then he will be ready for the kingdom of heaven." There is no greater deception!

The old man is so desperately wicked that he is past all cure. God does not aim at curing him, or making him better natured. He is a murderer, and there is only one end for murderers: they are to be executed. The Bible says the old man is to die, to be crucified. A new life altogether is to reign in the soul. That is why it says in Desire of Ages:

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."--Desire of Ages, p. 72.

This is the experience of justification by faith: exchanging the old sinful life for a new, divine life, a new nature that does not love to sin. The old man loves to sin. He has a propensity to sin. The Lord says, "I have crucified that nature. I will give you a nature that loves to do My will, that takes delight in keeping My commandments." We say, "Lord, that is a wonderful experience. How I long to be free from self."

There are those who read Romans 6:6 and think, "When I have crucified the old man and believe he is dead, the old man will be dead just because I believe it. If we keep on believing the old man is dead, the old man is dead." That sounds like self-hypnosis, doesn't it? That is not the Bible way to deliver us from self. It is simpler than that. Sr. White tells us that we need not devise ways and means to bring about our own crucifixion. This is how sinful we are. To get victory over self, that it might be crucified, we should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self (see Review and Herald, March 5, 1889).

How is self crucified? Why does the Lord insist that we can only receive His righteousness as a gift? Why does He insist that we must not work for it? Because the proud heart strives to earn salvation. The basic sin of the natural heart is one of self-justification. The Lord must strip us of all self-sufficiency, that we might realize our complete helplessness, that we might flee to Jesus just as we are--sinful, helpless; dependent--and cast ourselves upon the mercies of His compassionate love, confessing our sins. This subdues the pride of the natural heart, and is a crucifixion of self.

Perhaps we have been struggling to get the victory over self. Perhaps we need to learn anew the great truth of coming to

Christ in our desperate need. Perhaps we have sins to confess and need to humble ourselves before God. Perhaps we have wronged our fellow men. But the heart cries, "I cannot do that, it will be mortifying to my nature!" Is that not exactly what the Lord wants to do? When we come to Christ in our sinfulness, cast ourselves and our sins upon His mercy, this will subdue the pride of the natural heart, and will be a crucifixion of self. There is no other way for victory. Then the Bible says, "He that is dead is free from sin." Christ lives within him the new life, the divine life.

We must see that justification by faith is not just a judicial act; it is an experience of humbling our hearts before God, of subduing the pride of the natural heart, of crucifying self, of receiving a new life which is from above--a gift of God without money and without price, which is offered freely to every soul who will come to Him. "Ye must be born again" is the message for us today. My brother, my sister, we must be born again. It is a miracle of God's re-creation as great as the miracle of the creation of this world. And this comes through faith, saving faith.

5. A Failure to See the Nature of Saving Faith. Now we need to understand what faith is, this faith that lays hold of the blessing, this faith which is going to bring us into vital contact with Christ. Many fail to see the meaning of faith.

The Scripture says we are justified by faith. There are those who say, "I know all about righteousness by faith, I have faith in Jesus. He saved me. I know that works are of no account." But there is no transformation of character. There are no works in the life. The Bible enjoins works by saying that faith without works is dead (James 2:17). We are not justified by faith and works, but by faith which works. So there must be a spurious faith. God help us to realize the true nature of saving faith. What is it that brings us into vital contact with Christ? Here are two statements from Inspiration, one from the Bible and one from the Spirit of Prophecy, concerning faith. We can measure ourselves to see whether we have this faith or whether we are without it.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."--Gal.5:6.

Nothing is of any consequence, says the apostle, but faith which works by love. What does this mean? Faith itself, as the Spirit of Prophecy says, means a confiding trust, and confiding trust can only operate in love. In other words, it is rooted and grounded in love. It means that, unless our hearts have been touched by the love of Christ, and there is a real heart response of genuine love to Christ, there can be no such thing as faith. Faith cannot operate without love.

If when we look at the great gift of the sacrifice and intercession of Christ for us, there is no heart response to the love of Christ, it is vain and foolish for us to talk about

faith. It is mere talk, heavy drudgery, vain religion. Faith is inseparable from love. But there is something else faith is inseparable from, and this is the other statement from Inspiration: "This faith is inseparable from repentance. . . ." Christ's Object Lessons, p. 112.

We find that faith is inseparable from love and repentance. If we put these facts together, it is as simple as this: FAITH IS AN EXPERIENCE of heartbroken repentance, of heartbroken love, for Christ. Let us now read a definition of faith. We must have a demonstration in the Word of God of what faith is and how it operates if we are to see whether we possess this faith and love--the gold which Christ says we are destitute of and have not.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. . . . And He said to the woman, Thy faith hath saved thee; go in peace." --Luke 7:37-48, 50.

Mary was a sinner forgiven. Simon, the Laodicean, in his self-righteousness, was a sinner unforgiven. Mary had been filled with seven devils, but Simon had an eighth which was worse than the seven. Mary was very conscious that she was a great sinner, but one thing she deeply appreciated--the love of Christ and His great mercy for her. With heartbroken repentance she confessed her sins and poured out her heart's gratitude to Jesus. This was the most wonderful thing that happened in the experience of Christ, because here, before His great sacrifice, He had the evidence that the gift of His own love would be sufficient to bring forth the ministry of a broken and contrite heart. Even His disciples were cold and unresponsive. The

devil tempted Jesus with the thought, "Your sacrifice will be unappreciated." But here was evidence to Christ that His love would subdue the heart of the sinner, and bring forth the fruit of a broken and contrite spirit. Heartbroken repentance!

Simon represents us. We talk about faith. We generally think of it as an opinion, an idea. We seem to think that once we get this doctrine of righteousness by faith straight, and weed out all error, and believe in it, we have done all that is necessary. What a deception! We shall be just as far from the kingdom as when we started, for that is not faith. That is an idea, a theory, an opinion. Let us look again at Luke 7:50: "Thy FAITH hath saved thee." Faith, as the Scripture and the Spirit of Prophecy show, is an experience of heartbroken love for Christ. Without it there is no saving faith. We have just a cold, legal doctrine, an opinion, an idea. We go along in our Laodicean blindness, congratulating ourselves that we have the truth of righteousness by faith. This is especially true of us who believe the awakening message--we have the form, but not the power, of this great truth of righteousness by faith. And this very fact IS the substance of the Laodicean message.

The Lord tells us: "You think you are rich, but you are poor, naked, blind. I counsel you to buy of Me GOLD tried in the fire." This gold is faith and love. It is the experience of Mary. This is what we need. The sanctuary shows us that is the case. What were the children of Israel doing on the great day of atonement around that sanctuary? Their heartbroken repentance was faith. That is the only experience accounted for righteousness. The Lord calls us to gather around the cross, as Sr. White says. We Laodiceans need a long, lingering look at the cross of Calvary, a true sense of the intercession of the dear Saviour for us in heaven which will break our hearts. Then there will come forth love and gratitude for His great love. This IS THE TRUE RELIGION of the Bible. Everything short of this is a deception.

The Lord grant that we shall not be offended when He points out our need. Is it not better to find out now that we do not have the gold than to find out later? We ought to be grateful to God if He convicts us that we are poor. Let us realize our desperate sinfulness, gather around the sanctuary by faith, and plead for His love that our hearts may be changed so that we may enter into the experience of the cleansing of the sanctuary in affliction of soul and heartbroken repentance.

*(This sermon was given at Madison, Tenn., April, 1964).

"We should not hastily credit evil reports.
These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts."
--Testimonies, vol. 5, p. 58.

FOLLOWING THE LAMB

By Robert D. Brinsmead

A Sermon Report

Let us examine from the Scriptures two great gatherings which are brought to view. Turn to Joel 2. In verses 15-17, God's people are called to gather together at the sanctuary in repentance for the experience of the final atonement. Sr. White makes this interesting comment in the Review and Herald, Feb. 22, 1898, "He will gather His children together under His mediatorial wings, and there they will be safe."

Another gathering which takes place at the same time in earth's history is depicted in Joel 3. Notice verses 11 and 12:

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about."

The expression "heathen" is in contrast to Israel, who would be God's people. The heathen would be all of those outside of Jesus Christ. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great."--verse 13. That is very similar to the last part of Revelation 14, when the wicked are to be cast into the winepress of the wrath of God. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."--verse 14.

Thus we see that there are two gatherings brought to view in Joel. The first is the gathering of God's people for a special work to prepare for the harvest. There is also to be a gathering of those outside the mediatorial wings of Christ for the harvest.

In Zeph. 2 we find something very similar. Notice verses 1-3:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

You will notice that God's people are called upon to gather together before the decree bring forth. Now which decree is designated here? We are told explicitly in the Spirit of Prophecy that it is the Sunday Law.

In Zeph. 3 there is another gathering described, and if we are not in the gathering of chapter 2, we shall certainly be in the gathering of chapter 3:

"Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy."--Zeph. 3:8.

God is going to gather His people to be ready for His coming, and He is also going to gather together the heathen for His coming.

We find the same thing in the book of Revelation. Chapter 14 is the antitype of Leviticus 16, the typical day of atonement. This chapter is a gathering of a community of people called the one hundred forty-four thousand. They are gathered to Mount Zion the same as in Joel 2:32. This verse tells us that in Mount Zion and in Jerusalem there shall be deliverance. So we see that Revelation 14 is referring to the same thing as Joel 2 and Zephaniah 2.

The Place of Gathering.

God's people are told to gather together out of Babylon. Where are they to gather? Up to Mount Zion. What was built on Mount Zion in ancient Israel? The temple. The Lamb is there. God's people are to gather at Mount Zion to follow the Lamb. What agency does God have to call these people to Mount Zion? According to Revelation 14, it is the three angels' messages. If we are not in this gathering, we are to be in another one. Let us read about it:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."--Rev. 16:13, 14.

In contradistinction to the three angels' messages, three unclean spirits go forth to gather everyone who is not in the Lord's gathering. The kings of the earth and of the whole world are gathered. Let us not think that this gathering is under the sixth plague, because verse 12 tells us that the sixth plague is the dispersion of the gathering, symbolized by the drying up of the River Euphrates. Verses 13 and 14 which we have quoted tell of a great false revival, a counterfeit of the work of the Holy Spirit, which will cause the world to see what they think is a grand movement for the conversion of the ungodly. You will find the same thing in Rev 13:13, 14:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth

them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

We are privileged to live in the time when we can see these two gatherings taking place. The gathering to the sanctuary among God's people is going to cause a shaking in the church. At the same time we see the other gathering beginning in America: the revival of spiritualism that is beginning to sweep the churches, which was prophesied in the Word of God. This is the gathering to the false latter rain. The devil begins his false latter rain just before the true one. The true latter rain follows the test.

How does the devil know when to begin his false latter rain? He is looking at the church, and he knows by what God is doing in the church when the time has come to act. It is not merely chance that in the last three or four years we have seen in America a great outbreak of spiritualism which is thought by many to be the outpouring of the Holy Spirit. If we are not gathered together under the mediatorial wings of Christ, we shall be swept aside by this great deception. It will not make any difference if we know the Sabbath truth and the state of the dead. If we have not received the love of the truth in our souls we shall receive a strong delusion. God said, "I will choose their delusions." You won't even have any choice in what delusion you will receive. God says He will choose it for you.

Those who join in the true gathering follow the Lamb whithersoever He goeth (Rev. 14:4). Those who join in the other gathering follow the dragon, the beast, and the false prophet--the false trinity--and receive the mark of the beast. All of God's people who gather under the mediatorial wings of Christ will receive His seal, because they are Lamb-like. Their natures are changed. By nature we are like a dragon, and we have far more to fear from the dragon within than from the dragon without. If our natures are not changed, we shall be left to be controlled by this dragon of self, and receive the mark of the beast. God's people will receive the mark of the Lamb, which is the seal of God.

God's people are represented as with Jesus on Mount Zion. Later they will be gathered literally on Mount Zion, but first this happens symbolically. They are to gather at the sanctuary on Mount Zion.

Let us go back to Revelation 16 and see where the wicked gather. In verse 14 the unclean spirits "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Then follows, "Behold, I come as a thief."--verse 15. Why is this put there? This is the judgment. When we see this gathering taking place, we know that the next event is the judgment of the living.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."--verse 16. We read in Zephaniah that God says "It is My determination to gather the nations." How does God gather the nations? He allows Satan to work with the unclean spirits, and assemble the kings of the earth and the people of the whole world, and then God acts. He gathers them to the place called in the Hebrew tongue "Armageddon". Obviously, by its setting, this is a symbolic term. It becomes a very interesting symbolism in the light of the contrast between the false gathering and the true gathering.

God's people gather to Mount Zion. Let us see where Satan gathers his people. This word Armageddon is made up of two words from the Hebrew. The first one is "Ar" or literally "Har". It means mountain. They are going to gather to some mountain. It is very evident when you examine the Scriptures what mountain they gather to. There is going to be a great battle at a mountain where the wicked are going to be gathered by Satan in the great false revival. The whole world is going to have a seemingly wonderful conversion. Anybody who opposes it will be accounted mad! They will be accused of spoiling the long-looked for millennium. So it can be seen what Satan is going to try to do with God's people who are gathered up there on Mount Zion. Satan wants to exterminate them because they are preaching and agitating that which will destroy peace on earth.

Let us go back to the Old Testament and see where this mountain is to which the wicked will gather:

"And the multitude of all the nations that fight against Ariel (Jerusalem), even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."--Isaiah 29:7, 8.

Thus we see that the wicked are gathered also to Mount Zion. Why do they come up to Mount Zion? What are they interested in there? God's people are there and the Lamb is with them. The ten horns shall make war with the Lamb, and they that are with Him are called and chosen and faithful. Then we have the wonderful promise that the Lamb shall overcome them. Let us read of this in Isaiah 31:4, 5:

"For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

In the last days the Lord will come down to fight for Mount Zion. Daniel 11 describes the same scene. The world with all of its treasures follows in the train of the king of the north. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly make away many."--verse 44. At the time when all the world is with the man of sin, there are tidings from the east and from the north. The sealing has begun. This is the loud cry which comes symbolically from the north where is the throne of God (Psalm 48:1-6). What does the man of sin do with all his forces of evil? "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up. . . ."--vs.45; Ch.12:1.

Let us leave the chapter division out in this case. The king of the north, the man of sin, goes forth with great fury to destroy God's people, and he pitches the tabernacles of his palace, his tent of war, right there at the foot of Mount Zion. Then Michael stands up to deliver His people. As we are ready, He will come down to fight for Mount Zion and for the holy hill thereof.

Now, let us go back to Revelation 16 and the Armageddon. The first word is the double Hebrew word Har or Ar. Actually, there is no letter H in the Greek. It is just rough breathing there. Har means mountain. So the mountain is certainly connected with Mount Zion. Most of us have thought that the second part of the word, Mageddon, must refer to Megiddo. Megiddo is nowhere near Mount Zion, and there is not even a mountain in Megiddo. It is clear from the rest of the Bible that the mountain where God's people gather is Mount Zion (see Dan. 11; Joel 2, 3; Rev. 14; and other passages). In Isaiah 14:13, 14, we read of Satan who is the one behind the gathering of the wicked:

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Satan says that he is going to sit on the mount of the congregation. In Israel this is Mount Zion. That is where God sits. In Psalm 48:2, it says that God sits on the mount of the congregation in the sides of the north. Satan said, "I'm going to be like God. Mount Zion is going to be my throne." This word congregation is often translated "assembly". So Armageddon would be the mount of assembly or mount of the congregation. Why was it the mount of assembly or congregation? That was where the people gathered at least three times a year, because the sanctuary was there and God's throne was represented as being there. The Hebrew word for mount of the congregation is interesting. It is Har-mo-ged. Satan said, "I will plant my throne on the mount Har-mo-ged." But God's people have been gathered there by the three angels' messages. Satan gathers his people to Mount Zion. The whole world is going to be in-

terested in salvation and eternal life. But what is their motive? In the great false revival, the whole world will go forth to destroy God's people, thinking they are doing God's service. By putting God's people to death they believe that they are going to win His favor, and gain their place on the mount of the congregation. They are possessed with the spirit of Satan, self-exaltation. Thus we see that the false revival gathers the wicked to the mount of assembly where are also gathered God's people.

