

#### Source:

Gems of Truth Selected from Volumes 1 to 6 Judgment Hour Sermons Selected from Volume 2 & 4 Newsletter (Sanctuary Awakening Fellowship) 1967

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## Foreword

#### About "Gems of Truth"

IN THIS collection, I have selected some of the best articles from the Brinsmead Awakening message, as contained in their original publication, *Gems of Truth*, and also another publication, *Judgment Hour Sermons. Gems of Truth* spanned 6 volumes, and was a collection of transcribed sermons and other studies. *Judgment Hour Sermons* spanned 4 volumes and contained transcriptions from live sermons.

The articles in this collection were published from 1961 to 1965. My reason for reproducing this material is that the Awakening message was a revival of the 1888 message. So it has quite a bit of historical interest, as well as a good amount of present truth. And it is quite rare to find, in our time.

On top of that, that Awakening was what led to the formation of the Sabbath Rest Advent Church, of which I am a member. It is interesting to follow the development of the truth, and how various thoughts and points of light, were transferred from one movement to another. This is due, of course, not to human copying, but because the Spirit of God is ever the same, and brings the same influences and emphasizes the same truths, regardless of which human agent is used.

But each human agent brings in their own talents and character traits, and so we can see the light of God's truth shining with various shades of color, depending on the attributes of the particular human agent used. In the same way, the four gospels of the New Testament give varied glimpses into the character and ministry of Christ, and by combining them, we receive a more full picture.

As for the publication, *Gems of Truth*, the original identifier listed it as follows:

**GEMS OF TRUTH** is published at Conway, Missouri, by Seventh-day Adventist laymen. Its publication is solely made possible by free-will donations. Editor: Thomas Durst: Mailing address: GEMS OF TRUTH, Route 2, Conway, Missouri. 65632

That is all I know about the origin of that publication, as I was only about 5 years old at the time when it was printed, and knew nothing about the gospel, or the development of God's work.

#### **Historical Background**

Now regarding a bit of the history: when the 1888 message was revived in the 1950's, the main revival started in Australia, with the Brinsmead brothers. Robert Brinsmead was the main speaker and writer, but his brother John was also involved, as were other members of their family. At that time in America, Robert Wieland and Donald Short were pointing to the need to restudy the 1888 message and agitating that before the General Conference, but the Brinsmead revival went further. It spread from Australia to the USA and other parts of the world.

Fred Wright, the man whose ministry led to the formation of the Sabbath Rest Advent Church, was working in New Zealand at this time. He had been a church member all his life, but had not found a real experience of deliverance from the power of sin. A Bible teacher who was associated with the Brinsmead Awakening, had a study with him, trying to show him the way to obtain victory over sin. Fred didn't understand it right away, but wrote down the Bible texts and meditated on them. Shortly after, God revealed to him the meaning of those texts, and how his life had been one of bondage to the power of sin, and he needed not just forgiveness for his wrong deeds, but cleansing from the inward power of sin. He obtained the experience of the new birth, and thereafter was associated with the Brinsmead Awakening for some years.

Fred relates his personal salvation experience at the end of the pamphlet *From Bondage to Freedom*.<sup>1</sup> He also wrote a book about some of the developments going on at that time entitled, <u>A Brief</u>

<sup>&</sup>lt;sup>1</sup> I have retitled this booklet to *<u>Freedom from Sin</u>*, on the website.

<u>*History of the Early Years.*</u> In this book Fred explains when the separation from the Awakening took place. It took place like this:

The Awakening had not formed a separate denomination, but many of their meetings were outside of the main church, because they were not welcome there, and besides, many followers of the Awakening truths had been disfellowshipped from the SDA Church. They felt it was their duty, however, to still try and bring the gospel message to the church through whatever means they could.

#### Separation

Around the early 1960's, there was to be a Seventh-day Adventist General Conference session in North America. Many members of the Awakening were hoping that this session would mark a turning point for acceptance and circulation of the 1888 message. But instead the Conference utterly refused to even mention it. This was a time of disappointment for the believers.

At this juncture, many in the Awakening agitated to return to the SDA church, to try and work from within that organization. Fred Wright, and some others, refused to go back, feeling that there had been a clear rejection of the gospel, and the new movement had to go on in a new direction. They believed that there was a clear parallel to the first and second angel's messages of *Revelation* 14. Just as the first angel's message had brought the gospel back in 1844, so now it had been presented again. And just as the second angel followed the first, and called for separation from the fallen bodies who rejected the truth, so now, separation was the divinely appointed solution.

Fred paralleled this experience to the first and second calls of *Matthew* 22. This prophecy was one that Bob had already applied,<sup>2</sup> but he refused to follow the prophetic parallel through to its logi-

<sup>&</sup>lt;sup>2</sup> See the section, "Hezekiah's Invitation," in the article <u>Ensamples...For Our Ad-</u><u>monition</u>, and the section, "Our Call to the Marriage," in the booklet, *What Was the 1888 Message*?

cal conclusion.<sup>3</sup> That conclusion was that since the 1888 message was the first call to the marriage, and the revival in the 1950's to 1960's was the second call, then after that was rejected, the servants would have to go to the world to gather guests for the wedding of Christ and His kingdom. It was shortly after this controversy over separation, that Fred experienced a call from God to full time ministry.

### Differences

Unfortunately, Fred and Bob did not see eye to eye on a number of topics. One of these was the separation stand, mentioned above. Bob understood the move to separation to be a lack of love and respect towards God's chosen church; Fred saw it as the inevitable result of the choice of the church to reject God, and that to remain with a church that irrevocably rejected the gospel would be not only to disbelieve the prophecies, but to force the truth where it was not desired.<sup>4</sup>

Another topic of difference was the "eradication" of the old man. Although the Brinsmeads had taught clearly that forgiveness involved more than just a legal transaction for deeds of the past, and that it included crucifixion of the old man (the power of sin within), they did not clearly draw a difference between the old man (spiritual nature) and the human heart (physical/mental nature). Consequently, they were exceedingly reluctant to teach that the old man was fully "eradicated." Nevertheless, Bob used language such as this. I quote from the booklet, <u>How is Perfection</u> <u>Possible?</u> (I have added emphasis):

<sup>&</sup>lt;sup>3</sup> In the *Sanctuary Awakening Fellowship News Letter* of December 15, 1969, Bob emphatically reiterated his refusal to apply the prophecy of *Matthew* 22 to teach separation, saying: "I do not believe that there is the least evidence in...*Matthew* 22 that the Seventh-day Adventist Church as it is presently constituted, is finished and that we can ignore and break away from it." <sup>4</sup> Fred outlines the history of the development and agitation of this "separation" truth among the Awakening in Chapter 7 of his book, *A Brief History of the Early Years*.

Now we are ready to answer the question: What does this perfection involve? It is now very evident that it requires that this sinful nature of man's heart and mind be *eradicated* and changed. His nature must be made pure and holy. The old sinful disposition, the bias and tendency to evil must be *cut away* from the character. This corrupt and carnal nature must be *destroyed* out of him, not just counteracted. Then he must be given new motives, new tastes, new tendencies, a new bias and bent of mind. He must be made a partaker of the divine nature.

Does the gospel make provision for such a change in this life? Does it make provision for the purification and *eradication* of this great fountain of evil which lies buried in a man's heart?

The obvious answer was, "Yes!" But yet the Brinsmead's saw the eradication as a gradual process. Fred Wright, on the other hand, identified this eradication with the new birth, and limited the initial experience to the spiritual nature. Fred still understood that it would take time for the work of sanctification to re-educate the mind, habits, practices and thoughts, and that as sins arose, they would have to be confessed and cleansed away. But the important change had taken place: a new tree was in the garden of the soul; weeds might spring up, but the tree remained. In essence, they agreed; but not in terminology. And in practice, Bob openly opposed Fred's teaching, accusing him of many heresies in an uncharitable book review he released in the late 1960's, in which he reviewed Fred's first book, *Living Righteously*.<sup>5</sup>

Yet another point of difference was the understanding of the timing of the judgment of the living, in relation to the latter rain. Early on, before Robert Brinsmead even started his ministry, he had picked up the idea that the judgment of the living would take place for the faithful *before* they went out in latter rain power to sound the final warning.<sup>6</sup> Fred, on the other hand, taught that the

<sup>&</sup>lt;sup>5</sup> See Bob's publication, *Book Review of Living Righteously.* 

<sup>&</sup>lt;sup>6</sup> Bob dates it as 1947-1948, in an autobiographical account he gave at a public meeting in 1963 in the USA. He says, "In 1947 and going on to 1948, as the result of study of the sanctuary question and the truth of righteousness by faith

judgment of the living took place at the end of the latter rain, when the harvest had been gathered, and the great final test of the Sunday law was implemented. Those who passed that final test, passed the judgment of the living.

This wrong concept on the part of the Brinsmeads appears often in their works, and influenced a few other misconceptions about the latter rain and the preparation for it, such as the idea that the sub-conscious mind would be cleansed in the final atonement. The reader will have to bear this in mind when they read some of the articles in this book.<sup>7</sup>

#### Wandering Off the Path

When Fred first came to America, in 1964, Bob was also there, and attempted to hinder Fred's work by warning others not to attend his meetings. Fred was invited to a meeting with Bob and his colaborers, in which the Brinsmead party tried to entrap Fred and confuse him.<sup>8</sup> But God kept Fred calm, and their scheme to embarrass Fred came to nothing.

Later, sometime after 1970, Bob veered away from the Adventist understanding of the perfection of the last generation, and became immersed in theological ideas that flowed from scholastic reformation theology.<sup>9</sup> He shared these ideas in a publication

we [*i.e.*, the Brinsmead family] discovered that the great work in the heavenly sanctuary, which we know as the final atonement or the blotting out of sins, must transpire *before* God's people could receive the Latter Rain."

<sup>&</sup>lt;sup>7</sup> In the first issue of *The Messenger*, January & February 1966, Fred Wright published an article, *Another Look at Acts 3:19*. This verse had been used by the Brinsmeads to support the idea that the Latter Rain came after the Judgment. In this article, Fred reasoned that the verse taught just the opposite. Check our website for this article.

<sup>&</sup>lt;sup>8</sup> Fred recounts this experience in the book, *A Brief History of the Early Years*, in Chapter 8, "Into America."

<sup>&</sup>lt;sup>9</sup> Even as early as 1960, Bob was entertaining ideas about how the righteousness of Christ was applied in the Judgment, that tended to undermine the truth that the living saints must have Christ's character fully formed within, which is not the work of a moment. Fred dealt with this erroneous idea in his booklet, *Facing the Judgment*, Chapter 3, "An Examination of an Erroneous Teaching."

called *Present Truth*. About 10 years after that, he gave up Adventism entirely, and seems to have embraced a humanistic view of religion.

Looking back now, I have to say it was a real shame that these two men whom God used could not unite together in the work, and that the Awakening movement did not follow on in the greater light that flowed from Fred's ministry. So often humans have disappointed the plans of heaven, and short-changed God of the glory that could have been His through a united work.

## A Rich Heritage

In spite of the differences, and after-events, I have found great blessing in reproducing some of the Brinsmead material. It was the foundation of the regeneration of interest in the 1888 message, and it brought the light of the everlasting gospel to the doctrines of Adventism, in a way that hadn't been done since the days of Waggoner and Jones.

There is much light in Bob's presentations. Some of these points were carried into Fred's message, but some I had not read before, and therefore they bear reproducing. Each messenger has his own unique gifts and talents, and the light of God shines in a different luster through each human agent.

Essentially, the reader must strive to see Christ in these messages, and not get lost in the personality of the human agent. If they can do this, there is great benefit from these earlier productions, and they will broaden the view of the reader, and give them a better understanding of the issues and struggles of that time, and of the future.

#### John 6

<sup>12</sup> Gather up the fragments that remain, that nothing be lost.

There are, at the time of this writing, a number of books by Robert Brinsmead on our website:

• God's Eternal Purpose

- How is Perfection Possible?
- How to Keep the Doctor Away
- Man Born To Be King
- Restoration and Revelation
- The Image of a Man
- The Three Angel's Messages in the Book of Daniel
- Vision by the Hiddekel
- What Was The 1888 Message?

These books show how closely the Brinsmead message was to the gospel we understand today. Indeed, many of the foundational ideas came from that time. There are a few other volumes yet planned for release, including the two volumes drawn from *Gems of Truth*, one of which you are reading now.<sup>10</sup>

The Brinsmeads also produced a single publication called *Newspaper of Coming Events*, which presented some of the ideas of the later chapters of *The Great Controversy*, in a tabloid style; and a large slide deck of diagrams on the Sanctuary message, called *The Sanctuary Illustrated*. Another unique publication was the *Revelation Magazine*, which contained the text of *Daniel* and the *Revelation*, along with some commentary, pictures, and diagrams. These were all very interesting productions, and could be reproduced for our time, with some updates, to great benefit.

With that background information, I leave the reader to enjoy the truths contained in these writings, and to enter into the excitement of the times, when the gospel message began again to shine through the Adventist doctrines, especially the Sanctuary message.

#### Hebrews 11

<sup>4</sup> ... he being dead, yet speaks.

Frank Zimmerman practicaprophetica.com

<sup>&</sup>lt;sup>10</sup> Gems of Truth, Book 2, is also now available.

Articles on the Gospel

## 1. The Two Coverings

Gems of Truth, Vol. 1 A Sermon Report (1962)

DEEP within his heart, man recognizes that he is in need of a covering as he stands before the infinite God whose eyes are too pure...

#### Habakkuk 1

<sup>13</sup> ...to behold evil, and can not look on iniquity.

Our first parents were deeply conscious of this, and when theyhad sinned away their robe of light and innocence, they were aware that they needed another covering. So they wove together a covering with their own hands and of their own devisings, to cover the shame of their nakedness. This example has been followed by the children of men almost consistently down through the years.

#### Isaiah 30

<sup>1</sup> Woe to the rebellious children, says the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin.

God's people are rebellious, devising a covering that they may cover themselves, and the type of covering that God's people are represented as seeking is clearly stated,

<sup>1</sup>...that they may add sin to sin.

Also it is implied in this text what the true covering is, but first let us consider what is meant by the false covering.

## **The False Covering**

We have, of course, the supreme example of the covering of our first parents in the Garden of Eden—a covering of their own works, of their own devisings. This has been the way of man. But the best that man can do, and the best effort that we can produce is described very accurately in:

#### Galatians 5

<sup>19</sup> Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness.

Man can produce nothing better.

## John 3

<sup>6</sup> That which is...of the flesh is flesh.

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

## Isaiah 1

<sup>3</sup> The ox knows his owner, and the ass his master's crib: but Israel does not know, my people does not consider.

<sup>4</sup> Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

<sup>6</sup> From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

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

<sup>11</sup> To what purpose is the multitude of your sacrifices unto me? says the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he goats.

<sup>12</sup> When you come to appear before me, who has required this at your hand, to tread my courts?

<sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

<sup>14</sup> Your new moons and your appointed feasts my soul hates: they are a trouble unto me; I am weary to bear them.

<sup>15</sup> And when you spread forth your hands, I will hide my eyes from you: yea, when you make many prayers, I will not hear:

your hands are full of blood.

<sup>16</sup> Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil;

<sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

A similar passage is found in:

## Amos 5

<sup>21</sup> I hate, I despise your feast days, and I will not smell in your solemn assemblies.

<sup>22</sup> Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

<sup>23</sup> Take away from me the noise of your songs; for I will not hear the melody of your viols.

<sup>24</sup> But let judgment run down as waters, and righteousness as a mighty stream.

What beautiful passages! What striking passages of Scripture! Here Israel is portrayed as devising a covering for the nakedness of their soul, to try and prove to the Lord that they love Him, so that they would be accepted of Him and clothed in His sight. They multiplied their feast days, and their fat beasts, and their rams, and they brought them to the Lord with their incense and to their solemn assemblies, and they sang their songs, and the Lord says,

"Take it away; it is all an abomination unto me. I don't want it."

Oh yes, we read in the sanctuary service that God commanded these things. Yet here He says,

"Take them away."

The people were using these things to erect a barrier between themselves and God. As long as they were multiplying their ceremonies and their solemn meetings and their great convocations, they were complacent that they were the Lord's people. I wonder if these texts of Scripture are out of date. Yes, my friends, today we have our solemn assemblies, our songs, and our great convocations, and yet there is no call for reformation. If it is to escape from our duty before God, from obeying His will; if it is just a cloak that we may "add sin to sin," God says,

"Take it away. I don't want it."

You can boast about your reports, and all your Ingathering. You can come before me and boast of all your offerings numbering into the millions. You can bring the wealth of the world, and God says,

"I don't want it."

It is about time we learned the lesson. God says,

#### Amos 5

<sup>24</sup> Let judgment run down as waters,...like a mighty stream.

## The Marriage Relationship: An Illustration

The relationship between Christ and His church is represented as the relationship between a husband and wife. It is as if an unfaithful wife tried to make up and to appease her husband to cover her own evil ways, and to provide a cloak for her devious paths. She multiplied her services and became more particular in her outward attentions, thinking thus to make up for her continual unfaithfulness to her husband.

How would any husband regard this? It would be an abomination, wouldn't it? This is how the Lord regards us when we cover our sins with a false covering.

The Lord primarily does not want our services nor our offerings. The cattle upon a thousand hills are His. He wants our hearts, our affections. He says,

**Proverbs 23**<sup>26</sup> My son, give me your heart.

We can have everything, but if we have left our first love, we are devising a cloak of our own works, which is an abomination to God, that we may "add sin to sin."

## Without the Wedding Garment

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

#### Matthew 22

<sup>11</sup> And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

<sup>12</sup> And he said unto him, Friend, how did you come in here not having a wedding garment? And he was speechless.

<sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

This man did not have the Lord's covering. He was cast out. He was lost. He was deceived. The state of this man without the wedding garment was exactly the same state as the foolish virgins in *Matthew* 25, who have no oil in their lamps. The servant of the Lord tells us that these were not hypocrites, but that they were deceived.

This man accepts the gospel and professes to keep it. What is his mistake? When the king came in to see the guests and he was found without a wedding garment on, he was taken by surprise and he was speechless. He did not know his own destitution. In fact, he thought he had the right covering until the king came in and he saw that he was naked.

In *Christ's Object Lessons*, p. 315, Sister White describes this individual. He was one who professedly accepted the death of Christ on his behalf. He said,

"Christ died for my sins. I accept His death for my soul. O wonderful provision, O wonderful provision." He misinterpreted the gospel. He did not know that he was to be saved by Christ's life, as we are told in *Romans* 5:10. He did not put on the life of Christ. He refused to live the self-sacrificing life of Christ. He had made that covering,

#### Isaiah 30

<sup>1</sup>...but not of my Spirit, that they might add sin to sin.

He did not put off his own defective character, and put on the garments of Christ's righteousness.

## A Counterfeit "Righteousness by Faith"

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

Let us illustrate it by reading a statement or two that perhaps will define the words "righteousness." What is righteousness?

#### 1 John 3

<sup>7</sup> Little children, let no man deceive you: he that does righteousness is righteous, even as He is righteous.

<sup>8</sup> He that commits sin is of the devil...

#### Romans 14

<sup>23</sup> ...whatsoever is not of faith is sin.

There is only one way to do righteousness, and there is only one way to obey God. The Scripture says in *Hebrews* 11 that by faith Abraham obeyed God. He did it by faith, but HE OBEYED. Faith wasn't a *substitute* for obedience, was it? This was not a substitute for righteousness, but rather a real righteousness that was revealed in the life of Abraham. Righteousness by faith is in reality right-doing, the very rightdoing of God manifested in the life of the believer. It comes through active, living faith, which works by love and purifies the soul.

#### Selected Messages, book 1, p. 382:

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

This statement is often quoted today. But it is not interpreted in the way that the servant of the Lord intended it should be. It is a pity that the paragraph preceding is not quoted in the book. That paragraph begins with the words,

There is no excuse for sin...

The servant of the Lord is speaking of *Christian service*. When we come to Jesus, we yield our members as instruments to God, to do His service. But because of the limitations of our flesh, and because of our defective bodies, we are defective instruments. God doesn't account that as sin, because sin is not in the instruments, but only in the heart.

In other words, if a man's heart is right toward God, and there is no sin there, and he yields himself as an instrument to God, his tongue to preach, his hands to do, and his feet to walk, although they are defective because of the flesh, (there is no such thing as "holy flesh" in this life,) Jesus makes up for the deficiencies with His own divine merit, because this man's heart is right toward God.

That is what the servant of the Lord is talking about in this reference. She is not here talking about sin and deficiency in the heart that God is going to cover with a cloak. But, sad to say, that is exactly what that statement is being used to teach. This is a false covering, a false refuge. We cannot hide under that refuge when the time of trouble comes when our great High Priest rises up in the sanctuary, closes the door, and steps out. He is not going to be there making up for any of our deficiencies of character. Jesus has provided a way to overcome every fault in our character, that we might stand faultless before Him. Woe unto the rebellious people that devise a covering that they may add sin to sin.

## The Cross of Christ

The devising of a false covering usually stems from a false understanding of the cross of Christ. The great controversy from the very beginning has been over the law. It is fundamental that we understand it. Satan has said to the Father from the very beginning,

"That law is unjust, man cannot keep it."11

Jesus came to prove Satan a liar. Standing in our place, He presented before God, as a man, the example of an unselfish life, a law-abiding life. He kept the law *in our flesh* and proved that the charges of Satan were false. When He came into this world, He came to reveal that law. This was the primary purpose of His coming into the world. He gave a revelation of God's law, not only to this world, but to the whole universe.

Because Satan had challenged that law as a law of selfishness, and said that it would have to be altered, and that it was the enemy of man, Jesus came into this world to reveal that law, and to justify the character of God and His government. The work of Jesus to save man depended on this primary purpose.

He revealed that law in His own life when He emptied himself in unselfish love for the human race and lived upon this earth that self-denying life of service. He gave himself for others. He came not to be ministered unto, but to minister. He gave His life as a ransom for many. Jesus lived the law of God and He revealed it before the universe on the cross of Calvary. The cross of Cal-

<sup>&</sup>lt;sup>11</sup> See *The Desire of Ages*, p. 24.

vary is God's supreme example of God's self-sacrificing, self-renouncing love. Love is the fulfilling of the law. Calvary was God's demonstration before the universe of what the Law of God was.

The servant of the Lord tells us that:

### SDA Bible Commentary, vol. 6, p. 1084:

It is only in the light of the cross that we can discern the exalted character of the law of God.

See Jesus giving himself and denying himself. See Him in the Garden of Gethsemane, making the decision to save us at any cost to himself. See Him on the cross, giving himself as a ransom for many. Unselfish love is God's law of the universe. Jesus revealed in His life and His death that God's law is a law of infinite love and that every command of God is an expression of infinite love. He revealed that there can be no excuse for sin. His cross is to lead us to have great reverence to the great law of God because Calvary is really the law of God unfolded.

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

Now these facts are true—at least partly true—but how easy it is to pervert the whole thing. The cross is to lead us to reverence the exalted law of God. It is to lead us to see that every command of God is an expression of infinite love. It is to show us that Jesus did not die to give us an indulgence for sin. Rather, He died to destroy the works of the devil, and to put to death the old man, and to destroy that old sinful nature that we love, and to provide us a new nature, a divine nature, that by His grace we might be obedient to the whole will of God. Grace is not something just for the sins of the past. Grace is divine power. It is the life of Christ in the soul, to restore, to rebuild to reshape the life, and to bring it into harmony with the will of God. When we see the atonement revealed in the sanctuary service, we must remember that it is made for the sinner. Primarily it is not made for sin. The Scripture says that God can by no means clear the guilty. He does something better. He removes the guilt, taking it into the sanctuary. At the end of the sanctuary service the sin is put on Satan, and taken away into eternal oblivion. *We are not to take the precious truth of the atonement and see in it something that is to cover us in our sins. It does not do that*.

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

#### Isaiah 30

<sup>1</sup> Woe to the rebellious children...that cover with a covering...that they may add sin to sin.

#### **Devising a False Covering**

What a fearful thing to be doing in this day of earth's history, when the Scripture says,

#### **Revelation 10**

<sup>6</sup> ...that there should be time no longer,

-that...

<sup>7</sup> ...the mystery of God should be finished.

That means that we live in an hour of earth's history when all sin is to be finished in the lives of God's people. What a fearful thing it is to be living in the time when all sin is to be finished in our hearts, and to be found devising a covering that we might add sin to sin and continue sinning. The basic problem is that we have not found the true remedy for sin. We have not found the way to break with sin through righteousness.

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

We think of this false teaching on the nature of Christ. An understanding of this subject is fundamental to the whole Christian foundation. The teaching of the gospel is that Jesus was made in the likeness of sinful flesh.

#### Hebrews 2

<sup>17</sup> Wherefore in all things it behooved Him to be made like unto His brethren.

Thus He took upon His divine nature, our fallen nature, and living in our place, with all our weaknesses, and with all our heredity, presented perfect obedience to the law of Jehovah and proved that if a fallen man connects with the throne of God and partakes of the divine nature, through the power of the Holy Spirit, he can render obedience to the whole will of God. This is the fundamental truth of the incarnation.

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

#### The Review and Herald, May 28, 1901:

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

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept...Each person as a rational being, is under the most solemn obligation to obey the law. The Spirit has been provided to enable all to do this.

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

#### A Medical Analogy

We might illustrate this in the treatment of physical illness today. We see a sick man living in transgression of the laws of health, which is also transgression of the law of God. He is sinning against his being. He goes to the doctor. He says,

"Doctor, I'm sick. I want you to cure me. I'm a busy man, so don't take long to cure me. Give me something that will put me back on the job quickly."

What he means is that he just wants to go along living the same as before, still sinning against his body, which is the property of God. If the doctor won't accommodate himself to his wishes, he will get another one! So the average doctor, realizing what the true desires of the man are, gives him a quick cure. The man goes out and says,

"That's fine. I'm cured."

He is not cured. He has just changed the form and location of the disease and he goes back again to his old way of life. What the physician should have done is to say,

"Now, listen. You must alter your way of life if you want to be a well man. I will not promise you any cure until you reform your life. When you bring your life into harmony with the laws of your being, you will recover health."

But the sick man doesn't want that. He wants something that will enable him to continue his wrong way of living.

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

"Oh, no!" we think, "All we need is an outpouring of the Spirit of God."

## No Outpouring of God's Spirit Without Reformation

We have been to some meetings where people spoke of the outpouring of the Spirit of God. If we could only receive those showers, we would go forth as flaming evangelists to finish the work of God on earth. It is almost blasphemy, my friends, to read from the last part of *Joel* 2 without reading from some of the earlier verses where we are told to:

#### Joel 2

<sup>13</sup> Rend your heart, and not your garments.

<sup>15</sup> Blow the trumpet in Zion...call a solemn assembly...sanctify a fast.

<sup>16</sup> ...assemble the elders, gather the children,...[and] sanctify the congregation.

The Lord says when that work of revival and reformation at the sanctuary is carried forward, *then*,

"I will send my Spirit, not to sanction sin, but to sanction that sanctification."

Yes, we are almost in danger of blaspheming God unless there is a change first. We are living in a fearful time.

## A Covering of Lies and False Teachings

Woe to them that devise a covering that they may add sin to sin. Now let us look at another covering mentioned in *Isaiah* 28. The servant of the Lord often quotes from these passages in *Isaiah* in the book *Testimonies to Ministers*.

### Isaiah 28

<sup>15</sup> Because you have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

<sup>17</sup> Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

<sup>20</sup> For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

A long man getting in a short bed, with a small blanket. He can't cover himself. They have made lies their refuge. The Lord says,

"I'm going to sweep it away."

How many today have been turning to a refuge of lies and false teachings. There is no comfort in falsehoods. The Lord says,

## John 14

<sup>27</sup> My peace I give unto you,

-and that peace is only found in the truth. It is not found in falsehood.

Some today are trying to resist the Awakening, and the great truth of the sanctuary. But this is the covering that they are making. All these devious ways of man to cover himself are false coverings. It is all summarized in the words,

### Isaiah 30

<sup>1</sup>...that they may add sin to sin.

This is the wrong covering. When Jesus comes in the clouds of heaven, do you know what everyone who has made this false covering is going to say?

### **Revelation 6**

<sup>16</sup> ...rocks, fall on us.

#### Hosea 10

<sup>8</sup> And they shall say to the mountains, Cover us; and to the hills, Fall on us.

### **Revelation 6**

<sup>16</sup> ...and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb.

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

## The True Covering

Let us now turn our attention to the true covering. What is the true covering? Isaiah says,

## Isaiah 30

<sup>1</sup>...that cover with a covering, but not of *my Spirit*.

*The true covering is the covering of God's Spirit.* This covering is also mentioned in:

#### Isaiah 61

<sup>10</sup> I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom

decks himself with ornaments, and as a bride adorns herself with her jewels.

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

### The Covering

- 1. His Spirit
- 2. His righteousness

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

#### Hosea 10

<sup>12</sup> 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.

How does the Lord give righteousness to His people? *He rains it* on them. In the Old Testament Scripture rain was used as a symbol of the outpouring of the Holy Spirit. This was true of both the former and the latter rain. The Hebrew prophets spoke of the outpouring of the Spirit of God as rain, and the Lord says when His people break up their fallow ground, that He will rain righteousness upon them. *There is only one way to receive the true covering* —the robe of His righteousness. It is by receiving the Holy Spirit.

#### The Desire of Ages, p. 672:

This promised blessing, claimed by faith, brings all other blessings in its train.

Every spiritual blessing is brought to us by the Holy Spirit. This is the great gift that comprehends every blessing, and we must clearly understand that to speak of being clothed with the righteousness of Christ, whether it is imputed or imparted, without receiving the Holy Ghost, is just to speak of vanity. There is but one way that the Lord can give any spiritual blessing, and that is through the Holy Spirit.

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

## The Daily Atonement

The true covering is the Holy Spirit. The Holy Spirit bestows righteousness upon the believer. The reception of the Holy Spirit is the reception of the life of Christ in the soul. The Holy Spirit is the representative of Christ, and:

#### The Desire of Ages, p. 805:

The impartation of the Spirit is the impartation of the life of Christ.

The Scripture says,

Romans 5

<sup>10</sup> We shall be saved by His life.

There is only one way to take hold of His life. It is by receiving the Holy Spirit. *The Holy Spirit bestows righteousness*.

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

We must understand the connection between the atonement and the Holy Spirit. If we do not understand this connection, we have not grasped the basic lesson of the sanctuary service. When Jesus died on the cross of Calvary, He cried,

#### John 19

<sup>30</sup> It is finished.

He stood in our place. He bought our nature, and He took our sins upon himself. There, on the cross of Calvary was lifted up in Jesus my old sinful self when He was made to be sin for me. And Jesus, standing in our place, cried, "It is finished." And in Him the work was finished. It was a complete and perfect work. That phase of the atonement was complete.

And Christ, having completed this phase of His work, ascended into the sanctuary that the work which was complete in Him as the man Christ Jesus might now become complete in us. This is the other phase of His work, the work of the atonement in the sanctuary.

In harmony with the type, there were two divisions in the sanctuary service, the daily, and the yearly. Every day the priest ministered in the first apartment, and once a year the High Priest ministered in the most holy place. When the blood was sprinkled on the horns of the altar in the first apartment, this was called the *daily atonement*.<sup>12</sup> When the blood was sprinkled in the most holy place it was called the *yearly atonement*. This was the great covering service of God, to cover His people with righteousness and free them from the power and pollution of sin. Thus the work of the atonement was illustrated.

When Jesus provided His atonement at Calvary, the fountain was opened for sin and uncleanness. But He entered the sanctuary to make this atonement effective for His people, and in behalf of the individual sinner. So now we ask,

"What does it mean to receive this atonement?"

When Jesus entered the heavenly sanctuary for the atoning service, He entered not as a mere petitioner, but as a mighty conqueror to claim the trophies of His victory. He went into the

<sup>&</sup>lt;sup>12</sup> Leviticus chapter 4-6.

heavenly sanctuary to solicit from His Father one gift, one great gift, for His people, and this gift comprehends all gifts.

Thus we see in the sanctuary what Jesus does. We see the great work of atonement going forward represented by the daily sprinkling of His blood on the horns of the altar, the meaning of the table of showbread, and the lamps, as well as His work in the most holy place. It was all summarized. The benefits of the mediation of Jesus in the heavenly sanctuary are all comprehended in one thing, i.e., that He might give us the Holy Spirit. That is all it is, because the Holy Spirit, claimed by faith, brings every other blessing in its train. It brings *every* blessing. It brings the covering that we need for the great day of God. The Holy Spirit, my friends, is the only covering.

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

Now, let us see what these two phases of the atonement mean. Since it is all the work of the Holy Spirit, we have the daily atonement, and the yearly atonement. Jesus ascended into the heavenly sanctuary after His resurrection. The disciples gathered together in faith, confessing their sins and putting away their differences. They saw the meaning of the cross of Christ, and in the sight of the cross they were humbled. They broke up their fallow ground.

And what did the Lord do? My friends, He rained righteousness upon them. What did they receive from that mediation in the first apartment? Jesus went in to make the atonement, the mediatorial phase of the atonement, the daily atonement. He went in to plead for His disciples,

"My blood, my blood."

And what did they receive? The benefits of that mediation was the Holy Spirit. He rained righteousness upon them. They were clothed with His righteousness.

Thus it is when we come to Christ seeking the atonement. As we come, bowing in penitence at the foot of the cross, pleading for the covering that only Christ can give to cover the nakedness of our souls, Jesus stands in the heavenly sanctuary before the altar (He is still standing there before that altar, we are told in the Spirit of Prophecy) and He says,

"My blood, my blood!"

What is the meaning of the blood? Christ poured out His blood. *It means His life.* So what is Jesus virtually saying?

"My life, my life."

Now, here is the sinner. He comes inside the gate. What sort of life does he bring with him? It is at best only a sinful polluted old life, exceedingly corrupt from the sole of the foot to the crown of the head.<sup>13</sup> He comes in and says,

"Lord, this life of mine is exceedingly corrupt. I'll die to this life of sin."

He yields upon that altar. He forsakes his old life. He enters into the death of Christ, and Christ sees that he needs His life. As Jesus ministers there in the sanctuary, He says,

"Father, this contrite sinner has forsaken his old life. A broken and a contrite spirit You will not despise. *My life, my life*?"

Jesus is virtually saying in His work of atonement,

"Give him my life."

And how does the Lord give us His life? He gives us His life by giving us His Holy Spirit.

<sup>&</sup>lt;sup>13</sup> Isaiah 1:6.

### Galatians 3

 $^{\rm 27}$  For as many of you as have been baptized into Christ have put on Christ.

This work is illustrated in the daily work of the first apartment, an experience which it is our privilege to have day by day. This is the work of the Holy Spirit in the former rain. We must have this experience every day. We must be clothed with His righteousness. The Holy Spirit is the covering of God. If we do not have the Holy Spirit, we are devising a covering that we may add sin to sin. Unless we have the Holy Spirit, we are destitute, having nothing.

## The Final Atonement

Let us now look at the final atonement. In the most holy place the great work of the final atonement is going forward. God's people, having the experience of the former rain, are to gather around the sanctuary with broken and contrite hearts, pleading like the ancient Israelites on the great day of atonement. This is the day of atonement, and Jesus is standing in the judgment and making the final atonement, and there in the judgment He says,

"My blood, my blood."

(My life, my life.) And the command is given,

"Remove the filthy garments and clothe them with the right-eousness of Christ, nevermore to be defiled by the corruptions of the world."<sup>14</sup>

Jesus stands up in the final atonement and says,

"My blood, my blood!"

What is He asking for His people? The gift of His life! The final atonement means the final bestowal of the life of Christ. The final atonement is the full atonement, the completed work. It means the full impartation of the new life. How does the Lord give us that? How does He give us His life?

<sup>&</sup>lt;sup>14</sup> See *Testimonies for the Church*, vol. 5, p. 475.

#### The Desire of Ages, p. 805:

The impartation of the Spirit is the impartation of the life of Christ.

The final atonement is the outpouring of the Holy Spirit in full and final measure. It is called a *special* atonement.<sup>15</sup> It is a special outpouring of the Holy Spirit. This is the latter rain. Is this a covering for God's people? What is the final atonement in reality but the final at-one-ment, or the final covering? It can be none other than the Holy Ghost.

#### Testimonies to Ministers, p. 18:

The gift of His Holy Spirit, rich, full and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against.

A great wall of fire surrounds God's people. In *Early Writings*, p. 271, the servant of the Lord saw them clothed with the armor of the Spirit of God from their head to their feet. They moved in exact order like a company of soldiers. Satan and his angels pressed around, but could have no power over them.

## Early Writings, p. 271:

I heard those clothed with the armor speak forth the truth with great power.... I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

What is the covering that the Lord is going to put upon His people? I wonder if there is going to be any sin found in this covering. The servant of the Lord says,

## Testimonies for the Church, vol. 5, p. 216:

...their characters will remain pure and spotless for eternity.

This is the baptism of the Spirit of God that will prepare the church of God for translation.

## The Difference Between the Two Coverings

<sup>&</sup>lt;sup>15</sup> Early Writings, p. 251.

Now do we see the difference between the true and the false coverings? The false covering consists of anything that we do or believe, even the true doctrine of righteousness by faith, which does not make an end of sin in our lives. We need the true doctrine, but the doctrine is not the covering. It is the *result* of this doctrine that is most important. We think of the lawyer who said to Christ,

#### Luke 10

<sup>25</sup> Master, what shall I do to inherit eternal life?

 $^{\rm 26}$  He said unto him, What is written in the law? how do you read?

<sup>27</sup> And he answering said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.

We should be amazed at the answer that this man gave. He must have been the greatest Bible student that the Jewish nation had at that time, because he was able to cut through all the ceremonies and useless ordinances and go to the heart of the law and the prophets, and take the Old Testament and sum it up in one brief text.

#### Luke 10

<sup>28</sup> And He said unto him, You have answered right: this do, and you shall live.

Yes, the false covering consists in anything that we might devise whereby we go on from day to day, and from year to year, adding sin to sin, carrying along these old defects of character, these old faults. We cling to them as if we think they are precious garments, our own special peculiarity, which we consider to be very needful and think we would die without. Isn't this true?

Don't you think it is time that we laid aside those sins which so easily beset us? Isn't it time that we grapple with them as the servant of the Lord says we should? We have to do our part of the battle, striving in His strength.

So, we see, there is only one covering, the atonement. And how do we receive His atonement? By the Holy Spirit. After we break

up our fallow ground the Lord will rain righteousness upon us.<sup>16</sup> Day by day we need the former rain to bring forth the precious fruit of the Spirit in our life, and then as we come to the sanctuary as He makes the final atonement, He rains upon us the latter rain. This ripens the grain, and it stands eternally secure, ready for the garner.

In *Early Writings*, pages 42-44, Sister White says she saw the Lord drawing a covering over His people, and all those who had this covering were going to be covered from the burning wrath of God. We must have that covering—the gift of the Holy Ghost.

*Isaiah* 4 speaks of this covering and this righteousness, and it says upon all in Israel that glory shall be a defense, a covering (verse 5). The glory of God and the outpouring of the latter rain is a covering to shield them from the plagues. Without that covering we have nothing.

## The One Thing Needful

This is the one thing needful. This is the one thing that the Lord sees we poor Laodiceans are destitute of. We might think that we are rich and increased with goods, we might think that we have many virtues, but unless we have the Holy Spirit, we have nothing.

Let us seek Christ, the Pearl of Great Price. As we look into the sanctuary and realize that we live in the time when iniquity is to be finished in our lives, there is only one way that we can get that covering, and be free from sin: we must receive the Holy Spirit. The robe of His righteousness is the impartation of His Spirit.

> Clothe me with your robe of meekness; Stained with sin this soul of mine. Teach me first to feel my weakness, Then to plead for strength divine.<sup>17</sup>

<sup>&</sup>lt;sup>16</sup> *Hosea* 10:12.

<sup>&</sup>lt;sup>17</sup> F. E. Belden, Hymn: *How Much I Need You*.

Dear reader, have you been convicted by the message of this study, and would you like to add your testimony to the goodness of the Lord, accepting the covering that He has provided for you? And accepting, be clothed with this covering, and stop devising your own ways?

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

# 1. The Message of Galatians

#### Gems of Truth, Vol. 2

Original notes: "A perusal and analysis of the Christian message in Paul's most dynamic epistle. This is not a verse-by-verse exegesis; therefore the reader is recommended to first read the book of *Galatians*." "Since the subject of 'The Law in Galatians' was one of the issues involved in the rejection of the 1888 message, as stated in *Selected Messages, book* I, pp. 234, 235, we feel that this series of studies in the book of *Galatians* is very timely just now. It was the unwillingness to accept the real message of *Galatians* as presented by Elders Waggoner and Jones, that lay at the foundation of most of the opposition at that time, and by that opposition Satan succeeded in shutting away from our people the special power of the Holy Spirit that God longed to impart."

## Part I - Circumcision: Then and Now

#### THE KEY TO GALATIANS

#### John 8

<sup>36</sup> If the Son shall make you free, you shall be free indeed.

The expression "free indeed" means "really free," or "actually free." What Jesus is saying on the negative side is that unless it is He who grants the freedom, it is not *really* freedom. On the positive side He says that when He frees, it means to be...

#### John 8 [AMPC]

<sup>36</sup> ...really and unquestionably free.

There was one mighty being among the heavenly hosts who promised his followers a government where there would be freedom for all. He claimed that obedience to God's law was slavery, that intelligent beings should be freed from all restraint, that the law of heaven was a yoke of bondage.<sup>18</sup> Many followed this brilliant, so-called reformer, but his "freedom" proved to be a most frightful bondage. Yet even today Satan and his agents lead the human race in its quest for freedom, but...

#### 2 Peter 3

<sup>19</sup> ...while they promise them liberty, they themselves are the servants of corruption.

<sup>&</sup>lt;sup>18</sup> See *The Great Controversy*, p. 499-500.

Jesus is the Author and Champion of freedom. The object of His salvation is freedom. Redemption means freedom. With His own blood, Christ has signed the emancipation papers of the human race. The gospel proclaims...

## Isaiah 61

 $^{\scriptscriptstyle 1}$  ...liberty to the captives, [it opens] the prison to them that are bound.

The gospel carries with it the spirit of liberty, for:

## 2 Corinthians 3

<sup>17</sup> Where the Spirit of the Lord is, there is liberty.

Everyone who goes forth to preach the gospel is therefore a champion of human freedom. The greatest human teacher was the apostle Paul.<sup>19</sup> Of all men, he stands foremost in the cause of freedom. To understand this is to grasp the key to unlock the vital Christian message in Paul's dynamic epistle to the Galatians.

## GOING BACK TO BONDAGE

Paul, in the course of his missionary journeys, preached Jesus Christ to the heathen people of Galatia.<sup>20</sup> Many, with vision illuminated by the Spirit of God, saw the uplifted Christ, loving them, and giving himself for them on the cross of Calvary. They looked and lived. In believing with all their heart in the Lord Jesus, they were made "really and unquestionably free."

- They were freed from superstition;
- They were freed from fear;
- They were freed from vile habits of a sinful life;
- They were freed from their crude heathenish efforts to make themselves righteous.

They were free indeed in the glorious liberty of the sons of God. But Satan set about to subvert their new-found freedom, and to bring them again into bondage. He used some very "pious" agents

<sup>&</sup>lt;sup>19</sup> *Education*, p. 66.

<sup>&</sup>lt;sup>20</sup> See *Acts* 14.

who, although being Jewish converts who professed the gospel, were strangers to the power of Paul's gospel. They did not know Paul's faith which worked by love<sup>21</sup> and fulfilled the law of God.<sup>22</sup> Not having that genuine obedience of love, they substituted the spurious obedience of form—ceremonialism. They could prattle well about external humbug, and made a great show of their obedience to the law of God. They passed off well as "reformers" who "went all the way."

These "consecrated" teachers began to urge the Galatians that something more than Paul's faith was necessary to achieve righteousness; in short, Christians must be circumcised. Satan is an artful foe. Once his "harmless" premise is accepted, he has a long journey prepared for his victim—a return to his hellish bondage. This is what happened to the Galatians.<sup>23</sup>

#### THE EVIL OF CIRCUMCISION

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

The great evil of circumcision was not in the ceremonial rite itself (which Paul after all declared to be "nothing." *1 Corinthians* 7:19), but in the motivating principle behind it. Christ had set the Galatians free. In Christ they were free from *law*—the obligation of meeting the claims of law, the need to achieve righteousness by doing certain things, the system of meriting God's favor through satisfying certain legal requirements. Christ had become their Sin-offering to meet the law's claim against a sinful life. Christ had become their righteousness to meet the law's claim of a perfect life. Thus Christ made them free from their own efforts to gain salvation. In Him they were "really and unquestionably free."

But in turning to circumcision, the Galatians accepted the principle that Christ alone is not sufficient for salvation, that they

<sup>&</sup>lt;sup>21</sup> Galatians 5:6.

<sup>&</sup>lt;sup>22</sup> Galatians 5:14.

<sup>&</sup>lt;sup>23</sup> Galatians 4:9.

were still obligated to do something to satisfy the claims of the law. In this they were led to deny the complete and all-sufficient atonement of Christ, and they turned from faith in Jesus to trust in their own works for salvation. This was apostasy from the Christian faith, and their degenerate and feuding Christian society gave full proof of it.

Now Paul could easily have proven that circumcision was part of the ceremonial law which was done away in Christ. But the Galatians were not just involved in superficial error, but in apostasy from fundamental Christian truth. If Paul had merely overthrown circumcision itself, they would have soon substituted something else, and in any case, the basic spirit of circumcision would remain.

He therefore went right to the heart of circumcision, *i.e.*, righteousness—does it come through faith in Jesus Christ, or is it achieved by law? By "law" Paul does not mean "the law" or "a law" but *law itself*, meaning a system or a way of life wherein one seeks to fulfill the terms of God's covenant by satisfying the legal requirements of the covenant himself. It is helpful to note that in the original language, the definite article is usually omitted from the word "law."<sup>24</sup>

#### MODERN-DAY CIRCUMCISION

#### Galatians 5

<sup>6</sup> For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

Two great principles of saving faith are here stated:

- 1. Faith "works." This word signifies active operation, and according to *Souter's Greek Lexicon*, it is "connected with miraculous interpositions." Faith is therefore not a substitute for doing, but the fountain of doing.
- 2. It operates and expresses itself "by love." The word "love" is from the Greek *agape*, meaning the divine principle of love.

<sup>&</sup>lt;sup>24</sup> See Galatians 2:16, 19, 21; 5:10, 11, 18, 23; 4:4, 21 (first part), etc.

This love is not to be confused with the human type of love, which is selfish in its operation. It does not mean a mere feeling of affection toward a person. This love has its source in God, and is the law of life for the universe.<sup>25</sup>

Lucifer and many with him rebelled against this great law of life, so in order that the universe might understand the nature of this *agape*—love—it was necessary that God define it. But there was no number of words in any language, whether of heaven or of earth, that could define *agape*—love. It was for this reason that God sent His Son into the world that He might define it in His own Person. It was at Calvary, where Christ...

#### Galatians 1

<sup>4</sup> ...gave himself for our sins,

-that this love finds its most perfect expression. In the light of the cross, this great law of life is seen to be self-renouncing, selfsacrificing love. The cross is the perfect expression of God's law.

Therefore, saving faith works (signifying a divine working) by self-renouncing love or the way of the cross (this is the divine working), and thus the law of God is fulfilled.<sup>26</sup> This is why Paul gloried in the cross. By its power self was crucified, and Christ ruled and worked within his life, producing the precious harvest of the fruits of the Spirit.<sup>27</sup>

Anyone who accepts Jesus Christ by faith thereby opens his heart to the working principle of divine love which will lead him to the same place where it led Christ—to the cross. By the power of the cross, which is the power of divine love, pride, selfishness, love of the world, the affections of the flesh are crucified, and the soul is set free to obey God through a service of love. This is the obedience, and the only obedience, that fulfills the law.

<sup>&</sup>lt;sup>25</sup> 1 John 4:7; Romans 13:10.

<sup>&</sup>lt;sup>26</sup> Galatians 5:6, 14.

<sup>&</sup>lt;sup>27</sup> Galatians 5:22-23.

Just as the cross is the obedience of love, "circumcision" is "obedience" without love. When the professed Christian fails to accept in his life the principle of the cross (the obedience of love), he substitutes a form of obedience without love—ceremonialism. Let none imagine that ceremonialism was nailed to the cross. It lives on in the heart of every professed Christian who has not by faith been nailed to the cross with Christ. Ceremonialism is any attempt at obedience where divine love is not the motivating principle.

"Circumcision" is counterfeit obedience. If a man believes the facts of the truth, if he is convinced of the holiness of the law of God, and of his obligation to obey it, and then sets about to keep it without falling on the Rock to be broken by divine love, he is practicing "circumcision" and deceiving his own soul. Thus "circumcision" comes very close home. It can be:

- our Sabbath-keeping,
- *our* tithe paying,
- *our* strict health reform principles,
- our "good" respectable life,
- *our* acts of benevolence,
- our missionary service for the Lord,
- or more especially, our whole approach to law.

Self always glories in "circumcision," for it makes a fair show in the flesh, and forms a nice edifice to the "righteousness" of self.

#### "EXAMINE YOURSELF"

In the light of what we have considered, it would be well if we did did some self-examination:

#### 2 Corinthians 13

<sup>5</sup> Examine yourselves, whether you be in the faith.

Have you accepted Christ by that faith that makes men "really and unquestionably free"? Has your soul been liberated by the power of that divine love, so that you can joy in the freedom of keeping God's commandments? Has the cross made you free from the bondage of law, the service of self, the love of the world? Are you indeed a freeborn son in the household of faith, serving God, not from the sense of obligation only, but in that free service of love? If so,

## 1 Corinthians 3

<sup>21</sup> ...all things are yours;

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
<sup>23</sup> And you are Christ's; and Christ is God's.

Or are you trying to obey God from the sense of obligation only, and deep down in your heart you fret at His requirements and wish that you were free to enjoy your own ways?

## Isaiah 58

<sup>2</sup> Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching unto God.

## Ezekiel 33

<sup>31</sup> For with their mouth they show much love, but their heart goes after their covetousness.

If this is so you have substituted:

- "circumcision" for the cross,
- ceremonialism for the obedience of love,
- your own "righteousness" for faith in the all-sufficient righteousness of Christ.

Oh, friend, then you are:

- under the curse,
- a debtor to do the whole law,
- a son of the bondwoman,
- an Ishmaelite that must be cast out of the household of faith,

- a Judaizer with another gospel, and
- a slave to "weak and beggarly elements."<sup>28</sup>

Yet you need not remain under law. You may surrender the "circumcision" and take up the cross. Then Christ will make you free — "really and unquestionably free."

## Part II - The Nature of Christian Liberty

The faith of Jesus makes the Christian free. This is the message of *Galatians*, Paul's summation of the Christian philosophy, his answer to the blighting spirit of ceremonialism. Says he,

## Galatians 2

<sup>4</sup> False brethren...came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

To the souls heading back to bondage he cried,

## Galatians 4

<sup>26</sup> Jerusalem which is above is free, which is the mother of us all. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

This great general of Christian truth gave the orders,

## Galatians 5

 <sup>1</sup> Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.
 <sup>13</sup> For, brethren you have been called unto liberty.

## FREE FROM LAW

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

## Galatians 2

<sup>16</sup> Knowing that a man is not justified by the works of law,<sup>29</sup> but

<sup>&</sup>lt;sup>28</sup> Galatians 4:9.

 $<sup>^{\</sup>rm 29}$  "Law" often has no definite article in the original, and thus I have left it off in such places.

by the faith of Jesus Christ, even we which have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of law: for by the works of law shall no flesh be justified.

<sup>19</sup> For I through law am dead to law, that I might live unto God.
 <sup>20</sup> I am crucified with Christ...

<sup>21</sup> I do not frustrate the grace of God: for if righteousness come by law, then Christ is dead in vain.

#### Galatians 4

 $^{\rm 21}$  Tell me, you that desire to be under law, do you not hear the law?

<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from mount Sinai, which genders to bondage, which is Agar.

<sup>25</sup> For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

#### THE MEANING OF "LAW"

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

<sup>21</sup> Tell me, you that desire to be under law.

"Law" as used here means a way of life, a method of salvation, a spirit of service. It is illustrated by Abraham's experience in taking Hagar (Agar). God gave to Abraham His everlasting covenant.<sup>30</sup> In this covenant God promised to give Abraham the new earth and everlasting life upon a certain condition—that Abraham should have a seed through whom all the blessings would be granted. Abraham simply did what human nature does in anticipating the fulfillment of God's covenant promise—he tried to fulfill the conditions himself. Thus doing, he took Hagar

<sup>&</sup>lt;sup>30</sup> Genesis 17:7; Psalm 105:9-11.

to wife and made a total failure of his effort to fulfill the conditions of God's covenant. Paul says that this was Abraham's "old covenant" experience.

He shows us that Israel made the same mistake at Sinai. God delivered to them His same everlasting covenant,<sup>31</sup> its blessings again guaranteed upon the fulfillment of certain conditions—perfect obedience to God's law. What happened? Israel undertook to fulfill the conditions, those just and legal requirements of God's covenant, themselves. They totally failed. This was Israel's "old covenant" experience.

Now the Galatians were treading the same path. To them God had given His same everlasting covenant,<sup>32</sup> its promises pledged on the fulfillment of its conditions—perfect righteousness, unblemished obedience. The Galatians were undertaking to meet the legal requirements of the covenant themselves. This was their "old covenant" experience.

All this is exactly what "under law" signifies. "Law" means our attempt to fulfill the conditions upon which the blessings of God's covenant are granted. If one can meet these just and legal requirements, God would be obligated to bestow the blessings as a matter of earned merit. "Law" means a system of obtaining benefits from God because of obedience and services rendered. But meeting the legal requirements of God's covenant is an appallingly impossible task.

#### **Galatians 2**

<sup>16</sup> By the works of law shall no flesh be justified,

-says the apostle. And further,

#### **Galatians 3**

<sup>10</sup> As many as are of the works of law are under the curse.

Why are they cursed? Because they obey the law? No! for Paul adds,

<sup>&</sup>lt;sup>31</sup> Psalm 105:9-11.

<sup>&</sup>lt;sup>32</sup> *Hebrews* 13:20.

#### Galatians 3

<sup>10</sup> Cursed is every one that *continues not* in all things which are written in the book of the law to do them.

So then, one who sets about to meet the legal requirements of God's covenant is cursed, not because he obeys, but because he disobeys.

## Romans 7

<sup>14</sup> The law is spiritual; but I am carnal, sold under sin.

A carnal creature cannot keep a spiritual law. "Law"—all our pledges, promises, and commitments to meet the conditions of God's covenant—is a yoke of bondage. It is an "old covenant" experience. It is slavery to...

## Galatians 4

<sup>9</sup> ...weak and beggarly elements.

It is that ceremonialism and "circumcision" which Paul so scathingly condemns. The whole spirit of attempting to be righteous by rules and regulations, of gaining divine favors through deeds of merit is the product of the carnal mind which is enmity against God. In *Ephesians* 2:15 Paul distinctly states that this enmity is...

## Ephesians 2

<sup>15</sup> ...even the law of commandments contained in ordinances.

In Colossians 2:14 he calls it...

## Colossians 2

 $^{\rm 14}$  ...the handwriting of ordinances that was against us, which was contrary to us.

Now the good news of the gospel is that what man could not do through "law," Christ has done.<sup>33</sup> Christ has met the legal conditions of God's covenant. He has provided that perfect obedience and unblemished righteousness. Through His own atonement He has abolished and blotted out this law of commandments con-

<sup>&</sup>lt;sup>33</sup> Romans 8:3.

tained in ordinances, this whole spirit of "law" that was contrary to us. Christ has fulfilled every condition of God's covenant. Listen to the announcement of it from Golgotha:

**John 19**<sup>30</sup> It is finished.

Read it in *Ephesians* 2:8-16. Christ announces that it is *all* done in Him, and we are free in Him, really and unquestionably free. The "new covenant" experience is by promise: God not only gives the covenant to us, but in Christ He actually fulfills its conditions, announces to us the accomplished thing, and invites us to enter into His rest.

#### HOW WE ARE MADE FREE FROM "LAW"

It is important that this good news sink right into our minds and hearts. How does Christ free us from "law"—this deadly spirit of "circumcision," of trying to become righteous by our own efforts? Does He do it by destroying the law? God forbid.

#### Romans 7

<sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good.

<sup>14</sup> The law is spiritual. But I am carnal, sold under sin.

The trouble is not in the law, but in me-I. "I am carnal." Christ did not come to nail the spiritual law to the cross and take it out of the way. He came to magnify it and establish it. But He came to put this carnal man on the cross, to destroy this wicked carnal mind, this spirit of ceremonialism which exists in me. Listen!

#### Galatians 2

<sup>19</sup> For I through law am dead to law, that I might live unto God.

<sup>20</sup> I am crucified with Christ.

There was only one way for Christ to make me *dead to law*. Christ took this wicked old self of mine with Him to the cross, and there slew it in himself.<sup>34</sup> A man is not freed from "law" by a mere mental assent to the fact that he cannot make himself right-

<sup>&</sup>lt;sup>34</sup> *Ephesians* 2:16.

eous by his own efforts. What we must understand is that this principle of trying to save ourselves by our own efforts is the very life of the natural man, it is the very spirit of the carnal mind. Therefore a man is not dead to "law" until he is dead to self. How was Paul made dead to "law"? Simply in this:

#### Galatians 2

<sup>20</sup> I am crucified with Christ.

#### Romans 6

<sup>6</sup> Knowing this, that our old man is crucified with Him.

#### Ephesians 2 [margin]

<sup>15</sup> Having abolished in His flesh the enmity, even the law of commandments contained in ordinances...

<sup>16</sup> ...having slain the enmity *in himself*.

#### **Colossians 2**

<sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

#### Romans 7

<sup>4</sup> Wherefore, my brethren, you also are become *dead to the law by the body of Christ.* 

This is the heart of the mighty message of *Galatians*. "Circumcision" is the spirit of the natural man, the carnal mind, the old man. Man cannot be educated away from "law." Christ went right to the heart of the matter, and in His atonement He slew my old wicked self in himself on the cross. This is how He abolished and blotted out the law of commandments contained in the handwriting of ordinances. This atonement is not a clever device on the part of Deity to circumvent justice. Paul says,

#### Galatians 2

<sup>19</sup> I through law am dead to law.

Christ's atonement was a perfectly legal transaction. Christ did indeed fulfill all the conditions of the everlasting covenant; He met every claim of the law, including the just demand for the penalty of eternal death against every transgressor. So Paul realized that "through law" he was crucified in Christ, crucified to "law." As the believer looks to the cross of Christ and realizes that self and sin and "law" were crucified and done away Christ, he in faith yields his life to Christ that the Spirit of God might make it a blessed reality in his own experience. Unless we can say in truth with the apostle,

#### Galatians 2

<sup>20</sup> I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me,

-we have not been delivered from the curse of "circumcision."

#### FREEDOM FROM THE WORLD, THE FLESH AND THE DEVIL

In becoming dead to...

#### Romans 7

<sup>4</sup> ...the law by the body of Christ,

-we become free from the spirit of the world, the power of sin, the curse of disobedience, the slavery of hereditary and cultivated tendencies to wrong doing. Consider these mighty declarations of freedom in *Galatians*:

#### Galatians 1

<sup>4</sup> Jesus Christ...gave himself for our sins that He might *deliver* [free] us from this present evil world [*i.e.*, the spirit of this evil world which exists in every human heart].

#### Galatians 3

<sup>13</sup> Christ has redeemed [freed] us from the curse of the law [disobedience—see 3:10] being made a curse for us.

<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

## Galatians 6

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

#### THE WORKS OF THE FLESH AND THE FRUITS OF THE SPIRIT

The Christian in becoming free from "law" is free from the works of the flesh, and everything that savors of the arm of flesh. He has no confidence in the flesh. He puts no faith in trying to become righteous by rules and regulations. He does not look to an earthly Jerusalem for salvation, for he knows that organized and denominationalized religion *as a method of salvation* is Agar in bondage with her children, a golden calf program for the "Ishmaelites" to fall down and worship.<sup>35</sup>

The sons of Hagar may toil hard at their "circumcision," and with much effort produce "works of the flesh."<sup>36</sup> Works of the flesh! Does this not sound like the workshop—plenty of activity, much religion, an abundance of signs of our love to God, and with it all much jarring strife. God says,

#### Isaiah 1

<sup>12</sup> When you come to appear before me, who has required this at your hand, to tread my courts?

<sup>13</sup> Bring no more vain oblations; incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.
<sup>14</sup> Your new moons and your appointed feasts my soul hates: they are a trouble unto me; I am weary to bear them.

#### Amos 5

<sup>23</sup> Take away from me the noise of your songs; for I will not hear the melody of your viols.

Oh, Israel, let us go to our knees with heart searching and true contrition to avert the evil decree:

#### Galatians 4

<sup>30</sup> Cast out the bondwoman and her son.

<sup>&</sup>lt;sup>35</sup> See *Galatians* 4:22-26.

<sup>&</sup>lt;sup>36</sup> Galatians 5:19.

The sons of promise are led by the Spirit.<sup>37</sup> Only those whose lives are possessed by the Spirit are "dead to law" and "the works of the flesh."

## Galatians 5

<sup>22</sup> The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance.

The fruit of the Spirit! What does this sound like?—the clanging of the workshop? Oh, no! but the garden—quiet, peaceful, energized by the hidden power of God.

## Isaiah 58

<sup>11</sup> And the Lord shall guide you continually, and satisfy your soul in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of water, whose waters fail not.

## Psalm 1

<sup>3</sup> And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.

My friend, may we let all of self with its spirit of "circumcision" find its accomplished death in Christ, and may we in brokenhearted surrender live by the faith of the Son of God. May we see all our "blameless" works as refuse, and count it all but loss that we may...

## Philippians 3

<sup>8</sup> ...win Christ,

<sup>9</sup> And be found in Him, not having [our] own righteousness, which is of law, but that which is of the faith of Christ.

Let our prayer be,

<sup>10</sup> That I might know Him, and the power of His resurrection, and the fellowship of His sufferings, *being made conformable unto His death*.

<sup>&</sup>lt;sup>37</sup> Galatians 4:23, 28; 5:16.

Yes, my friend, continually sharing the experience of His death, for the grave is the place of rest—freedom. Are you willing that the old spirit of self go there; are you willing to take up your cross and go there? It is the cross that makes you free.

# 2. The Baptism of the Spirit and Justification by Faith

Gems of Truth, Vol. 2

Original note: "This study was adapted for publication in this journal from an unpublished manuscript of Robert Brinsmead."

THE seven-branched candlestick in the first apartment of the sanctuary was a clear type of the Holy Spirit. Just as there would have been no light in the sanctuary without the illumination of the candlestick, so there would be no spiritual light available to us without the Holy Spirit.

The whole work of salvation from the first time we even have a desire to come to Christ until we reach the fullness of the stature of Christ is a work of the Spirit. It is through the ministry of the Spirit that the plan of redemption is made available to us. Just as the Holy Spirit was the active agent in creation, so it is also the active agent in the work of redemption. We are to be restored to the perfection in which we were originally created and it is only the Spirit of God that can fashion us anew in the likeness of Christ.

#### The Baptism of the Spirit

Much today is being said about the baptism of the Spirit. The Spirit of Prophecy uses this term in a number of places. It is very vital that we have a clear understanding of just what the baptism of the Spirit should do for us under the former rain and also under the latter rain.

There seems to be a little confusion in our ranks today on this very question. We cannot cover the whole scope of what the baptism of the Spirit in the former rain means to us in one brief article, but we want to particularly consider the relationship of justification by faith and conversion to the baptism of the Spirit. To pinpoint the issue a little more clearly, we would like to quote from a "Statement of the FGBMFI Doctrine" as published in the November, 1962 issue of *Full Gospel Business Men's Voice*: 8. We believe in the baptism of the Holy Ghost, accompanied by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance (*Acts* 2:4), *as distinct from the new birth*; and in the nine gifts of the Spirit, listed in 1 Corinthians 12, as now available to believers.

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

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

#### Bible Evidence That Justification Equals Baptism of the Holy Ghost

The greatest miracle in the growth of a plant is when the seed falls into the ground, dies, and is begotten unto a new life. As in nature, so in grace: there is no mightier miracle nor manifestation of the power of the Holy Ghost than in the new birth—regeneration, conversion, justification.

This is strikingly evident from the writings of the apostle Paul. When he calls upon men and women to experience the mighty power of the reception of the Holy Spirit, he links this with the experience of dying with Christ and being risen with Him unto newness of life—and not just as one act in a lifetime, but as a daily, continuous, and deepening operation of the power of the Holy Spirit. Listen.

#### Romans 6

<sup>2</sup> How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?

<sup>4</sup> Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Fa-

ther, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: <sup>6</sup> Knowing this, that our old man is crucified with Him, that the

body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup> For he that is dead is freed from sin.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with Him.

#### Romans 8

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus [justification by faith]...

<sup>9</sup> But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His [is not even converted].

<sup>10</sup> And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

<sup>11</sup> But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God.

## Titus 3

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and *renewing of the Holy Ghost;* 

<sup>6</sup> Which He shed on us abundantly through Jesus Christ our Saviour;

<sup>7</sup> That *being justified by His grace*, we should be made heirs according to the hope of eternal life.

## Colossians 2

<sup>10</sup> And you are complete in Him, which is the head of all principality and power:

<sup>12</sup> Buried with Him in baptism, wherein also you are risen with Him through faith of the operation of God, who has raised Him from the dead.

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having forgiven you all trespasses.

## Ephesians 1

<sup>15</sup> I...

<sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers;

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowl-edge of Him:

<sup>18</sup> The eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

<sup>19</sup> And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power,

<sup>20</sup> Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

## Ephesians 2

<sup>1</sup> And you has He quickened, who were dead in trespasses and sins; <sup>2</sup> Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. <sup>4</sup> But God, who is rich in mercy, for His great love wherewith He loved us.

<sup>5</sup> Even when we were dead in sins, *has quickened us together with Christ* (by grace you are saved;)

<sup>6</sup> And has raised us up together and made us sit together in heavenly places in Christ Jesus.

## Galatians 3

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us...

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

## Ephesians 4

<sup>22</sup> That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

<sup>23</sup> And be renewed in the spirit of your mind;

<sup>24</sup> And that you put on the new man, which after God is created in righteousness and true holiness.

## **Colossians 3**

<sup>10</sup> And have put on the new man, which is renewed in knowledge after the image of Him that created him.

## 2 Corinthians 4

<sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
<sup>11</sup> For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

<sup>16</sup> For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

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

May we now add the testimony of Peter:

#### Acts 2

<sup>38</sup> Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

Peter does not say,

"After you obtain conversion, go on and receive an additional experience of the Holy Spirit,"

-but,

.".. you shall receive the gift of the Holy Ghost."

Conversion is the gift of the Holy Ghost, and of all the experiences of the Christian life, there is none that supersedes regeneration as a manifestation of the power of the Holy Spirit.

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

## Romans 6

<sup>2</sup> How shall we that are dead to sin live any longer therein?

<sup>7</sup> For he that is dead is freed from sin.

<sup>11</sup> Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

 $^{\rm 12}$  Let not sin therefore reign in your mortal body...

<sup>14</sup> For sin shall not have dominion over you.

## 1 John 3

<sup>9</sup> Whosoever is born of God does not commit sin; for His seed remains in him: and he cannot sin, because he is born of God.

## Galatians 5

<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

## Galatians 6

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

#### 1 Peter 4

<sup>1</sup> Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh [that means being crucified with Christ] has ceased from sin;

<sup>2</sup> That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

#### 2 Peter 1

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, *having escaped the corruption that is in the world through lust.* 

#### Romans 8

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me *free from the law of sin and death*.

To deny that justification breaks the power of sin in the life, and brings victory, is to deny the message of the gospel that faith in Jesus Christ makes the Christian free—free from every *known* sin, free from the bondage of hereditary and cultivated tendencies to wrong doing. The power of the resurrection (which is the power of the Holy Spirit) is to raise the Christian up with Christ far above all power and might and dominion, and as surely as Christ reigns, so the regenerated Christian is to reign with Him over sin.

Only one thing we must be mindful of, however. Conversion is not an act once in a life-time, but it is also to be a daily, progressive, deepening experience whereby the Christian goes on to overcome sin and faults that were hidden from his understanding when he initially accepted the Lord in true conversion. Thus wrote Paul:

1 Corinthians 15

<sup>31</sup> I die daily.

#### Philippians 3

<sup>10</sup> That I might know Him [present continuous tense signifies to keep on knowing Him more progressively], and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death [present continuous tense signifies to keep on progressively entering into the sharing of the experience of Christ's death].

Let us ever remember that the only recipe for overcoming is that which enabled one to make the first start—in repentance, humiliation, and self-abasement at the foot of the cross. There is no higher place to which man can attain.

#### **Colossians 2**

 $^{\rm 6}$  As you have therefore received Christ Jesus the Lord, so walk in Him.

#### The Spirit of Prophecy and Justification

#### The Review and Herald, June 4, 1895:

The righteousness by which we are justified is imputed.

#### Gospel Workers, p. 161:

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

#### The Desire of Ages, p. 209-210:

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

Much more could be quoted along the same line to show that justification by faith breaks the power of sin in the life.<sup>38</sup>

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

#### Testimonies for the Church, vol. 5, p. 267:

The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the lifegiving influence of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become a partaker of the divine nature having escaped the corruption that is in the world through lust.

Not just the statement, but the whole context points to a call to true conversion. In saying these things, we are not minimizing the power and glory of the baptism of the Holy Ghost, but we are magnifying the power and glory of justification by faith. Truly the prophet has told us:

#### Testimonies for the Church, vol. 2, p. 294:

Conversion is a work that most do not appreciate.

In 1888 God sent a mighty message to the church, a message which Inspiration said was...

#### **Testimonies to Ministers, p. 92:**

...to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

What was the message?

<sup>&</sup>lt;sup>38</sup> The reader is referred to Lesson 9, Sanctuary Institute Syllabus No. 2.

<sup>2.</sup> The Baptism of the Spirit and Justification by Faith

It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Again the servant of the Lord wrote,

#### Selected Messages, book 1, p. 372:

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

It has been of special interest to me to observe that when Adventists refer to this statement without quoting it exactly, they say,

"Righteousness by faith is the third angel's message in verity."

I have scarcely found an Adventist who will actually say,

"Justification by faith is the third angel's message in verity."

This is not just a casual slip of the tongue, but it reveals that deep down in Adventist thinking there is a wrong concept of the power and glory of justification, and therefore they must interpolate for Sister White. But the fact remains that she meant what she said, and that it is justification by faith and the experience in this message which is to be...

#### Testimonies to Ministers, p. 92:

...attended by the outpouring of His Spirit in a large measure.

In 1888 we stumbled at justification by faith and so missed the real power of the Holy Spirit. And we have been stumbling at it ever since, looking for some other way to get the baptism of the Holy Spirit, or sanctification. This basic error has assumed various forms, and it blinds our minds to the fact that what is wrong with us is not simply that we have not been sanctified enough,<sup>39</sup> it is not simply that we have not gotten the baptism of the Spirit to add to our conversion, but our problem is simply and plainly that

<sup>&</sup>lt;sup>39</sup> As stated by Elder Spalding as quoted in *2nd General Conference Report to Wieland and Short* 

we have not that conversion that is consistent with the tremendous light which shines on our pathway, for it must be remembered that true conversion is always relative to the light bestowed. This is the essence of the Laodicean message which lays bare our nakedness and deformity in order that it might lead us to such broken-hearted repentance that it will lead to an experience of conversion which will be consistent with the cleansing of the sanctuary.

#### The Message of Wieland and Short

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

The general impression left upon the human mind is that the "victorious life" is an advanced state of Christian experience, not attained by the majority of professed believers, even within the remnant church. It is an experience supplemental to "accepting Christ" in conversion. After the sinner has "accepted" Christ, he still feels himself in bondage to sin—has not been loosed from its *power*; the forgiveness of the past sins is not sufficient—present power over sin is required...

If the "victorious life" phrase were to be employed in our preaching, it would have to be applied to that experience of justification itself, and not to some supplemental experience. But that is not the idea conveyed to our people by its proponents. They are given the impression that contritionless justification was genuine, and are urged not to doubt it, for such would be to "doubt Christ." They are told that they need the secret of the "victorious life" to add to their justification, when what they really need is a genuine conversion, a falling upon the Rock and being broken. But this is precisely what the carnal heart objects to, after years and perhaps decades of being a "church member in good and regular standing," and being, perhaps, a worker as well. That was the Rock of offense at Minneapolis. The "victorious life" hope has been a detour around that Rock.<sup>40</sup>

<sup>&</sup>lt;sup>40</sup> *1888 Re-Examined*, Chapter "The True Christ vs. The False Christ, in Contemporary SDA Teaching," Section 5, "Confused Impressions of Sanctification."

<sup>2.</sup> The Baptism of the Spirit and Justification by Faith

## True Conversion the Pre-Requisite for the Latter Rain

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

A true experience in the former rain is the necessary preparation for the latter rain. The Scriptures clearly teach that this is *conversion*.

#### Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Thus the Word declares that *true conversion is the preparation for the latter rain*. Those who are genuinely converted will be ready to receive the baptism of the latter rain.

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

# 3. Are You Being Brainwashed?

Gems of Truth, Vol. 2

 $\mathbf{E}^{\text{VERY}}$  intelligent Christian should be acquainted with the laws of the human mind and understand its basic mechanism.<sup>41</sup>

## My Life Today, p. 176 [MS 121, 1902]:

The true principles of psychology are found in the Holy Scriptures.

And ignorance concerning the most wonderful powers which God has given us, makes us an easier prey for Satan. The last conflict is a battle for the human mind, and Satan is well prepared to play his part.

## Selected Messages, book 2, p. 352:

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well.

Social pressure, psychology, ridicule, flattery, rewards, miracles, persecution, starvation, drugs, signs, wonders, delusions, group pressure, music, emotional stress, disasters, science, "love," deception, and religion comprise some of the weapons in his arsenal that he will use to bring the whole human race under the mold of his mind, as it is written,

## **Revelation 17**

<sup>17</sup> These shall have one mind.

## **Revelation 13**

<sup>3</sup> All the world shall wonder after the beast.

It is perfectly Biblical to say that God is going to allow Satan to work with such power upon the minds of men that soon only those who have a sealed mind will withstand the brainwashing tactics of the enemy.

<sup>&</sup>lt;sup>41</sup> The Ministry of Healing, p. 128; Testimonies for the Church, vol. 4, p. 85.

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

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

#### The Important Faculties of the Mind

First, let us become acquainted with some of the main powers of the human mind.

*Reason* is the kingly power.<sup>42</sup> It is to be the ruling faculty, but it must itself be subject to the Word of inspiration in order that it may give correct light to the *conscience*.

The will is the governing power of man, like the rudder of the ship, to turn it either way. But this faculty must be under the control of God through the avenue of sanctified *reason* and *conscience*.<sup>43</sup>

Then there are the emotional powers wherewith man feels joy, peace, contentment, love, kindness, sympathy, sorrow, anger, lust, envy, resentment, etc. The feelings are dependent upon the thoughts. If the thoughts are wrong, the feelings will be wrong, or visa versa.<sup>44</sup> We may set these powers of the mind down as follows:

<sup>&</sup>lt;sup>42</sup> The Ministry of Healing, p. 130, 498; Testimonies for the Church, vol. 3, p. 84.

<sup>&</sup>lt;sup>43</sup> Education, p. 289; Fundamentals of Christian Education, p. 57, 520.

<sup>&</sup>lt;sup>44</sup> Testimonies for the Church, vol. 5, p. 310.

Reason	Will	Emotion
Power of Thinking	Power of Choosing	Power of Feeling

God does not abuse the wonderful mechanism of His creation. The influence of the gospel elevates the human mind, strengthening and tending to balance every faculty. In His approach to the mind, God says,

#### Isaiah 1

<sup>18</sup> Come, now, and let us reason together.

He desires first of all that the mind will intelligently and thoughtfully apprehend truth so that the thoughts may be elevated and the reasoning powers expanded. Not so with Satan. He works to unbalance the reasoning powers and to inhibit the faculty of judgment.

## Methods of Brainwashing

## 1. DEBILITATE THE BODY

It is now common knowledge in scientific circles, that the most fundamental approach to inhibiting the power of analytical thinking, is to debilitate the body. This may be achieved by starvation, providing a diet lacking in essential elements, irregular meals, irregular sleep, loss of sleep, and emotional stress.

Experiments in different parts of the world have proven that when a person's physical powers are weakened, not only are his powers of critical thinking greatly inhibited, but the suggestibility of the mind is greatly increased. In this condition the mind tends to more readily accept ideas presented to it, that normally it would reject. The changed thought patterns tend to remain in the mind after the body regains normal health.

#### 2. EMOTIONAL STRESS

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

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

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

The spirit of prophecy warns that ministers should not play on people's emotions.<sup>45</sup> This is using strange fire, and those who use these methods merit the fate of Nadab and Abihu.<sup>46</sup> If a preacher wants to implant certain thought patterns in the mind of his audience, and realizes that his arguments would not convince the understanding, he must resort to arousing the emotions of his audience in such a way that its judgment is inhibited and its suggestibility is increased. For instance, there are the "hell fire" tactics of the pseudo-evangelists.

But emotional tension can be created in other ways by ecclesiastics who want to "thought-control" members of the flock. A method even more effective than "hell fire" with most people, is the threat of social pressure from their own religious environment. Fear of being the "odd-ball" among the group, has a tremendous effect on the emotional nature. For those more stub-

<sup>&</sup>lt;sup>45</sup> Gospel Workers, p. 147; 153-4; The Great Controversy, p. 463; Testimonies for the Church, vol. 2, p. 506; Evangelism, p. 611.

<sup>&</sup>lt;sup>46</sup> See *Leviticus* 10.

born, the threat of excommunication can be very effective. Especially if children are involved, the individual can be asked:

"What about the children? They need the advantages that only we can provide for them."

Uncertainty is very potent in inducing emotional stress and indecision. We can hardly calculate how the mind tends to break down under the fear and stress and uncertainty when contemplating the results of being severed from the ecclesiastical body which is considered "the ship that is going through."<sup>47</sup>

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

A preacher who knows how to exploit "the herd instinct" is in an advantageous position if he wants the audience to accept ideas that would not convince the awakened intellect. Appeals to the common fears, affections, prejudices of the group,—anything that will readily address the emotions instead of the reason—are often exploited, and mob feeling is most contagious. If the emotions of the group are sufficiently aroused, the audience is then ready to embrace ridiculous suggestions as "gospel truth."

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

<sup>&</sup>lt;sup>47</sup> PP Editor's Note: This idea of "the ship going through" is based on paragraph 13 in the article "Walk Not in Darkness," published in *The Review and Herald*, September 20, 1892.

torrents, and in the excitement, some may claim that the "latter rain" is falling.

## 3. MUSIC

Music can very effectively help to confuse the emotions. Even Nebuchadnezzar knew that the right music at the right time would help the multitude to enter into the desired spirit of worship of his golden image. Music of changing tempo is the more effective.

The Spirit of Prophecy shows that God's people are in danger of accepting delusions of Satan as the "moving of the Holy Spirit" under the influence of wrong music, especially at camp gatherings just before the close of probation.<sup>48</sup>

## 4. FASCINATING THE SENSES

Here is another mighty weapon to inhibit the reasoning powers:

## The Great Controversy, p. 566:

The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience.

Let us not be naive enough to imagine that only one religious group uses this method. Wherever true religion and enlightened worship wanes, the tendency is always to increase the forms of religion, lest reason and conscience revolt against the shocking pretense of piety.

# 5. DRUGS AND MEDICATIONS

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

<sup>&</sup>lt;sup>48</sup> Selected Messages, book 2, p. 36.

## "Conversions" in All Honesty

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

## How to Resist Brainwashing

# 1. PROTECT THE REASONING POWERS

Realize...

### The Ministry of Healing, p. 128:

...the influence of the mind upon the body, and of the body upon the mind.

Protect your reasoning powers by being a faithful steward of the body which is the temple of the Holy Ghost.

### Testimonies for the Church, vol. 3, p. 152:

A sound body is required for a sound intellect.

### Counsels to Teachers, p. 299:

Wrong physical habits affect the brain ...

### Education, p. 195:

...both mental and spiritual vigor are in a great degree dependent upon physical strength.

### Counsels on Health, p. 458:

A confused brain...among the results of [a] disregard of nature's laws.

### Testimonies for the Church, vol. 3, p. 486:

To neglect the body is to neglect the mind.

### The Ministry of Healing, p. 128:

Whatever injures health, not only lessens physical vigor, but tends to weaken the mental and moral faculties.

## Counsels on Diet and Foods, p. 48:

Anything that lessens physical strength, enfeebles the mind.

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

## 2. BE AWARE OF WEAKNESS

When your strength is abnormally weakened, examine only that which you know to be truth.

## 3. CONTROL THE EMOTIONS

Keep your emotions under the control of God-given reason. Never judge a matter, especially a controversial issue, from the standpoint of feeling. Thousands lose their souls doing this.

## 4. BE AWARE OF EXTERNAL PRESSURE

If anyone tries to force you to change your mind, even though it be by appealing to social pressure and/or your feelings, know that the devil is not far away. God honors your right to choose your own thoughts without pressure, and would have you calmly decide on a matter, using your God-given reason.

## 5. AVOID WEIGHTY JUDGMENTS WHILE UNDER EMOTIONAL STRESS

Do not endeavor to weigh the evidence on an important issue while under emotional distress. Until you return to normal, examine only that which you know to be truth.

## 6. BE CAUTIOUS UNDER INTERROGATION

Beware of being subjected to severe mental pressure by being interrogated by a "superior" or "superiors." Especially is this true when more than one mind is arrayed against your mind for an extended period. Never allow yourself to become mentally exhausted, and if the mind is getting a little tired or foggy, insist on a period of rest to clear your thinking.

If you are arrayed before minds that are obviously bent on crushing your convictions, then it is imperative that you stand up boldly for your convictions. Do not take an apologetic or defensive stand, but realizing that truth is stronger than error, put the interrogators on the defensive by embarrassing their errors unmercifully.

Even though they be men of rank and position who normally command your deference, do not imagine for a moment that a timid, apologetic defense is in keeping with humility when "brow-beating" procedures are resorted to.

Let all who read these lines take heed. Good men of convictions are being brainwashed, because when arrayed before the "superiors" of their fraternity, they see cowardice walking in the garb of humility, and readily embrace her to their ruin.

It is often wise to carry out the discussion by writing only. Tell your interrogators that you prefer calm reasoning and exactness, and that "writing makes an exact man."

## 7. TAKE REFUGE IN GOD

When subjected to severe social pressure, ostracism, or persecution for your right to think, find in God the satisfaction for your emotional needs. Through His sustaining grace, maintain a sweet spirit, and never, never get a persecution complex. Remember the promise,

### Isaiah 26

<sup>3</sup> You will keep him in perfect peace whose mind is stayed on You, because he trusts in You.

Remember the words of Jesus,

## Matthew 5

<sup>39</sup> Resist not evil.

If you resist the evil instead of remaining "dead in Christ," the wind may suddenly change in the direction of "love and kindness," and finding you off balance, sweep you off your feet.

## 8. AVOID THE EMOTIONAL TRAP

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

## 9. WORSHIP GOD IN SIMPLICITY

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

## **10. GIVE EMOTIONS THEIR PROPER PLACE**

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

## Testimonies for the Church, vol. 2, p. 634:

Christ and Him crucified, should become the theme of our thoughts and stir the deepest emotions of our souls.

The Spirit of truth will enlarge our capacity to love and sympathize, to weep and sing, to praise and glory in our Lord. If the emotional nature is unduly repressed, the mind will be unbalanced, and the emotional nature may one day find release from repression by speaking in tongues or some other Satanically induced emotional release.

Then the mind will be thoroughly brainwashed!

# 4. Not One in One Hundred

Gems of Truth, Vol. 3 A Tape Transcription Original note: "This sermon was given at Madison, Tenn., April, 1964."

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.

## Romans 8

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

<sup>31</sup> What shall we then say to these things? If God be for us, who can be against us?

<sup>32</sup> 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?
<sup>33</sup> Who shall lay any thing to the charge of God's elect? It is God that justifies.

<sup>34</sup> Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

<sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<sup>36</sup> As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through Him that loved us.

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
 <sup>39</sup> 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.

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.

## Justification Not Understood by God's People

### Selected Messages, book 1, p. 359-360:

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.

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. FAILURE TO SEE THE NEED**

First is our failure to see our need. Remember the parable of the two worshipers: 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.

### Psalm 103

<sup>11</sup> 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:

## Luke 18

<sup>13</sup> God, be merciful to me a sinner.

What does Jesus say?

<sup>14</sup> This man went 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.

#### Selected Messages, book 1, p. 320:

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.

*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 Review and Herald, April 14, 1885:

The natural heart is full of hatred to the truth, as it is to Jesus.

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 Review and Herald, May 5, 1885:

The human heart is selfish, sinful, and vicious.

In *Testimonies for the Church*, vol. 5, p. 294 we are told that we are Satan's captives and naturally inclined to follow his suggestions.

### Testimonies for the Church, vol. 4, p. 496:

In the human heart there is natural selfishness and corruption.

### SDA Bible Commentary, vol. 6, p. 1077:

All...are in just as helpless a condition as Satan himself.

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.

#### 1 John 3

<sup>15</sup> He that hates his brother is a murderer.

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 anyone 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,

#### Matthew 21

<sup>38</sup> 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 *The Desire of Ages* that only the one who realizes his own sinfulness can appreciate the preciousness of the Saviour. Jesus says,

#### **Revelation 3**

<sup>15</sup> You 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. NO HUMBLING OF HEART

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.<sup>49</sup> 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:

## Isaiah 55

<sup>7</sup> Let us return unto the Lord and He will abundantly pardon,

–for,

## Romans 5

<sup>20</sup> Where sin abounded, grace did much more abound.

<sup>&</sup>lt;sup>49</sup> *Testimonies for the Church*, vol. 1, p. 189.

"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.

#### Romans 5

<sup>10</sup> 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.

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.

#### Isaiah 43

<sup>1</sup> I have redeemed you, you are mine, you are bought with a price.

#### Galatians 1

<sup>4</sup> 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.

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?

## 1 Peter 1

<sup>18</sup> Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold,...

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot.

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.<sup>50</sup> 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.

<sup>&</sup>lt;sup>50</sup> Romans 5:18.

#### Selected Messages, book 1, p. 343:

No sin can be committed by man for which satisfaction has not been met on Calvary.

*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. FAILURE TO SEE THE WAY TO CHRIST

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:

### Romans 3

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

## Romans 4

<sup>4</sup> Now to him that works is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

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,

## Mark 2

<sup>17</sup> 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.

## Selected Messages, book 1, p. 342:

The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to 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 hands I bring, Simply to your cross I cling; Naked, come to You for dress, Helpless, look to You for grace; Foul, I to the fountain fly; Wash me, Saviour, or I die!<sup>51</sup>

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:

#### Steps to Christ, p. 52:

Jesus loves to have us come to Him just as we are—sinful, help-less, dependent.

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."

<sup>&</sup>lt;sup>51</sup> Augustus M. Toplady, Hymn: *Rock of Ages*, 1776.

<sup>4.</sup> Not One in One Hundred

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:

## Acts 5

<sup>31</sup> Him has God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

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.

## Selected Messages, book 1, p. 351:

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.

The Lord says,

## Matthew 11

<sup>28</sup> Come unto me all you that labor and are heavy-laden, and I will give you rest.

# John 6

 $^{\scriptscriptstyle 37}$  He that comes 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. MISUNDERSTANDING THE NATURE OF FORGIVENESS

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: 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...

## Thoughts from the Mount of Blessing, p. 114:

...is the outflowing of redeeming love that transforms the heart.

It sets the prisoner free from sin. It breaks the power of Satan in the life.

## Gospel Workers, p. 161:

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.

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

## Testimonies to Ministers, p. 456:

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.

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.<sup>52</sup> 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.

<sup>&</sup>lt;sup>52</sup> Psalm 51:10.

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 axe 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,<sup>53</sup> 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.<sup>54</sup>

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."

<sup>&</sup>lt;sup>53</sup> Jeremiah 17:9.

<sup>&</sup>lt;sup>54</sup> Romans 8:7.

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.<sup>55</sup> A new life altogether is to reign in the soul. That is why it says:

## The Desire of Ages, p. 172:

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.

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 com-

<sup>&</sup>lt;sup>55</sup> *Romans* 6:6.

passionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self.  $^{\rm 56}$ 

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,

## Romans 6

<sup>7</sup> He that is dead is freed 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

<sup>&</sup>lt;sup>56</sup> See *The Review and Herald*, March 5, 1889.

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.

# John 3

<sup>7</sup> You 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. FAILING 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.<sup>57</sup> 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.