What is the Lord going to do with the wicked who are gathered to Mount Zion? We note in Rev. 16:16, "And He gathered them together into a place called in the Hebrew tongue Armageddon." The wicked are gathered in a spirit of rebellion, deception, and self-exaltation. When the Lord has them there, what happens? "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."--Rev. 16:17. As the wicked have gathered to exterminate God's people, the Lord comes down and fights for Mount Zion. Joel 3 says that He roars out of the temple, and He utters His voice from Jerusalem. The voice of God is heard in the seventh plague. It splits the heavens and rolls around the earth. The wicked are afraid. The saints stand in glorious triumph, their faces shining with the glory that Moses' face had when he came down from the mountain. The wicked will come and worship at the saints' feet and confess that God has loved them.

What It Means to Follow the Lamb.

The whole world is going to become interested in salvation. After all, who wants to die in perdition? Wouldn't it be nice to exchange our lot here for a better estate in the new earth, and have a place in glory on the throne of the universe? This is the motivation that possesses the wicked. This shows us that because a person is interested in salvation is no assurance that he is going to have it. You can follow the dragon and still be interested in salvation, but it is interest in the eternal salvation of self.

What did Jesus do from the days of eternity? He took up His cross and denied Himself. The wicked world is so intent on the salvation of self that they are ready to destroy God's people, thinking that by this means they will gain eternal life.

Let us turn to the Har-mo-ged. God calls His people to follow the Lamb whithersoever He goeth, and to gather under His mediatorial wings. What does it mean to follow the Lamb wherever He goes? What was the chief mission of Jesus in coming down to this earth? It was to glorify the Father. He came not to do His own will, but the will of His Father. The first angel's message says, "Fear God, and give glory to Him." To give glory to the Lord is to be the object of life. This is to be the object of our work. If we are interested in salvation for the same reason as the rest of the world, we shall find ourselves

with them. Our work is to give glory to the Lord. That is why the Lord has called us to vindicate His holy name. This is the wonderful privilege for which we were originally created.

Jesus gave glory to the Lord because He was so emptied of self that only the Father appeared in His life. How did Jesus glorify the Father? In John 12:28 Jesus prayed, "Father, glorify Thy name." How was this to be fulfilled? The answer is found in verses 32 and 33, "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." Jesus could only glorify the Father through His own infinite humiliation. If Jesus, the King of heaven could only glorify God through His own humiliation, we can only do it in the same way. The experience of the cleansing of the sanctuary calls us to humiliation. We are told that there will be a great humbling of heart on the part of all who remain faithful to the end. Early Writings, pp. 78, 79 refers to this work of coming to the Lamb, confessing our sins and putting them away, and confessing our faults one to another. This is the only way that we can glorify the Father.

Some people imagine that to receive the Holy Spirit is something that will lift them up and bring some glory and honor to themselves. The reception of the Holy Spirit is the most humiliating experience that a man can have. But the sweetest joy is found in the deepest humiliation. We must follow the Lamb whithersoever He goeth.

Our mistakes are common to all men. The twelve disciples who followed Jesus were not interested in humiliation, were they? Rather, they were interested in some vindication. It was wearisome to them to be always reckoned as on the wrong side because they were followers of Christ. They wondered when Jesus was going to go down and humiliate those priests. These disciples looked forward eagerly to the time when they would be vindicated. Christ tried to warn them that this was not to be. He told a multitude this truth once, and most of them turned away from following Him. Jesus told His disciples, "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."--John 16:20. Instead of vindication, the disciples were greatly humiliated. When Jesus died, so did all of their ideas about being vindicated in the cause. They needed to learn what it was to give glory to the Lord.

The same thing happened in 1844. The churches turned their backs on the message, and the believers waited for Jesus to come. They thought it would be a wonderful occasion to meet the Lord. In a measure they loved the Lord, but they had more love of self in them than they realized. They were looking for vindication. They thought that the ones who scoffed and ridiculed them would surely be sorry in a short time. But they passed through a crushing disappointment and were greatly humiliated. Why did the Lord allow this? It was to purge His people. Only a few were left after the great disappointment. The ones who were left were humiliated even more. To all outward appearances it was defeat to the Advent Movement of 1844.

The Lord leads His people in a strange way. He does not lead us in a way that we would choose. The path to victory is always the path through defeat. Jesus Himself went through this experience:

"As the world's Redeemer, Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged. Through the prophecy of Isaiah He declares, 'I have labored in vain, I have spent My strength for naught, and in vain: . . .'"--Desire of Ages, p. 678.

When Jesus faced Calvary He didn't see much fruitage for His labors. He came right up to the end and said, "I have spent My strength for naught, and I have labored in vain."

Speaking prophetically through Isaiah, Jesus said, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength."--Isa. 49:5. The only thing that mattered to Jesus was that His ways pleased the Lord. It matters not if Israel be not gathered and no one respond to the message, yet I shall be still glorious in the eyes of the Lord.

Calvary seemed to be a terrible failure and the enemies of the truth rejoiced. The Christian churches today still look upon 1844 also as a great failure. The Lord leads in a strange way. We must learn the lesson that the Lord can only be glorified through our humiliation. Those who are going to go through are those who will follow the Lamb whithersoever He goeth.

What We May Expect In the Future.

Perhaps we are looking for some vindication. As we stand for truth and meet some opposition, perhaps we comfort ourselves by thinking that those who oppose the message will soon see who is on the right side. We should remember the words of Jesus, "Ye shall lament, but they shall rejoice."

Micah contains a prophecy of what is going to happen to us in the last days. Micah speaks prophetically of himself as a type of those who will be true. Chapter 7 refers to our day just prior to the time when the decree is to go forth:

" . . . A man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? . . . In the

day that thy walls are to be built, in that day shall the decree be far removed."--Micah 7:6-11.

Here is depicted the experience of God's people. The Lord will surely lead His people through the pathway of apparent failure that they might be tried and thoroughly purged. If we are looking for vindication, we shall be bitterly disappointed. Yet Micah says, "When I fall, I shall arise." God's people are going to fall and be broken. Others will say, "Where is your God now? We have spiritual power." It will be a great temptation for God's people to surrender their faith. God will lead His people through much tribulation, failure, and apparent defeat. I know not how, but this will surely come.

Some people ask, "What is going to happen to the awakening? Where are we going to go from here? What is ahead?" Before the Lord brings us forth to the light and we stand in the noon-tide of Revelation 18, there first comes a falling when those of the enemy who oppose the truth will rejoice. We should look for humiliation, and apparent defeat and failure. Our hearts will be tested to see if we are seeking the favor of men or whether we are willing to stand and gain only the approbation of our God. Our only work is to glorify the Lord and to vindicate His character. This is only possible through the humiliation of ourselves. Are we ready for the ordeal? Are we ready to drink the cup and to be baptized with the baptism?

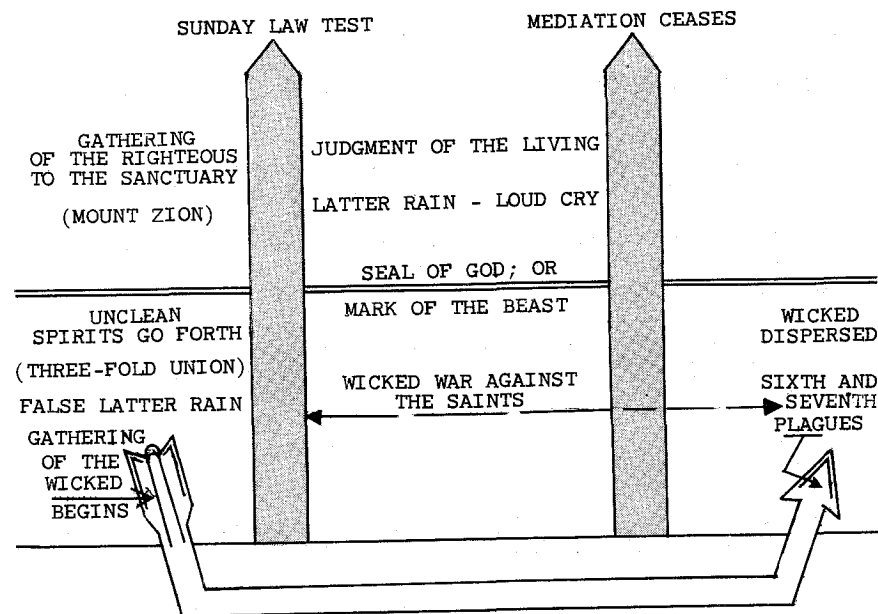
God's people will follow the Lamb in all His experience. Just as Jesus realized that the responsibility of the whole world rested upon Him; so God's people, in the final hours of earth's history will realize that God has staked the honor of His throne upon them--and that if just one of the 144,000 should sin, he would spoil the divine plan. They would disgrace His throne. This is why, during the time of trouble, God's people call unto Him day and night. It isn't because they fear losing their own lives or because they fear they might lose eternal life. They will say with Moses, "Blot me out of Thy book." There is no selfish motivation in them. Jesus was willing to be separated from His Father for eternity in order to save us. He made the choice of eternal separation as Moses was willing to make it. This also will be the experience of the 144,000 as they realize that everything rests upon them to vindicate the name or character of God. They will indeed drink the cup and follow the Lamb whithersoever He goeth.

We have come to the time when these two gatherings are taking place. Are we going to follow the blessed Lamb to Mount Zion and stand with Him there, or are we going to come up with the dragon? This is the great issue before us in the final conflict.

The 144,000 are going to enjoy special honors in the kingdom of God. Will this mean that they are going to have more gold or a bigger mansion than the others? There is only one honor in Heaven, and that is Jesus. They are going to have a closer

relationship with Him. Why is this? This relationship is likened to the marriage. They have become the bride of Christ. Just as the bride is the only one who can enter into the most intimate fellowship and acquaintance with the bridegroom, so it is those who have tasted most deeply of the experience of Jesus in the closing days who will be His bride and who will enter the temple in the most close and intimate fellowship with the Master forever. It is worth everything to be among the 144,000. We are not going to enter any controversy as to who shall compose this group, but we are told to strive with all our might to be among them. It is worth striving with all our might, because Jesus wants us there, and for His sake let us strive with all our might to follow the Lamb whithersoever He goeth.

*-(This is the last sermon given at the Ridgetop, Tenn. institute held in the summer of 1964).



Judgment Hour Sermons No. 4

Of all of the various publications that have been sent out, this is probably the most important one for you to read and study. It contains the very sum and substance of the third angel's message. Unless we know how to lay hold of the righteousness of Christ and know what it means by practical experience to receive Jesus, all else is in vain. Perhaps some are fearfully deceived into thinking that all is well because they have accepted more doctrines than others. This would be a terrible deception. We urge you to study these sermons, to make them your very own by experience, and share the glad tidings of Christ's righteousness with your friends.

He That Overcometh

Robert D. Brinsmead

Let us read the message of the Lord to Sardis found in Revelation 3:1-6:

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

This message is most appropriate for us today. It is indeed a judgment-hour message to God's professed people wherever found, especially to us who are looking for the commencement of the judgment of the living; when in the awful presence of God our lives come up for review. We do not know how soon it will be. The servant of the Lord tells us that to us the warning belongs, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This is the warning, and then there is the promise in verse 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

As the records are examined and each name appears in the investigative judgment, those who are unfaithful will have their names, with the record of their good deeds, blotted out of the book of life, the book of God's remembrance. Those who, by the blood of Christ and their confession of faith in Him on this earth, are accounted worthy for Christ and receive the promise, "I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

But there is another precious promise tucked away in this verse: "He that overcometh, the same shall be clothed in white raiment;" This is a reference to the judgment. The Lord promises that those who overcome will not have their names blotted out of the book of life, but that they shall be clothed in white raiment. In Great Controversy, in the chapter on the "Investigative Judgment," we read:

"The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. . . .

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. . . .

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken and contrite spirit: it: a broken and contrite heart, O God, Thou wilt not despise.'" And to the accuser of His people He declares, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Christ will clothe His faithful ones with His own righteousness. . . ."
--Great Controversy, pp. 483, 484.

The statement that "Christ will clothe His faithful ones with His own righteousness" sounds very much like Revelation 3:5, doesn't it? Here the servant of the Lord is describing the judgment scene. Satan is the prosecutor. He points to the record of sins, and Jesus points to the penitence of faith. Standing in the presence of God for His people, Jesus rebukes the deceiver. He clothes His faithful ones with His own righteousness.

Another description of the judgment scene is found in the familiar passage in Testimonies, vol. 5, pp. 472-475, concerning Joshua and the angel in Zechariah 3: "This vision," she tells us, "applies with peculiar force to the experience of God's people in the closing up of the great day of atonement." As we all recognize, that is the great work of the investigative judgment. Now the climaxing paragraph on page 475 starts off with the sentence: "As the people of God afflict their souls before Him, pleading for purity of heart"

In ancient Israel, the people faced a work of judgment once a year. The high priest entered into the most holy place before the law of God, and the whole camp of Israel gathered around the sanctuary and afflicted their souls. First of all, in the daily service before the day of judgment, they confessed every known sin, sent them beforehand to the sanctuary, and having complied with the conditions of preparation for the judgment, the whole camp of Israel gathered around the sanctuary with deep repentance on the great day of atonement. This typifies the work of the remnant church as we read in this passage from the fifth volume of Testimonies:

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment.' The spotless robe

of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices."--Testimonies, vol. 5, p. 475.

This passage is but an explanation of Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." To those who are faithful and comply with the conditions of the great day of atonement, the judgment message is good news. God gives us a precious promise, and has a precious work to accomplish for His people in the judgment. It is on this point that so many are stumbling today in the church of God. They do not believe that the High Priest in His work of judgment, in His work of final atonement, is going to accomplish a special work of grace in the lives of His people. In the great truth of the cleansing of the sanctuary which God has given to us, some see only that Christ is to cleanse the sanctuary in heaven. But what does it say here? "He that overcometh, the same shall be clothed in white raiment." The Lord is going to clothe us with His righteousness, the complete armor for eternity! We shall be clad in the armor of light and righteousness.

Ellen G. White tells us in this passage that we are going to be clothed in the spotless robe of Christ's righteousness, nevermore to be defiled by the corruptions that are in the world. We are to be made eternally secure from the tempter's devices. That, my friends, is the promise of the judgment. If anyone asks you if you believe anything is going to be done for God's people in the judgment, quote Revelation 3:5.

What does it mean to be clothed in white raiment? How is the Lord going to clothe His people with this righteousness whereby they are going to be eternally secure, nevermore to be defiled by the corruptions of this world? Let us notice a couple of texts from the Word of God:

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it."--Isa. 45:8.

The gospel prophet here says: "Let the sky pour down righteousness." God is represented as opening the windows of heaven, and, as the Septuagint version says here, "Let the heavens rain righteousness." God will open the windows of heaven and clothe His people with righteousness by raining it upon them. When the Hebrew prophets spoke of the outpouring of the Holy Spirit, they usually used the figure of rain. There is a similar text in Hosea:

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."--Hosea 10:12.

There is only one means whereby God can give any spiritual gift to His people, and that is through the Holy Spirit. "This promised blessing, claimed by faith, brings all other blessings in its train."--Desire of Ages, p. 672. "Let the skies open," the Scripture says, "and pour down righteousness." "Break up your fallow ground," and the Lord will come and rain righteousness upon you. The Scripture is speaking of the outpouring of the latter rain and the Spirit of God.