# Galatians 5

<sup>6</sup> For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love.

Nothing is of any consequence, says the apostle, but *faith which works* by love. What does this mean? Faith itself, as the Spirit of

<sup>&</sup>lt;sup>57</sup> James 2:17.

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:

#### Christ's Object Lessons, p. 112:

This faith is inseparable from repentance.

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 EX-PERIENCE 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.

#### Luke 7

<sup>37</sup> 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,

<sup>38</sup> 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. <sup>39</sup> Now when the Pharisee which had bidden Him saw it, he spoke within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that touches Him: for she is a sinner.

<sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto you. And he said, Master, say on.

<sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

<sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
<sup>43</sup> Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, You have rightly judged.

<sup>44</sup> And He turned to the woman, and said unto Simon, Do you see this woman? I entered into your house, you gave me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head.

<sup>45</sup> You gave me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

<sup>46</sup> My head with oil you did not anoint: but this woman has anointed my feet with ointment.

<sup>47</sup> Wherefore I say unto you, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little.

<sup>48</sup> And He said unto her, Your sins are forgiven.

<sup>50</sup> And He said to the woman, Your faith has saved you; go in peace.

Mary was a sinner forgiven. Simon, the Laodicean, in his selfrighteousness, 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:

Luke 7

<sup>50</sup> Your FAITH has saved you.

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.

# 5. He That Overcomes

Gems of Truth, Vol. 3

Let us read the message of the Lord to Sardis:

## **Revelation 3**

<sup>1</sup> And unto the angel of the church in Sardis write: These things says He that has the seven Spirits of God, and the seven stars; I know your works, that you have a name that you live, and are dead.

<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before God. <sup>3</sup> Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

<sup>4</sup> You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

<sup>5</sup> He that overcomes, 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. <sup>6</sup> He that has an ear, let him hear what the Spirit says 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,

<sup>3</sup> If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

This is the warning, and then there is the promise:

## **Revelation 3**

<sup>5</sup> He that overcomes, 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,

## **Revelation 3**

<sup>5</sup> 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:

<sup>5</sup> He that overcomes, 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 *The Great Controversy*, in the chapter on the "Investigative Judgment," we read:

#### The Great Controversy, p. 483-484:

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."

#### Psalm 51

<sup>17</sup> The sacrifices of God are a broken and contrite spirit: a broken and contrite heart, O God, You will not despise.

And to the accuser of His people He declares,

#### Zechariah 3

<sup>2</sup> The Lord rebuke you, O Satan; even the Lord that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire? Christ will clothe His faithful ones with His own righteousness.

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 for the Church*, vol. 5, concerning Joshua and the angel in *Zechariah* 3:

#### Testimonies for the Church, vol. 5, p. 472-475:

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:

#### Testimonies for the Church, vol. 5, p. 475:

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,

#### Zechariah 3

<sup>4</sup> Behold, I have caused your iniquity to pass from you, and I will clothe you 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.

This passage is but an explanation of:

#### **Revelation 3**

<sup>5</sup> He that overcomes, 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?

<sup>3</sup> He that overcomes, 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:

#### Isaiah 45

<sup>8</sup> Drop down, you 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.

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*:

### Hosea 10

<sup>12</sup> 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.

There is only one means whereby God can give any spiritual gift to His people, and that is through the Holy Spirit.

### The Desire of Ages, p. 672:

This promised blessing, claimed by faith, brings all other blessings in its train. "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.

#### **Revelation 3**

<sup>5</sup> He that overcomes, 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 overcomes, 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 overcomes, 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,

### Matthew 22 [Luke 14:17]

<sup>4</sup> 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.

#### **Revelation 3**

<sup>5</sup> He that *overcomes*, the same shall be clothed in white raiment.

Summarized in this text we find the whole experience of the sanctuary. "He that overcomes" 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 overcomes"—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,

#### Hosea 10

<sup>12</sup> I will rain righteousness upon him.

The Lord will send the gift of the perfecting latter 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.

#### **Revelation 3**

<sup>5</sup> He that overcomes, *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 overcomes," is mentioned seven times 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**

<sup>21</sup> To him that overcomes 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.

<sup>21</sup> To him that overcomes...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,<sup>58</sup> who was made partaker of flesh and blood,<sup>59</sup> who took upon His divine nature our fallen nature, who came to share our heredity, who came after

<sup>&</sup>lt;sup>58</sup> *Romans* 1:3.

<sup>&</sup>lt;sup>59</sup> Hebrews 2:14.

the race had deteriorated in the 4,000 years since Eden, and who took upon himself the infirmities of degenerate humanity. The book, *The Desire of Ages*, tells us that Jesus knew by experience what are our wants, and what is the strength of our temptations, because:

## Hebrews 4

<sup>15</sup> [He] was in all points tempted like as we are, yet without sin.

He was made ...

## Romans 8

<sup>3</sup> ... in the likeness of sinful flesh, and for sin;

-and He overcame and therefore...

<sup>3</sup> ... 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,

## John 5

<sup>30</sup> I can of my own self do nothing. The Father which dwells within me, He does the works.

Jesus was without a taint of sin. He said,

## John 14

<sup>30</sup> The prince of this world comes and has 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,

## Luke 1

<sup>35</sup> That holy thing which shall be born of you shall be called the Son of God.

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,

#### 2 Peter 1

<sup>11</sup> That you might have an *abundant entrance* into the everlasting kingdom of Christ Jesus our Lord.

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.

#### **Romans 8**

<sup>7</sup> It is not subject to the law of God, neither indeed can be.

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,

#### Testimonies for the Church, vol. 9, p. 165:

All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered.

Another statement from *The Signs of the Times* says,

#### The Signs of the Times, July 26, 1905:

Self-the old disobedient nature-must be crucified, and Christ must take up His abode in the heart.

#### Testimonies for the Church, vol. 5, p. 267:

The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death.

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 betternatured. 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,

#### Matthew 7

<sup>23</sup> 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,

#### **Galatians 2**

<sup>20</sup> I am crucified with Christ.

Then the Lord promises,

# Ezekiel 36

<sup>26</sup> I will take away the 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,

<sup>26</sup> I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

# 2 Peter 1

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: *that by these* you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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.

# 1 Corinthians 15

<sup>57</sup> Thanks be to God who *gives 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 overcomes."60

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 cooperate 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,

#### **Revelation 3**

<sup>5</sup> He that overcomes, 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.<sup>61</sup> Mrs. White says that:

#### Testimonies for the Church, vol. 1, p. 187:

Those who come up to [overcome on] every point, and stand every test, and overcome, be the price what it may, having heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted 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 right-eousness 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 king-

<sup>&</sup>lt;sup>60</sup> Revelation 2:7, 17; 3:21.

<sup>&</sup>lt;sup>61</sup> 1 Peter 1:22.

dom 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 overcomes."

# 6. Foundation Principles of the Gospel

Gems of Truth, Vol. 4 Original note: "Read Romans Chapter 1"

# Romans 1

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

<sup>2</sup> (Which He had promised afore by His prophets in the holy scriptures,)

<sup>3</sup> Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

<sup>4</sup> And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

<sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name.

THESE verses summarize the principles of the everlasting gospel. Paul introduces himself as "a servant [bond-servant] of Jesus Christ." A bond-servant is one who belongs to his master. He is not a servant hired to work for a certain number of hours. He is totally committed to service. He is not his own, but he is bought with a price. Paul is bought, owned, and sent (an apostle) by Jesus Christ. The words he speaks are not his own, but the words of Jesus through the Spirit.

The gospel is "concerning...Jesus Christ our Lord." The only thing Paul preached was...

# 1 Corinthians 2

<sup>2</sup> Jesus Christ and Him crucified.

But as there are false gospels, so there are false Christs. A false Christ is not necessarily a person who pretends to be Christ, but is also that Christ who is preached but not according to the Word.

# Which Was Made of the Seed of David

The true Jesus of the true gospel "was made of the seed of David according to the flesh." The words "according to the flesh" indicate not just the lineage of David, but the actual nature of David and his seed through the laws of inheritance. In another place the apostle declares:

#### Hebrews 2

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

<sup>16</sup> For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

<sup>17</sup> Therefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

# The Desire of Ages, p. 49:

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

In contrast to this presentation of the true Christ of the true gospel, *The Review and Herald* of July 1, 1965,<sup>62</sup> sets forth a Christ that is unknown to the apostle Paul:

# The Review and Herald, July 1, 1965:

In *Romans* 5 Paul deals incidentally with Adam. His main theme is Christ. Adam has become the illustration, but Christ is the subject. Paul describes Adam, and he also describes Christ our Lord as the last Adam (*1 Corinthians* 15:4-5). Christ became the second Adam. Jesus was not like you and me when He was

 $<sup>^{62}</sup>$  Written by Donald G. Reynolds, Minister, White Memorial Church, Los Angeles, California.

here upon earth, for He was never a sinner. He came to this earth as Adam before Adam fell. We know that Adam need not have fallen into sin; the second Adam withstood all the attempts of Satan's invasion upon His life. When the Son of God became the Son of man in the Incarnation, He linked himself to us for eternity. He took the effects of heredity without the effects of sin.

In direct contrast to the claim that Christ did not take the effects of sin in His incarnation, the Spirit of Prophecy says:

#### The Desire of Ages, p. 117:

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

Notice that the inspired writer says that...

...none of the effects of sin were upon him [Adam]...It was not thus with Jesus.

How is it that the official organ of the church can proclaim a Christ who was not truly "the seed of David according to the flesh?" How could Christ take the effects of heredity without the effects of sin? Is it not the most basic law of heredity that the effects of sin are transmitted from generation to generation?

In His incarnation Christ took upon Him the nature of a fallen man.<sup>63</sup> Only in this light do the following Scriptures have any real meaning:

## **Revelation 3**

<sup>21</sup> To him that overcomes...even as I also overcame.

<sup>&</sup>lt;sup>63</sup> See Early Writings, pp. 150, 152.

<sup>6.</sup> Foundation Principles of the Gospel

#### Hebrews 2

<sup>18</sup> For in that He himself has suffered, being tempted, He is able to succor them that are tempted.

#### Hebrews 4

<sup>15</sup> For we have not a high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin.

## Hebrews 5

<sup>7</sup> Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.

The true Christ is forcefully presented in the following passage:

# The Desire of Ages, p. 24:

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted., he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon himself our nature, and passed through our experiences.

#### Hebrews 2

<sup>17</sup> In all things it behooved Him to be made like unto His brethren.

If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was...

#### Hebrews 4

<sup>15</sup> ...in all points tempted like as we are.

He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says,

## Psalm 40

<sup>8</sup> I delight to do your will, O my God: yea, your law is within my heart.

As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

The Christ of *The Review and Herald*, who took the nature of Adam before Adam sinned, and who came with a heredity that was exempt from the effects of sin, cannot fit into the above description. It would be foolish to say that such a Christ overcame as we are to overcome, that He was tempted in all points like as we are, that He felt so much the weakness of the flesh that He cried unto His Father with strong crying and tears to be saved from all sin and sinning.

We repeat, a Christ who took not man's fallen nature gives no example of a sinless life, and does not testify "that it is possible for us also to obey the law of God." Therefore, Paul's warning seems applicable here:

#### Galatians 1

<sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

If some are shocked that we should take such a stand against the statement of *The Review and Herald*, let him consider whether our statement is true and the other false, and then consider that Paul would not hesitate to anathematize an angel from heaven who declared otherwise from the gospel he presented.

# According to the Spirit of Holiness

#### Romans 1

<sup>4</sup> And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

The true Christ must be truly human, and truly divine. That which declares His Sonship to God was the spirit of holiness revealed in His sinless life and His resurrection. In another place Paul said:

#### 1 Timothy 3

<sup>16</sup> God was manifest in the flesh, justified [made righteous] in the Spirit.

Although Christ came in the flesh, He was sinless in His humanity. Christ's humanity was sinless, not because He supposedly took a sinless human nature, not because He supposedly avoided the effects of sin through heredity, but because the Spirit had total possession of His life. Christ's sinlessness was due to the Spirit, and not to any innate righteousness in His flesh. His flesh was not so-called holy flesh.

Many look upon the sinlessness of Jesus as due to a supposed righteousness which was natural to His humanity. But Jesus emptied His righteous self, took our place, and showed how we too may be righteous through the Spirit.

# SDA Bible Commentary, vol. 7, p. 930:

We need not place the obedience of Christ by itself, as something for which He was particularly adapted. . . . If He had a special power which it is not the privilege of man to have, Satan would have made capital of this matter.

# SDA Bible Commentary, vol. 7, p. 929:

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. . . . He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency.

Jesus did nothing of himself, but lived by every word from the mouth of God. He sought not His own will, but the will of Him who sent Him. The Father that dwelt in Him did the work.<sup>64</sup> The

<sup>&</sup>lt;sup>64</sup> John 14:10.

Spirit was the source of every impulse, motive, word and act of Christ's life. He emptied himself, and yielded His humanity to be an instrument of the Spirit. *Thus Jesus was righteous by faith*, and left us an example of how we too may be righteous by faith. There is no other kind of righteousness available to man.

# **Obedience of Faith**

The expression "obedience to the faith"<sup>65</sup> is more truly rendered "obedience of faith" as in *Romans* 16:26. The uplifting of the Christ who was made of the seed of David according to the flesh, and who was righteous by faith in the Father's word, creates faith that works by love.<sup>66</sup> Faith and obedience are inseparable, for obedience is the expression of faith.

The remnant are those who keep the commandments of God because they have the faith of Jesus.<sup>67</sup> This last community of saints who will live upon this earth without a Mediator in the sanctuary will be sinless, not because of so-called holy flesh, not through some innate righteousness, but because they will have the faith of Jesus. By faith they will live by every word from the mouth of God. The Spirit of holiness will have total control of their lives.

The true gospel always inspires the response of true and reverent obedience to every command of God. The false gospel inspires careless disregard of the sacred law of God. One who believes in his heart in the Christ who took his nature and overcame, will not excuse sin in his own life, but will seek to overcome in the strength given him of God. One who believes in a Christ who did not take his nature, will inevitably excuse sin, declaring that perfection is not possible, that Christ's obedience will make up for his deficiencies.

<sup>&</sup>lt;sup>65</sup> *Romans* 1:5.

<sup>&</sup>lt;sup>66</sup> Galatians 5:6.

<sup>&</sup>lt;sup>67</sup> Revelation 14:12.

# For His Name

The gospel that inspires the obedience of faith is to be proclaimed among all nations "for His name."<sup>68</sup> The primary object of the gospel is to declare God's righteousness and to vindicate His name.

# The Desire of Ages, p. 671:

The honor of God, the honor of Christ, is involved in the perfection of the character of His people.

Yet it is human nature to lose sight of the obedience of faith "for His name." Man's interest in the gospel is too often and too much egocentric. To illustrate, we cite the experience of the disciples. Although they loved Jesus and followed Him, their love for Him was defiled by much of the earthly element of self-interest. Even though they had forsaken all things to follow Christ, there was much of the nature of an investment in their sacrifice. They looked forward to the gain they would reap when Christ would become the head of Israel and they good seconds.

## The Desire of Ages, p. 436:

Now the cross was just before Him; and His own disciples were so filled with self-seeking—the very principle of Satan's kingdom —that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them.

## The Desire of Ages, p. 548:

Jesus bears tenderly with them, not rebuking their selfishness in seeking preference above their brethren. He reads their hearts, He knows the depth of their attachment to Him. Their love is not a mere human affection; though defiled by the earthliness of its human channel, it is an outflowing from the fountain of His own redeeming love. He will not rebuke, but deepen and purify.

Similarly, the Advent believers of 1844 were anticipating the coming of Christ from much the same standpoint as the disciples looked for the setting up of Christ's kingdom in Jerusalem. We speak of the great disappointment of 1844, but we should remem-

<sup>68</sup> Romans 1:5.

ber it was not Christ's great disappointment. Many did not bear the great test of the disappointment, for they were not willing to be purified from their egocentric interest in His coming. This is the real reason why Inspiration says that the Advent believers were not ready for the coming of the Lord, even though they had confessed and forsaken every *known* sin.<sup>69</sup>

The third angel's message calls God's people into sympathy with Christ in His great work of cleansing the sanctuary. The judgment hour message calls them to *give glory to Him*. They are not to think of the coming of Christ and the finishing of the work only in relation to themselves.<sup>70</sup> There is a much higher motivation of salvation than personal advantage. In the great controversy between Christ and Satan, the law of God is to be vindicated and the righteousness of God magnified. There is every indication that the last generation of saints will even lose sight of their personal salvation as Christ did when in Gethsemane He could not see through the portals of the tomb. As Jesus went ahead purely for love's sake, yes, even to be separated from God for eternity, so the last generation will be those who...

#### **Revelation 14**

<sup>3</sup> ...follow the Lamb whithersoever He goes.

Many turned back from following Jesus when they perceived no personal advantage for themselves. The vast majority turned back in 1844. When things reach such a state that there seems to be no personal advantage in Adventism, the majority will turn back to Babylon. Yet the true remnant will steadfastly endure to keep the commandments of God and the faith of Jesus "for His name." In the time of trouble they will be in anguish, not through fear of their own safety or fear of losing eternal life, but solely that His dear name may be upheld through their own ordeal.

<sup>69</sup> See Early Writings, pp. 139, 143; The Great Controversy, pp. 424, 425.

<sup>&</sup>lt;sup>70</sup> See Education, p. 263.

God's name is in His sanctuary.<sup>71</sup> When God's name is written upon the 144,000, God's name will be vindicated through the lives of His people. Only then will the sanctuary be "cleansed" according to the great prophecy of *Daniel* 8:14.

# The Stigma of the True Gospel

#### Romans 1

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

We must remember that when Paul wrote this, there was a terrible stigma attached to the acceptance of the gospel which he preached. He and his fellows were regarded as...

# 1 Corinthians 4

<sup>13</sup>...the filth of the world [and] the offscouring of all things.

The gospel was an offense, a stumbling block to the self-righteous Jews and foolishness to the wisdom-seeking Greeks.<sup>72</sup> It was regarded as a terrible tragedy if a member of the family accepted the faith of Jesus.

By the time of Constantine, things had changed. The emperor became Christian, and with him it was accepted as the religion of the Roman empire. The leaders of the church rejoiced in the success of the cause. Yet was it a success? Had the world changed toward the gospel, or had the church changed toward the world? We know it was the latter.

There was a time when Adventism was universally hated and denounced. Leading theologians of the Christian churches denounced the teachings of Seventh-day Adventists. The teaching current in the Seventh-day Adventist Church that Christ took upon Him our fallen nature was declared to be blasphemy. It was regarded as a great calamity if a member of the family became an Adventist. But a change is coming, and rarely does Adventism

<sup>&</sup>lt;sup>71</sup> Deuteronomy 12:11; 1 Kings 8:29; 9:3.

<sup>&</sup>lt;sup>72</sup> 1 Corinthians 1:23.

awaken the opposition as it used to. There is no longer such a stigma associated with belonging to what is now a well-established, well-respected church. At such a time, we would do well to ponder the significance of the following statement:

#### The Great Controversy, p. 48:

Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

There will *always* be a stigma associated with adherence to the true gospel. Many would fain join the cause when no shame is attached thereto. The offense of the cross has not ceased. Luther said that the cross of Christ cannot be preached without offense. Many are surprised when the stigma exists because of the attitude of the professed people of God.

It is present truth that awakens opposition and brings the stigma to those who would embrace it. It has been so in every age. The power of God is also manifested in present truth. We cannot stand where our fathers stood. We must progress with the light. Yet the fundamental truths of the gospel remain the same from age to age. The Word declares that:

# Romans 1

<sup>17</sup> The just shall live by faith.

There is a special test of faith adapted to every age.

• In Noah's day the message of faith called men to enter the ark.

- In Luther's day it called men to believe in salvation by Jesus alone, without expectation of obtaining it through obedience to all the rules and regulations of the church.
- In Miller's day it called upon men to believe in and prepare for the coming of Jesus.
- In our day the test of faith is concerning God's promise that on this Day of Atonement He will blot out sin forever and bring forth a perfected people ready for the appearing of their Saviour. Connected with this final work of grace is the Sabbath, a witness to the power of God to accomplish that which He has promised.

In every age, those who believe in God's revealed purpose for His people are accounted righteous before Him. May God grant us the grace and faith to understand and believe God's purpose for this final generation.

# 7. True Repentance: Our Greatest Need

Gems of Truth, Vol. 4 A Message Based on Romans 2 Original note: "Please read the chapter first."

THE apostle Paul's main line of presentation in the first two and a half chapters of the book of *Romans* is to establish the truth of the universal sinfulness of all men. In the 1<sup>st</sup> chapter he presents very vividly the condition of those who do not acknowledge God. The wrath of God *is being* revealed upon such men.<sup>73</sup> This wrath is not a vindictive retaliation, but it is that separation from God that Jesus experienced on the cross. So Paul says of these men,

#### Romans 1

<sup>24</sup> God also gave them up...

<sup>26</sup> For this cause God gave them up unto vile affections...

<sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Thus the wrath of God is experienced when God leaves men to follow the evil inherent in the natural heart. When God finally forsakes sinners completely, then they experience wrath unmixed with mercy. *Romans* 1 is an awful demonstration of what a man will do when given over to his own devices.

In *Romans* 2 the apostle turns his attention to the professed people of God, and proves that Jews are sinners in the sight of God the same as the Gentiles. We today should apply this chapter to ourselves. *Romans* 2 is a description of the Laodicean people of God. Both the character of Christ and His professed people are presented here. Christ is shown to be the Judge of all men.

## Romans 2

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>&</sup>lt;sup>73</sup> Verse 18, actual tense.

<sup>7.</sup> True Repentance: Our Greatest Need

His judgment is according to truth.

# Romans 2

<sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things.

He will not judge as men do, after the sight of their eyes and after the hearing of their ears.

# Isaiah 11

<sup>2</sup> And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

<sup>3</sup> And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears.

He will judge impartially, for He has no favorites.

# Romans 2

<sup>11</sup> For there is no respect of persons with God.

He will judge with equity.

<sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.

He will judge men by their lives, and not by their professions.

<sup>13</sup> For not the hearers of the law are just before God, but the doers of the law shall be justified.

Laodicea, the people of the judgment, must realize that He, our Judge, stands at the door. But how are we described in the chapter? When we are so quick to condemn sinners, we pass judgment upon ourselves and stand equally guilty before God. We think we are the favorites of God, that there is virtue in our hearing of the Word of God, and *know not* that we are before God in the same position as the sinners of *Romans* 1. Yet we say,

"Is not God greatly blessing us as a people?"

There is no doubt but that He is blessing His people above measure, but it is right here that we are making the fatal mistake which leads us to complacently reflect that we are...

# **Revelation 3**

<sup>17</sup> ...rich and increased with goods and have need of nothing.

Let us therefore give most earnest attention to the purpose of God's blessings upon us.

# **Blessings Do Not Indicate Standing with God**

# Romans 2

<sup>4</sup> Or do you despise the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leads you to repentance?

<sup>5</sup> But, after your hardness and impenitent heart, treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God.

Here we are shown that God has been rich in His goodness to us, forbearing and longsuffering. It is only this goodness of God that has prevented us from going the way of those men who are described in *Romans* 1. The nature of all men is the same. If God should leave us, it would soon be demonstrated that the evil in the worst of sinners is also in us. For this reason we must not condemn sinners, for if we do, we despise God's goodness to us. Then there are these words:

<sup>4</sup> ...not knowing...

These are the same as those in the Laodicean message,

# **Revelation 3**

<sup>17</sup> ...you know not...

What is it that we are so blind to?

# Romans 2

<sup>4</sup> ...that the goodness of God leads you to repentance.

When we see all the evidences of God's goodness to His people, let us not take this as a token of our favorable standing before God. Oh, no, this is not the reason why God has so wonderfully blessed us. The real reason is that by such a manifestation of His goodness He wants to lead us to repentance.

Human nature being the same, we inherit the mistakes of the professed people of God in all ages. It is commonly thought that blessings are a token of favorable standing before God. But God blesses the unjust and unthankful, for this is according to His wonderful character.<sup>74</sup> David beheld that the eyes of the wicked stood out with fatness and prosperity, and when he beheld their blessings, his feet almost slipped.<sup>75</sup> No doubt the rich man who fed Lazarus with some of the crumbs of his table being one of the professed children of God, accepted his prosperity as an indication of his favorable relation to God.

Do we not make the same mistake when we bask in the good reports that still come in concerning the prosperity of the cause? At the General Conference Session of 1962 it was very apparent that some gave themselves up to almost unrestrained rejoicing in the prosperity and blessings that were upon the cause. Now if this great rejoicing in God's goodness had been such as to lead into an experience of corresponding repentance, then it would have been a goodly sort. But it was apparent that the reason for this emphasis was to counter the awakening message that calls God's people to repentance; as if men were saying,

"Why this call for repentance? Is not God with us? Look at the wonderful way He has blessed us. God must approve our course, otherwise He would not bless us as He has been doing."

By thus misinterpreting the blessings of God, instead of being brought to repentance by His great goodness toward us, we harden ourselves against repentance, and confirm ourselves in our perilous ways. Thus the Word says:

<sup>&</sup>lt;sup>74</sup> Matthew 5:45-48.

<sup>&</sup>lt;sup>75</sup> Psalm 73:2-9.

## Romans 2

<sup>5</sup> But, after your hardness and impenitent heart, treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God.

Blessings are no more evidence of our favorable standing before God than judgments and afflictions are an indication of God's displeasure.

- Job's comforters were sure Job's afflictions were brought on by his sinful course.
- The disciples of Jesus thought that a man's blindness was God's wrath upon him because of either his or his father's sin.

What worse deception could come upon us than to interpret God's goodness toward us as His approval of our course, when the purpose of such goodness is to lead us to repentance?

# **True and False Repentance**

We are in just as great a danger of mistaking a false repentance for a true repentance.

True repentance is produced by a lively sense of the goodness of God. False repentance is produced by a certain fear of the judgments of God, a terror of a guilty conscience, and a dread of the consequences of sin. The sorrow associated by true and false repentance is mentioned by Paul in his letter to the Corinthians:

# 2 Corinthians 7

<sup>10</sup> For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

The first produces a true reformation of the heart; the second a false reformation touching only outward conduct. Peter and Judas present a striking contrast in the nature of repentance. Both sinned grievously, both sorrowed greatly. The grief of Judas was so overwhelming that he hung himself; the grief of Peter was so overwhelming, that it was the doorway to a new Peter. Now what was the essential characteristic of each repentance? Tailor-made answers come so easily, that we should look at the problem in a way that may help us examine ourselves. Judas' sorrow was egocentric. *His was a crushing self-pity*. He had gambled everything on a plan that would have made him the greatest disciple, and had lost all. He sensed the enormity of his crime, felt the terror of conscience, and was so sorry for what his mistake did to him that he took his life.

While the degrading oaths were fresh upon the lips of Peter, Christ turned to His disciple with the look of majestic pity, forbearance, and forgiving love. Peter was desperately ashamed of what he had done to Christ. His was a crushing pity for Jesus. He was sorry that He had wounded his Master at an hour when Jesus needed a friend so much. A tide of memories rushed over Peter. He thought of the Lord's goodness and great love to him. His heart was broken. Peter's sorrow was Christocentric. His was a "godly sorrow" that worked "repentance to salvation."

David's penitential prayer recorded in *Psalm* 51 is another illustration of true repentance:

#### Psalm 51

<sup>1</sup> Have mercy upon me, O God, according to your loving-kindness: according unto the multitude of your tender mercies blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity, and cleanse me from my sin.

<sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me.

<sup>4</sup> Against you, you only, have I sinned, and done this evil in your sight: that you might be justified when you speak, and be clear when you judge.

<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.

<sup>6</sup> Behold, you desire truth in the inward parts: and in the hidden part you shall make me to know wisdom.

<sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness; that the bones which you have broken may rejoice.

<sup>9</sup> Hide your face from my sins, and blot out all my iniquities. <sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

The comments of Inspiration on this passage are worthy of reflection:

## Steps to Christ, p. 24-25:

His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness—to be restored to harmony and communion with God.

# **Repentance for This Day of Atonement**

The great antitypical day of atonement in which we now live calls us into an experience of the repentance of the ages.<sup>76</sup> What will bring us to this experience?

Judgments do not bring genuine repentance. Ample proof of this is given in the following Scriptures:

# **Revelation 9**

<sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: <sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

# **Revelation 16**

<sup>8</sup> And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

<sup>9</sup> And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they re-

<sup>&</sup>lt;sup>76</sup> See Joel 2:12-17; Zephaniah 2:1-3; Revelation 3:19; Testimonies for the Church, vol. 1, p. 179-193.

pented not to give Him glory.

<sup>21</sup> And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Pharaoh repented when the plagues fell on Egypt, but such repentance lasted only as long as the judgments. It is true that sometimes God sends judgments so that men will acknowledge their sins. Such repentance does not gain salvation for men, but it serves to clear the name of God. This is what happened in the case of Achan. Sometimes if God cannot speak to men in blessings bestowed, He endeavors to speak to them in blessings removed. If this serves to bring them to genuine repentance, it is not really the judgments that produce repentance, but the judgments awaken them to appreciate God's goodness in bestowing so many blessings upon them. Good health is not appreciated until removed. But it remains:

# Romans 2

<sup>4</sup> The goodness of God leads you to repentance.

A sense of the nearness of the end alone will not bring the repentance God is calling for. Preachers who rely on the nearness of the judgment of the living or the close of probation or the second advent to bring repentance to their hearers will fail in seeing genuine day of atonement repentance. For in such cases, when the sense of the impending crisis fades—and God always gives it opportunity to fade—the repentance fades.

Some souls reflect upon the effect of the preaching of time in the Adventist awakening of the 1844 era, and consider that a message based on time is needed today. Such do not consider that while God allowed the preaching of time to awaken His professed people in that era, it did not bring an experience to His people that made them ready for the second coming of Christ.<sup>77</sup> We must now realize that:

<sup>&</sup>lt;sup>77</sup> See Early Writings, p. 243; The Great Controversy, p. 424-425.

#### Early Writings, p. 75:

The third angel's message is stronger than time.

If this message is properly understood, it will be seen to be a far stronger agent for repentance than time.

Fear of the judgment of the living, of the impending examination of the books of record will not bring to God's people the repentance needed. The hell fire enthusiasts have a far greater instrument of fear, but their diabolical fiction can only produce a false repentance that rises no higher than a desire to escape from the supposed consequences of sin.

Perhaps if we examine the books of record, we may see the light that leads to the repentance for which God is calling. The registers of heaven are often presented as three books—the book of life, the book of remembrance, and the book of record.

- 1. In the book of life are written the names of all who have accepted Christ as their personal Saviour.
- 2. The book of remembrance contains the good deeds of God's children;
- 3. While the sins of men are registered in the book of record.  $^{78}$

Yet it is entirely proper to think of the register in terms of one book, for the servant of the Lord says that the good deeds are written in the book of life,<sup>79</sup> and the sins of men in the book of remembrance, or vice versa.<sup>80</sup>

The book of life was typified by the breastplate of judgment worn by Aaron. On that breastplate of judgment were written the names of the tribes of Israel.

<sup>&</sup>lt;sup>78</sup> The Great Controversy, p. 480-481.

<sup>&</sup>lt;sup>79</sup> Early Writings, p. 52; Testimonies for the Church, vol. 3, p. 370.

<sup>&</sup>lt;sup>80</sup> Gospel Workers, p. 18; Testimonies for the Church, vol. 3, p. 246; SDA Bible Commentary, vol. 7, p. 987; Testimonies to Ministers, p. 98.

#### Christ's Object Lessons, p. 148:

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place.

In the very sense, therefore, Jesus is the Book of Life. As a book contains words and thoughts, so Jesus is the Word of God, the expression of the Father's thought. What a precious thought that all who accept Jesus Christ by faith have their names inscribed in the heart of Christ. He remembers them continually, bearing their names upon His heart as He stands in the presence of the Father! Well might Jesus tell His disciples to rejoice because their names are written in the Book of Life.<sup>81</sup> Well might men weep and gnash their teeth when their names are blotted out from this Book of Life, for then Christ will say unto them,

#### Matthew 7

<sup>23</sup> I never knew you.

Every act performed for Christ is recorded in the Book, written in the heart of Christ. Every sin committed is a sin against Christ, and brings grief to Him. The angels are said to record the sin. As they bear back to heaven the shameful tidings that we have denied the holy name whereby we are called, they witness the inexpressible anguish and suffering of the Lamb of God. If we could have a vivid sense of our sins being recorded in this Book, there would be heard among us the cry,

## Genesis 39

9 How can I do this wickedness and sin against God?

We do not understand, as we should, the reality of the sufferings of the Son of God. Calvary is not a thing of an hour or a day. We do not have to look back two thousand years to see the slain Lamb. The Lamb just freshly bruised and slain is in the midst of the throne.<sup>82</sup> Every sin wounds Him afresh and puts Him to shame.

<sup>&</sup>lt;sup>81</sup> Luke 10:20.

<sup>&</sup>lt;sup>82</sup> Revelation 5:6.

#### The Review and herald, January 9, 1883:

The Redeemer, with a heart of unutterable love, still sheds His sacred blood in the sinner's behalf.

#### Education, p. 263:

Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that:

#### Judges 10

<sup>16</sup> His soul was grieved for the misery of Israel.

#### Isaiah 63

<sup>9</sup> In all their affliction He was afflicted;...and He bore them, and carried them all the days of old.

# The Terrible Nature of Sin Recorded

The Spirit of Prophecy warns us that many do not know what constitutes sin. Much less do we know the terrible reality of its recording. We are in danger of being as blind to this truth as the Jewish leaders who took the Son of God and murdered Him. There was no other way that God could illustrate the nature of sin than to give His Son into the hands of men. Their response was,

## Matthew 21

<sup>38</sup> This is the heir, come, let us kill him.

At Calvary they acted out the hidden content of the human heart. They demonstrated their deep-seated enmity against God. Calvary testifies that sin is the will to kill God.

## Christ's Object Lessons, p. 294:

When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas!" And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Let Him be crucified." "Shall I crucify your king?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Caesar." When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the priests joined with the ignorant mob in declaring passionately, "His blood be on us, and on our children."

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

When "He comes with clouds and every eye shall see Him,"<sup>83</sup> then those who have not repented of their rejection and murder of the Son of God "shall wail because of Him."<sup>84</sup> They will see imprinted in the Book the marks of the crucifixion, the evidences of their crime. Then they will realize the true nature of sin.

# Repentance That Leads to the Blotting Out of Sins

# Zechariah 12

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Here is a prophecy of what will be fulfilled among God's children on this great day of atonement. Those who accept the Laodicean message will understand the true nature of their sin. In the light that shines from the cross they will understand that they have been responsible for the murder and crucifixion of the Son of God. They will understand that Calvary is a present reality to Jesus, that every sin on their part is a re-enactment of Calvary, a cry from the heart, "Crucify Him, crucify Him."

> The lightnings flashed, the thunders crashed, The bolts of wrath He bore for me:

<sup>&</sup>lt;sup>83</sup> Revelation 1:7.

<sup>&</sup>lt;sup>84</sup> Revelation 1:7.

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

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

The darkness breaks, that fiend I see, And it was me, yes, it was me! I drove the nails at Calvary, The truth at last, at last I see.<sup>85</sup>

This revelation has not yet come to Laodicea. Christ says,

#### **Revelation 3**

<sup>17</sup> ...you know not...

The prayer of Christ,

#### Luke 23

<sup>34</sup> Father, forgive them, for they know not what they do,

-embraces us. When we look upon Him whom we have pierced, then we shall understand the riches of His goodness, and forbearance, and longsuffering toward us. Instead of hardening the heart in view of His blessings, we shall know the goodness of God that leads to repentance,

## Zechariah 12

<sup>10</sup> ...and shall mourn for Him as one mourns for an only son.

No self-pity is revealed here. The sorrow of the people of God is for Jesus whom they have pierced. They enter into sympathy with Christ's work of cleansing the sanctuary.

The work of the daily service of the sanctuary was to remove the burden of sin from the sinner. The work of the yearly service was to remove the burden of sin from the sanctuary. It was the

<sup>&</sup>lt;sup>85</sup> Unknown source.

<sup>7.</sup> True Repentance: Our Greatest Need

high priest who bore the iniquity of the sanctuary.<sup>86</sup> He typified Christ, who stands before God bearing the sins of His people That is why Jesus is presented as the slain, suffering Lamb in the midst of the throne. The pangs of Calvary will not end until all whose names are in the Book of Life cease to crucify Christ afresh.

The hour in which we live calls us to a deeper experience than forgiveness of sin, which was typified by the daily service of the sanctuary. We have something far greater to seek than the desire to be freed from the burden of sin. We must look up into the most holy place of the sanctuary and see our High Priest bearing the burden of those sins. We must enter that temple that Sister White saw in her dream, the temple with the immense pillar to which was tied the Lamb all mangled and bleeding.<sup>87</sup>

Then we must realize that it is we who keep Him thus in the sanctuary as the Sin-Bearer. Then may God pour upon us the Spirit of repentance and sympathy with Jesus, of mourning for Him as one mourns for an only Son. Then may come to us the desire to free Christ from His continual sufferings. *This is what it means to enter into sympathy with Christ in His work of cleansing the sanctuary.* 

Oh that we might understand that the final atonement, the great work of blotting out of sins is for Jesus' sake.

## Isaiah 43

<sup>24</sup> You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities.

<sup>25</sup> I, even I, am He that blots out your transgressions *for my own sake*, and will not remember your sins.

God grant that such a revelation of the magnitude of His goodness will come to us, that it will lead us to such an utter turning away from sin, that we shall choose to be done with it forever—

<sup>&</sup>lt;sup>86</sup> Exodus 28:38; Leviticus 10:17.

<sup>&</sup>lt;sup>87</sup> Early Writings, p. 78-79.

*for Jesus' sake*. Then will come to pass the consummating work of redeeming grace:

# Leviticus 16

<sup>30</sup> For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

# Hebrews 10

<sup>16</sup> This is the covenant that I will make with them after those days, says the Lord; I will put my laws into their hearts, and in their minds will I write them;

<sup>17</sup> And their sins and iniquities will I remember no more.

<sup>18</sup> Now where remission of these is, there is no more offering for sin.

# Jeremiah 50

<sup>20</sup> In those days, and in that time, says 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.

## Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

# 8. By Faith Alone

Gems of Truth, Vol. 4 Original note: "Read *Romans* chapter 3."

I N Romans chapter 3, the great message of justification by faith shines like a great beam of light amid the darkness of man's misapprehension of the way of salvation. There are thousands and thousands claiming to be children of God, but are children of the wicked one because they have not caught sight of the mighty message given in this chapter.

# The Case Against Spiritual Pride

Firstly, the apostle sums of the points presented in chapters 1 and 2 by declaring that all men are sinners—those who are in the professed community of God's people as well as those outside. Jews are no better than Gentiles. This was a hard truth for the Jew to accept. With his religious heritage and upbringing he doubted not that all this meant that he was more righteous in the sight of God than the uncircumcised. The thought that he was as evil by nature as the worst among the heathen was a most humbling and unwelcome truth. Therefore it was most usual for him to reject the gospel.

Sabbath-keeping Adventists need to learn the same lesson. Having the oracles of God, being brought up in the strictest fashion, eating the best health reform food, observing with great rigor and exactness all the standards that a good church member should accept does not make them one whit more righteous in the sight of God than wicked, unbelieving men.

Adventist superiority complex can show itself in a number of ways. Take for instance the theory that some hold regarding the 144,000. They imagine that the 144,000 are those who will be sealed from among the Seventh-day Adventist Church, and that for this reason they will be firstfruits, enjoying a position of special honor.

The great multitude, they imagine, are those who will be brought into the truth during the time of the loud cry of the third angel. These of course, according to this theory, will have a sort of second class ticket to the kingdom of God, saved—yes—but in an inferior company because they have come out of Babylon.

Now it is true that those brought up in the community of Adventism have not had to come out of Babylon physically, but one thing is certain—every man born is born in Babylon and Egypt spiritually. Every one sealed will have come out of Babylon. He will have been delivered from the spirit of selfishness which is the spirit of Babylon. He will have been delivered from the characteristic of Babylon. He will have been delivered from the bondage and spiritual darkness of Egypt. He will have come out of the kingdom of unbelief, as it is written,

#### Matthew 2

<sup>15</sup> Out of Egypt have I called my Son.

And anyone who has the faintest sense of the terrible evil of his nature will not imagine for a moment that he will have any preference over any other sinner saved during the loud cry.

#### Romans 3

<sup>10</sup> As it is written, There is none righteous, no, not one:

<sup>11</sup> There is none that understands, there is none that seeks after God.

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

This Scripture makes it clear that all men are sinners, not just sinners by deed, but sinners by nature. There is no man who by nature has it in his heart to seek the Lord. Flesh and blood cannot find the kingdom of grace. The natural man is enmity against God. He is not in harmony with his Creator and desires no fellowship with Him. May these words of the apostle dispel any notion that we found the truth through our searching for it, for there is no man who can by searching...

#### Job 11

<sup>7</sup> ...find out God.

If we were really honest with ourselves, we would have to admit that we pride ourselves that we love the truth. We speak so often about being in the truth and accepting the truth. Yet Inspiration plainly declares that every man by nature is full of hatred to the truth and full of hatred to Jesus. We are so slow to comprehend that the crime of Calvary is our own personal crime, a testimony to the depths of unknown wickedness which lies buried in our hearts by nature.

What we will not believe, the Lord will allow us to prove by our actions. A candid study of Adventist history, history that is not colored with the gloss of denominational pride, will show that this respectable community called Laodicea is capable of the most persistent hatred to the truth.

# **Righteousness Apart from Law**

Before the apostle Paul presents the way of righteousness, he must first strip all men of any merit, of anything upon which they can depend to recommend them to God. Having done this, he proceeds:

## Romans 3

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.
<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

No man can become righteous by his doing anything. He will not be made righteous by the deeds of any law—neither civil nor ceremonial, health nor moral. Some people will promise men eternal life if they obey the commandments of their church. But if no man can be justified by even the deeds of the law of God, how can he be made righteous by the deeds of men? Neither will anything that man can do put him into a better posture to receive pardoning grace.

- The papist may think that if he enters a monastery and gives himself to a life of poverty, chastity, and obedience, then God will have mercy upon him and grant him eternal life.
- The Mohammedan may think that if he obeys the Koran then God will have mercy upon him and grant him eternal life.
- The religious zealot thinks that if he forsakes home, wife, and children, God will have mercy upon him and give him eternal life.

They may all confess that salvation is a gift of God, but in each case they imagine that there is something that they can do to merit the favor of God, or else move God to grant it to them. And so there are many in the community of Laodicea who think that because they pay tithe, keep the Sabbath, eat good food, and live good moral lives, God will have respect unto their best efforts, make up for their lack, and grant them a place in His kingdom.

Even the Pharisee in Christ's parable of the two men praying at the temple thought he believed in righteousness by faith, for he began his prayer:

#### Luke 18

<sup>11</sup> Lord, I thank You..

Righteousness comes apart from Law.

#### Romans 3

<sup>21</sup> The righteousness of God without law is manifested.

The definite article is not with the word law in the original. This makes it clear that the apostle is not just declaring that righteousness comes apart from keeping *the law*, but that righteousness comes apart from *any law*. The righteousness manifested for the salvation of sinful men is...

#### Romans 3

<sup>22</sup> Even the righteousness of God.

This is an eternal and absolute righteousness. God's righteousness is bestowed freely upon any man who has faith in Jesus Christ.

## **Redemption in Christ Jesus**

#### Romans 3

<sup>24</sup> Being justified freely by His grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

<sup>26</sup> To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus.

<sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

Men must cease all efforts to make themselves righteous, and with a humble heart survey the atonement. God has "set forth" His Son for the salvation of all regardless of race or creed. Redemption is said to be "in Christ Jesus." When God created man, He did it...

#### **Ephesians 3**

<sup>9</sup> ...by Jesus Christ.

When He redeemed man, He did it...

## Romans 3

<sup>24</sup> ...in Christ Jesus.

Re-creation is more wonderful than creation, for in this work of salvation, God more closely identified himself with man. Indeed the Creator became flesh. In the person of His Son God took humanity unto himself. He united His divinity to humanity, and in His Son Jesus, God purified, restored and redeemed human nature. The gospel is the announcement of a completed redemption in Christ. Human nature has been...

## 2 Corinthians 5

<sup>21</sup> ...made the righteousness of God in Him.

In Christ, humanity has been brought to perfection,<sup>88</sup> God has adopted humanity in the person of His Son, and has raised up humanity to sit with Him on the throne of the universe. In the gift of Christ is poured out all the accumulated love of eternity.

## Look and Live

Righteousness is received by embracing Christ, for He is indeed...

## Jeremiah 23

<sup>6</sup> ...the Lord our righteousness.

Those who possess Christ by faith possess...

## 2 Peter 1

<sup>3</sup> ...all things that pertain unto life and godliness.

The eternal righteousness of Jehovah is theirs because Christ is theirs. They have no sin before God because they are in Christ, and in Him there is no sin. They are perfectly righteous before the law as they have Christ who is perfectly righteous. Heaven and eternity are theirs, for Christ is their justification and title to it. And it is by faith, faith alone, that this unspeakable blessing is obtained.

Now this genuine, saving faith comes only by surveying the atonement with a humble heart. Christ is "set forth," lifted up before the sinner as Moses lifted up the serpent in the wilderness. It is the Word which presents such an uplifted Saviour, and through hearing this word of salvation faith comes to the heart.

Faith is the result of a divine working in the heart of a sinner. It is not found in any man by nature. Faith is the gift of God. It is the result of the revelation of divine love. As the sinner sees the

<sup>88</sup> See Philippians 2:10.

magnitude of the gift of God to him, this love of God works upon him to create faith. If he will but respond to the drawing of the love of God manifested in the cross of Christ, faith will be kindled in his soul.

Such faith will not be a mere intellectual assent to a doctrine, it will not be a nod of assent to truth, but it will be a belief rooted in the heart, born of divine love, and a belief that will work by love unto obedience to all the commandments of God. Faith comes only by looking to the uplifted Christ. Look and live!

## Faith Establishes Law

#### Romans 3

<sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

There has always been a fear on the part of those who do not understand the divine mystery of faith that this truth of justification by faith alone will do away with law. But justification by faith only does away with law as a method of salvation. It establishes law as an ethical standard of conduct. For faith is not only a divine principle, but it is an active principle that works by love.<sup>89</sup> Faith is not a passive acquiescence to truth, but it is a work of the greatest order. Jesus said that faith was a work:

#### John 6

<sup>29</sup> This is the work of God, that you believe on Him whom He has sent.

Paul says that faith is a work, for he commended the believers at Thessalonica for their...

#### 1 Thessalonians 1

<sup>3</sup> ...work of faith.

The 11<sup>th</sup> chapter of *Hebrews* is often called the great chapter on faith, but read it and see that it is the record of mighty works—works of faith. James shows there is no such thing as...

<sup>&</sup>lt;sup>89</sup> See Galatians 5:6.

### James 2

<sup>20</sup> ...faith without works.

He even declared that Abraham was...

## James 2

<sup>21</sup> ... justified by works.

Now this is not to be understood to be contrary to Paul's teaching of righteousness by faith alone, but it is to be seen as a forceful declaration of the truth that faith is a work, and this work, and only this work, is righteous before God since it is a work of love, a sacrifice that is salted with the merits of Christ.

## 9. Faith Is Counted for Righteousness

Gems of Truth, Vol. 4 Original note: "Read *Romans* Chapter 4."

THE apostle Paul calls father Abraham to the witness stand to prove his great doctrine of justification by faith. Abraham was found righteous in God's sight because he believed God, and the apostle was able to cite *Genesis* 15:6 to prove it.

Let none imagine that this *belief* which Abraham possessed was a mere nod of assent. On the contrary, it was such an unshakable conviction in God's Word, that he obeyed it without question. Nothing in this earth was counted too dear for Abraham to sacrifice, for his faith expressed supreme preference for fellowship with God, perfect reliance upon His promises, and complete submission to His will. Such faith God delights in. Indeed, He declares that all who have such faith are righteous before Him.

Faith is counted for righteousness. This is what the apostle stresses in the 4<sup>th</sup> chapter of *Romans*. When God reckons a man righteous, it is not a mistaken reckoning. Some people have the idea that the imputed righteousness of Christ is a sort of pretended righteousness that covers the believer while he is in the process of gaining that which is genuine through the imparted righteousness of Christ.

But let not anyone demerit the glory and the efficacy of the merits of Christ. When a believer becomes one with Christ through faith, his nothingness and emptiness is united to Christ's infinite fund of moral virtue. He is not partly righteous in Christ, but he is fully righteous, having in his possession the eternal and absolute righteousness of Jehovah. This righteousness imputed is so great that the believer is exalted in Christ higher than the angels who have never fallen, made heir of God and an equal partner with Christ in the inheritance of all things. No after experience in the imparted righteousness of Christ could make him any more exalted in God's sight. He has reached the highest point to which man can attain.

This does not mean that the believer has reached a state of holiness in his own nature. He has just submitted himself to the righteousness of God, and if he continues to exercise faith in the merits of Jesus, divine grace will eventually bring to his nature a fitness for the kingdom of God. No man can believe in Jesus and cling to known sin; yet every converted Christian will confess the sinfulness of his nature. Inherited, Adamic sinfulness of nature is not totally eradicated from man's nature in one instantaneous act.90

Luther compared such inherited corruption to a man's beard. He cuts it down every morning. Without the covering of Christ's imputed merits, he would be utterly condemned as a sinful man in God's sight. But Paul cites David saying,

#### Romans 4

<sup>8</sup> Blessed is the man to whom the Lord will not impute sin.

A converted man does not claim to be without sin: indeed he confesses his continual need to the cleansing blood of Christ. Yet all the while he rejoices that because of the merits of Christ in which he trusts, any hidden corruption that still lies within him is not imputed to him.

## The Test of Faith

Abraham was reckoned righteous in God's sight because of his faith. God gave him a very practical test to prove his faith. A child was promised him when his wife Sarah was past the time of child bearing. Still, Abraham believed God, and it was counted unto him for righteousness.<sup>91</sup> Abraham was at that time 75 years old.

<sup>&</sup>lt;sup>90</sup> PP Editor's note: It should be remembered that "nature" can refer to physical, mental, or spiritual aspects of the human. In the new birth, there is a change in the spiritual nature, from death to life, that is instantaneous. But the habits, practices, thoughts, and ideas gained during the reign of the old spiritual nature, which reside in the mind, take time to reform. <sup>91</sup> See Genesis 15:6.

When the passing of time did not bring the promised son, Abraham took Hagar as a wife so that he could help God fulfill the promise. A son was born, but not a son of promise. Ishmael was a work of Abraham's flesh, and as a practical reminder that his power could not fulfill the promise, God gave him a very real reminder in his flesh—the sign of circumcision.

God waited until Abraham was past age too. From the human point of view, the prospect of having a son was hopeless. Every human support was cut off. At first Abraham could not depend on his wife. Now he could not depend on himself. But when...

#### Romans 4 [Phillips]

<sup>18</sup> ...hope was dead within him, [he] went on hoping in faith...He relied on the word of God.

#### Romans 4

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

<sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

<sup>21</sup> And being fully persuaded, that what He had promised, He was able also to perform.

<sup>22</sup> And therefore it was imputed to him for righteousness.

Here is a wonderful example for any discouraged soul. When you have tried and miserably failed; when there seems no way out of your sins which are a mountain high; when you are utterly discouraged and every ray of hope seems altogether gone; when you see that you are as spiritually dead and every human prop has gone from under you, then is the time to hope on in faith, to cast yourself wholly on the goodness and mercy of God. If you will do this, God will not only fulfill His deliverance to you, but with exceeding joy *He will declare that you are righteous* in the presence of the universe.

## Faith Is a New Thing

In testing men's faith, God often asks them to believe in something which has not been seen before.

In Noah's time men were required to enter the ark to escape from the impending flood. But that generation had never witnessed rain. But Noah believed in things not yet seen, and therefore he was found righteous before God.

Abraham and Sarah were tested in regard to their having a son when both of them were past the age of child bearing. But because they believed that God could regenerate their bodies, they were found righteous before Him.

The apostles preached the resurrection of Jesus from the dead, a thing almost incredible to that generation. But those who believed the message of God were found righteous before Him.

In Luther's day the test was justification by faith alone—salvation without compliance to the rules and regulations of the church. It was a new thing to that generation.

In Miller's day, the test of faith was concerning the personal appearance of Jesus in the clouds of heaven. It took genuine faith for mechanics to lay down their tools and for farmers to leave their potatoes undug to go forth to declare the message from heaven.

The gospel is always the same everlasting gospel; the test to every age is always the same in principle; yet it is different in its particular form. The test before the people of God at this present time is concerning God's promise to blot out sin and make a complete end of it in the experience of the church. Christ is in the most holy place, and His work of final atonement will do this work for those who unite with him by faith.

But the problem is that there are so many "logical" objections to this idea of a morally perfect people who shall be alive upon the earth to the Lord.

- The church in its past experience of 6000 years did not attain such an experience on this earth.
- Paul, the great apostle, said that he was not perfect (see *Philippians* 3:12).
- The great reformers like Luther and Wesley declared that Adamic sinfulness would always remain in man's nature while he lived on this earth.
- The church in past ages was not called directly to enter such an experience.
- Besides, it is (humanly speaking) a most impossible attainment.

Yet God has promised that the sanctuary in heaven will be cleansed, and this means that there will be no sin or sinfulness on the part of His people to defile that sanctuary. And as it was in the day of Noah and Abraham and Miller, those who believe the promise of God that is especially applicable to the age will be found righteous before Him. The only genuine faith in Laodicea is that which enters with Christ into the most holy place, uniting with Christ in the great work of preparing a people to stand in the great day of God.

We are called to believe in something not yet seen in the experience of the church in 6000 years. Many there will be who will stagger at the promise of God through unbelief. But there will be a people who will hold fast to the promise of the final atonement. As time passes, the realization of such a promise will seem more hopeless. Finally all hope of it will flee. Then it will be that...

#### Early Writings, p. 269:

...some, with strong faith, and agonizing cries,

-will abandon themselves to unwavering trust in the Word of the promise. And in the judgment of the living, Christ will make the eternal pronouncement,

"Faith is counted for righteousness." 92

<sup>92</sup> Romans 4:5.

# 10. The Fruit of Justification by Faith

Gems of Truth, Vol. 4 Based on Romans 5

**I**N *Romans* 5, the apostle Paul proceeds to show that his message of justification by faith alone bears the divine credentials because its fruit is unto holiness.

The great revelation of justification by faith is presented in the 3<sup>rd</sup> chapter. Here it is shown that God took His Son and made Him to be our righteousness. Human nature was purged, sanctified, perfected, and redeemed in Christ Jesus. God's absolute and everlasting righteousness is upon all who have faith in Jesus. God requires nothing else and will accept nothing else but faith in His Son—a genuine heart response to the revelation of His love.

Now Paul's enemies were most active in opposing the message of justification by faith alone. They charged the apostle with teaching people to do evil that good may come.<sup>93</sup> They protested that his teaching made light of, or did away with, the law. In the 5<sup>th</sup> chapter of *Romans* the apostle shows how the experience of justification is made manifest in the life of the believer.

#### Romans 5

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Peace is a fruit of being justified by faith. By nature, man is at enmity with God; he is in a state of rebellion. He is also at war with himself.

#### Isaiah 57

 $^{\rm 20}$  The wicked are like the troubled sea, when it cannot rest,

whose waters cast up mire and dirt.

<sup>21</sup> There is no peace, says my God, to the wicked.

In the unsubdued heart there is no rest. When self is all alive, feeling every real or imagined grievance, there is no peace. Man

<sup>&</sup>lt;sup>93</sup> Romans 3:8.

<sup>10.</sup> The Fruit of Justification by Faith

cannot obtain peace either with God or with man by trying to make peace. It is beyond the power of humanity to make it. Neither are sinners called to make peace with God. This can never be done. But the gospel declares that Christ himself united the estranged nature of Adam with His own divine nature.

#### **Colossians 1**

<sup>20</sup> And, having made peace through the blood of His cross, by Him to reconcile all things unto himself; by Him, I say, whether they be things in earth, or things in heaven.

<sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled
<sup>22</sup> In the body of His flesh through death, to present you holy and unblamable and unreprovable in His sight.

### Ephesians 2

<sup>14</sup> For He is our peace, who has made both one, and has broken down the middle wall of partition between us.

When a sinner responds to the drawing of the love of God, and unites himself by faith to the Saviour, Christ becomes his peace. The perfect righteousness of Christ is his. The law no longer condemns him. He has no need to vainly strive to be righteous before God by the deeds of the law. Trusting wholly in the merits of Christ, he is justified, and being justified by faith, he has peace with God through the Lord Jesus Christ. Moreover, the believer can...

## Romans 5

<sup>2</sup> ... rejoice in hope of the glory of God.

Hope is another fruit of justification by faith. This world is without hope. Some time ago, a group of psychiatrists studied the faces of pictures taken of crowds of people. They were unanimous that very few faces expressed hope. Without Christ, men move on in a gloomy procession to a future without hope. But one who is justified by faith in Christ is a son of God, a joint-heir with Christ. He rejoices in prospect of the future. Being justified by faith, he has a sure title to heaven, and is...

#### Romans 8

<sup>24</sup> ...saved by hope.

## Romans 5

<sup>5</sup> And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

The crowning fruit of being justified by faith is love. This love is not an emotion or sentiment, but is the heavenly principle of unselfish concern for others. This love has its source in the heart of God, and Christ is the expression of it.

## Romans 5

<sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly.

<sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

<sup>8</sup> But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

Among the Greek philosophers the highest concept of love was that of a man who would die for his friends. But Jesus announced a love as high above that as the heavens are above the earth. He laid down His life for His enemies. God's love does not just seek friends: it makes friends. By the power of divine love, rebellious, murderous man becomes the obedient and loving friend of God.

It is the revelation of divine love which creates faith in the heart of the sinner. Then this faith works by love<sup>94</sup> to purify the life from the defilement of sin. It is this love shed abroad by the Holy Spirit that draws to Christ and breaks the heart hardened in sin. It is love which frees the soul from guilt and creates the soul anew in the image of God. It is love which sanctifies the believer in Jesus. It is love which shall finally blot out sin from the mind forever and seal the saint for eternity.

A prominent American preacher<sup>95</sup> became noted for his vivid presentation called "Sinners in the Hands of an Angry God." It is

<sup>&</sup>lt;sup>94</sup> Galatians 5:6.

<sup>&</sup>lt;sup>95</sup> Jonathan Edwards (1703-1758).

reported that people would faint before his portrayal of the torments of hell. All this was supposed to lead sinners to repentance —which it never did. For sinners cannot find it in themselves to respond to such a Being who manifests such vindictive and implacable wrath.

But the true gospel is the antithesis of "Sinners in the Hands of an Angry God." The gospel could be called, "God in the Hands of Angry Sinners." It was God who came to this world in the garb of humanity. He gave himself into the hands of men. They took hold of the embodiment of infinite love and murdered Him. Yet His love would not fail, but prayed for His murderers. He would even renounce His place that they might have it. He would suffer for their sins in which He had no share, in order that they could enjoy His righteousness in which they had no share.

In the light of Calvary the sinner may see the nature and extent of his crime; yet as enormous as his sin is revealed to be, God's love and grace is *much more*. Such love *creates* a friend where there was only an enemy. It reconciles the sinner to God. The cross is not a method to pacify an angry God; but it is a loving God's way of pacifying an angry sinner.

#### Romans 5

<sup>10</sup> 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.

<sup>11</sup> And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

The religion of Jesus Christ is not a religion of gloom, but of joy unspeakable. Being justified by faith, a believer has in Christ all the accumulated riches of eternity. He is a son and heir of God, freed from the curse of the law, the bondage of sin, the fear of death. And in the place of these he has a life in Christ which measures with the life of God. Joy is not found through exalting self, but through repentance and humiliation at the foot of the cross. Now whereas sin and unbelief and fear and wrath came through Adam, justification and a life of peace, hope, love, and joy comes by Jesus Christ.

## Romans 5

<sup>20</sup> Where sin abounded, grace did much more abound.

The expression *much more* occurs five times in *Romans* 5. Justification is *much more* than sin; love is *much more* than death. God not only pardons, but:

Isaiah 55 7 [He] abundantly pardons.

He not only saves, but:

## Hebrews 7

<sup>25</sup> [He] save[s] to the uttermost.

He not only makes up for the effects of sin, but we receive of His hand...

## Isaiah 40

<sup>2</sup> ...double for all [our] sins.

We may not only enter His kingdom but we may have...

## 2 Peter 1

<sup>11</sup> ...an abundant entrance into the kingdom.

Through faith we cannot only be conquerors but...

## Romans 8

<sup>37</sup> ...more than conquerors through Him that loved us.

And, being justified by faith, the fruits of peace, hope, love and joy, will not only appear in us, but they will *abound* in us.<sup>96</sup>

<sup>&</sup>lt;sup>96</sup> See 2 Peter 1:8.

<sup>10.</sup> The Fruit of Justification by Faith

## 11. Perfection in the Light of the Former & Latter Rain

Gems of Truth, Vol. 4

THE Bible frequently uses nature as an illustration of the work of God's grace. The former and the latter rain which fell in Palestine at the time of seed sowing and harvest is used as an illustration of the work of the Holy Spirit in the hearts of men. In nature, the former rain is necessary at the time of seed sowing. The ground is moistened by the gentle early showers which cause the seed to germinate and soon the tender shoot springs up—first the blade, then the ear. When the new grain is formed in the ear, the latter rain is necessary to fill out the ears, to develop the grain and ready it for the harvest.

So in the work of grace, the work of the Holy Spirit is symbolized under the falling of the former and the latter rain. Both are necessary if there is to be a harvest. Both have their distinctive work to perform in the experience of the church. As touching the work of grace in the life, the difference between the former and the latter rain is not just quantitative—it is also qualitative. Some people suppose that the latter rain is exactly the same as the former rain, only falling in greater extent throughout the earth; but according to the illustration of nature, this is not true. The latter rain can only benefit where the former rain has fallen, and it is to do a work different to that which is accomplished by the former rain.

The former rain is necessary for the new birth, which is illustrated by the seed which falls into the ground, dies, and springs forth unto new life. Unless the sowing of the gospel seed is accompanied by the work of the Spirit of God there will be no conversions to Christ. We see the former rain at work in convicting men of sin, and drawing them to Christ to give them repentance toward God and faith in the Lord Jesus Christ. We see it at work in breaking the heart of the sinner, cleansing him from the defilement of guilt, causing him to die to his life of selfishness and pride, and partaking of the new resurrection life of Christ.

And more than that, the former rain of the Spirit is necessary for that daily growth in grace, which we call the process of sanctification. It is the former rain of the Spirit that gives the believer power for obedience unto life, keeps him from sinning, guides him into all truth, intercedes for him, and gives him power for witnessing for his Lord. As in nature, the former rain is necessary to prepare for the latter.

There are two very significant passages in the Spirit of Prophecy concerning the necessity of the former rain in preparation for the latter rain. The first one says:

#### Early Writings, p. 71:

I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must nave to fit them to live in the sight of a holy God...I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.

#### Again,

#### Testimonies to Ministers, p. 506-507:

The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle.... The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

.... Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.

So then, the former rain is to accomplish a needful work of preparation in the life. And what is that needful work of preparation? It is to give us victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.

"But," says one, "if such a victory is granted in the life, if there is victory over love of the world, and over every wrong word and action, what need is there of any further experience?"

There are some who teach us that no further experience is necessary for those who must live through the time of trouble when there is no Mediator in the sanctuary. They proclaim that there is no special preparation required for the coming of Christ. They say that that which has been the experience of God's people in past ages is sufficient for those expecting translation. They do not consider that the latter rain is a special work of grace to bring a special experience to that community of saints who shall be alive upon the earth when the Son of man descends in the clouds of glory. And that the experience to be obtained by the final generation is the experience of entire moral and spiritual perfection of character—sinlessness of heart and mind.

#### **Revelation 14**

<sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goes. . . . being the firstfruits unto God and to the Lamb. <sup>5</sup> And in their mouth was found no guile; for they are without fault before the throne of God.

"But," says another, "if one has victory over all sin in the life, over love of the world, over pride, over wrong words, over every wrong action, is not that perfection?" Evidently not, for the servant of the Lord clearly tells us that unless we have such a victory preparatory to the latter rain, we shall not receive the latter rain. And what is the purpose of the latter rain? It is to ripen the grain.

#### **Testimonies to Ministers, p. 506:**

The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character... Unless the early showers have done their work, the latter rain can bring no seed to perfection.

Therefore the subject of the former and the latter rain, should give us great insight into what is involved in the subject of perfection, and what will constitute the experience of those who will, by the latter rain, be sealed and prepared to live without a Mediator and welcome the Lord when He comes. It is most evident that perfection of the moral character, the required experience of sinlessness of heart and mind, is more than such stated victory over specific sins.

In order to understand this question we must give careful consideration to the question of man's inherent sinful nature. When Adam sinned, he not only defiled his soul with the guilt of sin, but his whole nature became evil. The knowledge of evil was stamped upon his character. Selfishness took the place of love. As far as the human race is concerned, Adam is the fountain from which springs all human life. Because the fountain is corrupted, the whole stream of life from Adam is corrupted. All men are born with an inherently sinful nature, with propensities of disobedience, with inclinations to evil. Said David,

#### Psalm 51

<sup>5</sup> I was shapen in iniquity; and in sin did my mother conceive me.

The apostle Paul states that all men are...

#### **Ephesians 2**

<sup>3</sup>...by nature the children of wrath.

Not only are men born with this Adamic, sinful nature, but through the commission of sin they add cultivated sinfulness to inherited sinfulness. Every sin committed leaves its impress upon the mind. Every time a man sins he stamps more fully the knowledge of evil upon his nature.

#### The Acts of the Apostles, p. 476-477:

He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory.

Furthermore, every sin committed has left its impress upon the mind, even though the sin has been forsaken and its guilt removed.<sup>97</sup> As with father Adam, every repentant soul, though forgiven and cleansed of guilt, is only too conscious that because of his sins, the knowledge of evil remains. Paul points out in *Hebrews* 10:1-3 that there cannot be any moral or spiritual perfection experientially while this conscience of sin and remembrance of sin remains upon the mind.

Now if the latter rain is to bring God's people to perfection, it is evident that the latter rain must complete the work of God's grace in the soul by totally removing from the mind and heart every trace of evil, every root of inherited and cultivated tendency to wrong doing. It must totally abolish the sin principle from the minds of God's people so that they can be sealed in their foreheads with the Father's name, or character.<sup>98</sup>

This work of completing the work of God's grace in the lives of God's people was symbolized by the ancient day of atonement when the high priest went into the most holy place, not just to cleanse the tent from the sins which had been transferred to it,

<sup>&</sup>lt;sup>97</sup> See Testimonies to Ministers, p. 477; and The Desire of Ages, p. 302.

<sup>&</sup>lt;sup>98</sup> See *Revelation* 14:1.

but to make the final atonement for Israel who afflicted their souls around the sanctuary without.

#### Leviticus 16

<sup>30</sup> On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

Although the congregation made a needful preparation in putting away every sin, cleansing the camp and their homes and their persons, they presented themselves in that typical judgment service with humility and contrition, relying upon the mercy of God, and the merits of the blood, the incense, and the intercession of their high priest. Then through the final work of atonement, the sins of Israel were blotted out and Israel stood clean before God.

So on this great day of judgment, when Christ is in the most holy place, our great High Priest is to make a final atonement for all who have made the needful preparation by receiving the benefits of the former rain. Having such victory in our lives, we are not to lose sight of the necessity of the perfecting latter rain.<sup>99</sup> We must gather to the judgment with humility, contrition, and affliction of our souls, relying fully upon the merits of the blood of Christ, His perfect righteousness represented by the incense, and our great High Priest who stands in God's presence for us.<sup>100</sup>

To those who make this necessary preparation and who fulfill the conditions of the great antitypical day of atonement, Christ will blot out their sins in the investigative judgment. Such blotting out of sins is associated with the outpouring of the latter rain. Says Peter,

#### Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

<sup>&</sup>lt;sup>99</sup> See Testimonies to Ministers, p. 508.

<sup>&</sup>lt;sup>100</sup> See *Hebrews* 10:19-21.

This is an experience for God's people, for when sins are blotted out they shall no more be remembered or come into mind.<sup>101</sup>

#### Jeremiah 50

<sup>20</sup> The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.

Take the book *Early Writings* and read the chapter entitled, "The Shaking" pp. 269-271. Then read the chapter entitled "Joshua and the Angel" in *Testimonies for the Church*, vol. 5, pp. 472-475, and see the great victory that Christ brings to His people when He stands for them in the investigative judgment and makes the final atonement for His people. Their sins are blotted out, the filthy garment of its record is removed from them, they are clothed eternally with the armor of righteousness from head to foot. They are sealed in their foreheads with the seal of the living God, and they are revived and strengthened to give the loud cry of the third angel. Then the earth will be lightened with the glory of God.<sup>102</sup>

It is important to understand that the blotting out of sins and the sealing of the saints is accomplished by the work of the latter rain.<sup>103</sup> Therefore we can know that the only place to receive the latter rain is in the most holy place at the judgment bar of God. Only those who prepare themselves for the judgment by overcoming sin in the strength of Christ will be ready for the perfecting, sealing latter rain.

At this hour God calls His people into judgment in preparation for the latter rain,

## Joel 2

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> Gather the people, sanctify the congregation, assemble the elders, gather the children,...

<sup>&</sup>lt;sup>101</sup> See Patriarchs and Prophets, p. 358.

<sup>&</sup>lt;sup>102</sup> See Revelation 18:1.

<sup>&</sup>lt;sup>103</sup> See *Ephesians* 4:30; *Acts* 3:19.

<sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar.

Only when the people of God make this needful preparation will Christ stand for them in the judgment of the living, and by the baptism of the Holy Spirit blot out sin from human nature and seal that nature with the impress of His perfect character forever. This is the nature of the awakening message. No latter rain will fall unless we come by faith to the judgment. No latter rain will fall apart from the blotting out of sins and the sealing.

Shall we then not awake to make the needful preparation and gather, by faith, to the heavenly sanctuary so that Christ can stand for us in the judgment of the living and seal us His forever by completing that work of grace in the soul by the baptism of the perfecting latter rain?

# 12. Life in Christ

Gems of Truth, Vol. 5 First in a Series of Three Studies

**D**RIVING north into Queensland one summer day, I stopped for two university hitch-hikers. We began conversing about our respective philosophies of life. When I enquired of them,

"What is life all about?"

-they confessed,

"We do not know, but we are trying to find out."

The apostle Paul found the Truth of life, and expressed it the most concisely when he said,

## Philippians 1

<sup>21</sup> For to me to live is Christ.

Paul expressed the absolute truth of Christianity—"*Life is Christ*."<sup>104</sup> If I had picked up Paul tramping along the road, and had asked him,

"What is life all about?"

-quick and authoritative would be his reply:

"CHRIST!"

## SDA Bible Commentary, vol. 7 p. 903:

When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For to me to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound

<sup>&</sup>lt;sup>104</sup> New-English Bible.

up with his Lord. Christ was the author, the support, and the source of his life.

Paul was not being narrow-minded when he said that for him, *"life is Christ."* He was confessing reality. Anyone who cannot say and practice that life is Christ is denying reality and is under the spell of a peculiar form of insanity. This spell of insanity is what we might call *the original sin*.

## Christ the Life of Sinless Adam

Christ is life. He is the fountain of it.

### John 1

<sup>3</sup> All things were made by Him; and without Him was not any thing made that was made.

<sup>4</sup> In Him was life; and the life was the light of men.

Adam received his life from Christ. Indeed, Christ was his life, physically and spiritually. Although he had not one breath of physical or spiritual life innately, he could enjoy life as long as he enjoyed Christ.

Then Satan arrived on the scene and prevailed upon our first parents to accept the most unreasonable assertion—

## Genesis 3

<sup>4</sup> You shall not surely die.

That is to say,

"You do not need God. You have life in yourself. You can enjoy life without Him."

Now this is just as unrealistic as saying that a light bulb can shine without the current of electricity, or that the flower can reveal color without the sunlight. Yet Adam and Eve tried to have life without the Life; they tried to have light without the Light.

## The Review and Herald, April 16, 1901:

Satan was dependent upon God for his life. He resolved to ignore this dependence, but he could not destroy the fact.... Satan separated himself from God.... he prevailed on Adam to sin. ... Every sin committed awakens the echoes of the original sin.

Thus we see that sin is folly and madness. It is a denial of reality, a form of insanity. One who cuts himself off from God cuts himself off from life. It is a kind of suicide.

## Proverbs 8

 $^{\rm 35}$  For whoso finds me finds life, and shall obtain favor of the Lord.

<sup>36</sup> But he that sins against me wrongs his own soul: all they that hate me love death.

## Life to All Through the Cross

Now Adam would have died immediately but for the eternal provision of the gospel. As soon as there was a sinner, there was a Saviour. Christ was the Lamb slain from the foundation of the world.<sup>105</sup> Only through the crucified One could Adam or any other sinner receive any kind of life. This truth is not clearly grasped, so we shall pause to consider its tremendous reality.

There is not one spark of physical life apart from Christ.

## Acts 17

<sup>28</sup> For in Him we live, and move, and have our being.

## SDA Bible Commentary, vol. 1, p. 1081:

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God.

## 1 Corinthians 3

<sup>9</sup> You are God's husbandry, you are God's building.

In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,—the inspiration of the everpresent God, the Great I AM.

When man sinned, the curse rested upon all nature. Thorns and thistles sprang from the earth. In due time, however, Christ was

<sup>&</sup>lt;sup>105</sup> Revelation 13:8.

revealed wearing the crown of thorns. This was a wonderful illustration of how Christ bears the curse wherever present. The only reason that seeds grow and the earth still yields her strength is that Christ bears the curse of nature and gives life through the provisions of the cross.

#### SDA Bible Commentary, vol. 4, p. 1146:

There is not an article of food upon our tables that He has not provided for our sustenance. The stamp and superscription of God is upon it all. Everything is included in and abundantly supplied to man, through the one unspeakable Gift, the only begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship.

#### The Desire of Ages, p. 660:

Our Lord has said,

#### John 6

<sup>53</sup> Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.

<sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed.

This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring.

God tried to teach this lesson to ancient Israel. He took them to the desert where there was no bread, and gave them bread to eat from heaven. Christ was that bread.<sup>106</sup> He took them to a place where there was no water. The rock was smitten, and they drank.

## 1 Corinthians 10

<sup>4</sup> That Rock was Christ.

All this was to show them that without the gift of the crucified One they would have neither bread to eat nor water to drink. It

<sup>&</sup>lt;sup>106</sup> Read John 6.

was to teach them that life came from Christ. Israel was slow to learn the lesson. Are we any better? Is it not just as true today:

#### Isaiah 1

<sup>3</sup> The ox knows his owner, and the ass his master's crib: but Israel does not know, my people do not consider?

Wherever any life exists on this planet, it testifies of Christ and the power of the cross. The only life that sinful men have is that which they derive from Christ. Wherever there is any flash of intellect, any illuminating thought, Christ is the source of it. Wherever there is any joy or gladness, sympathy, kindness, justice, goodness, or mercy, Christ is the source of it. It is the most fundamental truth that Christ is Life, and life is Christ.

## **Christ and Spiritual Life**

So Christ continues to give sinners physical life. All men, saints and sinners, live by virtue of, and by the power of, the cross.

### Acts 14

<sup>17</sup> Nevertheless He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

His goodness and mercy follow men all the days of their life. Morning by morning His mercies are renewed. Great is His faithfulness to the unfaithful and the unthankful. But He continues to testify to sinners of His goodness; He endeavors to make them see that He is their life, that they have not an atom of it without Him. All this He does peradventure His goodness may lead men to turn to Him and confess the reality of life,

## Philippians 1

<sup>21</sup> For to me to live is Christ.

When the will and affections are given to Him, Christ quickens the soul dead in trespasses and sins, and gives it spiritual life.

Now he who has learned the fundamental lesson that his every breath comes from Christ, will more readily know that he has no spiritual life apart from Christ. A Christian is one who has found the Truth of life. *He confesses* reality:

## "Life is Christ."

Christ is the substance of life.

- Does he want health and strength? Christ is his health and strength.
- Does he want righteousness? Christ is his righteousness.
- Does he want wisdom? Christ is his wisdom.

There is no life or righteousness or wisdom apart from Him, and no joy or gladness or common earthly blessing that does not come through Him. And above all, the Christian says with the apostle Paul,

## Ephesians 1

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.

(continued in next study)

# 13. The Substance Is Christ

Gems of Truth, Vol. 5 Second in a Series of Three Studies A comparison between the message to the Colossians and the message to the Laodiceans.

W HEN Paul sent his epistle to the believers at Colosse, he requested that it should also be sent to the believers at Laodicea. Wrote he:

#### **Colossians** 4

<sup>16</sup> And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that you likewise read the epistle from Laodicea.

Apparently, the needs of both churches were similar. And inasmuch as the problem which developed in the local church at Laodicea is symbolic of the condition of God's people who live in this judgment hour, we should study Paul's message to the Colossians in conjunction with Jesus' message to the Laodiceans. In this way, the book of *Colossians* takes on special significance for us who are trying to find the true remedy for the Laodicean condition.

A deceased pioneer minister of Australia, who was acquainted with Sister White, used to remark that the servant of the Lord frequently read Paul's epistle to the Colossians. Confronted as she was with the Laodicean condition of God's people, she could well have pondered Paul's message in the epistle which was intended to be sent on to the Laodiceans.

## Form or Substance

As we read very carefully through the first three chapters of *Colossians*, we see that the apostle is aiming his message to meet a particular danger confronting the believers at Colosse and Laodicea. They were in grave danger of losing the substance of the gospel—Christ. The form of Christian teaching, the mechanics of the message, and philosophical views about the Christian mes-

sage were in danger of overshadowing the reality–JESUS. The people were close to losing hold of...

## Colossians 2 [Phillips]

<sup>17</sup> ...the solid fact [which] is Christ,

-and being preoccupied with form, and religious do's and dont's.

Paul's message is a wonderful exaltation of Christ the Head of the body and substance of the Christian message. Writes he:

## Colossians 1 [Phillips]

<sup>13</sup> For we must never forget that He rescued us from the power of darkness, and reestablished us in the kingdom of His beloved Son.

<sup>14</sup> For it is by His Son alone that we have been redeemed and have had our sins forgiven.

<sup>15</sup> Now Christ is the visible expression of the invisible God. He existed before creation began,

<sup>16</sup> For it was through Him that everything was made, whether spiritual or material, seen or unseen. Through Him, and for Him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, Him. <sup>17</sup> He is both the first principle and the upholding principle of the whole scheme of creation.

<sup>18</sup> And now He is the head of the body which is the Church. Life from nothing began through Him, and He is, therefore, justly called the Lord of all.

<sup>19</sup> It was in Him that the full nature of God chose to live,

<sup>20</sup> And through Him God planned to reconcile in His own person, as it were, everything on earth and everything in Heaven by virtue of the sacrifice.

<sup>21</sup> And you yourselves, who were strangers to God, and, in fact, through the evil things you had done, His spiritual enemies, He has now reconciled

<sup>22</sup> Through the death of His body on the cross, so that He might welcome you to His presence clean and pure, without blame or reproach.

<sup>27</sup> And the secret is simply this: Christ *in you!* Yes, Christ *in you* bringing with Him the hope of all the glorious things to come.

Moreover, the apostle urges home his message that Christ is the substance and reality of the gospel:

## Colossians 2 [Phillips]

<sup>2</sup> How I long that you may be encouraged, and find out more and more how strong are the bonds of Christian love. How I long for you to grow more certain in your knowledge and more sure in your grasp of God himself. May your spiritual experience become richer as you see more and more fully God's great secret, Christ himself!

<sup>3</sup> For it is *in Him*, and in Him alone, that men will find all the treasures of wisdom and knowledge.

Then follows the warning:

<sup>11</sup> In Christ you were circumcised, not by any physical act, but by being set free from the sins of the flesh by virtue of Christ's circumcision.

<sup>12</sup> You, so to speak, shared in that, just as in baptism you shared in His death, and in Him are sharing the miracle of rising again to new life—and all this because you have faith in the tremendous power of God, who raised Christ from the dead.

<sup>13</sup> You, who were spiritually dead because of your sins and your uncircumcision (that is, the fact that you were outside the Law), God has now made to share in the very life of Christ! He has forgiven you all our sins:

<sup>14</sup> Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over His own head on the cross.

<sup>15</sup> And then, having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated, in His final glorious triumphant act!

## What a Believer Has in Christ

Christ is the gospel. He is Creator, Sustainer, and Redeemer. In Him is all wisdom and power. All that we may know about God is revealed in Jesus. Moreover, all spiritual blessings are in Him, and in Him alone.<sup>107</sup> He took human nature in its fallen condition into

<sup>&</sup>lt;sup>107</sup> See Ephesians 1:3.

himself, freed that human nature from sin and from its enmity, and created it anew in righteousness and holiness. While human nature was imperfect and sinful in Adam, human nature has been made perfect and sinless in Jesus. Says Paul to the Colossians,

## Colossians 2 [NEB]

<sup>10</sup> In Him you have been brought to completion.

Purification, perfection, and redemption of human nature has already been wrought out and accomplished in Christ. The only way to secure the blessings of the gospel is to secure Christ himself. Every blessing is *in Him*.

Now let us not get the wrong idea of what *in Him* means. It does not mean that He is like a cupboard that we go to to take any blessing out of to apply it to ourself. The only way to get any-thing from this "cupboard" is to take the whole "cupboard." In other words, we may not go to Christ to take forgiveness from Him. Paul says explicitly that we have forgiveness *in Him*.<sup>108</sup> Therefore the only way to receive forgiveness is to receive Christ. So too, we do not get righteousness from Christ, but in Christ. We receive righteousness by receiving Him. We do not have life from Christ, but life in Christ.

## 1 Corinthians 1

<sup>30</sup> But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

It is JESUS himself who is wisdom, and forgiveness, and righteousness. The only way that we can embrace any spiritual blessing is by embracing Christ.

## Embracing the Shadow Instead of the Substance

Those who profess Christianity, yet try to be righteous apart from the vital presence of Christ, do mistake altogether the whole substance of the gospel for the form of it. They lose the reality and embrace the shadow. This is what was happening at Colosse. And

<sup>&</sup>lt;sup>108</sup> See Colossians 1:14.

because the vital presence of the Substance was lacking, they were substituting a lot of human humbug as necessary to salvation. True, there was much religion; but their way of "salvation" was of carnal things. Their religious experience consisted of rules and regulations:

"Don't touch this," and "Don't taste that," and "Don't handle the other."  $^{\!\!^{109}}$ 

Said the apostle,

## Colossians 2 [NEB]

<sup>23</sup> True, it has an air of wisdom, with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in combating sensuality.

What these people were doing was simply playing the holy man. Their religious experience was a big, self-imposed act, and others were in danger of thinking them strict, religious, pious, humble believers.

In this epistle, the apostle is not negating his instruction about the body being the temple of the Holy Ghost, and that we ought to be conscientious in regard to our habits of eating and drinking. Any Christian worthy of the name will act according to principle in all that he does. But what the apostle is attacking unsparingly is the disposition to make religion a thing of eating and drinking, of "don't do this" and "don't do that."

There are some today in Laodicea who need this message to the Colossians; for they think that their rigid and fanciful notions on health reform is the answer to the Laodicean condition. Others want to impose their self-inspired rules and regulations about marriage, dress, worship, or other matters on God's people. Now, says the apostle, take no notice of such humbug, do not be deceived by the pious appearance of these people, be not impressed by their show of humility.

<sup>&</sup>lt;sup>109</sup> See Colossians 2:21, Phillips.

#### Colossians 2 [NEB]

<sup>18</sup> Such people, bursting with futile conceit,

-are really sensual in mind, are pious hypocrites, who act the holy man, but are ignorant and destitute of the true spirit and meaning of Christianity.

#### The Advent Message

In this time of the end, Christ visited His people and gave them a message which He unsealed out of the little book which was in His hand.<sup>110</sup> The message was the three angels' messages which were to go across land and sea with a great cry, even a loud cry...

#### **Revelation 10**

<sup>3</sup> ... as when a lion roars.

But have we ever stopped to notice that the One who gave this message to His people to "eat" was clothed, or veiled, with a cloud? The great message of *Revelation* 14 was indeed a great and glorious revelation of Christ to be given to the world, a revelation in advance of any other message given by apostles and prophets, a revelation that was to lighten the earth with the glory of God.<sup>111</sup>

But after 1844, the message did not go with a loud cry, and the earth was not lightened with God's glory. Christ remained veiled in the third angel's message. That veil was caused by the unbelief of the people.<sup>112</sup> True, great outlines of truth and prophecy were received by the Advent company. They rejoiced greatly in the increased light of the Word. They had in measure an experience in the grace of Christ. But their experience did not correspond to, nor was it proportionate to, the great truth about cleansing the heavenly sanctuary, and kindred truths.

As time went on, the Advent believers became more and more smug and complacent in the knowledge that they had the truth, the Sabbath, the prophecies of the last days; that they were the

<sup>&</sup>lt;sup>110</sup> See *Revelation* 10:1-6.

<sup>&</sup>lt;sup>111</sup> See *Revelation* 18:1.

<sup>&</sup>lt;sup>112</sup> See 2 Corinthians 3.

remnant, the ones who were smart enough to find the true church, etc. They had the form of the third angel's message. They had the outline of the truth. But they were in the Laodicean state. The presence of God was not in their midst. They did not have the Substance of the message in proportion as the increased light demanded that they should.

Now the form of the truth is important. We would not disparage that. We are children, and have not yet come of age as perfected and matured sons of God, and while we are yet children we need such "childish" things as prophecy, knowledge, and outlines of the sanctuary and its service.<sup>113</sup> We need the correct form of the truth so that we may correctly appropriate Christ, the reality of the message. But the problem with the Advent believers was that they were largely content with the form—with arguments about the Sabbath, the state of the dead, the 2300 days, and other points of the faith. The vital experience in the Reality was lacking.

## The 1888 Message

Then came the 1888 message. Much has been written and will be written as to whether this message was accepted or rejected. But once we realize that this message was to bring the loud cry and the coming of Christ, we only have to ask ourselves,

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"Why are we still here?"
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-to get the right answer as to whether the message was accepted or rejected. So we ask,

"What was the message?"

Is it not true that we naturally think of certain arguments presented, factual concepts given for the brethren to consider? We tend to think in terms of a doctrinal presentation that became the center of controversy; or perhaps the personalities involved at the historic Minneapolis meeting. However, if we will carefully examine the record of our prophet, we will see that it was the real, liv-

<sup>&</sup>lt;sup>113</sup> See 1 Corinthians 13.

ing person of Christ that was offered in the message; a deeper fellowship with Christ was presented by how much deeper the third angel's message is than the ordinary "evangelical" concepts of the gospel.

Now the delegates at that great meeting, being good respectable Adventist workers, and not realizing the sinfulness of the human heart (that the human heart has a deep-seated, hidden enmity against Christ), did not know what they were resisting. The old human mind, which is most deceptive, caused even the actors themselves to think that they were resisting certain doctrinal concepts, or that they were annoyed by certain personalities. They did not know that what they were resisting was an invitation to enter the real "marriage" experience with Christ, an experience called for in the cleansing of the heavenly sanctuary. It was hard for God in 1844 to find a people who would accept the form of truth given in the third angel's message. It was harder still in 1888 to find a people who would accept the third angel's message.

Waggoner and Jones caught a glimpse of what Christ was in the great message of *Revelation* 14. They kept shouting out, *"Christ is all,"* to the annoyance of most of the others present. The Spirit enlightened them to see how Christ was the substance of the message, and they longed to enter with their brethren into the Substance of the message. But the human heart said,

"The form is enough. The Reality is disturbing."

For seventy and more years Christ has continued to plead,

#### **Revelation 3**

<sup>20</sup> Behold, I stand at the door and knock.

Today, we are witnessing throughout Adventism a revival, or awakening, and a re-emphasis of the great truths that have made Adventism what it is. New insights and glories of the great message in the light of the sanctuary have been brought to our attention. This should challenge us, as to whether we will content ourselves with the arguments of the message, the form of the sanctuary teaching, and the beautiful harmony and consistency of present truth.

Now all this is necessary to have, but it is not sufficient in itself. We must see that in every way Christ is the reality and the substance of the truth. A correct road map cannot substitute for arriving at the destination. A good meal alone will not satisfy the appetite of a hungry man. We must see that Jesus is the substance of every point of present truth. He is the Reality of the sanctuary:

- He is the Door,
- the White Linen,
- the Altar,
- the Laver for sin and uncleanness;
- He is the Light,
- the Bread,
- the Incense of Merit.
- He is the Mercy Seat,
- the Law made Flesh,
- the Shekinah,
- the Advocate,
- the Judge,
- the High Priest,
- the Manna,
- the Rod that Budded.
- He is the Final Atonement,
- the Blotting out of Sins,
- the Seal of the Living God.