Let us come back to Revelation 3:5, and link the facts together. "He that overcometh, the same shall be clothed in white raiment." Put this with the fact that the Lord clothes His people with righteousness, and what does it mean? "He that overcometh, upon him shall I rain righteousness. I will open the windows of heaven and pour out on him the fullness of the blessing of My Spirit that he may be clothed in armor from his head to his feet, that he may have the full, imparted life of Christ, and may be eternally secure from the assaults of Satan." The promise of the judgment in Revelation 3:5 means: "He that overcometh, the same shall be clothed with the mighty power of the outpouring of the latter rain." Then what is the blessing of the judgment? What is the blessing of the final atonement of Jesus as He ministers for His people in the most holy place? The latter rain. The crowning act of redeeming grace. That is the blessing which is held out to every soul.

On this great day of judgment, as Jesus our High Priest is before the ark making final intercession for us, while the angels hold the four winds of strife that they might not blow upon the earth until the servants of God are sealed in their forehead, while God calls His people to the sanctuary to receive the greatest blessing of the ages, while He sends forth the message, "All things are now ready, come to the marriage,"--this is the reality of the cleansing of the sanctuary. This is the gift of God's latter rain, whereby God's people are going to be clothed with the righteousness of Jesus, not just provisionally as in the case of conversion, but for eternity.

Yet, let us not mistake the conditions upon which this great promise will be realized. "He that overcometh, the same shall be clothed in white raiment." Summarized in this text we find the whole experience of the sanctuary. "He that overcometh" is the daily experience in preparation for the judgment, in preparation for the latter rain, typified in that daily experience of the earthly sanctuary, when the sinner came and confessed his sin at the altar, and went out to live a new life. The priest ministered for him in that first apartment of the sanctuary before the table of shewbread, the lamps of fire, and the altar of incense, bringing to him every spiritual grace that he might be victorious in the conquest of sin. "He that overcometh"--that is the daily experience. This is not a future work; it is a present work.

Then, when we have laid hold of the grace of Christ to become overcomers, the promise is given, "I will rain righteousness upon him." The Lord will send the gift of the perfecting lat-

ter rain to finish the work, not just in the world, but in our hearts first. He will finish the work and cut it short in righteousness. Perfection is an infinite standard. It does not matter how high the standard is, however, for what God commands, He also promises. The higher the standard, the more we can rejoice. "He that overcometh, the same shall be clothed in white raiment." That is the promise of the judgment: the perfecting latter rain upon God's people.

Let us consider the conditions whereby we shall be clothed for eternity with the baptism of God's Spirit. "To him that overcometh," seven times mentioned in Revelation 2 and 3. To the Christian this is perhaps the most beautiful word in the whole English language. An overcomer! It has a very rich connotation. Here is the Christian warfare. How are we to overcome that we might be partakers of the great promise Christ has for us in the judgment? Let us notice Revelation 3:21:

"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."

The Lord does not stand off and tell us to do something which He has not done Himself. Here is the secret of overcoming. Here is another promise to the overcomer: he will be a conqueror. There is no greater conqueror than an overcomer; for, having ruled over sin and his own spirit here in one of the greatest battles that can ever be fought--the battle with self--he will sit with Christ on the throne of the universe. He will have precious fellowship with his Lord, not only in this life but through the ages of eternity.

A tremendous promise is held out to us--fellowship with Christ, with the Godhead, that even the angels cannot know. "To him that overcometh. . . . even as I also overcame." How did the Lord overcome? As we look to Christ and see the great work of salvation which was accomplished through His incarnation, life, and death, we may find the victory for overcoming. This is a precious text, for it tells us that Christ had to overcome. Some would have us believe that somehow, when Jesus came to this world He was so different from humanity because He took the nature of man as it was before the fall, He had nothing to overcome. But this is not the Christ of the Bible, who was made of the seed of David according to the flesh, who was made partaker of flesh and blood, who took upon His divine nature our fallen nature, who came to share our heredity, who came after the race had deteriorated in the 4,000 years since Eden, and who took upon Himself the infirmities of degenerate humanity. The book Desire of Ages tells us that Jesus knew by experience what are our wants, and what is the strength of our temptations, because He was in all points tempted like as we are, yet without sin. He was made in the likeness of sinful flesh, and for sin; and He overcame and therefore condemned sin in the flesh.

We are exhorted to overcome as Jesus overcame. How did Jesus overcome? Christ says of His experience in this life, "I can

of Mine own self do nothing. The Father which dwelleth within Me, He doeth the works." Jesus was without a taint of sin. He said, "The prince of this world cometh and hath nothing in Me." There was nothing in Jesus which responded to temptation. He was a complete overcomer. But in overcoming, Jesus did not command any power we may not command through faith in Him.

When Jesus was to be born, the angel announced to Mary, "That holy thing which shall be born of thee shall be called the Son of God."--Luke 1:35. Jesus was born of the Holy Ghost. And the Spirit of God kept Him from sin. Jesus' overcoming was that of a true human being. We are told in the Desire of Ages that Jesus went out to a solitary place to pray, and the dew of night often rested upon His beard. There He was a suppliant, and He supplicated the throne of grace until His humanity was charged with a divine current. Then He went forth to minister to the world. As a man, by faith--the same as we are to employ in overcoming--He laid hold of the throne of God with a faith that would not let go. He was born of the Holy Ghost. He was led by the Spirit. He worked miracles by the Spirit. Christ overcame by the power of the Spirit of God, and was completely victorious in the conquest over evil.

Jesus expects every true Christian who takes His name to be a conqueror, for all power in heaven and earth is given into His hands that we might be more than conquerors, not just conquerors. When the Scripture speaks about entering into the kingdom of God, it is not just an entrance into the kingdom. The Lord does not want us to get into the kingdom just by the skin of our teeth. Peter says, "that ye might have an abundant entrance into the everlasting kingdom of Christ Jesus our Lord." (See 2 Peter 1:10-11). Sister White says the saints are going to march into the city of God as if they belonged there. An abundant entrance--to be more than conquerors through Him that loved us.

Now where is the secret? The Lord is trying to point out to us the very basis of our sin problem. We are born with a nature which has a bent to evil. Let us take the problem of temper. This nature of mine is so disposed that when it exercises itself under unfavorable circumstances, it can react in no other way than to lose its temper. I can agonize as much as I like, and pray that the Lord will help me to keep my temper, but He cannot help me. He is not going to give this evil nature of mine any grace to keep its temper, because the old nature is so desperately wicked that it is past all cure. It is a corrupt tree, and cannot bring out good fruit. ". . . . It is not subject to the law of God, neither indeed can be."--Romans 8:7. Sometimes we struggle to get victory over certain sins, but the Lord does not give us the victory because He wants us to look deeper and see that He is concerned with more than the sins which appear on the surface of our lives; He is trying to show us that the cause is the sinful nature. That is why Sister White says, "All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered."--Testimonies, vol. 9, p. 165.

Another statement from the Signs of the Times says, "Self, the old disobedient nature, must be crucified and Christ must take up His abode in the heart." "The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death."--Testimonies, vol. 5, p. 267. Here is the gospel of the Lord Jesus Christ which presents the cross. It is the one thing which distinguishes it from every false religion in this earth, whether it calls itself Christianity or not. Everything else, my friends, is nothing better than a program of self-improvement. Trying to dress the old man up to make him better natured, trying to reform him, trying to put a religious garb over him, trying to take this sin and that sin and the other sin away from him is valueless. You can try to sanctify him for ninety years, and at the end of the ninety years he will be more corrupt than he was at the beginning, because he has had ninety years of learning how to deceive, and to evade the obligations of the cross of Christ.

This fact, so simple, is hard for us to grasp. Unless a man becomes as a little child, he shall not see the kingdom of God. This is our problem, not our sins. If we think that temper is our problem, or impatience is, or appetite, etc., we are deceived, because it goes deeper than that. It is the "I"; it is "you" that is the problem. The heart is deceitful above all things and desperately wicked, and its tendency is to moral corruption and death. Now, how are we to become overcomers?

Overcoming in the Christian pathway starts off in the very way humanity will not look--at the foot of the cross. When we think of overcoming, we think of gritting our teeth, making our resolution, and being full of determination to overcome if it is the last thing we do. It certainly is the last thing that we shall do! The Lord starts by death. He says, "Put away that old life, take away that old garment. What are you trying to reform that old life for? You cannot make it better natured. Are you trying to get good fruit out of that old tree?" It is true that through education and culture we can stop smoking, we can stop bad language, and perhaps most of the day (at least when our friends are about us) we can put on respectable behavior; but the old threads of selfishness reappear when the strain is really on. This is the religion of self, and God cannot accept it. It is going to be a sad day in the judgment when the Lord has to say to many of His professed people, "Depart from Me, I never knew you."

On the other hand, in the robe of Jesus' righteousness which He offers us, and means for us to be clothed in from day to day, there is not one thread of human devising. Not one thread of it! The garment is woven in the loom of heaven. The Lord says, "If you will come here to this sanctuary, realizing that the old nature of yours can never produce anything good; and what is more, that I will not make it produce anything good because that is not My plan for it; so, counting it all lost for Me, I will replace it by giving you a new heart." Count your lives lost for Christ. The apostle Paul said, "I am crucified with Christ." Then the Lord promises, "I will take

away that stony heart out of your flesh. I will take away that old nature."

The Lord gives the promise to every one who will die at the foot of the cross, "I will take away the stony heart out of your flesh. I will give you an heart of flesh." (See Ezekiel 36:26). "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 (emphasis ours). The Lord designs to impart to humanity a new, heaven-born principle, even the heaven-born principle of love, to take possession of the heart. Its fruit is unto righteousness, unto holiness. This is the way Christ was an overcomer. This is why Jesus had no propensity to sin. This is why Jesus had no desire to lose His temper. He was a partaker of the divine nature. Day by day He received a fresh baptism of the Spirit of God. Friends, that victory is for us.

Jesus is now ministering in the heavenly sanctuary, and He has an infinite fund of power. The same Spirit which dwelt in Him on earth He is longing with infinite love to impart to us. "Thanks be to God who giveth us the victory," says the apostle Paul. We are to fight the good fight of faith, a faith that lays hold of the victory of the Lord Jesus Christ, and appropriates it to ourselves.

"To him that overcometh." Yes, there is a work for us to do. But all the grace and power that Christ has available, and which He is longing to impart to us, to make us victorious over every hereditary and cultivated tendency to evil, is not a substitute for putting our wills on the side of right. He has never given us a substitute for diligence or earnestness!

The word "overcomer" has the concept that we are to co-operate with the agency which heaven has provided us by the blood of the Lamb and by the word of our testimony. Only those who are overcomers every day, having the victory over every known sin, will receive the promise of the judgment, "He that overcometh, the same shall be clothed in white raiment." Only he who is an overcomer will be a partaker of the blessing of God in the outpouring of the latter rain. As we are told, those who share the refreshing must obtain the victory over every sin--over pride, selfishness, love of the world, over every wrong word and action.

What are you doing, friends, in the great work of preparation? We should be purifying our souls by obedience to the truth. Mrs. White says that those who overcome on every point and stand the test, be the price what it may, having heeded the counsel of the True Witness, will receive the latter rain and be prepared for translation. Yes, the latter rain is to accomplish a glorious work for God's people. The latter rain is going to clothe us forever with the righteousness of Jesus. It is to seal us for eternity. It is to make us impregnable

to the assaults of Satan and the principles of his kingdom throughout the ages of eternity. The latter rain will bring us to perfection. But let us never lose sight of the fact that first of all comes the condition: "To him that overcometh."

THE CHRISTIAN WARFARE

"The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, 'Ye have not yet resisted unto blood, striving against sin.' Ah, no. Today sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness.

"There must be a revival of the strait testimony. The path to Heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of Heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?"--Testimonies, vol. 5, p. 222.

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From Separation to RECONCILIATION

"In order to understand what is comprehended in the work of education, we need to consider [1] both the nature of man and the purpose of God in creating him. We need to consider also [2] the change in man's condition through the coming in of a knowledge of evil, and [3] God's plan for still fulfilling His glorious purpose in the education of the human race."--*Education*, pp. 14, 15.

In several instances the Spirit of Prophecy uses the words "education" and "redemption" interchangeably. The work of education and that of redemption are the same. True education is the science of redemption. We see in the passage quoted above that three points need to be understood. Let us consider them one at a time:

1. The Nature of Man and the Purpose of God in Creating Him.

"He chose us in Him before the foundation of the world [literally "before the beginning of time"], that we should be holy and blameless before Him. He destined us in love to be His sons through Jesus Christ, according to the purpose of His will, *to the praise of His glorious grace*. . . . We . . . have been destined and appointed to *live for the praise of His glory*."--Eph. 1:4, 5, 12 (emphasis ours).

We were created to glorify God. God designed that we should vindicate His name before the universe and reveal His character as no other order of beings could. We were created in the very image of God both in outward resemblance and in character. We were a special order of beings designed to be a counterpart of God. We were the crowning work of all God's creation. (See *Syllabus No. 3*, pp. 1-3, for references on these points.) The one purpose for our existence is "to live for the praise of His glory." Hence the last warning message calls us to "Fear God and give glory to Him." Through this message God's original purpose in our creation will be fulfilled, and God will have a people who glorify His name before fallen and unfallen beings. Notice what will happen through the work of the judgment:

"Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation [which was to vindicate His name and give glory to Him]; but Christ now [i.e., in the judgment] *asks that this plan be carried into effect, as if man had never fallen*. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne."--*Great Controversy*, p. 484 (emphasis ours).

2. The Change in Man's Condition Through the Knowledge of Evil.

Satan told Adam and Eve in the Garden of Eden that God did not have their best interests at heart. He accused God of holding back from

them something that was for their good. He appealed to the desire for self-exaltation when he tempted the first pair to partake of the tree of knowledge of good and evil. Adam and Eve chose to disbelieve the words of the Lord, and they ate the forbidden fruit. Thus was implanted the original sin principle--self-seeking--in the heart of mankind.

"Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled."--*Review and Herald*, April 16, 1901.

Sin is the desire to live for self, to exalt ourselves above the God of the universe. If Satan could have had his way, he would have murdered God Himself in order to have the highest authority in heaven. Now let us see what Satan did for Adam when he caused him to partake of the forbidden fruit:

"Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. *Thus at its very source human nature was corrupted*. And ever since then sin has continued its hateful work, reaching from mind to mind. *Every sin committed awakens the echoes of the original sin*."--*Ibid* (emphasis ours).

Through the entrance of sin, *human nature became depraved and corrupted*. "Selfishness took the place of love."--*Steps to Christ*, p. 17. Before sin, all was perfect love. The highest joy of the unfallen beings was found in loving service for their Creator and for one another. There was not one note of selfishness in all the universe. But through sin a new law was introduced, the law of selfishness. When Adam was created, his utmost joy was found in living for the glory of God. But as soon as his thoughts were turned inward, as soon as he cherished the suggestion of Satan to exalt himself, to benefit himself, he fell, and thus "at its very source human nature was corrupted."

Satan exulted. He thought that he had succeeded in thwarting God's purpose in the creation of man. How thankful we should be that through the plan of redemption God's eternal purpose in creating man will be even more gloriously fulfilled than if man had never fallen. God's name will be vindicated at last, and His people will have a share in His glory and a seat upon His throne. What matchless love is herein revealed!

In Romans 7:21-23 and Romans 8:2 the apostle Paul speaks of two laws which are at work. One is called "the law of God"; the other is referred to as "the law of sin" or "the law of sin and death". At creation, God's law of love was written upon the heart of man. But through the fall the law of sin and death was engraved there.

In Romans 7:24 Paul cries, "Who shall deliver me from the *body of this death*?" In Romans 6:6 he uses the expression, "the old man". Of what is Paul speaking in these verses? Is the phrase "body of this death" used in reference to the physical body? Today there

seems to be much confusion on this point. Many do not know what constitutes this "old man", or sinful nature. Some think that the sinful nature is the weakened physical organism, the degenerate physical, mental, and moral powers. If this were the case, then *nothing* could be done towards the eradication of the sinful nature until the second advent, when this mortal body will put on immortality and all the powers of man will be restored to their Edenic perfection. But what happened to man because of partaking of the tree of knowledge of good and evil?

"Where once was written only the character of God, the knowledge of good, was now written also *the character of Satan, the knowledge of evil.*"--*Education*, p. 26 (emphasis ours).