Christ is the blessing of the most holy place. We receive none of them from Him (in the sense of being apart from Him), but we may receive every blessing of the most holy place by receiving Him in the measure that He is promised through His final ministry. The virgins are going forth to meet the Bridegroom in the judgment of the living. All have the form of the message. Only some, however, have the Living Reality.

(continued in next study)

# 14. In Christ

Gems of Truth, Vol. 5 Third in a Series of Three Studies

#### 1 Corinthians 15

 $^{\rm 21}$  For since by man came death, by man came also the resurrection of the dead.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

THE sin of Adam affected all humanity, for all humanity were in the loins of Adam when he sinned.<sup>114</sup> Men are not made to suffer because of Adam's guilt in his particular sin, but through inheritance they partake of his nature which is disposed to sin. Every man born is *in Adam*: he has Adam's sinful nature. It is as natural for him to sin as it is for him to breathe. He is not just in condemnation through the things which he does, but his very state of being abides in spiritual death.

However, God is not going to condemn men in the judgment because they were born in sin. They had no choice in the matter. Just as we might say that the whole human race was gathered up in Adam and was involved in Adam's sin, God gathered up the whole human race and involved it in the sinless life of Christ.

# Romans 5

<sup>18</sup> Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.

By being born of the flesh, men become identified with the sinfulness of Adam; but by being born of the Spirit men become identified with the righteousness of Christ. The free gift of justification to all men is the basis of the judgment. If men are found condemned at last, it will not be that, through no choice of their own, they were born with Adam's nature; it will be because they chose to retain Adam's nature when the free gift of the sinless nature of Jesus was presented to them:

<sup>&</sup>lt;sup>114</sup> See *Hebrews* 7:9-10; *Romans* 5:12-18.

# John 3

<sup>17</sup> For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

<sup>18</sup> He that believes on Him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Great was the fall of human nature through Adam's sin; but greater is the exaltation of human nature through the redemption of Christ.

# The Signs of the Times, June 17, 1897:

The life which Christ offers us is more perfect, more full and complete than was the life which Adam forfeited by transgression.

#### Romans 5

<sup>20</sup> Where sin abounded, grace did much more abound.

# Humanity Is Redeemed in Christ

Redemption of fallen humanity has already been accomplished. God has accomplished this *in Christ*.

#### Romans 3

<sup>23</sup> For all have sinned, and come short of the glory of God;
 <sup>24</sup> Being justified freely by His grace through the redemption that is *in Christ Jesus*.

# Ephesians 2

<sup>10</sup> For we are His workmanship, created *in Christ Jesus* unto good works.

# 2 Corinthians 5

<sup>21</sup> For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God *in Him*.

God has redeemed human nature in His Son Jesus Christ. As we consider what has been wrought out for us in Christ, it throws

great light upon the meaning of the incarnation of the Son of God. It answers the question as to which human nature Christ took upon himself. He did not take upon His divine nature the sinless nature of Adam; for if He had He would have redeemed nothing. Such a nature did not need redeeming. The Scripture is clear that Christ took the woman's nature. She was not immaculate as the Catholics teach. She had no inherent sinless nature to give Christ. The only thing she had to give was the nature of Adam the transgressor.

Christ took unto himself the nature of man in its fallen condition. This is not to say that He participated in the sin of humanity. He took that fallen human nature in order that by taking it upon His divine nature, He could purify, restore, and reconcile that estranged nature to God. We repeat again: if Christ took not the nature of man in its fallen condition, He wrought out no salvation for fallen humanity. We could not then confess that our humanity has been made righteous in Christ. But the Scripture is clear as to what Christ did do for us in himself:

#### **Colossians 1**

<sup>20</sup> And, having made peace through the blood of His cross, by Him to reconcile all things unto himself; by Him, I say, whether they be things in earth, or things in heaven.

<sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled
<sup>22</sup> In the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight.

# Ephesians 2 [margin]

<sup>14</sup> For He is our peace, who has made both one, and has broken down the middle wall of partition between us;

<sup>15</sup> Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

<sup>16</sup> And that He might reconcile both unto God in one body by the cross, having slain the enmity in himself.

- Whereas in Adam humanity was made sinful, in Christ humanity was made to be the very righteousness of God.<sup>115</sup>
- Whereas in Adam humanity was estranged from God, in Christ humanity was reconciled to God.
- Whereas in Adam humanity was defiled, in Christ humanity was purged and presented blameless and unreprovable in the sight of God.<sup>116</sup>

The gospel is the good news of what God has done for us in Christ. He has forgiven us, cleansed us, sanctified us, perfected us, reconciled us, redeemed us, exalted us, and given us heirship of the universe *in Christ*. Christ's mighty shout of victory from the cross, "It is finished,"<sup>117</sup> assures us that this is so.

# **Every Blessing Is Given in Christ**

Writes the apostle,

#### **Ephesians 1**

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places *in Christ.* 

This means that when God so loved us that He gave us His only begotten Son, He gave us every possible heavenly blessing. Jesus is the blessing of heaven. In Him is comprehended the accumulated riches of eternity. Every blessing is ours in Him. God would not have it said that He held one thing back. He gave all heaven in one Gift. When He gave us Christ He gave us forgiveness, reconciliation, righteousness, the universe.

"All things are yours," He says, in giving us His Son.<sup>118</sup> Such love is freely made manifest to the sinner to win his faith and affections. The mind born of flesh looks upon God as selfish, and upon His fellowship as unwelcome. But the gift of Christ reveals

<sup>&</sup>lt;sup>115</sup> See 2 Corinthians 5:21.

<sup>&</sup>lt;sup>116</sup> See *Hebrews* 1:3; *Ephesians* 1:3-4.

<sup>&</sup>lt;sup>117</sup> John 19:30.

<sup>&</sup>lt;sup>118</sup> See 1 Corinthians 3:21.

the Father's heart. When God gave Christ, He gave every possible blessing.

# **Every Blessing Received in Christ**

We must not only see that God has provided every blessing for us in Christ, but we must see that we receive those blessings by receiving Christ himself.

#### 1 Corinthians 1

<sup>30</sup> [He] is made unto us wisdom, and righteousness, and sanctification, and redemption.

And the only way that we receive wisdom, and righteousness, and sanctification, and redemption is by receiving Him.

Lest the full impact of this great truth of Christianity evade our perception, we must press this point home to our understanding. The apostle Paul does not present it to our minds that we receive blessings *from* Christ; he shows us that we receive blessings *in* Christ. Now this is a most important distinction. There are many who want certain blessings. They may want forgiveness, or righteousness, or wisdom. The Jews, for example, were most eager to secure these blessings. But they stumbled over the fact that the only way to receive any spiritual blessing was to receive Christ himself. We cannot receive any blessing *from* Christ as if He were a cupboard to extract something from. The only way to obtain them is *in Christ*—that is to embrace Christ himself, and when He comes into the life, every blessing comes in with Him. Thus the apostle writes:

#### **Ephesians** 1

 $^{7}$  In whom we have redemption through His blood, the forgiveness of sins.

#### **Colossians 1**

<sup>14</sup> *In whom* we have redemption through His blood, even the forgiveness of sins.

This gives us a wonderful concept of the meaning of forgiveness. Paul does not say that we have forgiveness *from* Christ, but that we have forgiveness *in* Christ. Do you want forgiveness? Then know that Jesus is your forgiveness. When you embrace Him as your Saviour, you have forgiveness in Him. Forgiveness, therefore, means having the very presence of the life of Christ in the soul. No sin can remain in His presence. He chases out the world's buyers and sellers from the temple of the human soul.

Forgiveness means more than pardon for the past. It means more than a judicial act. It means exchanging the life of Adam for the life of Christ. It means a release from sin and a victory over it. It means freedom from the power of sin as much as freedom from its guilt. This is totally different from the usual, erroneous concept of forgiveness which views it as a mere overlooking of sin which God can never do.

"Oh, just keep your sins confessed,"

-it is often said, as if forgiveness is like a constant indulgence. But the gospel says that Jesus is the sinner's forgiveness, and that he may have it freely by embracing Christ. But if he has not the very life of Christ in the soul, which is victory and deliverance from his sin, he has not forgiveness.

So too, Jesus is our righteousness. His name is:

#### Jeremiah 23

<sup>6</sup> The Lord our righteousness.

We do not receive righteousness from Christ, except it be in the receiving of Christ himself. We receive righteousness by receiving Him. Throughout eternity, the only righteousness that the saints will have will be what they have in Christ. He will be their righteousness for eternity. This is very disappointing to those who want to have righteousness in themselves, innately. This was Adam's mistake, too. But let such ones consider that even in heaven, the song of the redeemed will be:

# **Revelation 15**

<sup>4</sup> Who shall not fear You, O Lord, and glorify your name? for *You only* are holy.

Both now and forever, Jesus is our justification, our title to heaven.

Jesus is our sanctification, our fitness for heaven, too. He is our wisdom. Read *Proverbs* 8 and 9 and see how Jesus is personified as Wisdom. The servant of the Lord says to call no man brilliant who has not the wisdom to accept Christ. He may have great mental faculties, but the greater his powers, the greater fool he is if he embraces not Wisdom himself.

So then every blessing is found in Christ and in the receiving of Christ. This is the true meaning of *bless* or *blessing*. It means to have Christ. He is the blessing of Abraham.<sup>119</sup>

#### Acts 3

<sup>25</sup> You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed [now notice what this blessing is].

<sup>26</sup> Unto you, first God, having raised up His Son Jesus, *sent Him to bless you*.

*The presence of Christ is the blessing*. When God gives us forgiveness, He gives us Christ. When He gives wisdom, He gives it in Christ.

When we read that God blessed the Sabbath, we may know that He offered us in the Sabbath a special fellowship in the presence of Christ. In blessing the day, He gave Christ to the day, so that He became the Lord of the Sabbath. Anyone who remembers the Sabbath to keep it may know that Christ belongs to him, Christ who is the power and the wisdom of God. And in that Christ belongs to him, all things belong to him; and being complete in Christ, he is altogether righteous and acceptable to God. Thus he may rest in the full assurance of a salvation which is finished and complete in Christ.

<sup>&</sup>lt;sup>119</sup> See Galatians 3:14.

# The Laodicean Message

To His people who boast that they are enriched with everything, Christ testifies that they are destitute of everything. True, His people have the form of the truth. They may have the right theory about justification by faith. But we complacent Laodiceans think that we have the truth while the Truth is outside of the life. We think that we have righteousness when the Lord our righteousness is knocking for admittance. But unless we have Him who is everything; we have nothing, but are wretched, and miserable, and poor, and blind, and naked.

Christ says that we cannot get any blessing *from* Him. *We must have Him.* He is every blessing that heaven can bestow. Without Him the richest is exceedingly poor. With Him the poorest is exceedingly rich. Behold, He stands at the door and knocks. He is the heavenly Merchantman. He is the gold that is tried in the fire. He is the wedding garment, the eyesalve, and every grace that is needed in the hour of judgment. Christ is the substance of Christianity.

(End of the Series)

# 15. The Work of Faith

Gems of Truth, Vol. 5

# Justification and Sanctification

IN A CERTAIN syllabus on righteousness by faith, a syllabus that is produced for students in one of our schools, the editor makes this introductory statement:

"We are justified by faith and sanctified by works."

We have no hesitation in saying that this is pure Galatian heresy in its most blatant form. Such a statement rests on the assumption that justification by faith in the merits of Christ is insufficient for salvation; that when God declares a believer righteous because of his faith, it is not a true declaration.

Now if justification by faith is not sufficient, then something needs to be added—that is, our own works. But the apostle Paul says,

#### **Galatians 3**

<sup>3</sup> Are you so foolish? Having begun in the Spirit, are you now made perfect by the flesh?

Again he says,

#### **Colossians 2**

 $^{\rm 6}$  As you have therefore received Christ Jesus the Lord, so walk in Him.

The apostolic writers knew no difference between the means of justification and sanctification. In fact the Bible writers sometimes use "sanctification" to mean justification, or vice versa. A believer can be no more righteous before God than *justified*. From the forensic standpoint, there is no higher point to which he can rise. The merits of Christ completely satisfy the Father. *Sanctifica-tion* is that daily experience of learning to rest more entirely upon the merits of Christ. It is faith, and faith alone, which is counted for righteousness.  $^{\rm 120}$ 

# Works Not Separate from Faith

There is not one Bible writer that disparages good works. But we must be careful to understand what a "good work" is.

- If the work is aimed at supplementing justification, it is an expression that we have fallen from grace.
- If it is a work of good intention that originates from the human agent, it is a work of the old covenant, as when Abraham took Hagar to be his wife.
- Works that are performed to prove that we love the Lord are either born of a Jehu-like zeal or a Pharisaical hypocrisy.
- If they are works that are performed without the unction of the Holy Spirit, they are works of the flesh.

Many have been confused as to the correct relation between faith and works. They have thought that if faith is too strongly emphasized it will lead to fanaticism, and if works are too strongly emphasized they will lead to legalism. But, rightly seen, we cannot have too much faith nor too many good works; neither can we emphasize one without magnifying the other.

There is no question but that sinners can be made righteous by faith. Men are not made righteous by *faith plus works* but by...

# Galatians 5

<sup>6</sup>...faith which works.

Note: "faith which works." The only faith that justifies is the "faith which works." So James declares that if faith...

# James 2

<sup>17</sup>...has not works, [it] is dead.

<sup>&</sup>lt;sup>120</sup> See Romans 3:21 to 4:5.

That is to say, it is not faith at all, but a counterfeit of faith, a dead substitute for the living, active, working article. Said Luther,

"Oh, it is a living, busy, mighty thing, this faith."<sup>121</sup>

The trouble is that many think that faith is an opinion, an assent to truth, instead of such a hearty response to the love of God that it unites the affections, the will, and the whole body, soul and spirit to Christ. Naturally those who put a mental assent for faith have to stir themselves up to do some work in a vain attempt to justify their faith. They must fain demonstrate that their faith is not dead; hence they may multiply goals, reports, emulations, group pressure, praise of men and other carnal stimulants to stir up the flagging zeal of the Laodicean community.

# Faith Is a Work

We should not view faith and works (I mean genuine faith and genuine works) as two separate things. They should be viewed as being one and the same thing. Faith is not a passive acquiescence to the truth; it is a positive, active response to the love of God. Faith is itself a work, the only work that is pleasing to God. Paul commended the believers at Thessalonica for their...

# 1 Thessalonians 1

<sup>3</sup>...work of faith.

When the Jews asked Jesus what could they do to perform the works of God, Jesus replied,

# John 6

<sup>29</sup> This is *the work* of God, that you believe on Him whom He has sent.

The entire chapter of *Hebrews* 11 is a testimony to the truth that faith is a work. There is no such thing as *faith* (genuine) without works. Neither is there any good work which is not a...

# 1 Thessalonians 1

<sup>3</sup>...work of faith,

<sup>&</sup>lt;sup>121</sup> Most likely from Luther's *Preface to Romans*.

-for,

#### Romans 14

<sup>23</sup> Whatsoever is not of faith is sin.

Faith is therefore a work, a work of love because God first loved us. Where men appreciate and trust God enough to obey His every word without question, there is faith. By faith:

- Abel offered sacrifice,
- Noah built an ark,
- Abraham left Babylonia,
- Sarah gave birth to Isaac,
- Moses forsook Egypt,
- Israel crossed the Red Sea, and
- Men of God were strong for God and did exploits.

Such a work of faith is well pleasing to God because it springs from a heart response to His love, it is formed by trusting His Word, and it relies wholly on the merits of Christ for its acceptance before Him. Faith is the only work that is a righteous work. God says to His people,

# **Revelation 3**

<sup>15</sup> I know your works.

But He goes on to say that He cannot accept them. Then comes the counsel to buy of Him...

<sup>18</sup>...gold tried in the fire.

This precious element is...

# Galatians 5

<sup>6</sup>...faith that works by love,

-and Jesus testifies that those who obtain it will be rich:<sup>122</sup>

# 1 Timothy 6

<sup>18</sup>...rich in good works.

<sup>&</sup>lt;sup>122</sup> *Revelation* 3:18.

# 16. The Fellowship of the Mystery

Gems of Truth, Vol. 5

### **Ephesians 3**

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

<sup>9</sup> And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

<sup>11</sup> According to the eternal purpose which He purposed in Christ Jesus our Lord.

THE words of the apostle Paul are so weighty and powerful that we should pause to consider their deep significance. First, he humbly confesses that God gave him grace to preach. He left position, influence, wealth and worldly honor to accept the call of Christ. Paul went forth to preach among the Gentiles in order that by the results of the preaching of the gospel of Jesus Christ, the fellowship of the mystery would be made known unto all. It should be noticed that in the expression:

<sup>9</sup> To make all men see,

-the word *men* is a supplied word. It is more in harmony with the context for it to read:

"To make *all* see what is the fellowship of the mystery."

The word *all* here refers not just to all men, but as the passage shows, even to all the intelligent inhabitants of the universe. The apostle was deeply conscious that he and his fellow believers were a theater, not only unto men, but unto angels; and that as he acquitted himself to stand in the arena of this world to preach Christ, he was not only doing so before Gentiles, but before the angelic hosts and the unfallen worlds. The Gospel is not just for the salvation of sinners, but it is for the salvation of the whole universe.

# The Fellowship of the Mystery

Paul said that *all*, that is, all the universe, were to see "the fellowship of the mystery" of God. The word *fellowship* means participation, a sharing, companionship. To be in fellowship means to unite in doing something together. This fellowship is between God and man.

From the beginning God purposed that man enter into a special partnership with himself, that he would even share in Christ's glory and have a seat with Him upon His throne. Many are the figures of the Scripture which seek to portray the wonderful fellowship that God has in mind for man. One of the most meaningful is that of the marriage, meaning the union of the divine and the human. This fellowship is called:

# Ephesians 3

<sup>9</sup> ...the fellowship of the mystery.

In *Colossians* the 1<sup>st</sup> chapter, the apostle says:

# Colossians 1

<sup>26</sup> Even the mystery which has been hid from ages and from generations, but now is made manifest to His saints:

<sup>27</sup> To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

Therefore, the fellowship of the mystery is that from the beginning it has been God's purpose that Christ and man enter into such a wonderful union that Christ could reveal himself in man unto all the universe. Man and God were to enter into a partnership, whereby all would see the manifold wisdom of God. So Paul says "the fellowship of the mystery" is...

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly places might be known by [means of] the church the manifold wisdom of God.

# God's Purpose for Man

When Lucifer defected with one-third of the angels of heaven, the time had come for God to vindicate His government through "the fellowship of the mystery." Man was made in the image of God, and given the inestimable privilege of glorifying God unto the principalities and powers in heavenly places. Through man, God would answer the challenge of sin and Satan, and through the fellowship of the mystery He would place the universe on the basis of eternal security. Man was to be God's battle-axe and weapons of war through which He would overthrow the kingdom of darkness.<sup>123</sup>

Even though Adam failed in the purpose that God had in view for the human race, the Lord did not relinquish the eternal purpose in the fellowship of the mystery. Man was created for a specific purpose, and God determined that man would still fulfill that purpose. In the presence of our fallen parents God said to Satan:

# Genesis 3

<sup>15</sup> I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

Nothing could be clearer to show that it would be man, the seed of the woman, that would crush the head of Satan. This was according to God's eternal purpose, which He purposed in Christ Jesus the Lord.

# The Second Adam

In fulfillment of the promise given in *Genesis* 3:15, we turn to:

# **Revelation 12**

<sup>1</sup> And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

 $^{\rm 2}$  And she being with child cried, travailing in birth, and pained to be delivered.

<sup>&</sup>lt;sup>123</sup> Jeremiah 51:20.

<sup>3</sup> And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

<sup>4</sup> And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

It is to be especially noticed that the scripture says that the woman brought forth a *man* child. He was the second Adam who came into this world as a man to accomplish the work which the first Adam failed to accomplish.

When the first Adam failed, and was incapable of fulfilling the glorious purpose that God had in view for the human race, God gave His only begotten Son to be the head of humanity, that in Him His eternal purpose for man could be fulfilled, and that the whole human race would enjoy and share in the benefits of His great victory. It was a man, the Man Christ Jesus, who overcame Satan. On the cross of Calvary Jesus was not destroyed: Satan's kingdom was, in principle, destroyed.

# The Final Victory of the Church

Although God's eternal purpose for man was met in Christ, His victory does not release God's people from the obligation or privilege of fulfilling the glorious destiny for which man was created. As the great prayer of Jesus as recorded in *John* 17 shows, Christ shares His victory with His people. This means that the great defeat of Satan which was wrought out on the cross of Calvary will never be fully vindicated unless it produces a people to be the supplement of Christ's glory.

The apostle Paul is explicit that the Church is to make known the manifold or many colored wisdom of God (*Dutch translation*) unto...

#### **Ephesians 3**

<sup>10</sup> ...the principalities and powers in heavenly places.

#### Testimonies to Ministers, p. 18-19:

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

It is in the final generation that God's purpose for His people is to be more fully realized. Says the Lord through the prophet Isaiah:

#### Isaiah 41

<sup>14</sup> Fear not, you worm Jacob, and you men of Israel; I will help you, says the Lord, and your redeemer, the Holy One of Israel.
<sup>15</sup> Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

<sup>16</sup> You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord, and shall glory in the Holy One of Israel.

Again the Lord says:

#### Jeremiah 51

<sup>20</sup> You are my battle axe and weapons of war: for with you will I break in pieces the nations, and with you will I destroy king-doms.

It is in this light that we are to understand the great prophecies of *Daniel* and *Revelation* which speak of the closing work of the church, and the final victory that the Lord will accomplish through His people. Says the familiar prophecy:

# Daniel 2

<sup>34</sup> You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

<sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away.

Zechariah, which is a supplement of *Daniel* and *Revelation*, says:

#### Zechariah 12

<sup>3</sup> And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The 7<sup>th</sup> chapter of *Daniel* shows that the judgment, in the experience of the church, is the turning point in the history of the great controversy between the man of sin and God's people.

#### Daniel 7

<sup>26</sup> But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

In answer to the challenge,

#### **Revelation 13**

<sup>4</sup> Who is like unto the beast? who is able to make war with him?

-the saints enter the judgment, receive the final atonement, and experience the full victory over Satan's power within. Having the seal of the living God upon them, they go forth,

#### Song of Solomon 6

 $^{\rm 10}$  ...fair as the moon, clear as the sun, and terrible as an army with banners.

Although Satan leads Babylon,—the religious world,—on to destroy the saints, the revelation of God's truth which is given through the saints, causes great Babylon to be destroyed through internal disintegration.

# 17. Contending for the Faith

Gems of Truth, Vol. 5

THE apostle Jude exhorts God's people to...

# Jude

<sup>3</sup> Earnestly contend for the faith which was once delivered unto the saints.

Unceasing conflict, constant vigilance, and untiring warfare are called for to maintain a hold on the purity of the faith.

It is a source of perplexity to many that the blessed truths of heaven are the subject of much contention and conflict. But it should be remembered that Christianity was born in conflict. Christ was the Prince of peace, yet He was the cause of division.

Read the book of *John* and let the imagination take in the fierce conflicts between Jesus and the Sanhedrin. Read the book of *Acts* and see the mighty arguments of truth being presented in much conflict and contention. And so on through the ages the contest between truth and error has continued, waxing fiercer and fiercer. We now stand on the threshold of that time called,

# The Ministry of Healing, p. 441:

...the final conflict.

# Satan's Strategy

We should be acquainted with the strategy of the enemy of truth. In the time of the apostles he bitterly opposed the central truth presented by the apostles—that Jesus was the Son of God and that the resurrection was the seal of His divinity. Millions were called to seal their testimony for Jesus with their blood. But the fires of persecution could not wipe out the truth that was daily winning converts.

Then Satan changed his strategy. He stopped his opposition to the truth of the resurrection of Jesus. He himself influenced multitudes...

#### The Great Controversy, p. 42:

...to accept Jesus as the Son of God and to believe in His death and resurrection.

It is hardly believable, yet this is what Satan did. And when the majority of Christians saw that opposition ceased to the doctrine of Jesus and the resurrection, they exulted at the sudden success of their mission. Their vigilance ceased.

Now the church was in fearful peril. Prison, torture, fire and sword were blessings in comparison with this.

Satan is the prince of fantastic deception. He had his ministers preach the resurrection. That which was the trump card in the preaching of the apostles, was made his own trump card. He advanced the idea, in supposed honor of the resurrection, that Sunday should be consecrated as the day of worship.

While the truth of Jesus' divinity and His resurrection was the special point of controversy in the days of the apostles, it is no longer the focal point of controversy in the religious world. This does not mean that Satan has ceased his opposition to truth. His opposition has merely changed its form.

How the early Christian church in general rejoiced when Christianity suddenly became well accepted, and millions flocked to join the church! They went wild with elation and excitement! The greatest men in the empire began to espouse the Christian religion. They could even number the emperor himself on their side.

"Surely God was mightily blessing the church," they thought, "and the work was going with far greater rapidity than in apostolic times!"

Before we sit in judgment on the stupidity of those early Christians, let us imagine what would happen if Adventism suddenly became more popular. Imagine if some of the world's great preachers and religious leaders came out publicly and declared that Adventists were right! What would our reaction be if instead of the church going forward in thousands numerically, it grew by millions. What if so much money poured into the coffers of the church from worldly great men that the treasury began to burst at the seams? Well, this is what happened in the days of the early church, and what was enthusiastically hailed as the sudden success of the church was her sudden overthrow.

Has history taught us anything? Do we still judge by outward appearance? Evidence would indicate that we are not altogether secure from the devices of Satan.

#### Justification by Faith

In the days of the Protestant reformers the conflict was not over the divinity of Christ and His resurrection. The church of Rome gave lip service to all of this. Her creed was most correct on these points. The Reformation was born in conflict and grew up in the heat of severe spiritual warfare. The issue was now justification by faith. The Roman church was peddling indulgences and teaching that salvation was to be secured by the observance of all the works and ceremonies enjoined by the Church. The sword of present truth, justification by faith, gave the man of sin such a stroke, that the nations of Europe were able to break from the stranglehold of the papal church.

Luther's doctrine of justification by faith met with fierce assault, but it made its way against the popular errors of the time. Luther himself was regarded by the Catholic Church as one who was the symbol of all that was diabolical and heretical. This attitude to the great Reformer remained until this present decade.

But in our day a sudden change has come. The church of the anti-Christ has ceased opposing Martin Luther. There has been a sudden about-face. It is almost unbelievable. Catholic authorities of this decade have begun to laud Luther as a great man of God. We must realize that for Catholics to accept Martin Luther is about the same as the Jews accepting Jesus as the Messiah. Yet the "impossible" has happened. A recent issue of *Time* had this to say:

The most remarkable aspect of the Luther renaissance is that it is enthusiastically endorsed by Roman Catholics, whose postconciliar hymnbooks are patently incomplete if they do not include his martial hymn, *A Mighty Fortress is Our God*. Less than a generation ago, Luther was scorned—even by Catholic scholars who should have known better—as a sensuous, psychotic, fallen monk, the deliberate destroyer of Christendom. . . . Today, the vast majority of Catholic theologians concedes that Luther was a profound spiritual thinker who was driven into open revolt by the corruption of the Renaissance church and the intransigent stupidity of its Popes. Jesuit John Courtney Murray, for example, calls Luther "a religious genius—compassionate, rhetorical and full of insights." An American theologian teaching in Rome allows that "Luther was right on indulgences and on most points."<sup>124</sup>

Since Catholicism has stated that it accepts Luther's teachings on justification by faith, how are the Protestants, who were founded upon this truth, responding to Rome's stance now?

Protestant scholars, in turn, have been rediscovering how much of Luther was essentially Catholic. . . . One leading Lutheran scholar, Dr. Carl Braaten of Chicago's Lutheran School of Theology, insists that Protestant union with Rome is precisely in accord with the reformer's wishes. "The Reformation was always meant to be a temporary movement," he contends. "When the Roman Catholic Church is reformed, there will be no justification for a separate Protestant church."<sup>125</sup>

#### The Second Coming of Christ

In the last century, God sent an Advent awakening to the Protestant churches, especially in America. They bitterly rejected the message of the imminent return of Jesus. Thousands were forced to leave the good "fundamental" Protestant churches for confessing faith in the soon coming of Jesus. Among those disfellowshipped from the Methodist Church were the Harmon family, one

<sup>&</sup>lt;sup>124</sup> *Time*, March 24, 1967.

<sup>&</sup>lt;sup>125</sup> Ibid.

of whom later became Mrs. E. G. White. We must remember that our spiritual fathers were men who were thrust out of their churches because of their faith in the soon coming of Jesus.

In consequence of the churches' rejection of the Advent message, they experienced a moral fall in 1844. God rejected these Protestant churches as His instruments to accomplish His work, and sent a message pronouncing them Babylon. The Spirit of Prophecy tells us that since that time these bodies have been becoming more and more corrupt, and that as organized churches, God does not smell in their assemblies.<sup>126</sup> They constitute Babylon, and we must not expect that God will work with them as religious bodies.<sup>127</sup>

Some of these Protestant bodies met in Berlin in October, 1966, to hold a World Congress of Evangelism. Representatives attended from all over the world. Seventh-day Adventist leaders were invited as observers. One of these leaders reports that it was a wonderful gathering which recognized that little time remains until Christ comes. He said:

Over and over again the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remains until that blessed event.<sup>128</sup>

Evidently the Adventist ministry in attendance were mightily impressed with how much the Babylonian churches are coming to accept the Adventist point of view. This article in *The Ministry* adds,

This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God in the life and service of the ministry was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ-centered, Bible based,

<sup>&</sup>lt;sup>126</sup> Amos 5:21.

<sup>&</sup>lt;sup>127</sup> Early Writings, pp. 260-261, 273-276.

<sup>&</sup>lt;sup>128</sup> Ministry, February, 1967.

and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist church and would have been well accepted.

If what this man reports is truth, then the second angel's message of *Revelation* 14 is a delusion. But,

# Romans 3

<sup>4</sup> Let God be true and every man a liar.

Listen to what the Spirit of Prophecy says:

# Selected Messages, book 2, p. 385:

I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week.

The men doing this work are not all outside the Seventh-day Adventist church.

# **Opposition to Present Truth**

See how Satan has been working!

- First he fights the truth of the resurrection. Then he "accepts" it and preaches it himself.
- He opposes the Protestant teaching of justification by faith. Then he "accepts" it and preaches it.
- He wars against the truth of the second coming of Christ. Then he makes it the popular message of the day.

But there is one truth that Satan consistently hates and openly opposes—that is **PRESENT TRUTH**. Brother Christian, if you want to be at the hottest point, at the forefront of the Christian battle, you must stand with present truth, and as you take your place beneath the standard of present truth, you will witness all the hatred, deception and force of his Satanic majesty.

Yet the safest place to be, in fact the only safe place to be, is right where Satan is directing his main attack.

• There was a present truth in the days of the apostles.

- There was a present truth in the days of Luther.
- There was a present truth in the days of Miller.
- There is a present truth for the church of God today.

It is here that we are called to earnestly contend for the faith. Here is no place for fence-sitters or anonymous supporters. The true child of God will always join in the battle for truth, counting it all joy that he may suffer something for Jesus.

The present truth for today is found in the third angel's message. This message points to the most holy place of the sanctuary.<sup>129</sup> Here Jesus stands to make a final atonement which is to bring an end to sin in the experience of the church. Only in the light of this great Day of Atonement message is the Sabbath invested with special significance for these last days.

Now before 1844 Christ was not ministering in the second division of His ministration. He was then carrying forward a work that was the antitype of the *daily* service of the earthly tabernacle. The man of sin directed his warfare against the daily. The Papacy fought bitterly against the Reformers' message of justification by faith. But we have come to the time when the whole Christian world will unite on a lip-service to justification by faith.

Satan realizes that the present truth is Christ's ministration which is the antitype of the yearly service of the ancient tabernacle. He is now warring to take away from God's people the *yearly*. He is even prepared to make a "reasonable" bargain. He will allow us to have the *daily* as long as we reject the *yearly*. From the early church he took away the daily. From this church he is trying to take away the yearly. Do we understand the issues at stake? Are we ready for the overmastering delusion as Satan is converted after the modern order of things?

<sup>&</sup>lt;sup>129</sup> See Early Writings, p. 254.

# 18. The Old and New Covenant Experience

Gems of Truth, Vol. 6

# Hebrews 8

<sup>6</sup> But now has He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.

<sup>7</sup> For if that first covenant had been faultless, then should no place have been sought for the second.

<sup>8</sup> For finding fault with them, He said, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

<sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, says the Lord.

<sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

<sup>11</sup> And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

<sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

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

#### Exodus 19

<sup>5</sup> Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine.

<sup>8</sup> And all the people answered together, and said, All that the Lord has spoken we will do. And Moses returned the words of the people unto the Lord.

#### **Deuteronomy 5**

<sup>28</sup> And the Lord heard the voice of your words, when you spoke unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto you: they have well said all that they have spoken.

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

<sup>29</sup> O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!

The people had no heart in them to do that which they had promised to do. The old covenant is based upon a promise—man's promise to obey God. Now what is wrong with man's promise? Man does not realize the inability of the human heart to obey the commandments of God. Joshua reminded Israel of this experience, when he said,

#### Joshua 24

<sup>19</sup> You cannot serve the Lord: for He is a holy God.

Remember the experience of Peter. The Lord warned His disciples that all would forsake Him. Peter answered the Lord:

"Though they all forsake you, yet not I."130

He proclaimed that he was ready to follow the Lord even unto death. This was a typical old covenant promise. Peter was sincere in his declaration. He proved it a few hours later when the mob came to take Christ captive. As the Master was being bound, Peter took out his sword and manifested his willingness to back up his words. He cut off the ear of the servant of the high priest. Nevertheless, a few hours later, Peter was denying his Lord with cursing and swearing. Peter did not know his weakness, the sin-

<sup>&</sup>lt;sup>130</sup> Matthew 26:33-35; Mark 14:29-31; Luke 22:33.

fulness of his own heart. He had little knowledge of the depth of wickedness that was buried there.

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

#### Romans 7

<sup>14</sup> For we know that the law is spiritual; but I am carnal, sold under sin.

 $^{\rm 15}$  For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

<sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do.

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

#### Romans 8

<sup>7</sup> The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Jesus said that it was impossible to bring forth good fruit out of a corrupt tree.<sup>131</sup> All the promises of man are as ropes of sand, be he ever so sincere and earnest in all his endeavors. The old covenant is simply our promises and resolutions to serve God. As demonstrated by ancient Israel, they all lead to sin.

#### Christ's Object Lessons, p. 159:

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

<sup>&</sup>lt;sup>131</sup> *Matthew* 7:18.

<sup>18.</sup> The Old and New Covenant Experience

Now let us consider the new covenant. The apostle Paul says that it is based upon better promises. As the heavens are higher than the earth, as the heavenly sanctuary is higher than the earthly sanctuary, so is the new covenant superior to the old. While the old covenant is based upon man's promises, the new covenant is based upon God's promises:

#### Hebrews 8

<sup>10</sup> I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

#### Ezekiel 36

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

#### 2 Peter 1

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Through the great and precious promises of God we partake of the divine nature, the very life of God. It is the purpose of God not only to give us a knowledge of the truth, but to give us the very nature of the truth. The old nature, being out of harmony with the truth, cannot keep it. Its mind is enmity against the law of God, and it cannot be made subject to it. But through the great and precious promises of God, He makes us partakers of His own nature, and thereby brings us into harmony with the very spirit of His law. How do we partake of the divine nature?

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by *these* you might be partakers of the divine nature.

Where do we find God's promises? In the Word! How do we partake of the divine nature? By the Word.

#### Christ's Object Lessons, p. 38:

There is life in God's word. Christ says,

#### John 6

<sup>63</sup> The words that I speak unto you, they are Spirit, and they are life.

#### John 5

 $^{\rm 24}$  He that hears my word, and believes on Him that sent me, has everlasting life.

In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God...

Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.

Our attitude to the Word of God will determine whether we are living in the experience of the old or the new covenant. If we take the Word as a book containing some wonderful instruction and information only, then we can live under nothing but an old covenant. When we see His Word as it really is, the Word of the living God, the Word which contains power and life, the power and life which created this world, which upholds all things, then we will receive the very life of God into the soul, and escape the corruption that is in the world through lust.

Jesus showed us how we are to overcome every temptation. On earth His watchword was:

**Matthew 4** [also vs. 7, 10] <sup>4</sup> It is written.

He lived by every word that proceeded from the mouth of God. Jesus did not overcome in the strength of His human nature, for He said,

# John 5

<sup>30</sup> I can of my own self do nothing.

See Christ in the wilderness of temptation, fasting for forty days and forty nights. Some people have erroneously imagined that Christ endured a great fast in order that He could be strengthened to overcome Satan. They think that if we are also to overcome in the great battle of life, that we must endure long fasts as Christ did. But why did Christ endure that long fast? Was it to strengthen Him? Indeed no! It was to weaken Him. In order that He could become our example, it was necessary for Him to be made as the weakest of the weak. When His physical strength was almost gone, when He was worn by mental agony, when His human will power was at its weakest point, then Satan came to Him. Christ did not overcome in the strength of His humanity, but by faith He surrendered himself to the sure Word of God. He linked His human will to the will of God. He demonstrated the truth of this statement:

#### Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.

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

The new covenant is based upon better promises—God's promises. His Word is all-powerful. He does not ask us to consider circumstances. It does not matter how weak our human will is.

#### **Ecclesiastes 9**

<sup>11</sup> The race is not to the swift, nor the battle to the strong.

Victory comes through cooperation with the divine will.

We live in the time of earth's history called "the sealing time." God is to have a people upon this earth who have the seal or character of God in their foreheads. They are to be a sinless people, without fault before the throne of God. Their sins are to be blotted out forever by the atoning blood of Christ. This is the great work which is now going on in the most holy place of the heavenly sanctuary—a ministry that will bring this experience to God's people.

Now what does this work of sealing and the blotting out of sins have to do with the new covenant promise? Is there a relation between the two? Certainly! The sealing and the blotting out of sins is the realization of the complete fulfillment of the new covenant promise.<sup>132</sup>

#### Hebrews 10

<sup>16</sup> This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

<sup>17</sup> And their sins and iniquities will I remember no more.

# Jeremiah 50

<sup>20</sup> In those days, and in that time, says 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.

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

Consider the experience of Abraham. God said:

"You shall have a son."133

The apostle Paul said that he staggered not at the promise of God through unbelief. He faltered not at the fact that Sarah was past age. He did not stop to consider his own impotency. Abraham *believed*, that he would have a son. His hope was based upon the strong promise of God. He was strong in faith, giving glory to

<sup>&</sup>lt;sup>132</sup> See *The Great Controversy*, p. 485.

<sup>&</sup>lt;sup>133</sup> Genesis 15:4.

God, believing that what He had promised, He was well able to perform.  $^{\scriptscriptstyle 134}$ 

So God has also promised to blot out sin from the human experience, and seal us with His own perfect character. If we submit our wills to the divine will, if we, like Abraham, will rest and wait on the promise of God, it shall be done. Righteousness by faith means to risk all on the Word of God.

The new covenant speaks of a personal connection with God. When God's people enter into the fullness of His new covenant fellowship they will no longer teach every man his neighbor, saying, "Know the Lord," for they shall all know Him, from the least unto the greatest.<sup>135</sup>

<sup>&</sup>lt;sup>134</sup> Romans 4:19-21.

<sup>&</sup>lt;sup>135</sup> Jeremiah 31:34; Hebrews 8:11.

# 19. The Living Word

Gems of Truth, Vol. 6

From a study presented at Banora Point, NSW, Australia, during December, 1965

# The Creative and Redemptive Word

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

## John 1

 $^{\rm 1}$  In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by Him; and without Him was not anything made that was made.

<sup>4</sup> In Him was life; and the life was the light of men.

<sup>10</sup> He was in the world, and the world was made by Him, and the world knew Him not.

<sup>11</sup> He came unto His own, and His own received Him not.

<sup>12</sup> But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name:
<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Here the apostle makes it very plain to us that the creative Word and the redemptive Word is the same Word. On this Sabbath evening, which is a memorial of creation, we are reminded of these words in the 1<sup>st</sup> chapter of *Genesis*:

## Genesis 1

<sup>1</sup> In the beginning God created the heaven and the earth.

<sup>2</sup> And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>3</sup> And God said, Let there be light; and there was light.

Here is brought to view the creation by the power and by the life which is in the Word. The Psalmist says:

## Psalm 33

<sup>6</sup> By the word of the Lord were the heavens made;...

<sup>9</sup> He spoke and it was done; He commanded, and it stood fast.

The same Word that created is the Word that sustains, for we read in *Hebrews*, the  $1^{st}$  chapter:

## Hebrews 1

<sup>3</sup> Who [speaking of Christ] being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power.

We are told also, in this epistle, chapter 11, that by faith we understand that the worlds were framed by the Word of God.  $^{\rm 136}$ 

# Christ's Object Lessons, p. 80:

God created the seed, as He created the earth, by His Word. By His Word He gave it power to grow and to multiply. He said,

## Genesis 1

<sup>11</sup> Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind whose seed is in itself, upon the earth; and it was so.

 $^{\rm 12}$  ...and God saw that it was good.

It is that Word which still causes the seed to grow. Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who spoke and it was; who commanded, and it stood fast.

What is it that causes the vegetation to flourish? It is the Word of God—the living, creative Word of God! And above all God's creation, man who is formed in the image of God, created by the Word of God, is also *sustained* by the Word of God. For the Apostle Paul, speaking to the Athenians says:

# Acts 17

<sup>28</sup> In Him we live, and move, and have our being..

<sup>&</sup>lt;sup>136</sup> *Hebrews* 11:3.

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

Going back to the original sin, we find that it was through disbelief in the Word that our first parents became transgressors.

Christ is still able to sustain the life of all His creation through the Word.

#### The Desire of Ages, p. 660:

Our Lord has said,

#### John 6

<sup>53</sup> Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.

This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ.

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

## The Living Word Made Flesh

In God's time, when the great time clock of the ages had struck, this Word became incarnate. As John tells us,

#### John 1

<sup>14</sup> The Word was made flesh, and dwelt among us.

Jesus came to reveal that the creative Word is also the redemptive Word. The Scripture records that as Jesus walked this earth and spoke to men of the things of God, that:

#### Luke 4

<sup>32</sup> ... His Word was with power.

When the soldiers that were sent to take Him captive lingered for a moment in His presence they returned empty-handed to the religious authorities. What did they report?

#### John 7

<sup>46</sup> Never man spoke like this man.

#### Matthew 8

<sup>16</sup> When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick.

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

## Luke 4

<sup>36</sup> And they were all amazed, and spoke among themselves, saying, What a word is this! for with authority and power He commands the unclean spirits, and they come out.

Another account of how Jesus healed the servant of the centurion is found in *Matthew* 8. First the authorities of Israel came to say to Jesus that this man was worthy. He had done many things for the Jewish nation and he had a servant very dear to him that was sick. He requested that Jesus might come to bring healing to this servant. The Master responded that He was on his way to visit the home of the centurion and the centurion heard that Jesus was on His way. We read:

## Matthew 8

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed.

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

"Just speak the word only."

So we see that distance is of no account as far as the Word is concerned. It says,

#### Psalm 107

<sup>20</sup> He sent His word and healed them.

Why was so much of the ministry of the Master engaged in the healing of the diseases of the people? We find the answer to this in *Mark*, the  $2^{nd}$  chapter. This is the account of how a man who was near to death was let down through the roof of the house because he couldn't otherwise be brought into the presence of Christ. We read the record of what happened:

## Mark 2

 $^{\scriptscriptstyle 5}$  He said unto the sick of the palsy, Son, your sins be forgiven you.

 $^{\rm 6}$  But there were certain of the scribes sitting there, and reasoning in their hearts,

<sup>7</sup> Why does this man thus speak blasphemies? who can forgive sins but God only?

<sup>8</sup> And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why do you reason these things in your hearts?

<sup>9</sup> Whether is it easier to say to the sick of the palsy, Your sins be forgiven you; or to say, Arise, and take up your bed, and walk?
<sup>10</sup> But that you may know that the Son of man has power on earth to forgive sins, (He said to the sick of the palsy,)

 $^{\rm 11}$  I say unto you, Arise, and take up your bed, and go your way into your house.

Why did Jesus spend so much time healing the sick during His ministry? It was that men might know that He has power to release them from their sins and to recreate them in His own image. For this same Word that commanded and the diseases fled, was that which spoke to the hearts of men and delivered them from the bondage of sin.

The creative Word and the redemptive Word is the same Word. Everywhere that Jesus went, as the Living Word, He brought a current of life, health, peace, and gladness to the hearts of those who received Him. I read these beautiful words in the book, *The Ministry of Healing*,

#### The Ministry of Healing, p. 25:

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

As an example, we think of Levi Matthew, the publican who was sitting at the receipt of customs. Jesus spoke to him,

#### Matthew 9

9 Follow me.

For Levi Matthew that Word which was spoken with power broke the spell of the world's enchantment. He became one of the beloved disciples of the Lord Jesus Christ.

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

#### Mark 5

<sup>41</sup> Damsel, I say unto you, Arise.

She arose in life and health.

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

# John 11

<sup>43</sup> Lazarus, I say unto you, Come forth.

Lazarus arose from the tomb.

We are told in the *Gospel of John* that these things are written that we might believe in His Word and that through believing we might know by experience that redemptive and creative power.<sup>137</sup>

# John 5

<sup>24</sup> Verily, verily, I say unto you, He that hears my word, and believes on Him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

What a wonderful Scripture! This shows us that the Word is life itself and he that receives the Word has received unto himself everlasting life.

In the next chapter, the Living Word speaks:

# John 6

<sup>48</sup> I am that bread of life.

<sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which comes down from heaven, that a man

may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

What did Jesus mean by eating of His flesh? He explains that in verse 63:

<sup>63</sup> It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life.

Indeed this Word constitutes the leaves from the tree of life which are for the healing of the nations!

<sup>&</sup>lt;sup>137</sup> John 20:31.

#### Christ's Object Lessons, p. 38:

The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says,

#### John 6

 $^{\rm 63}$  The words that I speak unto you, they are Spirit, and they are life.

## John 5

<sup>24</sup> He that hears my word, and believes on Him that sent me, has everlasting life.

You notice these words again: "So there is life in God's Word." What type of life? An everlasting life. In every command and in every promise in the Word is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God. So the Master would have each one of us know the reality of the life and the power of the Word of God. He addresses every member of His creation,

## Matthew 9

<sup>2</sup> Son, be of good cheer, your sins be forgiven you.

Anyone that receives that Word knows the divine reality of it, for to receive this promise is to receive forgiveness itself. It is in the receiving of the Word that life is received. The Lord says,

## Isaiah 55

<sup>7</sup> Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

To receive the Word and to step out upon it is to be released from sin. At creation, God said,

## Genesis 1

<sup>3</sup> Let there be light,

-and what happened? There was light! God says,

#### Isaiah 55

<sup>7</sup> Let the wicked forsake his ways.

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

The Psalmist says,

## Psalm 119

<sup>9</sup> Wherewithal shall a young man cleanse his way?

What is the answer?

<sup>9</sup> ...By taking heed thereto according to your word.

## Psalm 17

<sup>4</sup> Concerning the works of men, by the word of your lips I have kept me from the paths of the destroyer.

How are we kept from sin? It is by the Word. The Psalmist says,

<sup>4</sup> By the word of your lips I have kept me from the paths of the destroyer.

Jesus says,

## John 17

<sup>17</sup> Sanctify them through your truth: your word is truth.

There is cleansing, forgiveness, keeping power from all sin, and sanctifying power in the Word of God. The Apostle Paul says that:

#### **Hebrews** 4

<sup>12</sup> The Word of God is quick, and powerful, and sharper than any two-edged sword.

There is life in the Word. It cannot die. Anyone who receives that Word can know the divine reality of its life and power. But receiving this Word means more than a mere nod of assent. We read the record of the patriarch Noah. He *acted* on the Word. He not only gave a nod of assent to the promise that rain was to come upon the earth, but he acted upon it. He risked everything his whole life, his reputation. Everything that he had went into the ark.

When the Word came to Abraham, he left Ur of the Chaldees and went out, not knowing whither he was going, but he risked everything on the Word of God. He not only gave a nod of assent to the Word, and said,

"That's right, I believe it,"

-but he *acted* upon it. These men of faith were found righteous before God.

Then we have the wonderful account of the healing of the paralytic who was beside the pool of Bethesda. He had been crippled for 38 years. On the Sabbath day the Saviour came to him and said,

## John 5

<sup>6</sup> Will you be made whole?

He answered,

<sup>7</sup> Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.

And Jesus said:

<sup>8</sup> Rise, take up your bed, and walk.

Acting on the Word the paralytic *immediately* arose and walked. He might have stopped to consider his circumstances. He might have said,

"Lord if you will restore my legs, then I will walk."

But he acted on the Word of God and thus he received power to walk. When the Word of God comes to us with the promise of a new birth and the deliverance from sin, God doesn't ask us to consider our circumstances, how weak we are or how impotent we are. Of course we are weak and impotent. The Scripture says that:

## Romans 5

<sup>6</sup> When we were yet without strength, in due time Christ died for the ungodly.

Circumstances are nothing to the Word of God for it is stronger than death itself. So, like the paralytic, it is by acting on the Word of God that we receive new life from Him.

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

The prophecy of *Daniel* 12:4 tells us that we live in the age when knowledge shall be increased. This means particularly that in the last days, prior to the coming of Christ, knowledge concerning *God's Word* is to be increased. We are to have a clearer perception of truth than the prophets and apostles who wrote the Scriptures. We are told by the servant of the Lord that it is our privilege to have a clearer conception of the truth that was written by the prophets and the apostles, because we can live in the age when many of these things have been and will be unfolded before us. The Word of God speaks to us of great and precious things for this hour. Let us consider some of the things that God has spoken concerning the generation of people who are alive upon the earth awaiting the coming of Christ. The prophecy of *Daniel* 8:14, "Unto 2,300 days, then shall the sanctuary be cleansed" presupposes that there will be a people upon the earth who will do nothing to defile God's sanctuary—a people without sin, in whom the image of Jesus is fully restored. The mystery of God is finished in them. They shall be sealed in their foreheads with the seal of the living God.

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

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

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

The Sabbath is a memorial of the creative work of God. Why does God want us to remember it? He says in *Ezekiel* that His Sabbath is a sign of His power to sanctify us.<sup>138</sup> The same Word that created us is the very Word that sanctifies us, cleanses us and makes us fit to live in His presence. When God has a people who will receive His Word so thoroughly that they cannot be shaken, when they receive by faith God's purpose to blot out sin, to seal

<sup>&</sup>lt;sup>138</sup> Ezekiel 20:12.

them, to deliver them from iniquity forevermore, and to stamp upon them the indelible mark of His character, then it will be done.

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

# 20. None Good but One

Gems of Truth, Vol. 6

Jesus said,

## Matthew 19

<sup>17</sup> There is none good but one, that is, God.

Paul said,

## Romans 3

<sup>12</sup> There is none that does good, no, not one.

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

Sin began with Lucifer's proposing that angels did not need to depend upon God in order to do that which was right. He contended that since angels were holy, they could continue to work holiness by living in and out of themselves.<sup>139</sup> He did not believe the absolute truth that in the primary sense only God is good.

With rebellion on His hands, the only way that God could secure the universe from apostasy was to prove "there is none good but one, that is, God." So He created man. Yes, God and man were to prove this to the universe.

God made man from dust. There was a vital lesson in this to the onlooking universe. It was plain that man had no virtue, goodness, or life of his own. Yet man was to be a wonderful order of being, made in God's image, designed to share in His glory, to have a seat with Him upon His throne, and to reveal to principalities and powers the manifold wisdom of God.<sup>140</sup>

Now there were two things given to man to remind him and to demonstrate to the angels that righteousness and life come from

<sup>&</sup>lt;sup>139</sup> See Patriarchs and Prophets, p. 37.

<sup>&</sup>lt;sup>140</sup> *Ephesians* 3:10.

God—the tree of life and the Sabbath. Both teach the same lesson —life and righteousness come from God.

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

#### The Example of Jesus

Still, God created man to prove that God only is holy, and that mere dust could be highly exalted through resting by faith in God. When the first Adam failed, God sent His Son to be the second Adam, to be the Man in whom His eternal purpose would be fulfilled.

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

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

#### The Desire of Ages, p. 336:

He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says,

#### John5

<sup>30</sup> I can of my own self do nothing.

He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.

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

#### The Desire of Ages, p. 694:

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

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

#### The Desire of Ages, p. 756:

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

#### The Desire of Ages, p. 769:

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

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

## The Gospel a Call to Rest

There is no rest of spirit in our attempts to make fig leaf coverings to hide our nakedness of soul. The first thing we are to know about ourselves is that we have no life, virtue, goodness, and righteousness of ourselves—and never will have. The gospel declares...

#### Romans 1

<sup>17</sup> ...the righteousness of God.

It shows that this righteousness is freely set before us in the gift of Christ. Man is not made righteous by trying to bring righteousness out of his own poor heart, but by believing in Him that justifies the ungodly.<sup>141</sup> God asks for nothing more than that we put our trust in Him and live as Jesus lived—by a living realization that there is none good but One, that is, God. If we rest in Him, every command of the law becomes a promise of grace.

The Sabbath is given to remind us that the Creator makes us holy, and not we ourselves. The song of the redeemed in heaven is,

## **Revelation 15**

<sup>4</sup> You only are holy.

The whole experiment of sin will prove to the universe that there is only One who has innate goodness. This knowledge will seal the universe against further sin.

## Nahum 1

<sup>9</sup> Affliction shall not rise up the second time.

If anyone comes along and tells us that we have some goodness, he bears bad tidings. To accept this would throw us upon our own resources, and our rest in the knowledge that God is our goodness would vanish. The good news of the gospel is that God not only creates man, re-creates him in righteousness and true

<sup>&</sup>lt;sup>141</sup> See Romans 3:21; 4:5.

holiness, but that He will actually keep him righteous as long as His throne shall endure.

## God Puts His Trust in Man

It may help us to realize that God does not ask us to do something that He has not chosen to do. We are often like children who say,

"I wish I were like my father. He does what he likes."

They do not realize that their father does not do as he likes. We often have the wrong conception of God. He asks us to depend upon Him; but can we grasp that He has chosen to depend on us? He depends on man for the vindication of His character. He looks to the church to give the final demonstration of the love, mercy and grace of God.<sup>142</sup> He staked His honor on Job. He will stake it on the 144,000.

If God can depend upon His people, should we not depend upon Him? This is the divine economy. When we justify ourselves, we pass condemnation upon ourselves. But when we admit our sins, we justify God. Then He can justify us. When we try to give glory to ourselves, we degrade ourselves. But when God's people give glory to Him,<sup>143</sup> God puts His glory upon them.<sup>144</sup> We are to take God as our possession. He wants us for His possession. Thus we may dwell in God and He in us.

## **The Final Victory**

## Psalm 18

<sup>1</sup> I will love you, O Lord, my strength.

<sup>2</sup> The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

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

<sup>&</sup>lt;sup>142</sup> See Testimonies to Ministers, p. 17.

<sup>&</sup>lt;sup>143</sup> Revelation 14:7.

<sup>&</sup>lt;sup>144</sup> Revelation 18:1.

## Isaiah 26

<sup>1</sup> In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

<sup>3</sup> You will keep him in perfect peace, whose mind is stayed on You: because he trusts in You.

 $^{\rm 4}$  Trust in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.

When we speak about human perfection we simply mean that the saints will learn to trust in the Lord without default forever. Human perfection is when the saints recognize to the fullest extent that:

## Matthew 19

<sup>17</sup> ...there is none good but One;

-when they can sing from their heart's experience,

## **Revelation 15**

<sup>4</sup> You only are holy;

-when God is their righteousness, their strength, their rock, their fortress, their deliverer, their buckler, the horn of their salvation, and their high tower. And unto them, the Sabbath will be the seal of the everlasting covenant, reminding them that:

## Matthew 19

<sup>17</sup> ...there is none good but one, that is, God.

# 21. Building on the Word

Gems of Truth, Vol. 6

 ${\displaystyle S}$  OME of our people have wondered just what form the baptism of the Holy Spirit under the former rain is to take. We are told that:

## Testimonies to Ministers, p. 506:

Unless the early showers have done their work, the latter rain can bring no seed to perfection.

Are we to look for a conscious manifestation of the Holy Spirit under the former rain today such as was witnessed on the day of Pentecost? Is this what the servant of the Lord was talking about when she spoke of the "early showers"? Some have taken the position that this is the case. The modern revival movement teaches that unless there is a manifestation of the gifts of the Spirit such as took place at Pentecost that we have not yet been baptized with power from above.

There is a definite danger if we have the conception that we must receive some conscious, supernatural demonstration under the former rain experience and that unless we receive this, we will not be ready for the latter rain. *No such stress is given in the Spirit of Prophecy.* 

Naturally, it should never be said that visible signs and wonders will not or could not come under the former rain, but if we take the position that they must come and then if they do not come, we could only conclude that we have not received the former rain baptism of the Holy Spirit. We should rather seek for what God calls for us to seek under the former rain—repentance and conversion<sup>145</sup> and leave it with Him to bestow visible signs and gifts when He will, where He will, and to whom He will.

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

<sup>&</sup>lt;sup>145</sup> Acts 3:19.

#### Testimonies, vol. 5, p. 159:

Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ's sake you are pardoned and accepted. ... I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit.

#### Testimonies to Ministers, p. 459:

They are to have the assurance that their sins are forgiven, and that they are accepted as children of the Most High.

#### **Testimonies to Ministers, p. 453:**

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

## God's Word: The Only Sure Foundation

It would be well for us to remember the words of Jesus,

#### Matthew 12

<sup>39</sup> An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.

This sign is genuine conversion—the death and resurrection experience. Because the kingdom of God does not come with outward demonstration many will not recognize it.

#### Selected Messages, book 2, p. 95:

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God. This counsel is right in line with all theories about the reception of the Holy Spirit. Other pertinent passages in the same volume should be considered carefully:

#### Selected Messages, book 2, p. 18:

There is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words,

#### Matthew 28

 $^{\rm 20}$  ...teaching them to observe all things whatsoever I have commanded you,

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

#### Selected Messages, book 2, p. 38-39:

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

#### Selected Messages, book 2, p. 41:

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

#### Selected Messages, book 2, p. 43:

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

#### Selected Messages, book 2, p. 48-49:

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

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

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

The only channel through which the Spirit operates is that of the truth.... Our faith and hope are founded, not in feeling, but in God.

#### Selected Messages, book 2, p. 60:

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

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

The devil was taken by surprise when God poured out His Spirit at Pentecost. Long has the adversary been preparing to have his own Pentecost. It is foretold in *Revelation* 13:13-14; 16:13-14 and it comes *before* God's re-enactment of the Pentecost movement.<sup>146</sup> For this very reason we have ample warning that God's people will not find their safety in working miracles, but they are to build upon the Word.

There is much to indicate that while the devil's Pentecost is in progress, even with its influence being felt in the church of God, God's people will be in deep, agonizing repentance, and heart-searching for the blessing and power of God. Those who have the false Spirit with its "light and much power"<sup>147</sup> will be exulting in their superior experience of conscious victory. Will the people of God be willing to trust the Word against even the evidence of their own senses?

Many people have been unconsciously drawn from their appreciation of present truth and the need for closely studying the Word while seeking after some supplemental baptism of the Spirit. We should learn something from the way Christ led His disciples. When He met the two disciples on the way to Emmaus, He did not reveal himself to their senses at first, but instructed them from the Word, beginning at Moses and expounding unto them all the Scriptures concerning himself. It was necessary for their experience to be established on the Word. This was more important than anything they could know by the evidence of their senses.

If they had first seen the Lord, they would have been so satisfied in the joy of His presence, that they would not have seen the necessity of building on the Word. So too, before the revelation of the signs and mighty wonders of Pentecost, the disciples had to be thoroughly instructed in the Word. Today this is even more necessary, for the devil himself is going to counterfeit Pentecost. There is abundant evidence to indicate that those of us who be-

<sup>&</sup>lt;sup>146</sup> The Great Controversy, p. 464; Early Writings, p. 261.

<sup>&</sup>lt;sup>147</sup> Early Writings, p. 55-56.

lieve in the "awakening" have not yet placed our feet so firmly upon the Word that we cannot be moved.

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

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

Just as the Holy Spirit was bestowed in a special manner upon the disciples on the day of Pentecost to empower them for the gathering in of the harvest at that time, so the Holy Spirit is again to be poured out in its fullness on God's people in the last days for the ingathering of the final harvest and to prepare them for the coming of Christ.

Pentecost is truly a type of the latter rain. It is under the latter rain that the scenes of Pentecost are to be repeated. We have no evidence in the Spirit of Prophecy that Pentecost is to be re-enacted twice, once before the latter rain and again at the latter rain. No, the mighty outpouring of the Spirit under the latter rain is when Pentecost is repeated. Please read carefully the following passages:

#### The Acts of the Apostles, p. 54-55:

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

"in the time of the latter rain."

## The Great Controversy, p. 611:

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

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

## The Great Controversy, p. 611-612:

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

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

# SDA Bible Commentary, vol. 6, p. 1055:

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

## **Revelation 18**

<sup>1</sup> I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

Thus we see that Pentecost is to be repeated with even greater power. The timing for this great event is clearly given. It is when the angel of *Revelation* 18 comes down and this is when the third angel's message swells to a loud cry and not before.<sup>148</sup> Therefore, if we are seeking for a repetition of Pentecost prior to the time for

<sup>&</sup>lt;sup>148</sup> Early Writings, p. 277.

the latter rain/loud cry movement we are on dangerous ground, for we are placing ourselves where we are in danger of receiving the false Pentecostal experience which Satan is pouring out upon the fallen churches.

# 22. Without a Wedding Garment

Judgment Hour Sermons, Vol. 4

MANY of the parables of Jesus are concerned with the judgment. There are three in particular which contain solemn warnings against perverting the great truth of Christ's imputed righteousness. These parables are the wedding garment, the ten virgins, and the talents. Let us consider the first one:

## **The Wedding Garment**

## Matthew 22

<sup>11</sup> And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

<sup>12</sup> And he said unto him, Friend, how did you come in hither not having a wedding garment? And he was speechless.

<sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

<sup>14</sup> For many are called, but few are chosen.

The man without the wedding garment is not among that class who openly make light of the invitation to come to the marriage, nor is he among those who took the King's servants and entreated them spitefully.<sup>149</sup> But he represents those who professedly accept the invitation to receive the final atonement, but who neglect...

## Early Writings, p. 71:

...the needful preparation.

The man without the wedding garment must have thought that he had complied with the conditions of entering the marriage, because when the King came in he was speechless. Jesus Christ came into this world to give us an existence out of himself, to make us partakers of the divine nature.<sup>150</sup> The gospel offers men life.

<sup>&</sup>lt;sup>149</sup> Matthew 22:5-6.

<sup>&</sup>lt;sup>150</sup> See 2 Peter 1:4.

## 1 John 5

<sup>12</sup> He that has the Son has life.

The faith that lays hold of the imputed gift of Christ's righteousness will work by love and purify the soul.<sup>151</sup> Genuine faith will always work by righteousness imparted.

## The Review and Herald, July 12, 1892:

Through faith in His name, He imputes unto us His righteousness, and it becomes a living principle in our life.

To accept Christ as our righteousness means to accept His life, to unite our life to His life, our weakness to His strength, choosing to live Christ's life with all the obligations it imposes. Righteousness is only imputed to those who choose to live Christ's life and walk in the way of all His commandments without reservation.

## SDA Bible Commentary, vol. 6, p. 1072:

His righteousness is imputed only to the obedient.

That faith which is counted for righteousness avails to bring the believer into vital connection with Christ, even as the branch is united to the vine. This union with Him will bring forth much fruit—it cannot be otherwise. Again,

# Galatians 3

 $^{\rm 27}$  As many of you as have been baptized into Christ have put on Christ.

Putting on Christ is not giving a nod of assent to a doctrine of righteousness by faith, but it means to put on the life of Jesus so that it may be said,

# Galatians 2

<sup>20</sup> Christ lives in me.

The man without the wedding garment had doubtless thought that he could trust in Christ's death to save him, that it was a wonderful provision to have righteousness imputed to him be-

<sup>&</sup>lt;sup>151</sup> Galatians 5:6; 1 Peter 1:22.

cause he "believed" the message of salvation. He had extolled the riches of free grace, but had refused to live Christ's self-sacrificing life.<sup>152</sup> The imputed righteousness which he thought he had accepted was this make-believe type of thing that people today think that imputed righteousness is, and hence it had not become a living principle in his life. His faith did not work by love, lead-ing him to overcome his hereditary and cultivated tendencies to wrong-doing. He was destitute of the *imparted* life of Christ, not because he was abiding in Christ and trusting in His merits, but because he had tried to borrow the livery of heaven to hide his defects of character. Every man is judged by his works. This man's works showed that he was not a fruitful branch, thereby proving that he had no connection with the vine.

The man without the wedding garment had accepted the form of the truth, but had denied the power thereof. If he had truly accepted the imputed gift of heaven, his old nature would have been broken up, he would have felt true contrition for sin, and his need of complete transformation of character. If he had indeed been abiding in Christ, Christ would have been abiding in him. But when the King comes in, examination proves that there is no imparted life, and his works are evidence that he does not have that saving faith which gives the title to heaven.

Those who truly accept Jesus as their righteousness will thereby unite their lives to Him,

- They will surrender their lives to the principle of self-renouncing love,
- They will walk in the way of God's commandments,
- They will have fellowship with Christ in His sufferings,

-in short, they will actually live Christ's life. The man without the wedding garment had the profession, but he had not the life.

## 1 John 5

<sup>12</sup> He that has the Son has life.

<sup>&</sup>lt;sup>152</sup> See Christ's Object Lessons, p. 316.

# The Oil

A similar lesson is given in the parable of the ten virgins. The foolish, having no oil in their vessels with their lamps, are in the same condition as the man without the wedding garment. Yet the foolish virgins profess to believe present truth, they have lamps, and are in company with the wise. But they lack the oil—the Holy Spirit.<sup>153</sup>

We have no liberty to examine our brother to see whether he is a "foolish virgin," but we *are* commanded to examine our own selves. Far better to find out that we have not the oil now while we have time to buy it, than to discover our lack when the Bridegroom comes. How might we know whether or not we have the oil in our vessels with our lamps?

There was one Man who had this oil, for He was...

#### Hebrews 1

<sup>9</sup> ...anointed...with the oil of gladness above [His] fellows.

He testified:

## lsaiah 61

<sup>1</sup> The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; <sup>2</sup> To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

Luke writes:

## Acts 10

<sup>38</sup> God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil.

Those who have the Spirit of Christ will do the works of Christ, and if they have not the Spirit of Christ, they are none of His.<sup>154</sup>

<sup>&</sup>lt;sup>153</sup> See Zechariah 4:1-4; Christ's Object Lessons, p. 407.

<sup>&</sup>lt;sup>154</sup> See *Romans* 8:9.

When Jesus was about to return to heaven, He reminded the disciples of His works of love and mercy to a perishing world, and He promised them that the Father would send them the Comforter that they might carry on His work. He said:

## John 14

<sup>12</sup> Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Thus, *Isaiah* 61:1-3 is not only to be a description of Christ's ministry, but of all who are imbued with His Spirit. The fifty-eighth chapter of *Isaiah* is a description of the work that will be engaged in by those who sanctify the day of atonement fast:

## Isaiah 58

<sup>6</sup> Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

<sup>7</sup> Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked, that you cover him; and that you hide not yourself from your own flesh?

In the judgment, profession counts nothing. The question will be asked,

"What have you done for Christ in the person of the poor, the afflicted, the needy, the distressed, the sorrowing, the. Hungry?"

If we have not done the works of Christ, then we have not had the Spirit of Christ, and if we have not had the Spirit of Christ, we will be none of His, and the Lord will say,

"I never knew you."

## Christ's Object Lessons, p. 417-418:

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more, than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly hand-clasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a physician there.

#### Testimonies for the Church, vol. 9, p. 103-104:

Christ came to the earth to suffer and die, that, through the exercise of faith in Him and the appropriation of His merits, we might become laborers together with God. It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?

There is an individual work to be done for each one of us. I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain.

If you do not feel that it is an honor to be a partaker of the sufferings of Christ; if you feel no burden of soul for those who are ready to perish; if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need to be partakers with Christ of His sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice.

## The Talents

#### Matthew 25

<sup>14</sup> For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

<sup>15</sup> And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

The Lord divides unto every man "according to his several ability." God judges not according to the number of talents one has, but according to the faithfulness in investing the talents in the bank of heaven. None are left out of receiving some talent. In the parable, one man went and buried his talent in the earth. As with the man without the wedding garment, and the virgins without the oil, this man finds himself cast into outer darkness, unto...

<sup>30</sup> ...weeping and gnashing of teeth.

All have some talents—mental faculties, health, strength, time, money, influence, kindly impulses and affections, speech, etc. Of nothing will the Lord require so strict an account of in the judgment than our talents. The use we have made of all will be scrutinized. God expects returns,

## 2 Corinthians 8

 $^{\rm 12}$  ...according to that a man has, and not according to that he has not.

When a believer accepts Christ as his life and righteousness, he is bought with a price. He is not his own. For to be a follower of Christ, a man must forsake all that he has, and take up his cross and follow Christ. A business man must forsake his business. A farmer must forsake his farm. A tradesman must forsake his trade. This is not to mean that he leaves his immediate employment, for Paul advises,

#### 1 Corinthians 7

<sup>24</sup> Let every man wherein he is called there abide.

But it does mean that henceforth the believer renounces ownership and right to his own life and everything he has. It is *all* given to the Lord, to be used as He directs. He is merely a steward of his Lord's goods, and he is not to run the business, or the farm, or the trade as his any more, but it is to be operated as the Lord's enterprise. This is Christianity, and nothing short of this is Christianity. The apostle Paul said:

#### **Philippians 1**

<sup>21</sup> For me to live is Christ.

That is the most perfect definition of Christianity given in the Word of God. A Christian must be in this world for one business —to preach the gospel to every creature—and everything else he does must be merely to pay the expenses.

Some people imagine that when they pay a tenth of their money to the Lord, and give some offerings to His cause, they are then free to use the rest as they see fit. Those who do this are not Christians. They have never been born again. They know not what Christianity is. Others imagine that when they have devoted one day a week to the Lord, plus some other time which is deemed necessary, then they are at liberty to please themselves as to what they do in the rest of their time. This also is not Christianity. A Christian is bought with a price.<sup>155</sup> Everything he is and has is Christ's, and he keeps nothing back to please himself, or to be devoted to the service of himself. A man who professes to be a Christian, yet keeps back some of his time, means, strength, or anything else over which he is steward, for his own selfish indulgence, is committing the sin of Ananias and Sapphira. These people also professed to have given all, but they kept back part of the price.

Are you keeping back part of the price? The price of heaven is Jesus, and the price of Jesus is all. He is the Pearl of Great Price. Do not insult the King of heaven by showing contempt for His salvation, by thinking that the Pearl can be obtained by any less than "selling all that we have."<sup>156</sup> Jesus warns all those who would come after Him to first sit down and count the cost. Do not try to be a Christian without counting the cost. The cost is *all*.

The unfaithful steward put his talent in the earth. Have you any talent in the earth, or can you truly say that every single one is invested in the King's business? If one talent is in the earth, you are an unfaithful steward, a foolish virgin without oil, a man without a wedding garment.

#### Testimonies for the Church, vol. 9, p. 104:

We have no time now to give our energies and talents to worldly enterprises.

When we accept Christ, we accept the whole treasury of heaven. Everything is ours in Christ. The Father has given us an inheritance in Him, even the universe. We are invited to share and rule it with Christ for eternity. But before we can actually enter upon that inheritance, we must prove that we will be faithful owners of God's universe. So the Lord has given us just a few of His goods, placed us on probation, and has given us a chance to demonstrate that we can be entrusted with inheriting "all

<sup>&</sup>lt;sup>155</sup> 1 Corinthians 6:20.

<sup>&</sup>lt;sup>156</sup> Luke 18:22.

things.<sup>"157</sup> If we are faithful stewards over the few things here, God knows that we will be faithful over the "many things"<sup>158</sup> hereafter—even the universe.

The judgment hour is here, when the Lord says,

# Luke 16

<sup>2</sup> Give an account of your stewardship.

Since every man will eventually pass judgment upon himself, let us honestly pass judgment upon ourselves now. Is the verdict guilty or not guilty? Have we indeed been faithful with every talent that the Lord has lent us? Have we really demonstrated that we would be faithful rulers of the universe with Christ? Christ's parable of the unjust steward is a parable to teach us how to redeem the time.

# Luke 16

<sup>1</sup> And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

<sup>2</sup> And he called him, and said unto him, How is it that I hear this of you? give an account of your stewardship; for you may be no longer steward.

<sup>3</sup> Then the steward said within himself, What shall I do? for my lord takes away from me the stewardship: I cannot dig; to beg I am ashamed.

<sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

<sup>5</sup> So he called every one of his lord's debtors unto him, and said unto the first, How much do you owe unto my lord?

<sup>6</sup> And he said, A hundred measures of oil. And he said unto him, Take your bill, and sit down quickly, and write fifty.

<sup>7</sup> Then said he to another, And how much do you owe? And he said, A hundred measures of wheat. And he said unto him, Take your bill, and write fourscore.

<sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation

<sup>&</sup>lt;sup>157</sup> *Revelation* 21:7.

<sup>&</sup>lt;sup>158</sup> Matthew 25:23.

wiser than the children of light.

<sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations.

<sup>10</sup> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
<sup>11</sup> If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
<sup>12</sup> And if you have not been faithful in that which is another man's, who shall give you that which is your own?

As with the unjust steward, we are about to be dispossessed of our stewardship, for we have "wasted His goods". But we may redeem the time by trading with the Lord's goods, earnestly, as with both hands.

### Luke 6

<sup>38</sup> Give, and it shall be given unto you.

May we quickly dispense to others the benefits that the Lord has loaded upon us, trading every single thing under the power of our stewardship. Then will the Lord commend us with:

#### Matthew 25 [also vs. 23]

<sup>21</sup> Well done, you good and faithful servant.

May the gospel of God's glorious grace bring to God's people everywhere an awakening to the privileges and responsibilities of being true Bible Christians.

# Articles on the Law

# 1. The Law and the Gospel

Gems of Truth, Vol. 3 A Sermon Report Original note: "This sermon was given at Snohomish, Wash., on Sabbath, Dec. 12, 1964."

#### **Revelation 11**

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

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.<sup>159</sup>

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

<sup>&</sup>lt;sup>159</sup> The Review and Herald, March 11, 1890.

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":

#### Matthew 22

<sup>37</sup> Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

<sup>38</sup> This is the first and great commandment.

 $^{\mbox{\tiny 39}}$  And the second is like unto it, You shall love your neighbor as yourself,

<sup>40</sup> On these two commandments hang all the law and the prophets.

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:

#### Patriarchs and Prophets, p. 33:

"God is love." His nature, His law, is love. It ever has been; it ever will be.

You can read the wonderful panorama of God's love through *Patriarchs and Prophets, Prophets and Kings, The Desire of Ages, The Acts of the Apostles,* and on to the last line of *The 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*. 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:

# Exodus 20

<sup>17</sup> You shall not covet.

He that does not covet is *contented*.

# 1 Timothy 6

<sup>6</sup> 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,

# Psalm 119

<sup>97</sup> O how I love your law! It is my meditation all the day.

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

# Exodus 20

<sup>4</sup> You shall not make unto you 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:

<sup>5</sup> You shall not bow down yourself to them, nor serve them: for I the Lord your 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;

<sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.

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

#### Exodus 34

<sup>6</sup> And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

<sup>7</sup> 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.

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 Review and Herald, May 27, 1890:

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.

The Protestant world sees the law and the gospel as two separate entities, and generally we Adventists do too.

#### Selected Messages, book 1, p. 212:

The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

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...

#### Ministry of Healing, p. 17:

...the unwearied servant of man's necessity.

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:

#### SDA Bible Commentary, vol. 7, p. 936:

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.

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,

#### Matthew 26

<sup>39</sup> My Father, if it be possible, let this cup pass from me.

Hear Him cry,

#### Matthew 27

<sup>46</sup> My God, my God, why have You 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.

#### SDA Bible Commentary, vol. 5, p. 1103:

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.

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.<sup>160</sup> 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.

<sup>&</sup>lt;sup>160</sup> Zechariah 13:1.

### Psalm 103

<sup>11</sup> As high as the heaven is above the earth, so great is His mercy towards them that fear Him.

# Micah 7

<sup>18</sup> He delights in mercy.

Where sin abounds, grace does much more abound.<sup>161</sup> 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:

# SDA Bible Commentary, vol. 6, p. 1113:

Hanging upon the cross Christ was the gospel. Now we have a message, "Behold the Lamb of God, which takes 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.

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).

<sup>&</sup>lt;sup>161</sup> *Romans* 5:20.

• 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,

#### Psalm 119

<sup>97</sup> O how I love your law! It is my meditation all the day.

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,

#### Psalm 1

<sup>1</sup> Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

 $^{\rm 2}$  But his delight is in the law of the Lord; and in His law does he meditate day and night.

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,

#### Psalm 119

<sup>165</sup> Great peace have they which love your law: and nothing shall offend them.

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,

#### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

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:

#### Exodus 20

 $^{\rm 2}$  I am the Lord your God, which have brought you out of the land of Egypt, out of the house of bondage.

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.<sup>162</sup> We are slaves in Egypt, as it were.

### Romans 7

 $^{\rm 15}$  For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

<sup>24</sup> O wretched man that I am! Who shall deliver me from the body of this death?

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 commandments. 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."

<sup>&</sup>lt;sup>162</sup> *Romans* 7:14.

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:

#### SDA Bible Commentary, vol. 1, p. 1105:

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

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...

#### Philippians 2

<sup>13</sup> ...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.<sup>163</sup>

<sup>&</sup>lt;sup>163</sup> *Romans* 6:14.

<sup>1.</sup> The Law and the Gospel

# 2. Preaching the Sabbath "More Fully"

Gems of Truth, Vol. 4

# Isaiah 40

<sup>1</sup> Comfort you, comfort you my people, says your God.

<sup>2</sup> Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the Lord's hand double for all her sins.

<sup>3</sup> The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God. <sup>4</sup> 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:

<sup>5</sup> And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken it.

<sup>6</sup> The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: <sup>7</sup> The grass withers, the flower fades; because the spirit of the Lord blows upon it: surely the people is grass.

<sup>8</sup> The grass withers, the flower fades; but the word of our God shall stand for ever.

<sup>9</sup> O Zion, that brings good tidings, get you up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

HERE is God's message to the church of Laodicea. It is no discouraging message. It is one of victory and salvation. It is an awakening message that comes to God's people just prior to the time of final test, just prior to the time when the earth is to be lighted with the glory of God.<sup>164</sup> It finds the people in a low spiritual state, overcome by sin, depending on the arm of flesh, and discouraged in their task of finishing the work of God on earth.

The remedy lies in a clearer definition of truth, a greater revelation of the love of God. This message of *Isaiah* 40 contains the advancing glory of the light that is to lighten the earth under the angel who is to join the third angel. God commands to make His

<sup>&</sup>lt;sup>164</sup> Revelation 18:1.

people know that their warfare is accomplished, that their sins are pardoned, and that where sin has abounded, grace has doubly abounded.

How can it be said to a people asleep in their sins that their sins are pardoned and that their warfare is accomplished? In order to answer this question, let us review some great facts of creation and redemption.

# The Finished Work of Creation

Every Adventist knows that the Sabbath is a memorial of creation. Having created a perfect environment, God created man in His own image to be king over the works of His hand. He purposed that man would eventually share His glory and have a seat with Him on His throne.<sup>165</sup> The creation of man was an expression of the infinite love of God. With the creation of Adam and Eve, creation was finished. Nothing else remained to be done. No improvement needed to be added to the perfect work of God. The record states:

#### Genesis 1

<sup>31</sup> And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

#### Genesis 2

 $^{\rm 1}$  Thus the heavens and the earth were finished, and all the host of them.

<sup>2</sup> And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

Concerning the Sabbath, God says:

<sup>&</sup>lt;sup>165</sup> The Great Controversy, p. 484.

<sup>2.</sup> Preaching the Sabbath "More Fully"

#### Exodus 31

<sup>17</sup> It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, *and was refreshed*.

This was the Lord's Sabbath, the Lord's rest, and the Lord's refreshing. But the Sabbath was made for man,<sup>166</sup> so we can be sure that on that first Eden Sabbath Adam and Eve enjoyed the refreshing from the presence of the Lord. The rest was perfect because the creation was perfect. God had finished the work. Adam and Eve were invited to enjoy the fullness of it.

# The Finished Work of Re-Creation

As soon as man sinned, the original creation was marred, and man lost the blessedness of the Sabbath rest. How could He enjoy God's rest? for his nature was now enmity with God. The heart of man became desperately wicked, evil continually, and incorrigibly wayward. Satan imagined that he had frustrated the divine plan in man's redemption, but he only succeeded in drawing out an even greater manifestation of the love of God toward man. Now we see God at work in man's re-creation.

Whereas creation of man was "*by* Jesus Christ,"<sup>167</sup> re-creation of man was "*in* Jesus Christ."<sup>168</sup> This is why redemption is a greater revelation of God's love than creation. In creation we see God at work *by* Jesus Christ forming a likeness of himself, and breathing into the lifeless form of clay His breath of life; and then granting to this being the wonderful privilege of fellowship with himself. In redemption we see God at work again, this time *in* Jesus Christ redeeming man from the fall.

The expression *in Christ* needs to be closely considered, for such a wealth of meaning and such a power of truth is packed into the expression. In redemption, it was necessary for God to more closely identify himself with humanity. Indeed, in the per-

<sup>&</sup>lt;sup>166</sup> Mark 2:27.

<sup>&</sup>lt;sup>167</sup> Ephesians 3:9.

<sup>&</sup>lt;sup>168</sup> Ephesians 2:1-10.

son of His Son He took humanity into himself. He united fallen humanity to His divinity. Christ took upon His sinless nature our fallen nature in order that He might rescue man from the depths of the fall. Having taken humanity,

#### **Ephesians 3**

<sup>15</sup> [He] abolished in His flesh the enmity,

-and washed, purged, and perfected humanity. In Christ, sin is abolished and man is one with God through the blood of the cross. God has actually taken humanity *in Christ Jesus* and recreated human nature; raising it up to His own right hand, He has bestowed upon human nature the inheritance of the universe.

Therefore God would have it declared in the plainest language possible, man's rights and titles that have been gained by Christ. He would have His people know that their warfare is accomplished, their sins are pardoned, indeed blotted out. Says the Lord:

#### Isaiah 44

<sup>22</sup> I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return unto me; for I have redeemed you.
<sup>23</sup> Sing, O you heavens; for the Lord has done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree therein: for the Lord has redeemed Jacob, and glorified himself in Israel.

# The Sabbath Rest

Could it be that God's people have not yet caught the full import of Christ's triumphant cry on the cross, "It is finished"? For only as they fully believe that finished work in Christ can they enjoy the rest promised in the gospel. That this gospel rest is indeed the Sabbath rest is made plain by the words of the apostle:

#### Hebrews 4

<sup>1</sup> 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. <sup>2</sup> 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.

2. Preaching the Sabbath "More Fully"

<sup>3</sup> For we which have believed do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: al-though the works were finished from the foundation of the world.

<sup>4</sup> For He spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.

<sup>5</sup> And in this place again, If they shall enter into my rest.

<sup>6</sup> Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

<sup>7</sup> Again, He limits a certain day, saying in David, Today, after so long a time; as it is said, Today if you will hear His voice, harden not your hearts.

<sup>8</sup> For if Jesus had given them rest, then would He not afterward have spoken of another day.

<sup>9</sup> There remains therefore a rest to the people of God.

<sup>10</sup> For he that is entered into His rest, he also has ceased from his own works, as God did from His.

The call to enter into the experience of the most holy place is a call to enter fully into the benefits of the redemption that has been wrought out *in Christ*.

#### Selected Messages, vol. 1, p. 394-395:

The Lord would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete.

When with strong, unshakable faith the people of God appropriate the reality of this finished work in Christ, then they will have entered fully into God's rest and upon them will come the...

#### Acts 3

<sup>19</sup> ...refreshing from the presence of the Lord.

The servant of the Lord writes:

# Early Writings, p. 33:

At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

### Early Writings, p. 85-86:

"The commencement of that time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

# 3. Christ in the Sabbath

Gems of Truth, Vol. 4 A Sermon Report

IN THIS study we shall consider Jesus lifted up in the light of the Sabbath. No doubt it is true that we do not understand all that we should on this question.

#### Early Writings, p. 33:

And at the commencement of the time of trouble, [that is speaking of the period of distress before the close of probation] we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

Evidently the Sabbath is yet to be proclaimed more fully. Now let me put with that statement another one. It makes an interesting comparison:

#### Testimonies for the Church, vol. 8, p. 50:

In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live.

The first statement says that during the time of trouble the people of God will proclaim the Sabbath more fully. The second statement says that the Saviour is to be uplifted. Then a third statement might be added.

#### Testimonies to Ministers, p. 91-92:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

We read here that when the Saviour is uplifted more fully, the message will be attended by the Spirit of God in a large measure. So let us consider Jesus lifted up in the light of the Sabbath. The Scripture says that God created all things by Jesus Christ. What power did Christ use in the creation of the world? The scientists are wondering how the universe came into existence. They do a lot of speculating about it. But by what power did Christ create the world? The power of the Word, yes, but I think there is some other thought there that we should focus upon. The servant of the Lord tells us that every act of creation was an expression of infinite love. It was the power of love that brought the world into existence, that shone upon the world, clothed the hills with beauty, and fashioned the mountains. It was the power of love. Then upon the sixth day, as the crowning expression of the love of God, Christ made man in His own image.

God created this new and special order of being to be a counterpart of himself. Man was to have a share in Christ's glory and a seat upon His throne. As he came from the hand of his Creator, Adam was perfect in stature, and in all his being. He was in perfect harmony with the Lord. In fellowship with God he found his highest satisfaction. His whole being thrilled with the joy of unutterable love in fellowship with God.

#### Genesis 1

<sup>31</sup> And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

#### Genesis 2

<sup>1</sup> Thus the heavens and the earth were finished, and all the host of them.

I want to emphasize the word "finished." It was all finished. It was a good work. It was a complete work.

#### Genesis 2

<sup>2</sup> And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

The Sabbath is called *God's rest*. On the Sabbath we are not invited to enter into *our* rest, but we are invited to enter into *His* rest.

### Exodus 31

<sup>16</sup> Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

<sup>17</sup> It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Adam and Eve were invited to enjoy the benefits of a finished work. What was required of them? Were they to add something to the work of God's creation before they could rest? No! it was all done. Jesus, the Creator, had finished the work. It was a perfect expression of His love. Now they were invited to enter into the rest of God.

It says here that God rested on the seventh day, and "was refreshed." God gave the Sabbath to man so that He could share His refreshing with man. On that first Sabbath Adam and Eve received the refreshing from the presence of the Lord. It is well for us to remember that. They rested in God's perfect and complete work and rejoiced in the evidences of His love, as they looked out upon the perfect and beautiful creation. Adam and Eve received the refreshing, God's refreshing.

# The Fall

Then comes the sad account of the fall. Satan came into the garden and introduced into the minds of our first parents the seeds of doubt. Sin began with doubt. The character of God was seen through a perverted light, through the eyes of Satan. Man withdrew his affections from God and placed them on himself. He was corrupted with that original sin—the principle of living for himself. With sin, there could be no Sabbath rest. Man lost the refreshing. There was no rest. His whole being was in rebellion against God.

# Testimonies for the Church, vol. 4, p. 202:

The unsubdued heart has not within itself the elements of rest and contentment.

The Bible says the wicked are like the troubled sea that casts up mire and dirt. There is no rest to the wicked.<sup>169</sup>

# The Desire of Ages, p. 330:

It is the love of self that brings unrest.

# The Desire of Ages, p. 336:

While self is unsubdued, we can find no rest.

When the devil introduced the principle of sin, he claimed that in living for self there would be freedom. But in living for himself, man has brought himself into a most crushing bondage. There is in the nature of man a spirit of discontent, a spirit of rebellion, an element of unrest.

# The Desire of Ages, p. 822:

Nigh and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction.

Guilt brings sickness, disease and death.

#### **The Desire of Ages, p. 417:** Selfishness is death.

<sup>&</sup>lt;sup>169</sup> Isaiah 57:20-21.

<sup>3.</sup> Christ in the Sabbath

Man has sold himself to a life of toil, care and unrest which is to end in death. Thus the blessing of the Sabbath is lost through the fall.