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature *a bent to evil*, a force which, unaided, he cannot resist."--*Ibid.*, p. 29 (emphasis ours).

The sinful nature is the original *sin principle* implanted in the nature of man through the partaking of the tree of the knowledge of good and evil. We do not inherit just weakened faculties because of sin. We inherit this "bent to evil," or "the character of Satan". Unless this is eradicated before the second coming, we shall be consumed by the presence of His glory. No one who still has within him this principle of original sin will be able to stand before the glory of Jesus and the sinless angels.

Original sin is the carnal nature we possess through inheritance and cultivation. This self-seeking principle governs our every thought and action. It is to this that the apostle Paul refers when he cries out, "O wretched man that I am! who shall deliver me from the body of this death?"--*Romans 7:24*. When we see sin for what it really is, we too shall cry out for deliverance from it forever.

Romans 1 contains a catalog of the sins of unregenerate humanity. It is not a pleasant list to contemplate. As we read it, we proudly say, "Lord, I thank Thee that I am not as other men." But the strong rebuke comes to us in Romans 2:1, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." If it were not for the grace of God, we would do all the sinful acts mentioned in Romans 1, for this is the nature we have. Everyone has by nature the seeds of every sin committed in the past, present, or future. This is what the apostle means when he says, "Thou that judgest doest the same things." Romans 1 describes what we are by nature because of the entrance of sin. We have nothing whatever of which to boast in this day of atonement. May the Lord give us grace to recognize and confess the sinfulness of our natures and to earnestly seek deliverance in Him.

3. God's Plan for Still Fulfilling His Glorious Purpose.

God's plan for still fulfilling His glorious purpose in man is revealed in Jesus Christ. "Through Christ was to be fulfilled the

purpose of which the tabernacle was a symbol. . . ."--*Education*, p. 36. Why is Jesus the fulfillment of God's plan in creating mankind? The answer is clear. "Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. Thus He has made it possible for us to partake of His nature."--*Review and Herald*, July 17, 1900.

Jesus united humanity and divinity in Himself and thus fulfilled the purpose for which man was created. He proved by His incarnation that the law of God can be perfectly kept in human nature, in this life. In Jesus humanity is restored, perfected, and sealed. He beautified human nature with the principles of God's holy law. Jesus was the full revelation of the Father. All that we can know about God was revealed in Him. All that we can know about God's purpose for us through the plan of redemption is revealed in Him. In this union of humanity with divinity lies the hope of the human race.

The sanctuary service reveals to us how we may appropriate the life that has been provided for us in Christ. It shows us how we may become partakers of the very life of the Godhead. The pathway to union with Christ is through the sanctuary.

The daily ministry of the sanctuary service is for the guilt of sin (see *Leviticus 5:5*). "Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin."--*Testimonies to Ministers*, p. 378.

There is only one law in unregenerate man, the law of sin and death. We are estranged from Him from the womb and by nature are the children of wrath. "All we like sheep have gone astray. We have turned every one to his own way." But through the gospel, a new and living principle--the law of love--is introduced. This work begins in the daily ministry of the sanctuary. The guilt of our sins is removed by the blood of the Lamb. However, the sinful nature, this principle of original sin, is not eradicated in the daily ministry. Even the godly apostles and prophets of old, men who had truly been redeemed by the blood of Christ, confessed the *sinfulness of their natures* (see *Acts of the Apostles*, p. 560). They were deeply humbled by the realization of the sinfulness of their natures. Regeneration frees us from the *bondage* of original sin, but not from the original sin itself. Luther said that this principle of original sin is in us as a running sore.

In 1844--the end of the 2300 days--the time had come for the sanctuary to be cleansed, or restored to its rightful state. However, the Protestant churches refused to go farther than the first apartment in their understanding of salvation. They would not make any advancement beyond that of their founding fathers. The great reformers of the past did not have light on the third angel's message, and so they did not envision the state of sinlessness to be reached by man in his mortal state. But in 1844 light came from the sanctuary showing the way into the holiest. It was revealed that there were privileges and duties before God's people that were not discerned

in past ages. The time had come for the finishing of the mystery of godliness.

The cleansing of the sanctuary is God's answer to the problem of original sin, the sin principle. Can God blot out this original sin principle from man? Protestantism says "No." They refuse to go into the most holy place. The same question is before us today. *Is God able* to make a full end of sin in the lives of His people?

What is the purpose of the light of the third angel's message? How is the sin principle revealed in the light shining from the cross of Calvary? When God's people gather around the sanctuary for the final atonement, they will become *fully* conscious of the sinfulness of their natures. They will see sin in the light heretofore unrevealed. Through the work of the judgment, the dominion of Satan will be taken away from God's people forever (see Daniel 7:26). God will write His law in their hearts. In the sealed mind there will be only one law, that of love. The law of sin and death will be blotted out for eternity. This will call forth the deepest gratitude and praise from God's people (see *Early Writings*, pp. 269-271).

"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. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory--Christ, the great center from which radiates all glory. 'Blessed are they which are called unto the marriage supper of the Lamb'."--*Testimonies to Ministers*, pp. 18, 19.

(Adapted from a study given by Robert D. Brinsmead in Australia.)

"If we walk in the light, our wisdom will increase day by day. We should know more of the truth tomorrow than we know today. We cannot afford to be dwarfs in Bible knowledge, or in the religious life; but we should grow up unto the full stature of men and women in Christ Jesus. Heaven is full of light and strength, and we can draw from it if we will. God is waiting to pour His blessing upon us as soon as we draw nigh to Him and by living faith grasp His promises. He says that He is more willing to give His Holy Spirit to those that ask Him than earthly parents are to give good gifts unto their children. Shall we take Him at His word?"--*Historical Sketches*, p. 152.

A REVELATION OF GLORY

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."
--Isa. 40:3-5.

This prophecy has a twofold application. It was fulfilled at the first advent of Christ. It is going to be fulfilled again when the angel of Revelation 18 comes down to lighten the earth with the glory of God. Just as Jesus revealed the glory of God during His earthly life, so God's glory will again be revealed on earth when the last community of saints have the seal of God in their foreheads.

A Lesson from Ancient Israel.

Since we hope to become partakers of God's glory when the latter rain is poured out, let us consider briefly those who were ready to recognize and receive the glory of God at the first advent of Christ, for thus we may learn valuable lessons. Their experience is described in *Desire of Ages*, pages 50-67, and in *Great Controversy*, pages 312-316. What lessons for modern Israel are contained in these pages!

When the angelic host came to announce the glad tidings of the birth of the Saviour, and lightened the earth with the glory of the Lord, they came to Jerusalem expecting that there the religious leaders and people would be gladly watching for the Messiah. But instead, "There is no evidence that Christ is expected, and no preparation for the Prince of Life."--*Great Controversy*, p. 314. The angels were about to go back to heaven with the shameful tidings, when, lo, a group of shepherds were discovered who at this very time were diligently searching the prophecies and looking for the Messiah to come. To these humble shepherds was given a revelation of celestial glory that was truly "tidings of great joy". While the learned and scholarly were passed by, the "ignorant" shepherds were prepared to recognize and accept the glory of God.

What a lesson for us today! Which group would we have been in had we been a member of the church of God when Christ came the first time? Would we have been among the shepherds who were earnestly studying the prophecies and humbling themselves, or would we have been among those in Jerusalem who prided themselves on their heritage as God's people, but failed to recognize the glory of God when it was revealed?

There were some heathen philosophers, generally referred to as wise men, who also caught a vision of God's glory. Surely the Lord would not pass by His chosen people and reveal His glory to uncircumcised heathen! But God is no respecter of persons. He pours out His Spirit upon all who are prepared to receive it.

Before Honor is Humility.

We come next to the baptism of Jesus. He knelt down on the river bank to plead earnestly with His Father for power to overcome the unbelief of the people and to break the power of the evil one. He knew the pathway that He must tread in order for us to be saved. He asked for an outpouring of God's Spirit that would signify His acceptance and give Him power for His mission. His request was granted. The heavenly dove descended upon Him, and God's voice announced His acceptance from heaven. But how many saw the glory of God that day? We are told there were but very few who discerned it--only John the Baptist and a few others. After Jesus returned from the wilderness of temptation, John pointed to Him with the words, "Behold the Lamb of God which taketh away the sin of the world."--John 1:29. Why was it that so few discerned the glory of God at the baptism? Let us read the answer from inspiration:

"Many of those gathered at the Jordan had been present at the baptism of Jesus; but the sign then given had been manifest to but few among them. During the preceding months of the Baptist's ministry, many had refused to heed the call to repentance. Thus they had hardened their hearts and darkened their understanding. When Heaven bore testimony to Jesus at His baptism, they perceived it not. Eyes that had never been turned in faith to Him that is invisible beheld not the revelation of the glory of God; ears that had never listened to His voice heard not the words of witness."--*Desire of Ages*, p. 136.

God sent a message through John the Baptist to humble Israel. Those who received this message saw the glory of God, accepted it, and were greatly blessed. Those who rejected the heaven-sent message of John could not see the revelation of God's glory when it came. It is serious to reject the light from heaven. Let modern Israel meditate upon the mistakes of ancient Israel, for we are told that we are following in their footsteps.

In the woman of Samaria we have another example of a person to whom Jesus revealed Himself who was not of those who considered themselves the chosen people. Jesus plainly revealed to this woman that which He could not openly declare to His own people. Notice the conversation:

"The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come He will tell us all things. Jesus saith unto her, I that speak unto thee am He."--John 4:25, 26.

This woman was hungry for a revelation of the Messiah. Jesus knew her heart and He did not hesitate to reveal Himself to her. He plainly stated that He was the One who was to come. Are we in such a spiritual condition that Jesus can reveal Himself to our souls as our Messiah? Do we hunger for Him?

"The honored men of the world, the so-called great and wise men, with all their boasted wisdom, could not comprehend the character of Christ. They judged Him from outward appearance, from the humiliation that came upon Him as a human being. But to fishermen and publicans it had been given to see the Invisible."--*Desire of Ages*, p. 494.

Who saw the glory of heaven when Jesus came? There were the uneducated shepherds, some heathen philosophers, Simeon and Anna in the temple, John the Baptist and a few faithful ones at the river Jordan, the woman of Samaria, a few humble fishermen, some sinful publicans, Mary Magdalene out of whom were cast seven devils, the thief on the cross, and others of similar background. Yet the Jews were looking for the Messiah to come at that very time. But they were not looking for a humble carpenter's Son. When the greatest glory of heaven was revealed to mankind, they failed to recognize it.

Revelation 18--God's Glory Again to be Revealed.

Just as the Jews anticipated the coming of a Messiah at the time of Christ's first advent, so there is great anticipation among Israel today of the glory of the Lord in latter rain power. Some even claim that the latter rain is falling now in certain parts of the world. Signs in the religious and political world, and signs in the church clearly indicate that the time is nigh at hand when Revelation 18 will be fulfilled. Angels are hastening to and fro preparing for this climactic event. Already the devil is counterfeiting it by false revivals which are sweeping through the churches today. He knows that the true latter rain is near, and he is leaving no stone unturned to confuse the minds of the people.

We live in the very time when Jesus' glory is again to be revealed among His people. Are we ready to see that glory, or will we call it a false light? God is holding back the angel of Revelation 18 because we are not ready to receive and recognize His glory. If we reject the preparation necessary to behold this glory, we pass final judgment upon ourselves and seal our own destiny. Today we stand in a position similar to that of ancient Israel at the time of Christ's first advent. (See *Testimonies to Ministers*, p. 406). We have been warned not to do as they did. Shall we heed the warning?

In Revelation 3:14-20 is the last solemn message of love that Jesus gives to us, His people. Shall we heed it? It will prepare us for the latter rain. What is its substance? It might be summarized in this way: The Lord of heaven is waiting with longing desire to reveal Himself, His glory, His love, His mercy and grace to His people, and through them to the world. Shall we be too proud to receive that glory?

The Needful Preparation.

Testimonies to the Church, vol. 1, the section on the Laodicean message, should be carefully studied. On page 180 the servant of the Lord quotes three passages of Scripture which greatly amplify the message to Laodicea. Let us consider each of them:

1. Joel 2:15-17:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let

the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

Here we are called to gather around the sanctuary and to afflict our souls, or, in New Testament terms, to humble ourselves. We are even told what we should pray for. Because God dwells with the humble and contrite in heart, He cannot reveal His glory to us unless we are humble as He is. When these instructions are obeyed, the glory of the Lord will come, for this is the promise in the last half of Joel 2.

2. James 4:7-10:

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up."

Why should we humble ourselves? So that God may lift us up and fill us with His glory. He gives His grace to the humble and contrite. Before honor must come humility of heart. God trusts His glory only to the humble (poor or meek) in heart.

3. Zephaniah 2:1-3:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

The term "O nation not desired" means "O shameless nation". We are spiritually naked before God, but instead of repenting and humbling ourselves, we stand unashamed in His presence. The Lord pleads with us to "seek meekness". The theme is the same in all three of these beautiful passages of Scripture. Our greatest need in this hour of God's judgment is to humble ourselves in the dust so that He may lift us up to receive His glory.

Why can only the humble ever see God's glory? Because God is humble. Jesus, who was the revelation of God's character, was meek and lowly in heart. He came not to be ministered unto, but to minister. He came as the unwearied servant of man's necessities. We cannot walk with God unless we are like Him in character. (See Amos 3:3). The psalmist has beautifully described the character of God in these words:

"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 113:5-7.

The Glory Unveiled:

What will God do for us when He raises us from the dust? Notice this promise:

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: . . ."--1 Samuel 2:8.

The Lord is waiting with longing desire to lift us up and to pour His Spirit upon us. When shall we be willing to fulfill the conditions for this experience?

Moses is called the meekest man who ever lived, yet by nature he was rash and impulsive. We read the prayer of Moses in Exodus 33:18: "And he said, I beseech thee, show me Thy glory."

This man of God could go no farther unless he saw God's glory. He could not face the problems of leading Israel without this experience. This ought to be our prayer in this day of atonement. The Lord granted the prayer of Moses. He will grant ours.

"And he said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock: And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by:"--Exodus 33:19, 21, 22.

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."--Ex. 34:6, 7.

Moses' face shone with God's glory when he came down from the mount, but he knew it not. This is a type of those who experience the final atonement. We are told that the faces of God's people will shine with His glory, but like Moses they will not be aware of it (see *Testimonies*, vol. 1, p. 353). But as the people recognized the glory of God shining through Moses, so the whole earth will be lightened with the glory of God shining through His people. Let us earnestly pray, and diligently search our hearts, that we may make the necessary preparation so that this glory may soon be revealed. God is much more anxious to give than we are to receive. All heaven is impatiently waiting for the remnant people of God to prepare the way for the experience of Revelation 18.

The Lord has sent a most precious message to His people, which, when truly received, will lay all the glory of man in the dust. This statement merits thoughtful consideration:

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in

his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ."--*Review and Herald*, Sept. 16, 1902.

The experience of justification by faith is a humbling one. It will lead us away from all self-dependence. It will lead us to abandon ourselves fully to the mercy of Christ, to trust fully in His merits, to give Him the full glory. It will deliver us from the tyranny of self forever. An intelligent acceptance of the experience of justification by faith will prepare the way for the loud cry, because it will remove all hindrances now standing in the way. How appropriate the words of the hymn, "Blessed Lord, How Much I Need Thee!"

*Blessed Lord, how much I need Thee!
Weak and sinful, poor and blind;
Take my trembling hand and lead me;
Strength and sight in Thee I find.*

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

(Adapted for publication by the editor from a sermon by Robert D. Brinsmead).

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Original Sin and the CLEANSING of the SANCTUARY

By Robert D. Brinsmead

One of the most basic Christian teachings in orthodox, fundamental Christianity is the doctrine of *original sin*. In order to understand and be understood by other Christian people, it is helpful to know something of the history of the doctrine of *original sin* in the Christian dispensation.

Paul.

Whether rightly or not, the doctrine is based on Paul's interpretation of the fall as described in Romans 5:12-20 and 1 Corinthians 15:22. These passages show that through the fall of Adam, all men became sinners, and that death consequently passed upon all men. In and through the sin of Adam, the whole human race became sinful and died.

Early Fathers.

The early fathers of the church, such as Irenaeus and Tertullian, adopted the same line of thought as the apostle Paul. They did not try to explain how Adamic sin was transmitted other than by the mystical union of the human race with Adam.

Augustine.

Augustine (354-430 A.D.), one of the great theologians of the church who later became a Catholic saint, first spelled out the specific doctrine called *original sin*. The name Augustine and *original sin* go together, even as do Calvin and predestination. Like all orthodox doctrines, the doctrine of *original sin* was worked out against heresy. In the time of Augustine, Pelagius, an English monk, endeavored to explain the fact of the universality of sin by proposing that it was merely the result of Adam's bad example. He claimed that men could live righteously if they only chose to refuse to follow the example of the father of the race. Augustine opposed the Pelagian view, and contended that all men are born sinful and depraved by nature, devoid of freedom to do one good work. In endeavoring to explain how this corruption was passed on from Adam to his posterity, Augustine postu-

lated that both the taint of corruption and the guilt of Adam's sin were transmitted from generation to generation through the sexual act of procreation. Probably he went further than warranted by trying to explain that which inspiration does not explain.

Catholicism.

Although Augustine became a Catholic saint, Catholicism gradually took on a mixture of Pelagian and Augustinian theology. In the Middle Ages the swing to Pelagianism was very evident in the multitudinous works to earn salvation, penance, indulgences, and the general trend of the people to increasingly depend on the church for salvation.

The Reformation.

The Reformation of the sixteenth century revived the doctrine of *original sin*, and the Reformers sought to weed out every trace of Pelagianism from their theology. All Reformers laid great stress on man's sinfulness by nature, against which they exalted the sovereign grace of God in man's redemption. With the Reformers, this was not a matter of pure theology, but a belief rooted in a deep personal knowledge of their own sinfulness and the greatness of God's grace.

It should be noted that Luther was an Augustinian monk, that Augustine was his patron saint, and that the writings of this theologian were the quarry from which Luther dug many of the stones of the Reformation. Next to Paul, Augustine was the most fruitful source of his study. He therefore accepted Augustine's doctrine of *original sin*. The second article of the Protestant *Confession* teaches that "after the fall of Adam, all men, who are naturally engendered, are born with sin; that is, without fear of God, without trust towards God, and with concupiscence; and that this disease or original corruption--*vitium originis*--is truly sin, involving damnation, and bringing even now eternal death upon those who are not born again by baptism and the Holy Spirit. They anathematize the Pelagians and others, who deny that this original fault or corruption is sin, and who diminish the glory and merits and benefits of Christ. . . ."--*Principles of the Reformation*, Wace, Ch. 1, pp. 37-41.

It should be noted that the Reformers taught that man's inborn depravity is really sin. True, there was a minor difference among some of them as to the guilt of Adam's sin--Luther accepting the Augustinian view that all men are responsible for Adam's act in that all sinned in Adam; Zwingle denying the guilt part of *original sin*.

In the counter-Reformation, the Catholics at the Council of Trent gave lip acknowledgment to the Augustinian doctrine of original sin, but declared that the grace conferred in baptism, including infant baptism of course, wholly removes original sin, and that the concupiscentia remaining in the baptized is not really sin.

It should be carefully noted that the true stream of Christian teaching is opposed to the concept that man's sinful depravity is

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totally removed in one instantaneous act of grace, whether that grace is conferred at baptism or through the experience of the new birth.

Luther on Original Sin.

The great Reformer states:

"We must confess, as Paul says in Romans 5:11, that sin originated from one man Adam, by whose disobedience all men were made sinners and subject to death and to the devil. This is called original or capital sin. The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as unbelief, false faith, idolatry, to be without fear of God, arrogance, blindness, and, to speak briefly, not to know or regard God, not to regard God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc. This hereditary sin is so deep a corruption of nature, that no reason can understand it, but it must be believed from the revelation of Scriptures. Ps. 51:5; Rom. 5:12 sqq.; Ex. 33:3; Gen. 3:7 sqq."--*Smalcald Articles*, Part Three, Sec. 1, Book of Concord, Vol. 1, pp. 321 f.

"Isaiah LXIV says, 'We are all of us unclean, and all our righteousness is as a filthy stinking rag.' Observe that the prophet excepts nobody, but says 'we are all of us unclean,' and yet he was a holy prophet. Again, if our righteousness is unclean and a stench in God's nostrils, what will unrighteousness be? Moreover, he says 'all righteousness,' none excepted. So, then, if there is such a thing as a good work without sin, this prophet lies, which God forbid! Is not this passage of Isaiah clear enough?"--"An Argument in Defense of All the Articles of Dm. Martin Luther Wrongly Condemned in the Roman Bull,"--*Works of Martin Luther*, Vol. III, p. 99.

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"Original sin, after regeneration, is like a wound that begins to heal; though it be a wound, yet it is in course of healing, though it still runs and is sore. So original sin remains in Christians until they die, yet itself is mortified and continually dying. Its head is crushed in pieces, so that it cannot condemn us."--Table Talk, # CCLVI.

"So, if we believe that original sin has ruined us to such an extent that even in the godly, who are led by the Spirit, it causes abundance of trouble by striving against good, it is clear that in a man who lacks the Spirit nothing is left that can turn itself to good, but only to evil."--John Dillenberger, *Martin Luther*, p. 203.

John Wesley on Original Sin.

This great English evangelist writes:

"I shall offer some reasons, why we should especially observe the sin of our nature.

"(1) Because, of all sins, it is the most extensive and diffusive. It goes through the whole man, and spoils all. Other sins mar particular parts of the image of God; but this defaces the whole. It is the poison of the old serpent cast into the fountain, and so infects every action, every breathing of the soul.

"(2) It is the cause of all particular sins, both in our hearts and lives. 'Out of the heart of man proceed evil thoughts, adulteries,' and other abominations. It is the bitter fountain; and particular lusts are but rivulets running from it, which bring forth into the life a part only, not the whole, of what is within.

"(3) It is virtually all sins; for it is the seed of all, which want but the occasion to set up their heads. Hence it is called, 'a body of death,' as consisting of the several members which constitute that 'body of sins,' (Col. 2:11,) whose life lies in spiritual death. It is the cursed ground, fit to bring forth all manner of noxious weeds. Never did every sin appear in the conversation of the vilest wretch that ever lived. But look into thy nature, and thou mayest see all and every sin in the root thereof. There is a fullness of all unrighteousness there;--atheism, idolatry, adultery, murder. Perhaps none of these appear to thee in thy heart; but there is more in that unfathomable depth of wickedness than thou knowest.

"(4) The sin of our nature is of all sins the most fixed and abiding. Sinful actions are transient, though the guilt and stain of them may remain. But the corruption of nature passes not away. It remains in its full power, by night and by day at all times, till nature is changed by converting grace.

"You may observe three things in the corrupt heart: (i) There is the corrupt nature, the evil bent of the heart, whereby men are unapt for all good, and fitted for all evil. (ii) There are particular lusts or dispositions of that corrupt nature, such as pride, passion, covetousness. (iii) There is one of these stronger than the rest-- 'the sin which doth so easily beset us.'

"The corruption of nature is the riverhead, which has many particular lusts wherein it runs; but it mainly disburdens itself into that which we call the predominant sin. But as in some rivers the main stream runs not always in the same channel, so the besetting sin may change, as lust in youth may be succeeded by covetousness in old age. Now what does it avail, to reform in other things, while the reigning sin retains its full power? What, if a particular sin is gone? If the sin of our nature keep the throne, it will set up another in its stead,--as when a water-course is stopped in one place, it will break out in another. Thus some cast off their prodigality; but covetousness comes in its stead. Some quit their profaneness; but the same stream runs in the other channel of self-righteousness.

"That you may have a full view of the sin of your nature, I would recommend to you three things. 1. Study to know the spirituality and extent of the law of God; for that is the glass wherein you may see yourselves. 2. Observe your hearts at all times; but especially under temptation. Temptation is a fire that brings up the scum of the unregenerate heart. 3. Go to God through Jesus Christ, for illumination by His Spirit. Say unto Him, 'What I know not, teach Thou me,' and be willing to take in light from the word. It is by the word that the Spirit teacheth; but unless He teach, all other teaching is little purpose. You will never see yourselves aright, till He light His candle in your breast. Neither the fullness and glory of Christ, nor the corruption and vileness of your nature, ever were, or can be, rightly learned, but where the Spirit of Christ is the teacher.

"To conclude: Let the consideration of what has been said commend Christ to you all. Ye that are brought out of your natural state, be humble; still coming to Christ, still cleaving to Him, for the purging out what remains of your natural corruption. Ye that are yet in your natural state, what will ye do? Ye must die. . . . But come ye speedily to Jesus Christ. . . ."--Sermon, Bristol, August 17, 1757, from *The Works of John Wesley*, Vol. IX, Zondervan, pp. 462-464.

Summary of the Reformer's View of Original Sin.

The concepts held in common by the Reformers in regard to *original sin* may be summarized as follows:

(1) Through the sin of Adam and their relationship to Adam, all men naturally born possess a depraved and sinful nature, such nature is incapable of doing any good, and its evil taint permeates the *entire* life, defiling every act.

(2) This sin of man's nature, whether called *original sin*, *capital sin*, *Adamic sin*, or *inherited sin*, constitutes a real defilement.

(3) In order to obey God and live a godly life, man must be given a new nature through the work of regeneration by the Holy Spirit.

(4) This original corruption and defilement of nature is not totally eradicated from man's being in the new birth. Though its controlling power is broken in the life of a believer in Jesus, he must continue to strive against its presence until he dies. *Because of this view of "original sin", Luther, Wesley, and others of the true Reformation line, did not teach that God's people would arrive at a condition of sinless perfection in this life. This point should be duly noted.*

Modern Protestantism.

Since about the "Time of the End", Protestantism has drifted away from the historic concept of *original sin*. Many have come to believe that higher criticism and science have rendered the historic doctrine untenable. Certainly the evolutionary theories which deny the account of creation and the fall, and the doctrine of *original sin* are incompatible. In the last few years, however, there has been a return to this historic doctrine on the part of a segment of Christian thinkers among Protestants. This could be significant in view of the imminence of the fulfillment of Revelation 18:1.

Adventism and Original Sin.

In this time of the end, God has raised up the Advent movement to proclaim "the everlasting gospel" to every nation, kindred, tongue, and people. The historic faith of Christianity is found within the Advent body in its purest form. Since the Spirit of Prophecy is the authoritative source of Adventism, we should survey its teaching in regard to the question of *original sin*.

First, the Spirit of Prophecy does not use the theological term, *original sin*, in dealing with the nature of man. This is for good reason, not that it does not support the basic points of the doctrine, but because it presents a faith purified from any corruption that may have been added by theologians in 2000 years of history. It is in the Spirit of Prophecy that we find the clearest, purest exposition of Bible truth in the origin of sin and the nature of man.

According to the Spirit of Prophecy, sin originated with Lucifer's introduction of the principle of self-seeking into the courts of heaven. It declares that God's law of love is an enunciation of the principle that is God's unalterable law of life for the universe. Against this principle of self-sacrificing, self-renouncing love, Lucifer introduced the principle of selfishness. The principle of self-serving, self-love, of living for oneself, is declared to be the essence of all sin.

Since love is both the very law and nature of God, as long as this principle continued to be the essence of human nature, human nature was sinless. In the Fall "selfishness took the place of love."--*Steps to Christ*, p. 17. The controlling principle of human nature became selfishness. It is this deeply rooted principle of human nature which comprises the sinful nature of man, variously called

"the body of sin" "the old man" "the law of sin and death," etc. It is an *inherent* love of self deeply embedded in the mind of all men. (See *Desire of Ages*, pp. 20-22; *Patriarchs and Prophets*, pp. 33-43; see *Syllabus No. 3*, Lesson 2).

We cite some very enlightening statements on the origin of sin:

"Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. . . . Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. . . . Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. . . . He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be. . . . Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin."--*Review and Herald*, April 16, 1901.

"[Through the Fall] selfishness took the place of love."--*Steps to Christ*, p. 17.

"Selfishness is the essence of depravity."--*Counsels on Stewardship*, p. 24.

"When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan."--*Great Controversy*, p. 505.

"There is in [man's] nature, a bent to evil. . . ."--*Education*, p. 29.

"In the human heart there is natural selfishness and corruption. . . ."--*Testimonies*, vol. 4, p. 496.

"The natural heart is full of hatred to the truth, as it is to Jesus."--*My Life Today*, p. 261.

"The vileness of the human heart is not understood."--*Medical Ministry*, p. 143.

". . . . the human heart is selfish, sinful and vicious."--*Review and Herald*, May 5, 1885.

"We must search the Scriptures carefully with a heart open to the reception of light and the evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said."--*Review and Herald*, March 8, 1887.

The Spirit of Prophecy thus amplifies the Bible teaching that it is this law or principle of selfishness inbred in the human heart which comprises the sinful nature. This point should be marked with care, for in spite of the great amount of instruction Seventh-day Adventists have been given on the nature of man, God's people are foggy on this point. It is generally thought that the sinful nature is the degenerate human organism which is called the "vile body". But the "vile body" is not the sinful nature. ". . . the flesh of itself cannot act contrary to the will of God."--*Adventist Home*, p. 127. The sinful nature is the corrupt principle that exists in the mind or heart of man. The body is but the instrument of the sinful nature.

In regard to salvation from *original sin*, the Spirit of Prophecy is in general harmony with the true Reformation line:

(1) Along with Luther and Wesley it constantly emphasizes man's total dependence on the righteousness of Jesus for salvation, because the nature of man is so depraved and wicked, that it cannot do one righteous act. As to man's need of a new nature, it declares: "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."--*Desire of Ages*, p. 172.

(2) Likewise, the Spirit of Prophecy supports the Reformers' understanding of the Bible teaching that the sinful, Adamic nature is not totally eradicated at the commencement of the Christian life. Here are samples of its teaching on this point:

"A constant battle must be kept up with the selfishness and corruption of the human heart."--*Testimonies*, vol. 5, p. 397.

"We must strive daily against outward evil and inward sin."--*Review and Herald*, May 30, 1882.

"Constant war against the carnal mind must be maintained. . . ."--*Testimonies*, vol. 2, p. 479.

"Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature."--*Acts of the Apostles*, p. 561.

It is for this reason that the servant of the Lord shows the total dependence of the believer on Christ's imputed merits, not only at the commencement of the Christian pathway, not only for forgiveness of sins of the past, but even for his prayer, praise and acts of obedience. Because the depraved element is still in his nature, the believer's "sanctification" is acceptable only through imputed righteousness. Notice how this important truth is set forth in the following statements:

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they

are so defiled that unless purified by blood, they can never be of any value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ."--*Selected Messages*, vol. 1, p. 344.

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."--*Acts of the Apostles*, p. 532.

Where the Spirit of Prophecy Goes Beyond the Teaching of the Reformers.

The Spirit of Prophecy certainly supports Luther's view that "original sin remains in Christians until they die." Says the servant of the Lord: "To remove the stains of sin requires the work of a lifetime."--*Testimonies*, vol. 4, p. 429. "Man may grow up into Christ, his living Head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation closes."--*Ibid*, p. 367. A man's probation ceases when he dies, and until such time, the believer's standing before God is only in the incense of the heavenly sanctuary. Just so surely as the "law of sin and death remains" in his nature, just so surely must he pass under the power of death and so close his probation.

But the Spirit of Prophecy is the expositor of the third angel's message. Luther or Wesley did not have such a message. This message is to complete the work of the Reformers. While their message was to prepare men for death, the third angel is preparing a people for translation without seeing death. It brings to view a close of human probation, a time when the saints must live without a Mediator in the sanctuary above. As James White wrote:

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

The above statement is an enunciation of basic Adventism. What are the means that God in mercy has devised for the perfection of the saints, that last community of saints who shall be translated at the Lord's coming? For it must be at once evident that if there is to be no Mediator in the sanctuary to purify the defiled prayers and acts of obedience of the people of God, then the "corrupt channel" in the lives of the saints must be blotted out. There must be no defilement in the saints who shall stand in the time of trouble. *Original sin* must be blotted out.

What are the means provided to blot it out? The answer is clearly given in that which is the very basis of and reason for the existence of the Advent movement--Daniel 8:14, the cleansing of the sanctuary. Christ is in the most holy place of the sanctuary. The Spirit of Prophecy repeatedly tells us that the third angel is pointing us there (*Early Writings*, p. 254). The people of God must gather by faith to the heavenly sanctuary, to co-operate with Christ in His last great work by engaging in "a special work of purification, of putting away of sin."--*Great Controversy*, p. 425. For those who engage in this special work, Christ will stand for them in the final judgment and make the final atonement for them (see *Early Writings*, p. 253; *Great Controversy*, p. 480). The purpose of this atonement for God's people is explicitly stated: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Leviticus 16:30. Thus "the judgment shall sit, and they shall take away his dominion."--Daniel 7:26. For "in those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. . . ."--Jeremiah 50:20.

Using Zechariah's parabolic vision of Joshua and the Angel, the Spirit of Prophecy describes this great day of atonement cleansing for the 144,000. In the judgment, "the filthy garment" of what Luther would call "original sin" is removed from the saints, and they stand sealed, eternally secure from the tempter's devices. (See *Testimonies*, vol. 5, pp. 472-475.) Such blotting out of sins and sealing is said to take place "before He leaves the sanctuary," (*Early Writings*, p. 48), "prior to the close of probation" (*Selected Messages*, vol. 1, p. 66). It is effected in the saints by the baptism of the perfecting latter rain (*Testimonies to Ministers*, p. 506). Those who live in the sight of an holy God without a Mediator in the time of trouble are those who reflect the image of Jesus fully (*Early Writings*, p. 71). They are without sin--*original*, Adamic sin as well as actual sin--for their "natures must be pure and holy."--*Our High Calling*, p. 278 (see also *Great Controversy*, p. 623). When Jesus comes, He effects *no moral change* in the saints, only the body is changed. (*Review and Herald*, August 7, 1888).

Conclusion.

The cleansing of the sanctuary is the only original and distinctive contribution that Seventh-day Adventism has made to Christian teaching. But it is no small contribution. It is God's final answer to the problem which fundamental Christians generally call *original sin*, which problem the Christian Church has been endeavoring to solve for two thousand years. God has raised up a movement to declare that the hour of His judgment is come, that sin is now to be blotted out eternally and an end made of it forever in the lives of His people. It is to be proclaimed with a loud voice that the time has come that the mystery of God should be finished, that the saints are to be sealed, and that there shall be no more corrupt channel of humanity to defile the heavenly sanctuary.

Why has all this great light been given to the Advent people on the origin and nature of sin? Because the time has come that this people should co-operate with Christ in finishing with it. This "law of sin and death" that defiles the saints and brings them to the grave must be blotted out. Hell will yet stand still as God prepares a people who pass by faith beyond the reach of death because they pass by faith beyond the reach of sin.

The issue before us today is this: Are we, who have been given the message of the special work of the cleansing of the sanctuary, going to take the position that God *cannot* blot out *original sin*, and that we shall bear the defilement of the sinful nature until Jesus comes? If we take this position, it is folly to talk about a cleansed sanctuary, when there is still defilement unremoved in Israel. For thus we forfeit our distinctive message, with no place to turn but back to the first apartment of the sanctuary, with diabolical consequences (see *Early Writings*, pp. 55-56).

Rather, let us hear God's awakening call (Joel 2:15-17) to confess our sins at the sanctuary, to enter by faith with our High Priest into the most holy, believing in, trusting to, and claiming the experience of the blotting out of sin through Christ's final atonement. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."--Hebrews 10:23.

* * *

EQUALITY OF BELIEVERS IN CHRIST

"The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.

"Jesus knew the worthlessness of earthly pomp, and He gave no attention to its display. In His dignity of soul, His elevation of character, His nobility of principle, He was far above the vain fashions of the world. . . . He desired not the applause of men. . . . Wealth, position, worldly rank in all its varieties and distinctions of human greatness, were all but so many degrees of littleness to Him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility.

"The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from His presence. He made Himself accessible to all. He did not select a favored few with whom to associate and ignore all others.

"All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, . . . that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere."--*That I May Know Him*, p. 99.

Rebuilding *the* Temple

By Robert D. Brinsmead

A Sermon Report

In *Great Controversy*, p. 143, we read:

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time."

All the experiences of God's people in past ages have significance for His people today. However, there are some relationships of God with His people in the past in which are striking illustrations of how He is leading His people today. There are two events recorded in Biblical history which are of particular interest as types of the Advent Movement.

The first is the exodus from Egypt. Although Israel was just a few days' journey from the promised land when they crossed the Red Sea, it took forty years' wandering in the wilderness before they learned the lesson of absolute trust in the Lord and entered that land. So in 1844 we as a people crossed the Red Sea spiritually, and have been wandering in the wilderness of sin ever since.

The second striking parallel to the Advent Movement is the call of God's people out of Babylon after its overthrow in 538 B.C. And this is the one about which we shall study at this time. Through Jeremiah the Lord foretold that the children of Israel would go down into Babylon for seventy years (606 B.C. to 536 B.C.). It is clear from both the Bible and the Spirit of Prophecy that the end of this seventy-year period was a type of the end of the 2300-year period, or 1844. In *Prophets and Kings*, p. 554, these two events are linked together. Commenting here on Daniel 8 and 9, the servant of the Lord tells us:

"Daniel heard 'one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?' The answer that was given, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary."

When Daniel went into captivity, he understood that after seventy years the sanctuary would be restored to its rightful state. But

when the vision of the 2300 days was given, he was told that it would be a long time in the future before the sanctuary would be cleansed and restored to its rightful state. As a result, he fainted. He did not understand the relationship between the two periods of time, as is evident from Daniel 9, because the angel returned to explain the significance of the two events.

Isaiah wrote much about the exile and restoration of Zion. In chapter 11, verse 11, we read:

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

We are told further: ". . . The Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time."--*Early Writings*, p. 74.

Sr. White is here describing events surrounding 1844 in her application of Isaiah's prophecy. Thus the relationship of the two periods of time become clear: during the seventy years God's people were scattered in Babylon and Assyria, some even going down to Egypt. After the seventy years were accomplished, God set His hand to recover His people. But in Isaiah 11 the Lord goes beyond that and states that He will set His hand the second time to recover the remnant of His people. And in *Early Writings* the Lord declares through the prophet that this event was fulfilled in 1844 as the antitype of what happened at the end of the seventy years.

Laying the Foundation of the Temple.

Let us discover what happened to God's people when they came out of Babylon in 536 B.C. so that we may see ourselves clearly in the antitype. In 538 B.C. Babylon fell. Two years after the fall of Babylon:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah."--Ezra 1:1, 2.

This decree was effected in 536 B.C. Just before this the message came to the children of Israel that Babylon had fallen, and then came the decree that released them from captivity and announced that the time had come for them to return to Jerusalem and rebuild the temple. We find in Ezra 2 that fifty thousand Jews responded to the call and went back to Canaan. In Ezra 3 we read that the second year after leaving Babylon they laid the foundation of the temple, which would be 534 B.C. There is an interesting sidelight to this event:

"And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."--Ezra 3:11.

But there was another element among the people, for we read in Ezra 3:12, 13:

"But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

While some were praising the Lord for His great deliverance, others were murmuring and manifesting their unbelief by weeping.

Shortly after the Jews began rebuilding the temple, we find in Ezra 4 that the Samaritans offered to help them. Zerubbabel and the other elders perceived that this was not a sincere desire on the part of the Samaritans, and refused to allow them to have any part in it. The Samaritans quickly revealed their true spirit by setting about to hinder the work.

Because of the many obstacles hindering the work, Daniel, in the 9th chapter of his book, earnestly seeks God's help. At this time he was a leading figure in the government of Persia. He understood what was going on in the land of Israel, and he fasted, prayed, and afflicted his soul before the Lord three weeks until Gabriel appeared to him. Gabriel told him that during this period he had been contending with the prince of Persia, and so fierce was the conflict that Michael, Jesus Christ Himself, came down and fought with the Persian prince, driving back the forces of Satan so that the work of God might go forward.

Through this message that the Lord was working mightily for them, the children of Israel could have received much encouragement. In spite of great difficulties they were assured that they could go forward and finish the work. But they did not do this. Instead, the record declares that they lost heart because of recounting their difficulties and because of murmuring and complaining. Losing faith, the Israelites slackened and finally ceased doing the Lord's work of rebuilding the temple, and every man turned to his own interests. They excused themselves on the basis that they should first become prosperous by building up their farms and businesses, thus providing more means to finish the work of God.

The Message of Haggai.

Very little progress was made in the rebuilding of the temple until the reign of Darius, about 519 B.C. Then the Lord raised up two messengers: Haggai and Zechariah. Let us consider the purpose for their messages.

"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."--Haggai 1:2. Here in the year 519 B.C. they were saying, "The time has not come," but when was the time to rebuild the temple? Back in 538 B.C. Because of prevailing circumstances they were still saying "The time has not come." But notice what Haggai says:

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."--Haggai 1:3-11.

Aroused by this message, the people rallied and set their hands to finish the work. As a result, the Lord blessed them. "I am with you, saith the Lord."--Haggai 1:13.

The Visions of Zechariah.

After a couple of months Haggai was joined by Zechariah. "Zechariah" means "Jehovah remembers." When we read that God "remembers," it suggests that He is about to act, such as when He remembered the groaning of the children of Israel down in Egypt. When God remembered Babylon, He sent plagues on that city. Now God wanted to remember Jerusalem with loving kindness, but His favor depended upon the obedience of the people to His will.

Zechariah was given a series of eight visions concerning the restoration of the temple and the prosperity of Israel, that they might have every encouragement to respond to the call of Haggai to arise and build. The temple was finished in 516 B.C. We find a record of this in Ezra 6:15: "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."

The Advent Movement of 1844.

This account of rebuilding the temple at Jerusalem is a graphic illustration of the whole history of the Advent people from 1844 to the finishing of the work to which they have been called. We read of the captivity of God's people prior to 1844:

"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."--*Prophets and Kings*, p. 714.

As previously indicated, the year 536 B.C. (the end of the seventy years) corresponds to 1844 (the end of the 2300 years). On October 22, 1844, Jesus entered the most holy place of the heavenly sanctuary. What happened just before this date? Spiritual Babylon fell. The message went forth, "Babylon is fallen, is fallen." In harmony with this message, God's people were again called out to be a separate and peculiar people. We read:

"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. . . . 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. . . ."--*Ibid*, pp. 714, 715.

Just as only a remnant of God's people chose to return from physical Babylon in 536 B.C., so only a remnant of His people in 1844 chose to leave spiritual Babylon. When Israel came out of Babylon, they laid the foundation of the temple. So God's people who were delivered from bondage in 1844 began again to lay the foundation of God's temple. That foundation was first laid about 1846, when an article on the sanctuary was written by Crosier, which was approved by the servant of the Lord. This foundation was solid, and the gates of hell could not prevail against it. Prophecy foretold what was to happen in 1844: ". . . then shall the sanctuary be cleansed" or as the Revised Standard Version renders it, ". . . then shall the sanctuary be restored to its rightful state."--Daniel 8:14.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth"--*Counsels to Writers and Editors*, p. 30.

In 1844 God said to His church, "Build a temple, after the divine pattern that I will show thee in the mount." Specifications have been given and a Pattern supplied for building the soul temple and the temple of God's church. As in the mount Moses was shown a pattern for the ancient tabernacle, so we are to come to Mt. Zion, through faith, prayer, and study of the Word, to see the Pattern that God has given His people today. Just as the glory of the Lord filled the earthly tabernacle when it was built according to the pattern, so the temple of the soul, as well as that of the church, will be filled once again with God's glory when built according to the Pattern given to us.

At the beginning of our movement the servant of the Lord wrote as follows:

"God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining and repining. But those who receive it thus must have another drought, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified."--*Early Writings*, p. 47.

Like Israel of old, we have met with great difficulties in prosecuting the work. There has been a delay in the completion of the temple. Time has dragged on, and the church of God has fallen into the Laodicean condition. If the history of God's people follows both types--the exodus movement from Egypt and the return from exile in Babylon--it is plain that God is going to lead His people through to victory, and this time there will no longer be any delay. This He has promised to do.

The hearts of ancient Israel still lusted for the things of Egypt, although they never physically returned to Egypt, yet God led them on to Canaan. In spite of difficulties and discouragements after God's people came out of Babylon, they did not return to Babylon but finally completed the rebuilding of the temple. Therefore it is certain that God will lead His people today through to victory even though we have fallen into the Laodicean condition, and the temple has not yet been rebuilt.

As Israel dallied on various pretenses, so we have followed in their steps. Human nature has not changed. As with them, so with us. Our

main problem is that God has not been first, last, and best in all things. For the most part we as Adventists recognize that God expects perfection of character in us. We know that only those will pass through the time of trouble who have perfected holiness in the fear of the Lord. This *is* the temple God has asked us to build. The foundation has been laid, but we have become discouraged in the work of building this spiritual edifice. The time has come for the work to be finished. *It is now that God's people must fully reflect the image of Jesus.* God asks us through Haggai: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" And through Ellen G. White He makes the plea even more urgent:

"Now therefore thus saith the Lord of hosts; Consider your ways.' Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Where is the zeal you once felt for the restoration of the Lord's house? What have you gained by serving self? The desire to escape poverty has led you to neglect the temple, but this neglect has brought upon you that which you feared. 'Ye have sown much, and bring in little; . . . Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon cattle, and upon all the labor of the hands.'"--*Prophets and Kings*, p. 574.

The door to the most holy place is open, and Jesus entreats us to enter in and receive the blessing. The Holy Spirit urges: "Having therefore, brethren, boldness to enter."--Hebrews 10:19. God's people must work in harmony with their High Priest. We have been standing before that open door since 1844. We must not say the time has not yet come that the Lord's house should be built. Before us are tremendous difficulties, apparently insurmountable obstacles, but the Lord says, "Consider your ways. From the time God's people rally to finish the work and to build His temple, I will bless you." *It is now time* for us to move into line, to rebuild the sanctuary, that the Lord may come and bless us, as He has promised to do.

Let us not look at the obstacles--the weakness and defectiveness of our lives or those of others--but let us respond wholeheartedly to the call of Haggai. Let us heed the messages of encouragement given through Zechariah:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."--Zechariah 2:1-5.

As God's people move forward in the finishing of the work, they will meet perplexing problems and apparent hindrances, the greatest and

most obvious of which will be the consciousness of their own failures, a consciousness that they have disappointed the Lord, that they have put their own selfish interests first. Satan will seek to overwhelm them with discouragement because of the imperfections of their lives. But the vision of Zechariah, given in chapter 3, reminds and encourages us that Jesus stands for His people, and says: "Take away the filthy garments from them." The divine favors *will* be restored to His people. The Spirit of the Lord *will* move and finish the work, for He promises: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."--Zechariah 4:6. "For who hath despised the day of small things?"--Zechariah 4:10. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."--Zechariah 4:7.

Testimonies to Ministers, p. 506, says the latter rain brings the seed to perfection. It completes the work of perfecting the moral image of God in the worshipper. Through the power of the Holy Ghost the sins of God's people are blotted out, no more to be remembered nor come into mind. The Holy Spirit fills them.

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you."--Joel 2:25. Through the latter rain the Lord *will* make up for the years that sin has eaten out of the life, and *will* restore all the spiritual powers of the soul. He *will* pour out His Spirit upon all flesh prepared to receive it. The glory of the cross of Jesus *will* be reflected in the lives of His people, and the whole earth *will* be lightened with His glory.

Thus the work *will* be finished, not only in the world but also in the hearts of God's people. The Lord *will* comfort Zion. He *will* be a wall of fire round about her. Let us respond to the call of Haggai. Let us move forward and finish rebuilding the temple in the assurance that the promises of Zechariah *will* be fulfilled in our day. The time has come that the Lord's work must be finished. Let us enter by faith with Jesus into the most holy place and finish the work. He *will* take away the filthy garments. He *will* give the latter rain to His people. The work *will* be finished in a very short time. "Get ready, get ready, get ready!" Drop everything, O people of God, and hasten on with the rebuilding of God's temple in your own soul, thus doing your part in finishing the work in the temple of Christ's church on this earth.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease."--*Desire of Ages*, p. 587.

The Law and the Gospel

By Robert D. Brinsmead

A Sermon Report

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: . . ."--Rev. 11:19.

In 1844 a door was opened and Jesus went into the most holy place. Those who rose up with Jesus after the disappointment entered by faith into the sanctuary and were brought face to face with the law of God. During the dark ages God's law was lost sight of, but in 1844 God again unveiled the law.

The purpose of the third angel's message is to reveal the law to the entire world. Because the early Adventists could see Protestantism's mistake in following the papacy in its change of the law, they vigorously presented the law to counteract this departure of Protestantism. As a result, from 1844 to 1888, the binding claims of the law, and particularly of the Sabbath commandment, were so emphasized that our preaching became as dry as the hills of Gilboa, in the words of the servant of the Lord.

In 1888, God sent a message of righteousness by faith to the church which, had it been accepted, would have brought the loud cry. Obviously, something happened, or we would have been in heaven by now. This message contained precious light on the relationship of the law and the gospel. Today we no longer preach the law until we are as dry as the hills of Gilboa; but, instead, there is evidence that we are swinging the pendulum to the opposite side: that of Protestant theology.

A correct understanding of the gospel centers in a correct understanding of the relationship between law and grace. Until we understand this, we cannot give the third angel's message and have a part in the loud cry, nor can we go forward under the power of the Holy Spirit and preach the Sabbath more fully.

The Essence of the Law.

The whole law is summarized in the word "love":

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."--Matt. 22:37-40.

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Love is a principle; not an emotion, feeling, or sentiment. A principle does not change, regardless of the circumstances. The Scriptures declare that love is unselfish, for it seeks not her own. The first page of the "Conflict of the Ages" series begins: "'God is love.' His nature, His law, is love. It ever has been; it ever will be."--*Patriarchs and Prophets*, p. 33. You can read the wonderful panorama of God's love through *Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles*, and on to the last line of *Great Controversy*, which ends with "God is love". That is the conclusion of the whole matter.

In heaven the great controversy began over the law. Satan declared it to be the enemy of peace. He introduced something that he said was a better principle. When the controversy began, the angels were almost overwhelmingly surprised to learn that there was such a thing as a law in existence. They had never thought about there being a law, because it was written in their hearts. It was a part of their very nature. Their highest delight was to do God's will and to yield their hearts to the harmony of love.

The Principles of the Law.

Because of the controversy, it was necessary for God to define His law. What happens to the light of the sun when seen through a prism? It breaks up into its spectrum of different color components. The same principle is true of a rainbow. As the sun shines on the cloud while rain is falling from it or through it, the light is broken up into its component colors. Ordinarily the colors in the light of the sun are blended. So it is when the crucible of love contained in the law is placed under the spectrum-revealing prism of the Word of God. It breaks down, as does the light of the sun, into its various components. When the love of God--that great eternal principle--is placed under the prism of His Word, we see the all-embracing principle broken down into a spectrum of ten words, or principles--the ten commandments.

In Exodus 20 we find these ten words. Let us keep in mind that, although the principles given here existed from all eternity, the wording of these commandments did not exist from all eternity, because they were given on Sinai in a form adapted to the needs of humanity, spoken so that man could understand them. The *principles* are eternal, not the wording. For example, while the Sabbath began at creation, the principle of holiness was in existence from eternity. Jesus clearly said that the Sabbath was made for man.

Let us briefly look at the principles which underlie the ten commandments. There are those who think that Christianity is a system of rules: rules for dressing, eating, cooking, etc. But Christianity is established on principles; for rules are subject to change; principles are eternal.

The first commandment outlines the principle of supreme *loyalty* to God. The second governs the principle of *worship*; the third, *reverence*. The servant of the Lord saw a halo of light around the fourth commandment, which is a sign of sanctification or *holiness*.

Continued on page 13

LAW- continued from page 3

The fifth commandment outlines the principle of *respect for authority*--delegated authority. The sixth teaches *sacredness of life*; the seventh, *purity*; the eighth, *honesty*; and the ninth, *truthfulness*. The tenth commandment summarizes the whole law: "Thou shalt not covet." He that does not covet is *contented*. Godliness with contentment is great gain. If Lucifer had been contented to be the covering cherub, next to Jesus, he would have remained there; but because he rejected love, he was no longer contented.

Here is love, God's life and character, under the prism. A revelation of the mind and will of God is given to us that we might love His law and be able to say with the psalmist, "O how love I Thy law! It is my meditation all the day."--Psalm 119:97.

Two basic principles in the second commandment call for careful attention:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."--Exodus 20:4-6.

The same two principles are also emphasized in the following text:

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."--Exodus 34:6, 7.

The first principle is that of justice. God can by no means, without any exception, clear the guilty. He would not be a God of perfect justice nor a God of love. Perfect love demands perfect justice.

The second principle is mercy. Love demands perfect mercy. That is God's character. It mentions in Micah 9:8 that God requires us "to do justly" and "to love mercy".

When Lucifer rebelled against the law of God, he thought that it was impossible for God to be just and merciful at the same time. It seemed perfectly reasonable to him that justice and mercy could not be reconciled. When he caused man to sin, he thought God would have to do away with His law in order to forgive man. If man could not be forgiven, it would prove the law could not be kept, and hence would still have to be abolished. But there was something he did not take into account. Only the One who was perfect in wisdom and knowledge could conceive the plan of the gospel, the gospel which was in the mind of God from the beginning, the gospel which was

inherently in the law from the beginning, because we are told that the law is the gospel enfolded.

Relationship Between the Law and the Gospel.

When the great controversy began, the time had come for God to unfold more fully to the universe the principles of His law. We must comprehend the relationship between the law and the gospel, or we can never understand the third angel's message. Two statements from the Spirit of Prophecy set forth this relationship very clearly:

"The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles."--*Review and Herald*, May 27, 1890.

The Protestant world sees the law and the gospel as two separate entities, and generally we Adventists do too. "The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears."--*Selected Messages*, vol. 1, p. 212. Thus we can see that the law is the tree; and the gospel, which is the fruit, proves that it is a good tree. Jesus came to this earth to magnify the law, which is unselfish love. The gospel of Christ is the revelation of unselfish love. There is no difference between the law and the gospel. They must be bound together in a perfect whole. The law is the gospel enfolded; the gospel is the law unfolded. Jesus humbled Himself and made Himself of no reputation. He was the unwearied servant of man's necessities. He came not to be ministered unto, but to minister and to give His life as a ransom for many. He was the unfolding, the gospel, of the law of God.

Calvary and the Law.

Where do we look to see God's law, His love, completely unfolded? We see it in the incarnation of Christ. We see the law personified in Jesus during His earthly life. But the supreme demonstration of the law was given on Calvary, when He gave Himself eternally for us. Calvary is God's law unfolded. The gospel reveals God's law. Here is where the whole Christian world has gone astray, because they think that somehow the gospel supersedes the law.

Let us examine these two principles--justice and mercy--more closely. Calvary was the secret weapon which God used against Satan, and it took him completely by surprise. He thought God could not answer his challenge; that justice and mercy could not be reconciled. Therefore, so he thought, the law would have to be abolished. Notice this statement:

"Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven

and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. *Justice* moved from its exalted throne, and with it all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction *Justice bowed in reverence at the cross, saying, It is enough.*" --*General Conference Bulletin*, Fourth Quarter, 1899; vol. 3, p. 102 (quoted in *Questions on Doctrine*, p. 673).

Justice and mercy blended at Calvary, and thus the law of God was established, honored, and magnified.

Calvary reveals the principle of justice. It demonstrates that God can by no means clear the guilty. Jesus took our guilt upon Himself; and, even though the Father loved Him with an infinite love, He could not spare His Son. The Father could not look upon the scene at Calvary; it was so terrible to Him. But justice had to be met, and the Father could not spare Jesus from paying the penalty, for He can by no means clear the guilty. Love demands perfect justice, and by the cross of Christ we see we must not presume that we can sin and be excused from the penalty.

The fact that Calvary satisfies the demand for perfect justice on the part of God is not clearly understood. Behold the agonies of Jesus. Hear Him cry, "My Father, if it be possible let this cup pass from Me." Hear Him cry, "My God, My God, why hast Thou forsaken Me?" The anguish caused by the hiding of His Father's face, the darkness and the terrible dread of eternal separation broke His heart. He suffered the terrible darkness of the agonies of the second death, and He was the revelation of what you and I will suffer if we continue in sin.

Because the Christian world does not understand Calvary as the unfolding of perfect justice, a false doctrine has been invented to declare His justice, i.e., the doctrine of eternal hell. They see in Calvary only the mercy of God rather than the blending of justice and mercy. But Calvary declares the wrath of God against sin, warning us so that we may flee from it. Calvary satisfies the justice of God, because Jesus bore not only one man's sins, but those of all mankind.

"The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world." --*S.D.A. Bible Commentary*, vol. 5, p. 1103.

Calvary also reveals the principle of perfect mercy, for love not only demands perfect justice, but it also demands perfect mercy. Although God's love is as strong as death, His love for the sinner is stronger than death. A fountain has been opened for sin and uncleanness. God cannot clear the guilty, but He has made provision for us to cast our burden of guilt upon Jesus, who frees us from it and bestows on us in rich measure the healing stream that flows from Calvary. As high as the heavens are above the earth, so great is His mercy towards them that fear Him. He delights in mercy. Where sin abounds, grace does much more abound.

Only Calvary could blend both justice and mercy. This took Satan by surprise. He saw that he was defeated and must eventually be destroyed. The blending of justice and mercy makes the rainbow around the throne of God.

Before Calvary, Satan emphasized the justice of God. He said that it eclipsed mercy. Now his argument is just the opposite. He points to Calvary and says that mercy eclipses justice. This is the direction in which he is leading us as a people. He wants to bring us back into the camp of Protestantism.

When we look to Calvary, it is our privilege to see that the gospel is the revelation of God's law, of His justice, and of His mercy:

"Hanging upon the cross Christ was the gospel. Now we have a message, 'Behold the Lamb of God, which taketh away the sins of the world.' . . . This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer."--*Ibid*, vol. 6, p. 1113.

Notice the manifold aspects of Calvary. If we want to present the love of God, we must uplift the cross of Calvary, for it is a revelation of God's love. If we want to present the goodness of God's law, we must uplift the cross. When we want to warn the impenitent, we must uplift the cross (not hell or anything else). If we want to encourage the sinner to hope in the mercy of God, we must uplift Calvary. Calvary is the revelation of the law, of the justice and mercy of God. It is a complete revelation of everything. It is "our message, our argument, our doctrine, our warning" to men to stop sinning; and our encouragement to men to lay hold of Jesus for a renewal of life. Calvary is everything.

The Christian and the Law.

If we really love the gospel--the message of salvation--what else will we love as well? The law of God. If we see the law and the gospel in the light of Calvary, we shall not be led away from the law. With the psalmist we shall say, "O how love I Thy law! It is my meditation all the day."--Psalm 119:97. I used to wonder how I could meditate on the ten commandments night and day. But as I see in the law the gospel enfolded, it is worth meditating upon. The psalmist says again, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."--Psalm 1:1, 2.

If we awaken during the night and cannot sleep, let us meditate upon the goodness of the law of God. Then His peace will come into the heart, for the Scripture says, "Great peace have they which love Thy law: and nothing shall offend them."--Psalm 119:165. One version puts it, "Nothing shall cause them to stumble." All of Psalm 119 testifies of David's love for the law, and how he meditated upon it continually.

It is strange that we should become confused in our thinking when we have such a beautiful blending of truth as there is in the relationship of Christ and works. In the light of Calvary there is no difference between faith and works. The work which God commands is the work of faith by love. The same is true of the law and the gospel. In the light of Calvary they are one and the same thing. The gospel leads us to cherish the law, to repent and turn to God, which means obedience to His commands. God is looking for a people who will bind up the two in a perfect whole, who will present to the world the commandments of God and the faith of Jesus. Unless we see them as one and the same thing, we cannot do this.

We are told that when the law of God is presented as it should be, it reveals the love of God. But it cannot reveal the love of God unless it is presented in the light of Calvary; for unless it is seen in this light, it will only condemn us; and, as a result we flee from it to Christ. But this is not binding the law and the gospel together in a perfect whole. When the Spirit is poured out in the latter rain, we are to go forth to preach the Sabbath more fully, to present God's law before the world. The world will shine with the glory of the law of God when it is presented in the light of the gospel as it should be. Then God will say, "Here are they that keep the commandments of God, and the faith of Jesus."--Revelation 14:12. Satan says that man cannot keep the law, but God is calling for a people who will demonstrate that Satan is wrong.

The Old and the New Covenants.

We profess to believe in the new covenant, but do we really understand what the new covenant is? Let us turn back to Exodus 20 and test our hearts to see whether we are living under the old or the new covenant. Our problem is that we leave out some of the words of God in the ten commandments. We ought to leave them just as God spoke them. When He spoke these commandments, the Scripture says He added no more. Let us notice the first words of the commandments:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."--Exodus 20:2.

These words are part of the commandments, and should be left there. Before Israel could keep His commandments, the Lord brought them out of the land of Egypt, out of the house of bondage. We read about our spiritual house of bondage in Romans 7, where the apostle Paul says that the law is spiritual, but we are carnal, sold under sin. We are slaves in Egypt, as it were.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . O wretched man that I am! Who shall deliver me from the body of this death?"--Romans 7:15, 24.

Who shall bring us out of this Egyptian bondage? We would like to keep the law of God, but find that we cannot.

Before God gives His commandments, He presents Himself as the Redeemer. We must see Jesus as our Redeemer before we look at His ten command-

ments. He comes to us and says, "I am the law of God personified. I am your redeemer. I am your only hope, your deliverer. I have paid the price for sin. The prison doors are open. I have redeemed you from the land of bondage. Give your life to Me as your redeemer. By faith link your weakness to My strength. Take hold of Me as your covenant, as your redeemer, as your Saviour, as your only hope in this world and in the world to come." Once you accept Him as your Redeemer, He gives you the commandments.

Many of us read the commandments as negatives. Let us read what the Spirit of Prophecy says about this:

"That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, 'This do, and you will not come under the dominion and control of Satan.' There is not a negative in that law, although it may appear thus. It is Do, and Live."--*S.D.A. Bible Commentary*, vol. 1, p. 1105.

If you accept Jesus as your Redeemer and unite your weakness to His strength, your will hid in His will, your frailty linked to His enduring might, the Lord says, "My son, My daughter, you have accepted Me as your Redeemer. It delights My heart to give unto you these great promises. Since you have accepted Me as your Redeemer, you are not going to have any other gods before Me. You will not make any graven images and bow down to them. You will worship Me in spirit and in truth. You will reverence My name. You will not steal. You will not commit adultery. You will be pure, honest, and truthful. You will be contented." This is the new covenant. We are told that He keeps the feet of the saints. He is able to keep us from falling, and to present us faultless before the throne of God.

When Peter looked on Jesus and believed His word, he walked on the water. He did not sink as long as he kept his eyes on the Son of God. The same is true for all of us. It is unnatural to live without sin, but when we link our life with Christ, and take hold of Him as our Strength and Redeemer, these ten promises will be fulfilled.

The Sabbath commandment is different. God says to remember it. There is a good reason for this. It is a sign between us and God, that we have become one with Him. We become His sons and daughters, and unite our lives and interests with His. When we remember the Sabbath as a day of rest, it will help us to remember that it is the Lord who sanctifies us. It is He who makes us holy and keeps us from sin. As we remember the Sabbath, we shall remember that the commandments are ten promises, and that He is working in us both to will and to do of His good pleasure.

Let us, therefore, look at the law of God, and see revealed in it the gospel of Christ. Let us love it. Let us accept Jesus as our Redeemer, with our whole heart and soul. Let us believe His promise that we shall not sin, for the Scripture says that sin shall have no dominion over us.

(This sermon was given at Snohomish, Wash., on Sabbath, Dec. 12, 1964).

The Promise of PERFECTION

By Robert D. Brinsmead

A Sermon Report

The book of Hebrews outlines the great blessings of the ministry and example of Christ, and unfolds God's purpose for the human soul --perfection. We are assured that Jesus was perfect as a man: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."--Hebrews 2:10. "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."--Hebrews 5:8, 9.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; . . ."--Hebrews 6:1. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?--Hebrews 7:11. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect."--Hebrews 10:1. "For by one offering He hath perfected for ever them that are sanctified."--Hebrews 10:14.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."--Hebrews 13:20, 21.

Like a thread, the theme of the perfecting of the saints binds the book of Hebrews into a beautiful whole. Perfection is not only a command, it is the promise of God (see Hebrews 13:20, 21). Indeed, it is the promise of the everlasting covenant.

The Promise to Abraham.

Not only has the promise of perfection been made to those who are living in the last days, but God also offered the privilege of a perfect character to Abraham. Let us read the promises given to Abraham:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."
--Genesis 12:1-3.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever."--Genesis 13:14, 15.

To whom was the land promised? To the seed? It says "and to *thee* [Abraham], and to thy seed will I give it." Abraham cannot be separated from the seed. The promise is always to Abraham "and thy seed after thee."

"And I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee [Abraham, for he was always included in the promise], and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan [for how long?], for an everlasting possession; and I will be their God."--Genesis 17:7, 8.

In Romans 4 it is plain that Paul understood what was promised to Abraham: "For the promise [given to Abraham], that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."--Romans 4:13.

What was promised to Abraham and his posterity? Was it this present evil world, or the world to come, "wherein dwelleth righteousness"? Obviously it was not the earthly land of Canaan that was promised to Abraham, because in Acts 7 Stephen tells us that Abraham never received the earthly Canaan.

"And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him *none inheritance* in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."--Acts 7:3-5.

It is easy to see that the earthly land of Canaan was not promised to Abraham. Yes, he did pass through it, he did sojourn in it. But the Bible plainly states that God "gave him none inheritance in it, no, not so much as to set his foot on: . . ." The promise was that he should be heir of the world. The land of Canaan does not refer to this old earth, but to the earth made new, free from the curse and effects of sin. That was the promise made to Abraham, and he understood it, but it has not yet been fulfilled.

Paul plainly declares in Hebrews 11:16 that Abraham looked for "an heavenly country." Abraham knew more about the truths found in the book of Revelation than we give him credit for. Revelation describes the city coming down from God out of heaven. And Abraham

". . . looked for a city which hath foundations, whose builder and maker is God."--Hebrews 11:10. What city was Abraham looking for? The New Jerusalem. And Abraham knew it would come down out of heaven, for that was the promise.

The promise given to Abraham and his seed was the covenant of righteousness--the earth freed from the curse and the effects of sin--given to a people who themselves would be free from the curse and effects of sin. It was promised to a righteous people for an everlasting possession.

Now for the context of Acts 7: "So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt."--Acts 7:15-17.

What is the promise? "To thee will I give the land of Canaan for an everlasting possession," not this present evil world, but the world to come wherein dwelleth righteousness.

Only a Shadow.

"When the time of the promise drew nigh," while the children of Israel were sojourning in Egypt, God visited them. Was it merely God's purpose to deliver His people from slavery and bring them through the wilderness to put them in the earthly land of Canaan which was little better than Egypt?

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the sanctuary, O Lord, which Thy hands have established."--Exodus 15:1, 2, 17.

In the Scriptures there are two sanctuaries: an earthly and a heavenly. The earthly tabernacle was made by human hands, but Hebrews 8 speaks of a tabernacle not made with hands, "which the Lord pitched and not man."--Hebrews 8:2. According to the word of inspiration, when the Lord brought His people from Egypt, "the time of the promise drew nigh" that the Lord was to lead His people into rest. They crossed the Red Sea and sang a song of victory because the Lord would bring them into the mountain of His inheritance, to Mount Zion and to the sanctuary "which Thy hands have established."

Because of their blindness and unbelief, the children of Israel never entered into God's rest. True, they entered the earthly land of Canaan, but it is clear from Hebrews that this was not God's ultimate purpose for them. God could give that people only

the shadow. In Exodus 19 God promised to make the Israelites a nation of priests. Was that promise fulfilled? The priesthood belonged to only one tribe. God also promised to write His law upon their hearts. But for the most part they had it only on tables of stone. It was God's purpose to lead them into the sanctuary "which His hands had established," to the throne of God, and to the river of life. Because of their blindness they received only the earthly shadow of it. According to the promise given to Abraham, God wanted to lead them into the "city which had foundations, whose builder and maker is God." But they received only the type--the *old* Jerusalem, not the *new* Jerusalem.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:"--Hebrews 4:1, 2, 6.

Here the apostle is speaking of Israel. Evidently the rest of which he is speaking is not just the rest of the earthly land of Canaan, for we read in verse 8: "For if Joshua [margin] had given them rest, then would He not afterward have spoken of another day." "When the time of promise drew nigh, the children of Israel grew and multiplied in Egypt," but while Israel entered into the earthly land of Canaan, God's purpose for them was not fulfilled, because they did not enter into *His* rest.

The Promise Repeated.

"Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts."--Hebrews 4:7. It was nearly five hundred years later, in the time of David, that the invitation was again extended to Israel to enter into God's rest. The apostle Paul says, "after so long a time" the invitation was again extended to the Jewish nation. Instead, they rebelled. They preferred to follow the ways of the heathen. Finally, God punished them by sending them to Babylon for seventy years, after which God restored them to the land of Canaan once more.

Daniel 9 clearly states God's purpose for His people. Through the prophet the Lord made known that He would grant another 490 years of probationary time to the Jewish nation. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."--Daniel 9:24.

The Promise to the Early Church.

We come now to the Christian era, the early church. Christ had brought them out of the bondage of Judaism. They had faith in the death of Jesus for their sins, and in His resurrection. They be-

lieved that Jesus was the antitype of all the ceremonies of the Jewish service, that He was their High Priest, and that He had ascended into heaven to prepare a place for them. With zeal and faith they had entered upon the Christian pathway, and they expected Jesus to come back to the earth very quickly. The same promise given to the children of Israel was given to the early church. As surely as it is recorded of the children of Israel that the "time of the promise drew nigh, which God had sworn to Abraham", so surely in the days of the early church was it again true that the "time of the promise had drawn nigh, which God had sworn unto Abraham."

The people of the gospel dispensation were given much knowledge of the priestly ministry of Jesus and His plan and purpose for their lives that they might be wholly transformed into His likeness. But time dragged on and their faith faltered. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," (Hebrews 2:1) is Paul's encouragement to them.

"But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;"--Hebrews 3:6, 14. What danger faced the early church when the promise was not as speedily fulfilled as they expected? They began to lose their confidence and hope. They did not hold the rejoicing of the hope firm unto the end.

"Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14, 16. Two words in Hebrews stand out prominently: hold fast!

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; . . ."--Hebrews 6:1. The early Christians had accepted Jesus, they had the foundation of a Christian experience, but Paul urged them to "go on unto perfection." Yes, the promise given to the Jewish nation of maturity of Christian character, of freedom from the effects and curse of sin, was given also to the early church.

"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who *through faith and patience inherit the promises*. . . . Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, but sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."--Hebrews 6:11, 12, 17-20. The Amplified Version says: "Which hope we have. It cannot slip. It cannot break down under anybody who steps out upon it."

This hope was held out to the early church, that they might hold fast to the glorious assurance concomitant with the ministry of Jesus--the promised rest, sinless perfection--even as Abraham held fast to the promise of a son. The time of the promise had drawn nigh, which God had sworn unto Abraham. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."--Hebrews 10:23.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience [steadfast endurance], that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."--Hebrews 10:35-37. Was God deceiving the early church when He said "a little while"? Not at all. The promise was held out to them, "a little while". In the days of the early church the time had again drawn nigh when the promise should be fulfilled which God had sworn to Abraham. God foresaw the delay. He knew of the apostasy, but we should remember that God did not foreordain the delay. He foresaw it. That is why the time prophecies were not unfolded to the early church. They could have accepted the message, sealed up the prophecy, finished the transgression, and gone on to perfection, free in their own experience from the curse and effects of sin which is the promise of the covenant.

The Warnings.

In addition to the promises, there are also warnings in the book of Hebrews. God set before the early church, as He did before Israel, blessings and cursings. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him(?)"--Hebrews 2:3. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."--Hebrews 3:12. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."--Hebrews 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."--Hebrews 6:4-6.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God."--Hebrews 10:26-31.

Every inducement to faith, to courage, to go on to perfection, and to lay hold of the great covenant promise of God, and every warning of what would happen if they let their hope slip was set before God's people. The early church as a whole never profited by either the warnings or the encouragements. According to prophecy, the man of sin entered the early church. The truth of the ministry of Jesus for His people in the heavenly sanctuary was cast down to the ground and stamped upon. God's people went into captivity for 1260 years; as verily as ancient Israel went down into the land of Egypt and later into Babylon. For many long centuries God's people were held captive.

The Advent Movement--The Promise Renewed.

Again the Lord remembered His people. Just as in ancient times He heard the groanings of His people in Egypt, so the Lord remembered His people in the time of the end. Revelation 10 foretells the visit of Jesus to His people when He unseals for them the last great message of mercy. "And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: and He had in His hand a little book open: and He set His right foot upon the sea, and His left foot upon the earth, and cried with a loud voice, as when a lion roareth; . . . and the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."--Revelation 10:1-3, 5-7.

Let us quickly review the great drama: The promise was given to Abraham. If we are Christ's we are Abraham's seed. When the children of Israel multiplied and grew in Egypt, "the time of the promise drew nigh, which God had sworn to Abraham." But they never entered in. After the Babylonian captivity, the time again drew nigh as indicated by reading the major and minor prophets. But they did not enter in, and finally were lost forever. The vineyard was taken from them and given to the Gentiles. It is clear from the book of Hebrews that the time of the promise had drawn nigh again in the early church. The apostle Paul said to them, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." But the early church did not enter in. Then the early church went into captivity for 1260 years, until the time of the end. And, by the certainty of the word of prophecy, Jesus again comes to unfold to His people the everlasting covenant, outlined in that last great time prophecy. He wants His people to know the certainty of eternal truth, that there will no longer be a delay in the finishing of the work. He lifts His hand and swears by Him that liveth for ever and ever that there is going to be no more delay, the mystery of God is to be finished.

By two immutable things--the promise and the oath--by which it is impossible for Him to lie or deceive us, even pledging His own existence that all time prophecy is finished, we know we have reached the culmination of all time when the mystery of God is to be finished. The Lord will finish the work and cut it short in righteousness.

In 1844 Jesus, our great High Priest, entered the most holy place of the heavenly sanctuary and commenced there the great work of atonement. In *Early Writings*, page 55, we read: "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself."

We are the people who live in that time. We should have a sense of the shortness of time, and of the tremendous urgency of the message. In *Great Controversy*, page 457, the servant of the Lord tells us that we as a people crossed the Red Sea in antitype in 1844, as verily as the children of Israel crossed the Red Sea of old. And thus as the children of Israel were only a few days' journey from the promised land after they had crossed the Red Sea, so were we also in 1844. It was a tragedy that the children of Israel, when they saw the armies of Pharaoh destroyed, did not continue to sing the song of faith, for they would have entered not the earthly Canaan only, but the "sanctuary which Thy hands, O Lord, have established."

Repeatedly the servant of the Lord warns of: the shortness of time, the angels' holding the four winds and about to loose them, Jesus about to come, and the necessary preparation in view of the time of trouble. No other writings of the Spirit of Prophecy contain the atmosphere which permeates the first few chapters of *Early Writings*.

But time dragged on. Then in 1888 the Lord again visited His people in a special manner. In His great mercy, the Lord sent a most precious message of righteousness by faith--the third angel's message in verity--which was to uplift the Lamb of God before the church, so that, by looking unto Him, they might receive His salvation, prepare for the judgment, enter into the sanctuary to receive the final atonement, and go forth to give the loud cry of the third angel with the power of the angel of Revelation 18. But they entered not in because of unbelief, and the work has tarried.

Who Shall Enter In?

And now we come down to the present hour. God is beginning again to arouse His people to the reality of the great day of atonement. The door of the heavenly sanctuary is invitingly open, the final work of Jesus is going forward. We must no longer delay. The mystery of God must be finished. As never before these words are true: "the time of the promise drew nigh, which God had sworn to Abraham."

Friends, we are standing in the very vestibule of eternity. The old world is finished, and every sensible man knows it. Things are not going to continue. The Lord is again visiting His people,

reminding them of the great oath which He swore in 1844, that the mystery of God is to be finished. Through the movement which He raised up to accomplish the work will He finish it and cut it short in righteousness. What tremendous evidence the Lord has given us that we stand in the very last remnant of time, through the great time prophecies of Daniel and Revelation!

Should we not, in this remnant of time, this sealing time, this time when the mystery of God is indeed to be finished, gather around the sanctuary? The time of the promise which He swore to Abraham has drawn nigh. "Having, therefore, brethren, boldness," let us enter into the great work of the sanctuary, into the judgment, to have our sins blotted out. But we shrink back. When we do enter the sanctuary and catch a vision of the glory of the Lord, as Isaiah did, we shall fall back and say, "Woe is me!" How can I enter in? I am undone. How can one such as I enter into the judgment to have my sins blotted out? Only by the blood of Jesus, by the new and living way which He hath consecrated for us can it be done. A Lamb, as it had been slain, stands in the presence of God for us. The Bible calls Him the Forerunner, or the One who runs ahead. There is no danger, friends, in going in, in Him. He stands in the presence of God *for us*.

"And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."--Hebrews 10:21, 22. Now is the time of God's promise. Now He waits to bestow the gift. "Let *us* draw nigh with a true heart, in full assurance of faith, having *our* hearts sprinkled from an evil conscience, and *our* bodies washed with pure water." Is it not time to dispense with those sins which so easily beset us? Is it not time that we send our sins beforehand unto the judgment? Is it not time to press into the sanctuary, having our hearts sprinkled from an evil conscience and our bodies washed with pure water?

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."--Hebrews 10:23. The apostle calls it an anchor, "both sure and steadfast," which enters within the veil, where Christ has entered for us. The servant of the Lord tells us it will save us from the delusions of the last days. A mighty shaking is coming upon the church of God, which is going to be so terrible that all that can be shaken will be shaken. Only those things that cannot be shaken will remain. As we gather around the sanctuary with our sins forgiven, claiming the blood of Jesus as our atoning sacrifice, hiding in the righteousness of our great High Priest, claiming His promise at the sanctuary, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; . . . Cast not away therefore your confidence, which hath great recompence of reward, for ye have need of patience, that, after ye have done the will of God, ye might receive the promise."--Hebrews 10:23, 35, 36. Perfection is God's promise to us in the book of Hebrews, perfection of character through the ministry of Jesus.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the

everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."
--Hebrews 13:20, 21.

Let us with confidence and assurance know that again the time of the promise has drawn nigh, which God swore to Abraham. Now is the time when with earnestness, persistency, and a faith that will not let go, we must come to the sanctuary, enter within the second veil, and hold on until we obtain the blessing. God grant us faith to enter in.

--(All emphases supplied.)