#### The Coming of Christ

For four thousand years the world plunged on, lower and lower in the scale of moral worth. Consider what the world was when Jesus stooped down to bring salvation:

#### The Desire of Ages, p. 36:

The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of Satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, to death in which is no hope of life, toward night to which comes no morning.

Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling-place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!

#### The Desire of Ages, p. 37:

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. . . . At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassage of divine grace. . . . And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled.

And so Jesus, the great Creator, who created this earth and man as a great expression of His love, entered this earth to take all the curse of our sicknesses and our diseases.

#### Matthew 8

<sup>17</sup> himself took our infirmities, and bore our sicknesses.

He took upon His sinless nature our offending nature, the nature of Adam the transgressor.<sup>170</sup> He took hold of the nature of man and entered into the life of humanity, that His very presence would bring to it healing virtue and restore in human nature the image of God. He took our sins upon himself. As the Lamb of God, He bore our sorrows and our griefs. There was laid upon Him the iniquity of us all.<sup>171</sup> The Lord came to take upon himself the entire curse.

#### Matthew 27

<sup>29</sup> And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

These vile and wicked men, controlled by evil agencies thought they were mocking the Saviour when they platted a crown of thorns and placed it upon His head, but they were glorifying our Redeemer when they did that. What was the significance of Jesus' bearing the thorns? What did God do to the ground after Adam sinned? He cursed it! But Jesus stepped in to bear that curse. He said it would bring forth thorns. There would be no seed that could grow, there could be no bread upon our tables, there could be no water to drink without the Lamb bearing the curse for us.

# The Desire of Ages, p. 660:

Never one, saint or sinner, eats his daily food, but he is nourished by the body and blood of Christ.

<sup>&</sup>lt;sup>170</sup> See SDA Bible Commentary, vol. 7, p. 926.

<sup>&</sup>lt;sup>171</sup> Isaiah 53:4-6.

If Jesus did not bear the curse, even the curse of nature, there could be no temporal benefits to gladden the hearts of His wayward children.

#### **Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree.

#### Luke 23

<sup>33</sup> And when they were come to the place which is called Calvary, there they crucified Him.

### Testimonies for the Church, vol. 2, p. 207:

He bore insult, mockery, and shameful abuse, until...

#### Isaiah 52

<sup>14</sup> His visage was so marred more than any man, and His form more than the sons of men.

Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.

Wonder, O Heavens, and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude enclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and vulgar jests and insulting derision are passed from lip to lip.

#### Testimonies for the Church, vol. 2, p. 209:

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of His Father's displeasure which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him, and forced from His pale and quivering lips the anguished cry:

#### Matthew 27

<sup>46</sup> My God, my God, why have You forsaken me?

Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. . . . Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander, the Majesty of Heaven, suffering the penalty of man's transgression of the Father's law.

#### It is Finished

Thus Christ underwent infinite suffering. In eternal redeeming love to man, He drained the cup until He lifted up His voice and cried,

#### John 19

<sup>30</sup> It is finished!

This was not a cry of defeat but of victory, an eternal victory, that seemed to resound throughout all creation. The face of the Saviour shone at that moment like the glory of the sun. He bowed His head upon His breast. The sense of the Father's favor which had been withdrawn was restored as by faith Christ was victor. *"It is finished."* What is the significance of that cry, "It is finished"? Compare it with the finished work in *Genesis* 1. It was on a Friday that in the first creation all the hosts of God rejoiced when God said, "It is finished." And the Lord rested from that beautiful and perfect work. Then it was marred by sin. Satan thought to frustrate the divine plan by the fall of man, but he succeeded only in bringing forth from the heart of God a greater demonstration of love. The re-creation *in Christ* is a creation which is far more glorious than the original creation by Christ. The life which has been given to man *in Jesus* is a life which is more complete, which is more perfect than the original life which was forfeited because of transgression.

Jesus took the curse. He put away all sin by the sacrifice of himself. He took them up and purged them.<sup>172</sup> He took the enmity upon himself and then slew it and abolished it in His flesh.<sup>173</sup> The principle of Satan's kingdom was forever cast down and eradicated in Jesus. As Christ died, the veil of the temple was rent from the top to the bottom by an unseen hand, signifying that the veil of Christ's flesh was rent. For Christ was the Word made flesh. He was the tabernacle of two apartments, the holy, representing the human nature of Jesus, and the most holy, representing the divinity of Christ. As the veil was rent, divinity and humanity became eternally one in Christ. Jesus took hold of man and in himself He made the new creation by cleansing and beautifying and perfecting the human character. Having taken our sins, He made peace between humanity and God.

#### **Ephesians 2**

<sup>14</sup> He is our peace.

He brought human nature unto God, for He took our place and was separated from God in order that we may have His place and share that oneness which He knew with the Father before the world was. Now it is fitting that the great redemption that Jesus

<sup>&</sup>lt;sup>172</sup> *Hebrews* 1:3.

<sup>&</sup>lt;sup>173</sup> Ephesians 2:12-16.

came to bring, should be climaxed with a great cry of victory, "It is finished!"—a perfect and a complete work on that second Friday.

#### The Desire of Ages, p. 769:

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

In the beginning the Father and the Son had rested upon the Sabbath after their work of creation. When "the heavens and the earth were finished, and all the host of them" (*Genesis* 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene.

#### Job 38

 $^{7}$  The morning stars sang together, and all the sons of God shouted for joy.

Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked.

# **The Gospel Invitation**

The gospel is the good news of the restored rest, of the complete work in Christ. Jesus is our rest. When the Father gave us Jesus, He gave us all heaven. In the gift of Christ, He has restored to us the perfect rest. In Jesus, humanity is cleansed. In Jesus, there is no guilt. In Jesus, there is sinlessness and perfection. In Jesus Christ, humanity is one with God, in perfect rest. Jesus says:

#### Matthew 11

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

# Hebrews 4

<sup>3</sup> For we which have believed do enter into rest.

<sup>9</sup> There remains therefore a rest to the people of God.

Some wonder whether *Hebrews* 4 is concerned with the rest of grace or the Sabbath rest. It is both! It is the great rest of grace, of which the Sabbath is the great sign.

There can be no true rest until there is a complete work. You cannot rest until the work is done. You cannot rest until you know of a surety that the work is finished and perfect. You cannot rest if you think that you must add something to the perfect merit of Christ. When you see that, in this Man, God has set before us a perfect and a finished work, we may believe and, believing, find rest. Jesus is our rest. In Him there is an infinite fund of merit.

# A Call to Rest

The Sabbath hours should be hours of rest such as we have never known. What is that rest? It is a rest from guilt. There is not one of us who may not have in Jesus the perfect rest from guilt. The servant of the Lord says that all guilt must be laid at the foot of the cross or it will poison the springs of life.<sup>174</sup> It is our privilege to go to Him and be cleansed. Forgiveness is more than a judicial act. It is the outflow of redeeming love that subdues the heart and transforms us into new beings in the likeness of the Lord Jesus Christ.<sup>175</sup>

We can have rest from ourselves—from the burden of self-caring, the burden of self-pleasing, from going our own way—but there is no real rest in that.

# Testimonies for the Church, vol. 2, p. 425:

You have repeatedly said, "I can't keep my temper." "I have to speak." You lack a meek, humble spirit. Self is all alive, and you

<sup>&</sup>lt;sup>174</sup> *Testimonies to Ministers*, p. 518.

<sup>&</sup>lt;sup>175</sup> Thoughts from the Mount of Blessing, p. 114.

stand guard continually to preserve it from mortification or insult. Says the apostle,

#### **Colossians 3**

<sup>3</sup> For you are dead, and your life is hid with Christ in God. Those who are dead to self will not feel so readily, and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal, and would be above the petty trials of this life.

So too, we may have rest from every evil habit, from any master passion, from every unsubdued sin. Christ has won the victory, and we may claim it as ours by faith.

# The Desire of Ages, p. 490:

Henceforward Christ's followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own.

How often we think that the conflict is between Satan and us. We forget that the conflict is between Christ and Satan.

# 2 Chronicles 20

<sup>17</sup> You shall not need to fight in this battle.

<sup>15</sup> The battle is not yours, but God's.

There is one fight that we must wage—the fight of faith—for faith lays hold of the victory in Christ. Faith means the surrender of the will. If you have a burden, an unconquered sin, bring it to Jesus Christ now, and in faith through the surrender of the will, take hold of the divine promise and find rest for your soul.

# Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, it becomes omnipotent.

We need to understand this in order that we may have rest. God does not say,

"Can you give up that sin?"

He says,

"I have gained the victory for you. Will you choose to give it up?"

As you say,

"Not my will, but yours be done,"

-claiming the victory and thanking Him for it, you can have rest.

We may rest from all formalism. A formal religion is "heavy drudgery."<sup>176</sup> Heavy is the yoke that the carnal heart is often willing to bear in an external religion instead of wearing the yoke of Christ. Some of us fail to grasp the preciousness of this point. We say,

"I am in the day of atonement. The judgment is right upon me, and I must be sealed. Oh, as I look upon myself, there is a tremendous work yet to be done in me, and somehow I can't rest until I know that I have arrived."

Is that your experience? You will never get the seal of God if that is your experience.

# Selected Messages, book 1, p. 394-395:

The Lord would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace.

The work is now complete in Jesus. That is why we may rest. That is the significance of the Sabbath rest. Unless we can see this, and accept it by faith, we cannot know the blessedness of the

<sup>&</sup>lt;sup>176</sup> Steps to Christ, p. 45.

Sabbath rest. Having confessed our sins and put them away, we are to rest in the merits of a crucified and risen Saviour. And so, while it is true that in you and in me the work is not yet complete, we may rejoice that in Jesus the work is complete, and that we are complete in Him.<sup>177</sup> Only as we learn to rest in that complete work, can the Lord be the Author and the Finisher of our faith.

#### Selected Messages, book 1, p. 353:

Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

How are we to rest on His merits? Are His merits complete? Do the merits of Jesus Christ satisfy the Father? The Father is waiting that the merits of Jesus fully satisfy us, that we may learn to rest in His love.

What about the cares and the perplexities of life? We are all assailed with them while we are in this world of toil and care.

#### The Ministry of Healing, p. 249:

Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child.... He is touched with the feeling of our infirmities, and He desires us to lay our perplexi-

<sup>&</sup>lt;sup>177</sup> See Colossians 2:10.

ties and troubles at His feet, and leave them there.

# The Ministry of Healing p. 480-481:

Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender they cannot find peace.

There is nothing that the human heart is more afraid of than the will of God.

# The Ministry of Healing, p. 481:

There are many whose hearts are aching under a load of care because they seek to reach the world's standard.... The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says,

#### Matthew 11

<sup>30</sup> My yoke is easy, and my burden is light.

Let us learn to live one day at a time. Not one sparrow falls to the ground but the Lord sees it. We are of more value than many sparrows.

# The Ministry of Healing, p. 481:

Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet.

# 1 Peter 5

<sup>7</sup> Casting all your care upon Him; for He cares for you.

Let us not be like the children of Israel. Every time they were brought into some temporal difficulty, they said,

"Is the Lord with us or not?"<sup>178</sup>

The Lord prepares a bounty for us every day. Let us not be faithless, but believing. God has a thousand ways to provide for

<sup>&</sup>lt;sup>178</sup> *Exodus* 17:7.

us of which we know nothing. Faith lightens every burden, relieves every weariness. God cares for each one of us as if there were not another upon the earth. He who never slumbers nor sleeps is watching over His children. We need to know that the eternal God is our refuge, and underneath are the everlasting arms.<sup>179</sup>

# A Perfect Sabbath

My friend, what is your burden? Christ knows the house you live in, your occupation, the anxious care, the fretting spirit, the trials of life, the burden of sin, and just what things you need to get the victory over. The Saviour invites you, through the merits of His great sacrifice, as He intercedes for you in the sanctuary,

# Matthew 11

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

You may rest because in Christ there is a perfect and complete work. When you see the fullness of His merit, the completeness of Jesus as your Saviour, and are fully prepared and completely satisfied, without any reservations, for eternity, to rest in His merits, then you can keep a perfect Sabbath.

When God kept that first Sabbath it says He was refreshed. On that first Sabbath Adam and Eve received the refreshing from the presence of the Lord. When we fully believe in the perfect re-creation in Christ, fully satisfied in the merits of Christ, without any reservation, forever, then we, too, will enjoy the blessedness of the perfect Sabbath, and in so doing shall receive the refreshing from the presence of the Lord.

# Early Writings, p. 33:

And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

<sup>&</sup>lt;sup>179</sup> Deuteronomy 33:27.

Even though the latter rain has not yet fallen, even now we may have a refreshing from the presence of the Lord. In Him we are complete. In Him we are accepted in the Beloved. In Him we are exalted to the throne of glory, greatly honored, greatly beloved. How sweet, how precious, how complete the invitation of Jesus:

#### Matthew 11

<sup>28</sup> Come unto me, all you that labor, and are heavy laden, and I will give you rest.

# 4. Doers of the Law

Gems of Truth, Vol. 5

#### Romans 2

<sup>13</sup> For not the hearers of the law are just before God, but the doers of the law shall be justified.

**T** IS WELL to remember that this statement comes from Paul's epistle to the Romans which contains the greatest exposition of justification by faith. Who shall be just before God? Who are righteous in His sight? Answer:

"The doers of the law."

The apostle may well have been thinking of the words of the Master who placed such emphasis upon *doing* rather than mere saying or hearing:

#### Matthew 7

<sup>21</sup> Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my father which is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

<sup>24</sup> Therefore whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, which built his house upon a rock:

<sup>25</sup> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

<sup>26</sup> And every one that hears these sayings of mine, and does them not, shall be likened unto a foolish man, which built his house upon the sand:

<sup>27</sup> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

#### An Eternal Truth

When the apostle declared that...

#### Romans 2

<sup>13</sup> ...the doers of the law shall be justified,

-he was expressing an eternal truth. This is true at any time, and in any age. The only standard of righteousness is the law of God which is the transcript of the character of the Lawgiver. Righteousness is right doing; it is conformity to the law, perfect obedience to its precepts. A righteous man is one who is in harmony with *all* the precepts of the law. Those who are doers of the law, all the law, all the time, are just before God, and no one else is just before God. The only way to be just before God is to be a doer of the law, and the only way to *become* just before God is to *become* a doer of the law.

#### Steps to Christ, p. 62:

The condition of eternal life is now just what it always has been,—just what it was, in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness.

#### How to Be a Doer of the Law

Now who among men can claim of themselves to be a doer of the law? A doer of the law is one who does not only keep some of the law some of the time, but he verily keeps all the law all the time. Moreover, he keeps it not only through a sense of duty, but in the perfect joy and freedom that comes through the love of doing it.

Now if there was a man who had perfectly kept that law except that he failed in one particular for one moment of his life, it could never be said thereafter that of himself he was a doer of the law. No subsequent obedience could atone for past failure. Therefore it is clear that among all the sons of Adam there is none that is of himself a doer of the law.

Since only the doers of the law are just before God, how can a man be just with God? Certainly he cannot be just by his attempts to keep the law. Firstly, because sons of Adam cannot keep the law;<sup>180</sup> and secondly, even if they could perfectly keep it, no amount of future obedience could ever make them a doer of the law when failure has once marked their record. So it is written,

#### Romans 3

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.

Now we have two statements of truth before us: First,

#### Romans 2

<sup>13</sup> ...the doers of the law shall be justified;

-and second,

#### Romans 3

<sup>20</sup> By the deeds of the law shall no flesh be justified.

These statements are not contradictory, but they show us that we cannot become doers of the law by our deeds of the law. In fact, if we try to become doers of the law by our deeds of the law we place ourselves under a curse:

#### Galatians 3

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.

Notice carefully that the curse is not due to obedience, but to disobedience. One who tries to be righteous by deeds of the law is not cursed for his obedience, but he is cursed for his disobedience. The gospel declares,

#### Romans 1

<sup>17</sup> The just shall live by faith.

Therefore it is perfectly clear that the only way to become a doer of the law is by faith:

<sup>&</sup>lt;sup>180</sup> *Romans* 8:7.

<sup>4.</sup> Doers of the Law

#### Romans 3

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God;

<sup>24</sup> Being justified freely by His grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

<sup>26</sup> To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus.

<sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

#### Romans 4

<sup>3</sup> For what says the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup> Now to him that works is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

# Harmony with the Law

One of the greatest stumbling blocks in the Christian age is the relationship of the law and the gospel. Many imagine that faith is a substitute for perfect obedience to the law of God. These stray from Paul's opening premise about a righteous man. The only man that Heaven can call a righteous or justified man is one who is a doer of the law.

In the  $3^{rd}$  chapter of *Romans* the apostle shows that the only way to become righteous in God's sight—that is, a doer of the law —is by faith in Jesus Christ. He closes the chapter with the words,

#### **Romans 3**

<sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

Faith does not do away with the law and the necessity of obedience. Rather it brings the believer into conformity to the law. By faith he becomes a doer of the law. Concerning the Publican who cried,

#### Luke 18

<sup>13</sup> God be merciful unto me a sinner,

–Jesus said that this man went down to his house justified. This verily means that he went home a righteous man in the eyes of the Lord. Righteousness is perfect obedience to the law. The Publican who exercised faith to cry unto God for mercy went home a perfect doer of the law.

Likewise, the thief on the cross died a perfect keeper of God's commandments. He died with his life in perfect harmony to all the law of God. The judgment must find him to be a doer of the law. Yet it is perfectly evident that the only good works that were ever expressed in his life were the repentance and faith of his dying agonies.

The gospel declares that faith is counted for righteousness. It is counted for perfect obedience to the law of God. One who has faith in Jesus is in harmony with the law of God. Holiness is fully satisfied. The eternal righteousness of Christ is his. Let us consider these wonderful statements:

#### Fundamentals of Christian Education, p. 429:

The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him.

#### Christ's Object Lessons, p. 163:

As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require.

God himself is "the justifier of him which believes in Jesus."

#### Selected Messages, book 1, p. 394:

The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul.

#### Selected Messages, book 1, p. 396:

By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness.

# Sons and Daughters of God, p. 240:

Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with its precepts.

This latter statement is a good one to place alongside of this statement about the judgment:

#### The Great Controversy, p. 483:

All who have truly repented of sin, and by faith claimed the blood, of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.

There are some who make a grave misuse of this statement. Because it says that the judgment must find our characters in harmony with the law of God, they conclude that the writer is saying that the saints must be found to be in a *state* of sinless perfection. Certainly they must be found in a *standing* of sinless perfection. The gospel declares that the moment a sinner believes in Jesus he is in harmony with the law. He is complete in Christ. Holiness finds that it has nothing more to require.<sup>181</sup>

<sup>&</sup>lt;sup>181</sup> PP Editor's note: This statement, drawn from Christ's Object Lessons, p. 163,

# The Nature of Faith

There are many who misunderstand the nature of justifying faith. It is not a mere nod of assent that causes God to pronounce a man a perfect doer of His law. Faith is not an acknowledgment of the human intellect concerning the true facts of the gospel. Faith is not primarily man's own work, but it is God's work in him.

#### 1 Corinthians 12

<sup>3</sup> No man can say that Jesus is the Lord, but by the Holy Ghost.

Faith is a creation of the Holy Spirit in the heart of a sinner. Man cannot produce faith in his own heart. It must be produced by the working of the Spirit of God. How does the Spirit of God create faith? By presenting to the mind and heart of the sinner the reality of Christ lifted up and crucified for him.<sup>182</sup> The sinner has no righteousness of his own and can never achieve any by anything that he can do. But God took His Son and made Him to be the sinner's righteousness.

#### 2 Corinthians 5

<sup>21</sup> For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

As a man, Christ was a perfect doer of the law. Human nature was made obedient in Him. His death provided atonement for all transgression. Now God comes to the sinner and offers Him His Son. In Him there is perfect righteousness. The goodness of God creates a response of gratitude, trust, confidence, and love, in the heart of the sinner, so that all his affections are fastened upon Christ. *This is faith!* It unites the repenting sinner to Jesus. It makes him one with the Saviour. God pronounces him righteous,

applies to the new birth, or the beginning of the Christian life. When the old spiritual nature is removed, and the new life from Christ takes its place, that life is holy and pure; but it is in a seed form, and needs to grow. The judgment of the living, however, is not concerned with the beginning of the Christian life, but the full development of it. Christ's character must be fully formed within; the seal of God placed upon the living means the completion of the gospel work of restoring man's character into the image of God. <sup>182</sup> See *John* 3:14-16.

a perfect doer of the law, because of his vital connection with Christ.

The repenting sinner verily has righteousness because he has Christ. Being in harmony with the Saviour, he is in harmony with the law. He trusts wholly in the merits of the sin-pardoning Saviour. This is all that heaven requires. God is pleased that the wayward child has responded to His great love. He asks for nothing else, and declares him righteous in the presence of the Universe.

#### Faith Working by Love

Faith is a creation of the Holy Spirit. It is begotten of the love of God. Love awakens faith, and faith works by love.<sup>183</sup> When faith lays hold of Christ, God has the heart and best affections of the believer. The will of the believer is merged in His will. Therefore, where faith is, good works will appear. They are the fruit of His sin-pardoning love.

It was the merits of Jesus that made the believer a perfect doer of the law to begin with. Some imagine that they will very shortly dispense with the merits of Jesus, and be a doer of the law solely through an infusion of righteousness. But the sanctuary service shows us something very different. Every sacrifice was to be salted with salt. This represented the merits of Christ's imputed righteousness.<sup>184</sup> All good works, all sacrifices made for Christ, must be made acceptable to God through the merits of His Son.

We have all had the experience of eating bread, soya-beans, or some other things without salt. They may appear appetizing, but their taste is insipid. This illustrates how all our best efforts appear before God when they are not salted with His merits. Let us notice these statements which point out our continual need of Christ's imputed merits:

<sup>&</sup>lt;sup>183</sup> Galatians 5:6.

<sup>&</sup>lt;sup>184</sup> *The Desire of Ages*, p. 439.

#### SDA Bible Commentary, vol. 5, p. 1122:

It is the fragrance of the merit of Christ that makes our good works acceptable to God.

#### The Acts of the Apostles, p. 532:

Man's obedience can be made perfect only by the incense of Christ's righteousness., which fills with divine fragrance every act of obedience.

#### Sons and Daughters of God, p. 270:

Through the merits of Christ's imputed righteousness the fragrance of such words and deeds is forever preserved.

#### Patriarchs and Prophets, p. 353:

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God.

#### The Review and Herald, Sept. 3, 1901:

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him—perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ.

#### The Signs of the Times, Sept. 5, 1892:

Under the covenant of grace God requires from man just what He required in Eden—perfect obedience. The believing sinner, through his divine Substitute and Surety renders obedience to the law of God.

#### Testimonies to Ministers, p. 37:

Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him. Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments.

#### Christ's Object Lessons, p. 160:

Men who have lived nearest to God...have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ.

If we will but receive the truth of the above statements, we will acknowledge that only through faith in the imputed merits of Jesus can we initially become doers of the law, and only through continual faith in His merits can we remain doers of the law. While it is through the *imparted* righteousness of Christ that we are enabled to obey the law of God, it is through His *imputed* righteousness that obedience reaches the standard of perfect obedience to the law.

We close with a statement which demonstrates why Christ's merits must be added to everything we do for God:

#### Selected Messages, book 1, p. 344:

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and 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. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable.<sup>185</sup>

<sup>&</sup>lt;sup>185</sup> PP Editor's note: I have tried to refrain from adding notes to "correct" any of Bob's teaching that may not have been so clear. But in the case of this quotation regarding the "corrupt channels," I have included an article in the Appendix which adds clarity as to how to interpret this statement. See the Appendix: <u>Salting Corrupt Channels</u>.

# 5. Weightier Matters of the Law

Gems of Truth, Vol. 5

# Matthew 23

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought you to have done, and not to leave the other undone.

THE most outstanding religionists in the days of Jesus were rebuked for utterly neglecting the essential truths given to Israel. As genuine piety and practical godliness declined the humbug of religious paraphernalia increased. They belittled that which was great, and magnified that which was small. Said Jesus,

# Matthew 23

<sup>24</sup> You blind guides, which strain at a gnat, and swallow a camel.

Israel had no excuse for its failure to understand the essential principles of true worship and the practice of genuine religion. Through every sacred writer God appealed for *justice* and *mercy* among His people.

# Micah 6

<sup>6</sup> Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old?

<sup>7</sup> Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

<sup>8</sup> He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God?

# Hosea 10

<sup>12</sup> 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 12

<sup>6</sup> Therefore turn to your God: keep mercy and judgment, and wait on your God continually.

# Zechariah 7

<sup>9</sup> Thus speaks the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother.

# **Ceremonialism Versus Vital Godliness**

One of the most impressive features about the major and minor prophets is their constant protest that God's professed people were *unjust* and *unmerciful*. The people were not rebuked for being irreligious. They were exceedingly religious. But their systems of worship had become a cloak for wicked hearts and a means to blind the mind and to harden the heart. God said to them,

#### Hosea 6

<sup>6</sup> I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

#### Proverbs 21

<sup>3</sup> To do justice and judgment is more acceptable to the Lord than sacrifice.

<sup>27</sup> The sacrifice of the wicked is abomination: how much more, *when* he brings it with a wicked mind?

Micah declared that the Lord was not pleased with calves, burnt offerings, thousands of rams or even rivers of oil. No amount of religiosity could atone for Israel's destitution of the fruits of *justice* and *mercy*. Through Amos the Lord declared,

# Amos 5

<sup>21</sup> I hate, I despise your feast days, and I will not smell in your solemn assemblies.

<sup>22</sup> Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

<sup>23</sup> Take away from me the noise of your songs; for I will not hear the melody of your viols.

<sup>24</sup> But let judgment run down as waters, and righteousness as a mighty stream.

# **True Sabbath Keepers**

These lessons are just as applicable to modern Israel. As Sabbathkeepers we are all familiar with the great texts on the Sabbath which are found in *Isaiah* 56 and 58. We should notice that the gospel prophet points out that *justice* and *mercy* will characterize God's true Sabbath-keeping people.

#### Isaiah 56

<sup>1</sup> Thus says the Lord, Keep judgment and do justice: for my salvation *is* near to come, and my righteousness to be revealed. <sup>2</sup> Blessed *is* the man *that* does this, and the son of man *that* lays hold on it; that keeps the sabbath from polluting it, and keeps his hand from doing any evil.

#### Isaiah 58

<sup>1</sup> Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. <sup>2</sup> Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

<sup>3</sup> Wherefore have we fasted, *say they*, and you see not? *wherefore* have we afflicted our soul, and you take no knowledge?

<sup>4</sup> Behold, in the day of your fast you find pleasure, and exact all your labors. Behold, you fast for strife and debate, and to smite with the fist of wickedness: you shall not fast as *you do this day*, to make your voice to be heard on high.

<sup>5</sup> Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* will you call this a fast, and an acceptable day to the Lord?

<sup>6</sup> *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

<sup>7</sup> *Is it* not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? when you see the naked, that you cover him; and that you hide not yourself from

your own flesh?

<sup>8</sup> Then shall your light break forth as the morning, and your health shall spring forth speedily: and your righteousness shall go before you; the glory of the Lord shall be your rereward.

<sup>9</sup> Then shall you call, and the Lord shall answer; you shall cry, and He shall say, Here I *am*. If you take away from the midst of you the yoke, the putting forth of the finger, and speaking vanity:

<sup>10</sup> And *if* you draw out your soul to the hungry, and satisfy the afflicted soul; then shall your light rise in obscurity, and your darkness *be* as the noon day.

<sup>11</sup> And the Lord shall guide you continually, and satisfy your soul in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of water, whose waters fail not. <sup>12</sup> And *they that shall be* of you shall build the old waste places: you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in.

<sup>13</sup> If you turn away your foot from the sabbath, *from* doing your pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking *your own* words:

<sup>14</sup> Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

If we as Sabbath-keepers today are neglecting these weightier matters of the law, then our Sabbath-keeping is vain, and the Lord says,

# Amos 5

<sup>21</sup> I hate, I despise your feast days, and I will not smell in your solemn assemblies.

# The Character of God

In calling us to be *just* and *merciful*, God is inviting us to be like Him and to walk with Him.

# Micah 6 [margin]

<sup>8</sup> He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, *and to humble yourself to walk with God*.

*Justice* and *mercy* are the two great pillars of the divine government. The man of sin had good reason to expunge the second commandment as well as to change the fourth, for it is in the second commandment that these two great attributes of God's character are set forth:

# Exodus 20

<sup>5</sup> ...visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

 $^{\rm 6}$  And showing mercy unto thousands of them that love me, and keep my commandments.  $^{\rm ^{186}}$ 

The Psalmist says,

# Psalm 89

<sup>14</sup> Justice and judgment are the habitation of your throne: mercy and truth shall go before your face.

The wise man says,

# Proverbs 20

<sup>28</sup> Mercy and truth preserve the king: and his throne is upheld by mercy.

The very throne of the universe is upheld by the two great pillars of the law of Jehovah—justice and mercy. The principle is shown to be applicable to earthly rulers. To the proud Nebuchadnezzar, Daniel said:

# Daniel 4

<sup>27</sup> Wherefore, O king, let my counsel be acceptable unto you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; if it may be a lengthening of your tranquility.

To the king of Moab, Isaiah warned,

<sup>&</sup>lt;sup>186</sup> Compare with *Exodus* 34:6-7.

#### Isaiah 16

<sup>5</sup> And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

# Psalm 33 [margin]

<sup>5</sup> He [God] loves righteousness and judgment: the earth is full of the mercy of the Lord.

# Psalm 36

<sup>5</sup> Your mercy, O Lord, is in the heavens; and your faithfulness reaches unto the clouds.

<sup>6</sup> Your righteousness [justice] is like the great mountains; your judgments are a great deep: O Lord, you preserve man and beast. <sup>7</sup> How excellent is your lovingkindness, O God! therefore the children of men put their trust under the shadow of your wings.

# The Great Controversy

The great controversy between Christ and Satan is concerning the law of God. The adversary of God and man declared that since the law of God was founded upon the principles of justice and mercy it was an impossible arrangement, for with the advent of sin, God would be forced to change His law.

"For God to punish sin," he declared, "would mean that mercy would have to give way."

On the other hand,

"If God forgave," Satan declared that "the Lord would not be a God of truth and justice."

To Lucifer's mind, the reconciliation of justice and mercy was an absolute impossibility.

"God could not be both," he said.

Thus he saw himself substituting his own principles for the principles of God's government, and uprooting Jehovah in the affection of the universe. But the cross took Satan completely by surprise. He had no idea that such a plan existed in the divine mind from the days of eternity. With the advent of sin the time had come for Deity to fully unfold the law, and reveal the mighty bridge that unites the prerogatives of justice and mercy. God's law is *love*. Neither justice nor mercy is inconsistent with love; on the contrary, divine love blends the two together in perfect balance, God's love led Him to humble himself, even to the death of the cross. Lucifer had said,

"Justice and mercy are antagonistic."

God responded,

"My love and humility shall unite them."

And at the cross divine love and humility revealed the bridge that united justice and mercy.

#### SDA Bible Commentary, vol. 7A, p. 470:

Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question...

His [Christ's] object was to reconcile the prerogatives of justice and mercy.

This deep mystery of the union of justice and mercy was shadowed forth in the ancient sanctuary service. In the most holy place stood the holy law of Jehovah, the great rule of perfect justice and perfect mercy. Over the ark which contained the law of God was a special lid on which the blood of the sin offering was to be sprinkled once a year. Hence this covering over the law was called the *kapporeth*, or literally, the *place of atonement*. Today, it is commonly called the *mercy seat*, which term comes over from Luther's German. But *place of atonement* is actually the meaning and intent of the word.

Now the place of atonement is Calvary. Here God was showing that Calvary is not something that is to be left without the sanc-

tuary, but it is to be brought inside and placed in its true relationship to the law of God. The Revelator saw the...

#### **Revelation 5**

6 ...lamb as it had been slain,

-in the midst of the throne. Calvary stands between the cherubim, over the law of God. It is here that...

#### Psalm 85

<sup>10</sup> Mercy and truth are met together; righteousness and peace have kissed each other.

#### SDA Bible Commentary, vol. 6, p. 1071-1072:

As the bow in the cloud is formed by the union of the sunlight and shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim,

#### Psalm 18

<sup>35</sup> Your gentleness has made me great.

We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly king.

What a precious revelation that in the meek and lowly One, justice and mercy blend. It is the humility of divine love which forms the rainbow of hope and promise to every son and daughter of Adam.

# The Last Demonstration

When we realize that divine love humbled itself to the cross to unite justice and mercy, then we may realize what it will mean to us to...

# Micah 6

<sup>8</sup> ...deal justly, and to love mercy.

We cannot blend the divine attributes without humbling ourselves to lift the cross and follow Christ. Thus Micah says that the only way that we can be just and merciful is to humble ourselves to walk with God.

By nature, our hearts are proud. The proud heart is neither just nor merciful. If you wanted help and mercy from a fellow traveler of life, you would not go to a proud man for help, for sympathy and mercy. Would you not seek a humble man? A humble man is conscious of his own weakness, of his own shortcomings, and his need of divine succor. Such a man will show mercy with cheerfulness.<sup>187</sup>

# Psalm 37

<sup>21</sup> ...the righteous shows mercy, and gives.

Isaiah called Moab to exercise justice and mercy, but added:

# Isaiah 16

<sup>6</sup> We have heard of the pride of Moab; he is very proud.

So too, while Nebuchadnezzar remained proud and lifted up in heart he could neither break off his sins by righteousness, nor show mercy to the poor. It is only at the cross that man can learn how to deal justly and to love mercy. For what is seen at the cross?

# Psalm 85

<sup>10</sup> Mercy and truth are met together!

As the proud sinner contemplates the love and humility of Deity in blending justice and mercy, what takes place?

<sup>&</sup>lt;sup>187</sup> Romans 12:8.

<sup>5.</sup> Weightier Matters of the Law

#### **Proverbs 16**

<sup>6</sup> By mercy and truth iniquity is purged.

#### SDA Bible Commentary, vol. 6, p. 1072:

It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Your gentleness has made me great."

Thus it is the cross, blending truth and mercy, that makes an end of sin in the heart of the believer in Jesus. Here the proud heart is humbled, the glory of man is put in the dust, and the repentant sinner takes up his cross to follow Christ.

As the meek and lowly Redeemer blended justice and mercy, and demonstrated to the entire universe the immutability and goodness of the law of Jehovah, so it is His purpose that His church give a similar demonstration of His divine life.

Ephesians 3 [Amplified New Testament]

<sup>10</sup> [The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

The Dutch translation of *Ephesians* 3:10 says the "many-colored wisdom" of God. So the church is to reveal to man and to angels the rainbow of His grace. When justice and mercy perfectly blend in the experience of God's people, the rainbow will be seen, and even the wicked will acknowledge the truth and worship at the feet of the saints.

# Articles on the Incarnation

# 1. The Human Nature of Christ

Gems of Truth, Vol. 2

A Sermon Report

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

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

From the beginning of the great controversy in heaven, Satan's contention has been that God's law cannot be kept.<sup>188</sup> For this reason man was created as a temple for the indwelling of the Creator, a new order of being altogether. He was made in the image of God, capable of partaking of the divine nature. He was to have a high and exalted privilege that no other order of beings in the whole universe would have. Man was created to glorify God and to answer the challenge of Satan and his misrepresentation against the law of Jehovah.<sup>189</sup>

# The Creation of Man

The apostle Paul understood the eternal purpose of God in creating man as he states in:

# **Ephesians 3**

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly places *might be known by the church the manifold wis- dom of God*,

<sup>11</sup> According to the eternal purpose which He purposed in Christ Jesus our Lord.

<sup>&</sup>lt;sup>188</sup> The Desire of Ages, p. 24.

<sup>&</sup>lt;sup>189</sup> See Syllabus No. 3, Lesson 1, "The Creation of Man."

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

It is very vital that we understand the nature of man.

#### Genesis 2

<sup>7</sup> And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and *man became a living soul.* 

I would like to show you the false concept that most of the religious world has adopted concerning the nature of man first of all. Then we'll have a look at the true one so that we may contrast the two views. The popular concept that prevails in the Christian world is that God gave to man a body and that He put in that body a soul and that this soul lives in the body as a separate meta-physical entity.

God did not *give* man a soul and neither is the soul something separate from the physical body of man. He formed man from the dust of the earth with certain capabilities. The powers of man are threefold.

# Testimonies for the Church, vol. 5, p. 522:

Every power-physical, mental, and moral-needs to be trained.

We must understand the relation of these threefold powers that we have.

Fundamentally man is a physical being. We were created physically, mentally, and morally in the image of God and you will always find them mentioned in that order in inspiration. Everything that we do is a physical function. Thinking is a physical function and involves certain chemical processes in the body. Praying is even a physical function. The only way God can communicate with us is through the delicate brain nerves. Since we are basically a physical being, it behooves us to be very careful what we do with our physical powers and not to use them recklessly in any way. That is why we are told that:

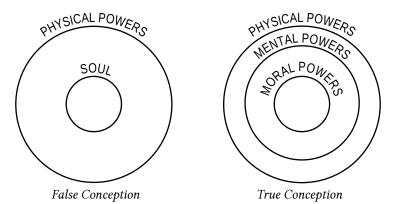
#### Education, p. 195:

The health should be as faithfully guarded as the character.

# The Ministry of Healing, p. 130:

The body is the only medium through which the mind and the soul are developed for the upbuilding of character.

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



God breathed into the structure that He had formed the breath of life and man *became* a living soul. God did not give man a soul, did He? Man was created to glorify His Creator and to prove to the whole universe that God's great law of love is just, that it can be kept, thus vindicating God's name. Instead, man took those powers and put them to a lower use. He used them to glorify self. By surrendering to the arch-deceiver all these faculties became degenerate. So Satan triumphed and said,

"Man can't keep God's law."

But God did not give up. He still had an eternal purpose for man which would be fulfilled through the plan of redemption. In fact, God will be *more glorified* because it will be proven before the whole universe that not only man as God created him could keep His law, but even fallen man, in his weakened and degenerate condition could keep it.

# The Nature That Jesus Took

Jesus came to magnify the law and to make it honorable.<sup>190</sup> Satan claimed that he had proven that man could not keep God's law by causing Adam and Eve to fall. Jesus came into this earth and clothed His divinity with humanity to answer the challenge of Satan concerning the question of obedience and disobedience.

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

# Hebrews 2 [RSV]

<sup>14</sup> Since therefore *the children* share in flesh and blood, He himself likewise partook of *the same nature*.

Whose nature did Jesus partake of? Does it say the same nature as Adam? No, it says *the children*. That would be us. All of the children are found with degenerate natures. This is the nature that Jesus took.

# Hebrews 2

<sup>17</sup> Wherefore *in all things* it behooved Him to be made like unto His brethren.

<sup>&</sup>lt;sup>190</sup> Isaiah 42:21.

There is an expression used in *Early Writings*, p. 150, that is often used in the Spirit of Prophecy. Jesus was telling the angels how He would come to this earth to redeem man.

# Early Writings, p. 150:

The angels prostrated themselves before Him...Jesus also told them...that *He would take man's fallen nature*.

This does not mean that Jesus would just have this fallen nature imputed to Him in His redemptive act on the cross but that He would partake of the same nature as the children do through inheritance. This is termed here as a "fallen nature."

# The Use of the Word "Nature"

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

# Ephesians 2

<sup>1</sup> And you has He quickened, who were dead in trespasses and sins;

<sup>2</sup> Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath*, even as others.

This Scripture is speaking of our nature.

- We are dead in trespasses and sins.
- We walk according to the course of this world.
- We are controlled by the spirit of disobedience.
- We are enemies of God in our minds by wicked works.
- We fulfill the lusts of the flesh and of the mind and are by nature the children of wrath, even as others.
- We are wicked, rebellious, sinful, and enemies of God.

We are told that the natural man hates God and does not love to think of heavenly things. Can we say that Jesus took our nature in this sense? Did He have such a nature as this? No, a thousand times no! The word "nature" here is referring to the sinfulness of man. We are conceived in iniquity and are the enemies of God by nature.

The word "nature" as used in *Ephesians* does not mean the same thing as it does in *Hebrews* 2. It rather has reference to the state of the heart and mind, *i.e.*, *the disposition and character*. It is clear that the nature of the heart of man is totally depraved and sinful. Christ did not take (in the sense of partake of or possess) *this* nature of man. To be sinful by nature is to be altogether sinful. Christ was altogether sinless.

#### SDA Bible Commentary, vol. 7, p. 925:

He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man.

#### SDA Bible Commentary, vol 5, p. 1131:

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.

I would like to give an illustration of how the same word can often be used and have a totally different meaning. The Hebrew word, "ruach" is often translated "breath" or "spirit." In some cases it is referring to the "breath of life."<sup>191</sup> Sometimes it refers to "disposition" as in *Psalm* 51:17 and *1 Kings* 21:5. Or it might refer to the "Holy Spirit" as in *Genesis* 1:2; 6:3. Only the context can determine the appropriate meaning of "ruach." Yet the very same word is used to convey these different meanings. The same is true in the New Testament with the Greek word "pneuma" which is used to designate the same things as "ruach" in the Old Testament.

<sup>&</sup>lt;sup>191</sup> Genesis 6:17; 7:15, 22; Job 12:10; Psalm 104:29; 146:4; Ecclesiastes 3:19.

The word "nature" is used many times referring to *disposition* in both the Bible and the Spirit of Prophecy. Perhaps we might speak about a certain person and say,

"He has a lovely nature"

–or,

"He has a mean nature."

What do we refer to? It is to the character of the individual. And so when we read that Jesus partook of our fallen nature it does not refer to our disposition or character, which is dead in trespasses and sins and is at enmity with God, for there was not in Him one evil propensity.

# Fallen Nature as It Pertains to Christ

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

#### The Desire of Ages, p. 117:

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

#### Selected Messages, book 1, p. 267-268:

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

#### The Review and Herald, December 11, 1888:

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

Man's faculties have been enfeebled through four thousand years of sin. He has decreased...

#### The Desire of Ages, p. 117:

... in physical strength, in mental power, and in moral worth.

You notice here the close connection between man's threefold powers. This is what *Hebrews* 2 means when it says that Jesus took the same nature in all respects as the children. It doesn't mean that He took man's disposition, his sinfulness, but his structure with the physical, mental, and moral faculties in their weakened and degenerate condition.

Here is a point upon which we find some difficulty and a parting of the ways with many. All Christians, even Roman Catholics, will agree that Christ took man's weakened *physical* powers. They will readily concede that He did not come as man with that great body that Adam had when he came from the hand of the Creator. But many do not go any further than that, particularly when it comes to the realm of the moral powers.

Even in official Seventh-day Adventist publications today we find the idea presented that the likeness of Christ to humanity was only physical. This is contrary to the clearest statements of inspiration such as the ones we have just quoted where it plainly states that He took our enfeebled faculties, physical, mental, and moral.

Some would object,

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

#### Child Guidance, p. 187:

...health has a great deal to do with their intellect and morals.

#### Counsels on Diet and Foods, p. 165:

A close sympathy exists between the physical and the moral nature.

#### The Ministry of Healing, p. 128:

Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers.

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

#### Testimonies for the Church, vol. 4, p. 606:

The mental and moral powers which God has given us do not constitute character. They are talents...

So, when we say that Christ took man's enfeebled faculties, including the moral faculties, this does not touch His character. When we say that He took all man's powers in their weakened condition, we are merely saying that He did not have the talents, or the advantages which Adam had in his original perfection.

# The Moral Powers

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

We might say that Christ was a healthy specimen when He was on earth. He kept His physical being in conformity to the laws of health. He was stronger physically than the average and so it is only reasonable to assume that His will power would also be stronger than the average. But God took Him into the wilderness. There He fasted for forty days and forty nights until He was terribly emaciated and His visage was marred more than the sons of men,<sup>192</sup> in order that He might know the weakness of man and be tempted in all points as we are.

We read the significance of this temptation in:

#### The Desire of Ages, p. 120:

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

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

#### The Review and Herald, October 13, 1874:

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

We see the same thing revealed in the garden of Gethsemane when Christ's humanity was just like a reed beaten in the storm and the cup trembled in the balance. Jesus groaned under the ter-

<sup>&</sup>lt;sup>192</sup> Isaiah 52:14.

rible strain. Did He overcome by virtue of His human will? Oh, no. That will was weakened. We see Jesus praying through the weakness of humanity three times,

#### Matthew 26

<sup>39</sup> Father, if it be possible, let this cup pass from me!

But, as the cup trembled in the balance, He said,

#### Luke 22

<sup>42</sup> Nevertheless not my will, but yours, be done,

-and He linked His weak human will with the divine will.

# Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, it becomes omnipotent.

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

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

One time my brother was discussing the question of overcoming with a Catholic gentleman and asked him,

"What do you do when you fall under temptation and you're battling against something and you fail?"

The man answered,

"Why, I make a stronger resolve."

Is that what you are going to tell an alcoholic who wants deliverance but just doesn't have a spark of a will to break from the chains that bind him? Will a stronger resolve give him the victory?

Jesus showed the way to overcome. He was weakened in the wilderness and in the garden that He might know what man in his utmost need was striving against. Every poor soul who looks for deliverance, even though he may only have a spark of a will, may link that weak will with the divine will and it becomes omnipotent. That is the very essence of righteousness by faith.

Jesus knew by experience what it was to have our feeble faculties. But He linked His life with the divine. He went out at night and prayed for grace. The angels in heaven do not need grace. Adam didn't need grace before the fall. Only man in his weakened condition needs grace and Jesus had to receive grace which is a special dispensation of power. He sought the Lord until His humanity was charged with a divine current.<sup>193</sup> We are told that the grace He received is for us too.

#### SDA Bible Commentary, vol. 7, p. 925:

He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us.

His overcoming was the overcoming of a true human being. Some people are born with more will power than others. Does that mean that they have a stronger character? No. The mental and moral powers do not constitute character. They are talents.<sup>194</sup> It is what we do with our will that determines our character. Some people are more generous, kindly, and affectionate by nature than others. All of these characteristics are talents and we shall be held accountable for their use. The strongest human will in the world is still insufficient unless it is united with divine power.

<sup>&</sup>lt;sup>193</sup> *The Desire of Ages*, p. 363:

<sup>&</sup>lt;sup>194</sup> Testimonies for the Church, vol. 4, p. 606.

We need to realize that Jesus became a real man. He did not take our sinfulness for He was born of the Holy Spirit. He had no trace of evil upon Him and demonstrated that if we partake of the Spirit as He did, we shall have no evil traits of character or evil dispositions.

In Jesus dwelt the fullness of the Godhead bodily.<sup>195</sup> The Scripture tells us that we also might be filled with all the fullness of God. Jesus bore the physical, mental, and moral weaknesses of human nature during His sojourn on earth, but all His faculties were controlled completely by the Holy Spirit, and He lived a life of perfect obedience, demonstrating before men and angels the character of God's law. He answered the charges of Satan that the law could not be kept. He virtually said,

"All right, Satan. I will prove that man even in his fallen condition will keep the law. Therefore the vindication of my character in the end will be all the more glorious and my law will stand all the more exalted through eternal ages."

With all the weakness of humanity upon Him, Jesus demonstrated before men and angels the perfect law of God revealed in human flesh. The supreme demonstration of that law was given on Calvary. When you look to Calvary you see the law of unselfish love unfolded. Calvary is the law.

# What the Incarnation of Christ Proves

Some professedly Christian people admit that Jesus kept the law but say that He just kept it to prove that Adam in his original perfection could have kept it and that is all. They say that He kept the law, but He didn't have man's fallen nature.

Surely Jesus proved that sinless Adam could have kept the law, but He proved more than that. He proved that there is no man on this earth who is so weak and fallen that he cannot render perfect obedience to the law of God by uniting His life with the divine nature. Jesus proved that weakened humanity, united to divinity,

<sup>&</sup>lt;sup>195</sup> Colossians 2:9.

does not commit sin and that there is no excuse for sin. There can *never* be any excuse for disobedience. It doesn't matter if our will is weak. It doesn't matter if we have only a spark of courage and we have to face the most frightening test. God has provided an infinite fund of moral power which may be united with our weak-ened humanity.

The plan of salvation was not altogether consummated in the experience of Christ at Calvary. There is more to the drama. Satan has foisted upon the professed Christian world the deception that somehow Christ kept the law *for* man. For this reason God had to send the third angel's message before the great controversy could be over. The purpose of this message is to call out from every nation, kindred, tongue, and people, a community of saints who will join with Christ in the greatest demonstration of all eternity. Not only was the Man Christ Jesus to stand before the universe as a monument that God's law can be perfectly kept by weak humanity, but there would be a company of saints who would follow the Lamb through all of His experiences and stand with Him in that great demonstration, that God might say of them,

#### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God and the faith of Jesus.

This company of people are called and destined of God to give this final demonstration before the whole universe and live in the sight of a holy God without a mediator and be the firstfruits of the general harvest. There are millions of saints of all ages in their graves sleeping who cannot be resurrected until the 144,000 reflect the image of God in their moral characters fully and the first fruits of the general harvest are presented before the universe as an eternal testimony that there *is* a people who will stand as the bride of Christ through eternity because they follow the Lamb withersoever He goes.<sup>196</sup>

<sup>&</sup>lt;sup>196</sup> Revelation 14:4.

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

# A Controversy in God's Church

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

#### Testimonies to Ministers, p. 409-410:

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

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

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

The whole Christian world is going to be united on two points to oppose the remnant. We all know that these two doctrines are Sunday sacredness and immortality of the soul. We say,

"You don't expect Adventists to ever accept doctrines like that!"

There are two facts that we need to consider. One is that Satan is a mighty general and he is too clever to come in the front door. The second fact is that in the crisis just ahead we are told that even the great majority of those who now appear genuine and true are going to depart from the faith and give heed to seducing spirits and doctrines of devils. This does not happen just overnight. Many are going to go out from God's true people and join themselves to those who believe in Sunday sacredness and immortality of the soul. The way is being paved for this step even now.

As I stated before, Satan is too clever to come in through the front door. We have our great historic truth that Jesus took our fallen nature and perfectly kept the law of God so that a whole church can be developed who will reflect His image fully and receive the seal of God. Jesus can never come until this is accomplished. This is basic Adventism. Today we have adopted the same theories that came into the early church before it accepted Sunday sacredness and the immortality of the soul. We do not accept the fact that Jesus took our weak, fallen nature but say that He only took man's *physical* weakness.

Those who deny that Jesus took our humanity in its degenerate condition inevitably come to the conclusion that the law of God cannot be perfectly kept by humanity. It is proclaimed far and near in our midst today that perfection is not possible in this life. It is being taught that a complete, perfect life of obedience to the law of God will never be possible as long as we live in this mortal state.<sup>197</sup> Are we going to accept this new teaching? If we accept this premise, as thousands of God's people are doing, what is the use of the seventh day Sabbath? If the whole law of God cannot be kept what is the point in keeping the seventh day Sabbath? If we offend in one point we are guilty of all.<sup>198</sup> We are supposed to keep the Sabbath as God's people because it is a sign of the seal of God. This seal is to reflect the image of Jesus fully and live in perfect obedience to His law.

 <sup>&</sup>lt;sup>197</sup> See the brochure entitled How is Perfection Possible?
 <sup>198</sup> James 2:10.

#### Our High Calling, p. 150:

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

The angels of God are holding the winds of strife, waiting until we are sealed. Are we going to rise up and say that this experience is not possible? If we accept the fact that Jesus did not really take our nature in its weakened condition, only in His physical body and no more, it must inevitably lead us to the conclusion that the law of God cannot be perfectly kept, and once we accept this we have taken the biggest step towards the camp of Sunday keeping. The rest of the steps will only be logical because that is the position the whole Protestant world takes.

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

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

Each one of us are called upon to take our position in this great controversy over the law of God.

- 1. Satan's side is that because of the weakness of man, he cannot perfectly keep the law.
- 2. Christ's side is that God's law is just, that it can be kept.

Our decision will determine whether we are going to stand with Christ or Satan. Those who have their foundation weakened on the nature of Christ have taken the biggest step into the camp of Satan. A building may stand for quite a while with a rotten foundation, but what happens when a storm comes? It suddenly collapses. We sometimes wonder why thousands and thousands of Seventh-day Adventists will readily take their stand on the side of apostate Protestantism when the crisis comes. No wonder the Spirit of Prophecy says that:

#### Testimonies to Ministers, p. 409:

Satan laughs at their folly for he knows what truth is.

May the Lord grant that we shall take our position on the side of Christ in this great controversy that is nearing its close.

# 2. How Jesus Saves

Gems of Truth, Vol. 4 A Friday Evening Sermon

LET us consider the all-important question, How Jesus saves us. Jesus is not a philosopher, like the ancient Greeks, who taught that men should live according to a certain way, but provided no solution as to how this could be done. Jesus is not a saviour who comes along, sees us in the pit—right down in the mire—stands there and says,

"Now, you shouldn't have gotten yourself down there, that is a terrible predicament, for the standard is up here, this is the way of righteousness,"

–and then for thwith commands us to follow Him and to come up out of that pit.

Our Saviour comes right down where man is. He does not tell man to come up out of the pit, because man cannot lift himself up. One cannot do good who is accustomed to do evil.<sup>199</sup> Who can bring anything good out of this evil nature?<sup>200</sup> It cannot be done. But Jesus comes down into the pit, and with His arms of everlasting love, He lifts us up. Let us consider how Christ has accomplished this. This is God's great eternal purpose.

# The Sanctuary: A Type of Jesus

Let us look at the sanctuary again, but in a little different light than we usually do. In the Bible and the Spirit of Prophecy we find that the tabernacle given to ancient Israel was a type of the person of Jesus Christ himself.

#### The Desire of Ages, p. 29:

In every part it [the service] was a symbol of Him.

The apostle John understood this when he wrote:

<sup>&</sup>lt;sup>199</sup> Jeremiah 13:23.

<sup>&</sup>lt;sup>200</sup> Job 14:4.

### John 1

<sup>14</sup> The Word was made flesh, and dwelt among us.

The words "dwelt among us" are also translated:

John 1 [RV]

 $^{\scriptscriptstyle 14}$  ...tabernacled among us.

John spoke of the earthly sanctuary service when he said:

<sup>14</sup> The Word was made flesh and tabernacled among us.

Just as Moses came down the mountain and placed the earthly tabernacle in the midst of the camp of the children of Israel, so Jesus came down and...

# The Desire of Ages, p. 23:

...pitched His tent by the side of the tents of men. . . . to make us familiar with His divine character and life.

The two apartments of the tabernacle are a fitting symbolism of the divinity and the humanity of the Lord Jesus Christ. If we look into the most holy place of the sanctuary, we see the Shekinah glory, the visible presence of God above the ark, and Jesus is the Shekinah of God. He is the outshining of His Father's glory, the Law of God personified. He came to magnify that law and to make it honorable. One of the greatest chapters in the Bible is *Hebrews* 1, on the divinity of Jesus. Speaking of Jesus:

# Hebrews 1

<sup>2</sup> Has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds;

<sup>3</sup> Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high;

<sup>4</sup> Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.

The expression "word of His power" means literally, "His powerful word."

#### Hebrews 1

<sup>8</sup> But unto the Son He says, Your throne, O God, is for ever and ever: a scepter of righteousness is the scepter of your kingdom. <sup>9</sup> You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed You with the oil of gladness above your fellows.

<sup>10</sup> And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands.

It is essential that we see Jesus in *Hebrews* 1 as He is in His divinity. Christ is here depicted as the eternal God, the Creator of heaven and earth, the Upholder of all things by the word of His power, and the Father calls Him God.

#### Jesus in His Humanity

Christ came from the bosom of the Father to reveal the height, the depth, the length, the breadth of the love of God as revealed in His law, and to make us familiar with His divine character and life. Just as the most holy place represents the divinity of Jesus, so the holy place of the sanctuary represents His humanity. If Jesus had come to this earth as the express image of His Father's person, men would have perished in His presence. If He, in His divinity, had unveiled the full glory of God's law, men could not have stood its flashing forth. Man cannot even see God's law and live. But Jesus veiled His divinity with humanity, as the servant of the Lord so often says. In the tabernacle, the most holy place was veiled. So Jesus veiled His divinity.

When Moses came down from the mount with a shining face and the holy law, he veiled his face so the children of Israel could look upon him. He was a type of Jesus. When Jesus came down from heaven, He veiled His glory, His divinity, with the veil of human flesh. As it says:

#### Hebrews 10

<sup>20</sup> By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh.

Now let us read concerning the human nature of Jesus in the 2<sup>nd</sup> chapter of *Hebrews*. Speaking first of man in verse 6 and then of Jesus further on:

#### Hebrews 2

<sup>6</sup> But one in a certain place testified, saying, What is man, that You are mindful of him? or the son of man, that You visit him? <sup>7</sup> You made him a little lower than the angels; you crowned him with glory and honor, and did set him over the works of your hands: You have put all things in subjection under his feet. <sup>8</sup> For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

Notice the contrast with *Hebrews* 1. In chapter 1 Jesus sits on the throne of the universe—the eternal One. He has all the glory of His Father. He is surrounded with the adoration of Seraphims and cherubims. But in *Hebrews* 2 we see Him down where man is. We see Him made a little lower than the angels—not where man was when he was created—because now He is subject to suffering and death.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.

In the *Revised Standard Version* it says that "He himself likewise partook of the same nature."

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

Here Jesus is in man's place, this time in man's nature.

#### Romans 8

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

We have a nature that is weakened through transgression, that leads us into sin. Jesus came and took our place. He took upon His divine nature this fallen nature of ours. Then, by living a life of trust in divine power, Jesus conquered the flesh. We could not conquer it. Jesus was sent by His Father, as Phillips' version says of *Romans* 8:3:

"To live in that human nature which causes all the trouble."

Day by day Jesus took up His cross and denied himself. He crucified the flesh and trod it underfoot. But that is not all. Step by step Jesus went down the pathway of humiliation and came to Calvary.

# 2 Corinthians 5

<sup>21</sup> He that knew no sin was made to be sin for us that we might be made the righteousness of God in Him.

All the sins that men have committed were laid upon Jesus Christ. Let us study carefully the significance of Jesus in our place.

# The Significance of Christ's Humiliation

- 1. First, Jesus took upon His divine nature our sinful, fallen nature.
- 2. Then, he went a step lower than that, even to the infinite death of humiliation.
- 3. Then, He took upon that fallen human nature, which was united to His divinity, all the sins that we have committed, and was made to be sin for us.

When the children of Israel were afflicted by the serpents, God instructed Moses to erect a serpent on a pole so those who would look upon it, after having been bitten by the real serpents, might live. Why a serpent? The serpent is a type of sin. Why not put something on the cross that represents righteousness? The reason is that Jesus was fully in our place. He was as weak as we are because He had our fallen human nature. In God's sight He was reckoned as sinful as we are because all the sins of the guilty world were laid upon Him. As we look to Christ on the cross, we see the One in our place, One as weak as we are, as fallen as we are, and (because He bore our sins) as sinful as we are. Jesus Christ was made to be sin for us. That is why the serpent was erected on the pole.

The great mid-wall of partition stood between us and God, but Jesus united sinless God and sinful man and made of the two one. He made reconciliation and peace—an at-one-ment. How? With His divinity Christ lays hold of the throne of Deity, because the Godhead is His own; with His humanity He reaches down to the lowest depths and takes hold of fallen man. More than that, He takes all the sins of man upon himself. There, in Jesus on the cross is One fully in our place.

The Scripture says that God can by no means clear the guilty.<sup>201</sup> The cross is a demonstration of that fact. Some look at the cross as an excuse to overlook sin, but the cross is a demonstration that God can by no means clear the guilty. Could He clear His Son when He became sin? Could He spare Him? Christ had to lay His soul bare to the stroke of justice. Jesus suffered the death that was ours that we might have the life that was His.

Here are a few statements from the servant of the Lord concerning the great atoning sacrifice of the Lord Jesus. The first time that sins were laid upon Him was in the garden of Gethsemane.

#### The Desire of Ages, p. 685:

Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is

<sup>&</sup>lt;sup>201</sup> *Exodus* 34:7.

the wrath of God against transgression, He exclaims,

#### Matthew 26

<sup>38</sup> My soul is exceeding sorrowful, even unto death.

#### The Desire of Ages, p. 686:

He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it.

#### The Desire of Ages, p. 687:

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent himself from being drawn farther from God.

#### The Desire of Ages, p. 693:

But God suffered with His Son. Angels beheld the Saviour's agony...His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.

In another place the servant of the Lord says that as the sins were laid upon Christ, the divine light of God vanished from His vision. All His lifetime He had walked in the light of His Father's presence. He spoke with assurance that He was one with the Father. Now this unity was breaking up, the unity that was His from the days of eternity. His soul was filled with consternation. The light of God's presence vanished, went out in the corridors of His mind. As He hung upon the cross, forsaken of God and of man, the climax was reached when darkness enveloped the cross. Dense darkness enveloped the suffering soul of the Lord Jesus, until He cried out:

#### Matthew 27

<sup>46</sup> My God, my God, why have You forsaken me?

Christ died, as we recognize, from that terrible sense of separation from God which broke His heart. He suffered the death that will be the sinner's when mercy no longer pleads for the guilty race.

As Jesus hung upon the cross, so great was His mental agony that His physical pain was hardly felt. He drank to the last drops the dregs of suffering.<sup>202</sup> At three o'clock that afternoon, Jesus, knowing that all things had been accomplished, knowing that the great work had come to its consummation, uttered the words:

#### Luke 23

<sup>46</sup> Father, into your hands I commend my spirit.

#### The Desire of Ages, p. 756:

Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into your hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.... By faith Christ was the victor.

# What Jesus Accomplished on the Cross

What was accomplished by Jesus on Calvary?

#### **Ephesians 2**

<sup>12</sup> That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
<sup>14</sup> For He is our peace, who has made both one, and has broken down the middle wall of partition between us;

<sup>15</sup> Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

The apostle Paul is speaking not only of the Jews and the Gentiles and the big wall that existed between them, but he is speaking primarily of the mid-wall of partition that existed between God and man. Jesus with His divine nature takes hold of the nature of God, takes hold of the throne of God, and with His human arm He takes hold of the nature of man. In himself there was the

<sup>&</sup>lt;sup>202</sup> *The Desire of Ages*, pp. 686, 753.

nature of God and the nature of man. On the cross Jesus, in himself, reconciled fallen, sinful man to God, because in himself there was the nature of sinless God and the nature of fallen man.

On the cross Jesus said:

## John 19

<sup>30</sup> It is finished.

# The Review and Herald, September 24, 1901:

And when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete."

God and man, sinless God and sinful man in Jesus Christ became one on the cross.

# Ephesians 2

<sup>15</sup> In himself of twain [that is, of the two] He made one new man, so making peace.

Yes, Jesus paid the price. He destroyed the enmity. The old man, that old nature, was put to death.

<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

The marginal reference for the word "thereby" gives "in himself." The basic problem is the enmity of human nature against God. We are enemies in our minds and in our wicked works, as it says in *Colossians* 1:21.

Let us pause to consider what Jesus did with all our sins.

# Hebrews 1

<sup>3</sup> When He had by himself purged our sins, [He] sat down on the right hand of the Majesty on high.

Jesus took our sins for they were laid on Him. He paid the price for them so that in God's purpose those sins are already washed and rinsed and purged. They have been cast into the depths of the sea.<sup>203</sup> They have been done away with in Him, put away. Jesus' sacrifice reaches even further than that. He knew that if He just took our sins that we have committed and cast them away, and left us there, we would go on committing more sins. But Jesus took our nature, and when He died on the cross, that old human nature died in Him—your "old man," my "old man," my old wicked self, your enmity against God, our alienation from God that causes us to go in the path of disobedience. The weakness of our human nature Jesus crucified while we were without God and without hope in the world. In Him we were made nigh to God.<sup>204</sup>

While we were trying, and vainly striving, to get over the midwall of partition, to find reconciliation with God, Jesus came and in himself smashed the middle wall of partition. In Him it is done, finished forever. While we were trying to find peace with God by the deeds of men, perhaps even living a goodly life (which is an impossible task), Jesus, in himself, made peace with God. While we were shut out from the Father's presence as enemies, perhaps even trying to be reconciled unto God (an impossibility), Jesus, in himself, made reconciliation. In Christ the work is finished, complete, and perfect. He has taken our sins, and in himself has done away with them. He has taken our nature and has abolished it. He has finished the enmity.

Now then, having made the atonement, having made the reconciliation, having made peace, having abolished the mid-wall of partition, having destroyed the enmity, having cast all our sins into the depths of the sea,—in fact, having accomplished all things in himself—Jesus comes and announces to us the good news.

#### **Ephesians 2**

<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.

<sup>&</sup>lt;sup>203</sup> *Micah* 7:19.

<sup>&</sup>lt;sup>204</sup> Ephesians 2:13.

# The Sabbath Rest

That is the significance of the Sabbath. Jesus died on Friday. He finished His work. He rested on the Sabbath because the work was finished, even as when He created this world the work was finished and He rested on the Sabbath. On the cross Jesus cried "It is finished" on the sixth day, and He rested on the Sabbath because the work was done. He now tells us that there is a finished work in himself.

If we do not believe the work is finished in Jesus, we shall not rest. We shall think we have to add to it. But Jesus says:

#### Matthew 11

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

Because in Jesus the work is now finished, He comes to us who are struggling in the pathway of life, perhaps struggling with some particular sin, and says to us:

"Peace, I have abolished it."

Perhaps we are struggling with this old sinful nature of ours. We find that it bursts forth into sin. Oh, we might keep it down, and polish it up sometimes, and make it respectable, but Jesus comes along and tells us that He has destroyed that nature and in Him we can have perfect freedom from it, if we are willing to surrender to Him.

Perhaps there is something we are trying to get the victory over. Jesus says:

#### 1 John 5

<sup>4</sup> This is the victory that overcomes the world, even our faith.

Faith lays hold of the victory that is already accomplished in Christ.

#### 2 Corinthians 2

<sup>14</sup> Now thanks be unto God, [says the apostle Paul,] which always causes us to triumph. He gives us the victory! In the Lord Jesus Christ victory is a gift. It is not something we earn. Yes, Jesus says,

#### **Ephesians 2**

<sup>17</sup> Peace be unto you that are afar off.

#### John 14

<sup>27</sup> My peace I give unto you, [but] not as the world gives.

#### Selected Messages, book 1, p. 394-395:

The Lord would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He has taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the general character of the grace of Christ.

We do not even have to make our peace with God. We are to accept the peace that Jesus made. It is a gift,

#### **Ephesians 2**

<sup>8</sup> For by grace are you saved through faith; and that not of yourselves: it is the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

<sup>10</sup> For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

It is good to remember that "we are His workmanship." What sort of workmanship is Jesus' workmanship? Has He proved it? Look at the perfect workmanship wrought out in our sinful human nature! Today He is sitting on the right hand of the throne of God. In Him the work is complete, and:

#### **Colossians 2**

<sup>10</sup> You are complete in Him.

He is a complete Saviour. So, He invites us each Sabbath day:

#### Matthew 11

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

That *is* the Sabbath. The Sabbath is to us the memorial of the finished work in Jesus. It is the greatest sign that God can give of righteousness by faith. It is our testimony, that there is no sin of which Jesus has not made an end in His own body on the tree.

My friends, there is no sin ever committed by man, or that can ever be committed by man, for which full satisfaction has not been met on Calvary.<sup>205</sup> And the Sabbath is our profession of faith in that fact. The Sabbath is our confession of faith that there is no sin which we cannot overcome because Christ has already conquered it. He wants to give us the victory. The Sabbath is our confession of faith that Jesus is our at-one-ment with God. We are to accept Jesus Christ as our peace, our rest, our victory, our assurance of salvation, knowing that in Him we are complete.

If we accept Him thus, God looks upon us in the perfection of His own Son. Christ now ministers *for us* in the great sanctuary in heaven, and He sends forth His Holy Spirit *to us*. The work is always for the human family. The Holy Spirit makes effectual the work of the gospel accomplished on Calvary. The message brought by the Spirit is:

"Peace, the work is accomplished."

As we consider the great work, the great victory of Jesus, the great promise that...

#### **Ephesians 2**

<sup>8</sup> By grace are you saved through faith,...not of yourselves [but] it is the gift of God,

<sup>&</sup>lt;sup>205</sup> See Selected Messages, book 1, p. 343.

-let us lay hold of this promise by faith not only each Sabbath but every hour of every day. Let us rejoice in it. Let us rejoice in the true rest, the Sabbath rest, that Christ wants to give to each one of us.

# 3. Something to Think About

Gems of Truth, Vol. 5

**S** OME time ago I was having a discussion with a Seventh-day Adventist theologian, a leading Bible teacher in the denomination. One point of mutual interest was the human nature of Christ. There was much that we could agree upon. For instance, we agreed that Christ was sinless by nature and not just by deed, that He had no propensities to sin, no sinful passions, and no carnal mind.

Yet there was *something* that divided us doctrinally. That difference was so basic that when we considered almost every field of Christian truth we found ourselves looking at things with different glasses on! As our discussion continued, we finally saw that our concept of the humanity of Christ shaped every other Christian concept. After allowing the dust of many points to settle, we finally saw very clearly the basis of our difficulty. I now wish to share this important matter with you.

We both agreed that the humanity of Christ is a revelation of God's purpose for man. We both saw that the life of Jesus of Nazareth was a demonstration of what God had in mind for man on this earth. But then the teacher asked:

"Was the sinless humanity of Christ a revelation of what God had in mind for Adam, or was it also a revelation of what He had in mind for fallen man?"

My reply was unhesitatingly:

"Christ's sinless humanity is a revelation of what God can do for fallen man—us."

He then asked me:

"Is your view that which has been held by the main stream of Christian scholarship down through the centuries?"

I replied:

"The apostolic view was that the human nature of Jesus was a revelation of what God could do for fallen man in this life. This concept of the gospel became lost early in the history of the church. I believe that the Spirit of Prophecy revives the apostolic view."

The theologian politely disagreed. To him, the humanity of Jesus was merely a revelation of what Adam could have been. It was not a revelation of what we may be in this life. We saw that our respective theologies stood or fell on this basic premise. He readily conceded that I had on my side the views of Adventist Bible expositors prior to 1956, but he pointed out that he had on his side the main stream of Protestant scholarship since the days of the Reformation.

Are you aware, dear reader, that two parties are forming within the Seventh-day Adventist church, and that this is according to prophecy?<sup>206</sup> Before the 1950's, there is no evidence that there was any difference among Adventists in regard to the humanity of Jesus Christ. Any Adventist theologian would have readily conceded that the sinless life of Jesus was a revelation of what God can do for us. All that has now changed. A large section of Adventist scholarship has gone back to accept the typical Protestant view of the humanity of Jesus. They see His humanity as a demonstration, not of what we may be through divine grace, but of what Adam could have been if he had not fallen.

In this new view of the incarnation, gone is the original Adventist concept of the perfecting of the saints in the last days. Oh, how can it be that so many of God's people are so fast asleep that they are completely oblivious to what is taking place?

Men now stand in our pulpits painting a different "Christ" than the Christ that was painted by the founders of Adventism. This new "Christ" is indeed the "Christ" of Babylonian Protestantism. This new "Christ" kept the law for us, but since he is not a revelation of what we may be, the worship of him does not mean that

<sup>&</sup>lt;sup>206</sup> Selected Messages, book 2, p. 114.

God can do the same for us. He is a "loving," "merciful" (indulgent) "Christ." Having had no part in our fallen nature, this "Christ" makes allowances for and overlooks the sins that we commit in our weak, fallen nature. This new "Christ" promises those who believe on him that he is coming soon, and when he comes he will then make his people morally perfect and sinless. The life of this "Christ" verily teaches men that perfect obedience and sinlessness are impossible for us in this life.

Dear reader, which Christ is your Saviour? Whom do you worship? As you study and contemplate the sinless humanity of Jesus of Nazareth, is He a revelation to your soul of what God is waiting to do for you? or is His life something for you to gaze upon wistfully, without hope of reflecting His image fully?

If you are not sure where you stand on this great issue, I suggest that you read the New Testament again, seeking prayerfully for the answer. Take *The Desire of Ages* and see which Christ is boldly presented in this masterpiece of the Spirit of Prophecy. Consider carefully the following passages:

#### The Desire of Ages, p. 24:

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon himself our nature, and passed through our experiences.

#### Hebrews 2

<sup>17</sup> In all things it behooved Him to be made like unto His brethren.

If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was...

#### Hebrews 4

<sup>15</sup> ...in all points tempted like as we are.

He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says,

#### Psalm 40

<sup>8</sup> I delight to do your will, O my God; yea, your law is within my heart.

As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey.

#### The Desire of Ages, p. 49:

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

#### The Desire of Ages, p. 122-123:

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantages of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent.

#### John 16

<sup>33</sup> Be of good cheer, [He says;] I have overcome the world.

Let him who is struggling against the power of appetite look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, "I thirst." He has endured all that it is possible for us to bear. His victory is ours.

Jesus rested upon the wisdom and strength of His heavenly Father. He declares,

#### Isaiah 50

<sup>7</sup> The Lord God will help me; therefore shall I not be confounded:...and I know that I shall not be ashamed. <sup>9</sup> Behold, the Lord God will help me.

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Pointing to His own example, He says to us,

<sup>10</sup> Who is among you that fears the Lord,...that walks in darkness, and has no light? let him trust in the name of the Lord, and stay upon his God.

#### John 14

 $^{\scriptscriptstyle 30}$  The prince of this world comes, [said Jesus,] and has nothing in me.

There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

#### The Desire of Ages, p. 363:

His experience is to be ours.

#### The Desire of Ages, p. 664:

His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

#### Selected Messages, book 3, p. 134:

Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.

When you are sure that you know the truth, then stand for that truth though the heavens fall.

# Articles on Prophecy

# 1. Some Thoughts on Revelation 17

Gems of Truth, Vol. 2 A Tape Transcription

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

# The Time of the Chapter

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

"When did John see this beast carrying the woman?"

There are several clear indications that he was not looking at this beast in his time, but that he was carried forward into the future. Notice verse 1:

# **Revelation 17**

<sup>1</sup> Come hither; I will show unto you the judgment of the great whore that sits upon many waters.

The theme of this chapter is to show the judgment that was to take place against the whore, Babylon. This is about the time when the plagues are to be poured out. This takes us down close to the end of time. Notice also verse 2:

 $^2$  With whom the kings of the earth *have* committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

In other words, when John sees this vision, he is not saying that the nations of the earth *were to* commit fornication, but that they *have* committed fornication, and this refers to the church-state union of the Catholic church with the nations of Western Europe. Verse 3 is more vital than all perhaps, to establish the time of this chapter.

#### **Revelation 17**

<sup>3</sup> So he carried me away in the spirit into the wilderness.

Notice, he carried him away in the Spirit *into the wilderness*. In point of time he is looking at this vision in the Spirit. Here he sees the beast in the wilderness. This beast is clearly the same beast of *Revelation* 13 if you compare its characteristics. But in *Revelation* 13, this beast was not in the wilderness, but was ruling over the nations, and the church was in the wilderness. In other words, *Revelation* 13:10 has been fulfilled:

#### **Revelation 13**

<sup>10</sup> He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword.

Retribution came to the papacy in 1798 and the beast power went into the wilderness, a place of eclipse and obscurity.<sup>207</sup> Some say that this wilderness period is the thousand years, and they take it as if John was carried even further into the future. But this cannot be, for the simple reason that during this wilderness period the woman is being supported by the beast. During the thousand years, it is no doubt a wilderness period because the scapegoat goes into the wilderness, but the beast is not supporting the woman because the woman is destroyed under the plagues before the thousand years begin. This finishes her.

The point to notice is that in *Revelation* 17 the emphasis is not on the beast, but on the woman. The first verse starts out with the woman:

#### **Revelation 17**

<sup>1</sup> Come hither; I will show unto you the judgment of the great whore.

<sup>&</sup>lt;sup>207</sup> See *The Great Controversy*, p. 439 for comment on this.

<sup>1.</sup> Some Thoughts on Revelation 17

And the last verse:

# **Revelation 17**

<sup>18</sup> And the woman which you saw is that great city, which reigns over the kings of the earth.

Verse 6,

<sup>6</sup> And I saw the woman drunken with the blood of the saints,

-also establishes the time. She has just finished her persecution. She is drunk. So the point to notice is that the time is established that the prophet is standing this side of 1798 and just before the plagues are poured out and the woman is to receive her judgment.

# The Seven Heads

The seven heads are clearly seven agencies that Satan has employed to support this iniquitous system of religion—Babylon. Babylon is a counterfeit religion. This is the devil's church and the devil's city, just the same as the true church is Christ's bride and the New Jerusalem. Looking at the prophecy in its broadest application, the woman is not only the Roman Church. When she is destroyed, *Revelation* 18 says,

# **Revelation 18**

<sup>24</sup> And in her was found the blood of prophets, and of saints, and of *all that were slain upon the earth.* 

So it is the devil's church down through the ages. He has particularly worked through seven great systems, mountains, governments, political institutions to support or to carry this woman. We have seven church-state systems brought to view.

Let us consider a few principles of interpretation concerning the seven heads of this beast. When it says,

**Revelation 17**<sup>10</sup> Five are fallen,

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

I think the consistent thing to do is to start the heads with Babylon for several reasons. We are told in the Spirit of Prophecy that *Revelation* unseals *Daniel* and continues and complements *Daniel*. The first kingdom in *Daniel* is Babylon. Furthermore, the beast in *Revelation* 17 is the same as the beast in *Revelation* 13. Notice the description of the beast in *Revelation* 13:

#### **Revelation 13**

<sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

This beast had the features of Babylon (the lion), Medo-Persia (the bear), Grecia (the leopard), and Rome. The prophecy takes us back to those four kingdoms. Furthermore, Babylon was the first kingdom that was established upon this earth. Assyria was a part of the original Babylonian empire actually, and the religious center of Assyria always remained Babylon. I will not go into it now, but really Egypt and Babylon are synonymous. They have been right on through the ages. Babylon was the foundation of all kingdoms, the foundation of all apostasy. It must therefore be the first head. Now, standing at 1798 he says,

Revelation 17

<sup>10</sup> Five are fallen:

- 1. Babylon
- 2. Medo-Persia
- 3. Grecia
- 4. Pagan Rome
- 5. Papal Rome

The Papacy fell under the hand of atheistic France in 1798 when the deadly wound was received. So you have the sixth head, Atheism, which is just as verily a religion as any of the previous church-state powers just listed.

The second part of *Revelation* 13 shows that another head is not yet come. When he comes he must continue a short space. That emphasis is not on the others. The seventh one must continue a shorter time than any of the other seven. And that I take to be the image of the beast set up in the United States of America.

# The Great Controversy, p. 445:

The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.<sup>208</sup>

Now the eighth one is a resurrected beast. Eight is the number of resurrection in the Bible. The Scripture says that it is one of the seven. There is only one of those seven heads that is ever to be resurrected, and that is the fifth one, the Papal head.

# Testimonies for the Church, vol. 7, p. 182:

Yet under *one head—the Papal power*—the people will unite to oppose God in the person of His witnesses.

<sup>&</sup>lt;sup>208</sup> PP Editor's note: In the original, Bob quoted from *A Word to the Little Flock*, as saying, "The last power to persecute the people of God is that form of apostate Protestantism which will be set up by the two-horned beast." I could not find such a statement, so I've substituted a quote from *The Great Controversy*.

Notice that *Revelation* 14 shows that there are two powers that combine at the end of time. Particularly, there are two heads there:

#### **Revelation 14**

<sup>9</sup> If any man worship the beast and his image...

There we have the beast and his image. The beast finally takes the supremacy.

Here are some further thoughts as to why this cannot be after the thousand years. The ten horns that give their power and strength to this beast when it returns have "one mind" and they all give their power and strength unto the beast (v. 13). But what happens after that? They unite to war against Christ the Lamb, not literally, necessarily, but in the person of His saints. And then verse 16 tells us that:

#### **Revelation 17**

<sup>16</sup> The ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

This takes place under the seventh plague when the commandments are hung in the heavens and the nations see that they have been deceived, and they turn on Babylon and destroy her. Now it is obvious that *Revelation* 12 and 13 take place just before *Revelation* 16. God is showing us here that what happened in past history is going to be repeated. The nations are going to support Babylon again and unite with the church. This union lasted for hundreds of years the first time, but this time it is not going to last for long. God is going to bring it to an end. The powers are going to turn on the woman and burn her with fire.

Now one last point and this is a vital one. The great purpose of *Revelation* 17 is also to give the background of *Revelation* 18 which begins with the words,

#### **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven....

After what things? The message itself states,

# **Revelation 18**

<sup>2</sup> Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

In other words, when the ten kings, the horns, give their power and strength to the beast, and they all unite to support the woman who is supported by the beast, then it can be said that:

<sup>2</sup>...Babylon...is fallen, is fallen,...

<sup>3</sup> [Because] all nations have drunk.<sup>209</sup>

Just as *Revelation* 13 is to give the background for *Revelation* 14, so *Revelation* 17 is to give the background for *Revelation* 18. If this was speaking of the time during and after the millennium, there would be no point in bringing *Revelation* 18 at this point at all.<sup>210</sup>

<sup>&</sup>lt;sup>209</sup> This is further commented upon in *The Great Controversy*, p. 389-390. <sup>210</sup> This article closed with a comment from the original editor: "This was transcribed from a short tape dictated by Robert Brinsmead about two years ago. We realize that there are a number who will be reading this article who have different views on *Revelation* 17 than are set forth here. Since the Spirit of Prophecy does not lay down a definite interpretation of this chapter, none of us can be dogmatic on it and we must be tolerant of the other person's views. As for us, we have carefully considered the various views in our ranks on this chapter and these seem to us by far the most logical, clear-cut, and spiritual. We would recommend that for further study you get out your *Revelation* magazine and read the comments there on chapter 17. This is a most thrilling and profitable study. We must go deeper and deeper in our understanding of the Word of God."

# 2. The Scope of Revelation

Gems of Truth, Vol. 3

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.<sup>211</sup> 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.<sup>212</sup>

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 overall 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

<sup>&</sup>lt;sup>211</sup> Testimonies to Ministers, p. 113.

<sup>&</sup>lt;sup>212</sup> Testimonies to Ministers, p. 114.

<sup>2.</sup> The Scope of Revelation

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,<sup>213</sup> 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 outlines in *Revelation*:

- 1. The Churches,
- 2. The Seals,
- 3. The Trumpets, and
- 4. The Beasts.

There are four outlines in *Revelation* even as in *Daniel.*<sup>214</sup> 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 unfold-

<sup>&</sup>lt;sup>213</sup> *Psalm* 68:24.

<sup>&</sup>lt;sup>214</sup> Daniel 2, Daniel 7, Daniel 8, Daniel 11.

ing of this great truth which was given to Daniel in the  $8^{th}$  chapter. Let us turn and have a look at it. He saw the work of the man of sin:

# Daniel 8

<sup>11</sup> 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.

<sup>12</sup> And a 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.

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:

# Daniel 7

<sup>25</sup> 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 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.

# Daniel 8

<sup>13</sup> Then I heard one saint speaking, and another saint said unto that certain saint which spoke, 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?

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:

### Daniel 8

<sup>14</sup> Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

# **Restoring the Sanctuary**

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. 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.

# 1. 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:

### **Revelation 2**

<sup>4</sup> You have left your first love.

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:

### **Revelation 3**

<sup>8</sup> I know your works: behold, I have set before you an open door, and no man can shut it; for you have a little strength, and have kept my word, and have not denied my name.

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 with 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.

# 2. 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:

# **Revelation 4**

<sup>5</sup> 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. When it speaks of seven lamps of fire burning before the throne, that is the holy place, is it not?

#### **Revelation 5**

<sup>1</sup> 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. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

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 with:

<sup>13</sup> 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 sits upon the throne, and unto the Lamb for ever and ever.

So there is a clean universe. Sister White quotes this verse at the end of *The Great Controversy:* 

### The Great Controversy, p. 678:

One pulse of harmony and gladness beats through the vast creation.

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.

# **Revelation 5**

<sup>6</sup> 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.

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 uplifted 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:

# **Revelation** 6

<sup>1</sup> 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.

# COME LORD JESUS

Many manuscripts omit the words "and see," leaving just the word "Come."<sup>215</sup> 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,

<sup>&</sup>lt;sup>215</sup> See the New English Bible and the Revised Standard Version.

"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...

# 2 Peter 3

<sup>13</sup> ...a new earth wherein dwells 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:

# Hebrews 11

<sup>39</sup> 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;<sup>216</sup> 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,

### **Revelation 6**

<sup>6</sup> 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...

### Amos 8

<sup>11</sup> ...famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

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?

# **Revelation 6**

<sup>9</sup> 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

<sup>&</sup>lt;sup>216</sup> 2 Thessalonians 2:3.

the testimony which they held:

<sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

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?

### **Revelation 6**

<sup>10</sup> How long, O Lord, holy and true, do You 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,"

-with ever-increasing crescendo, and then COME! 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,"

–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?

# **Revelation 6**

<sup>17</sup> 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, How long, O Lord?"

But when He gives the omens of His coming and the events leading up to it, the cry goes forth,

<sup>17</sup> 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.

#### **Revelation 8**

<sup>1</sup> And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.

In *A Word to the Little Flock*, Sister White beautifully describes this scene:

#### A Word to the Little Flock, page 15:

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.

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

# 3. 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.

### **Revelation 8**

<sup>3</sup> 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.

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

### Jeremiah 4

<sup>19</sup> My bowels, my bowels! I am pained at my very heart; my heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war.

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 *The Great Controversy* very specifically, so that its accuracy cannot be denied, the prophecy of the ending of the sixth trumpet on the 11<sup>th</sup> 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:

### Isaiah 10

<sup>15</sup> Shall the axe boast itself against him that hews therewith? or shall the saw magnify itself against him that shakes 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.

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,

#### **Revelation 10**

<sup>6</sup> ...there should be time no longer.

The longest time period ended in 1844. Let us read:

<sup>7</sup> 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 has declared to His servants the prophets.

"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.

# 4. 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.

#### **Revelation 13**

<sup>11</sup> And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

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

#### The Great Controversy, p. 425:

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.

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 16<sup>th</sup> 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,

# **Revelation 14**

<sup>7</sup> Fear God, and give glory to Him; for the hour of His judgment is come.

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:

# Joel 1

<sup>14</sup> Sanctify 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 *Revelation* 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,

# **Revelation 14**

<sup>7</sup> 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,

# 1 Corinthians 10

<sup>31</sup> Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God.

The great sanctuary truth should show us God's purpose for the human soul.

# 1 Corinthians 6

<sup>19</sup> What? know you not that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own?

<sup>20</sup> For you are bought with a price: therefore glorify God in your body and in your spirit, which are God's.

# 1 Corinthians 3

<sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

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.

# **Revelation 14**

<sup>7</sup> And worship Him that made heaven, and earth...

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,

# **Revelation 14**

<sup>7</sup> 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 4<sup>th</sup> 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:

<sup>8</sup> 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.

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:

#### **Revelation 14**

<sup>12</sup> 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,

<sup>12</sup> 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?

<sup>14</sup> 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.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for You to reap; for the harvest of the

earth is ripe.

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 worshiping 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,

# **Revelation 14**

<sup>12</sup> 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,

<sup>15</sup> Put in your 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.

# **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

<sup>2</sup> 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.

<sup>3</sup> 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.

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,

#### **Revelation 18**

<sup>1</sup> After these things, I saw another angel come down from heaven having great power, and the earth was lightened with his glory.

And he cries mightily,

<sup>2</sup> Babylon is fallen...

 $^{\scriptscriptstyle 3}$  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.<sup>217</sup> Then there is heard a great sound of rejoicing in heaven. Even the Lord is going to rejoice over His church with singing.

### **Revelation 19**

<sup>7</sup> Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife has made herself ready.

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.

<sup>&</sup>lt;sup>217</sup> Song of Solomon 6:10.

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.

# **Revelation 12**

<sup>17</sup> 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 [which is the Spirit of Prophecy, *Revelation* 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*:

# Joel 2

<sup>28</sup> 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:

# **Revelation 19**

<sup>9</sup> And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.

And there is another supper:

### **Revelation 19**

<sup>17</sup> 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;

<sup>18</sup> That you 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.

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:

- 1. The Churches,
- 2. The Seals,
- 3. The Trumpets, and
- 4. 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,

# **Revelation 19**

<sup>17</sup> Let us be glad and rejoice...for the marriage of the Lamb is come, and His wife has made herself ready.

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 reproved, 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.

# 3. The Two Comings of Christ

Gems of Truth, Vol. 3

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.

# The Great Controversy, p. 424:

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:

### Daniel 7

<sup>13</sup> 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. This coming is foretold also by the prophet Malachi:

# Malachi 3

<sup>1</sup> The Lord, whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, whom you delight in: behold, He shall come, says the Lord of hosts.

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,

# 2 Thessalonians 1

<sup>8</sup> ...in flaming fire taking vengeance on them that know not God, and that obey not the gospel.

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 judg-

ment 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.<sup>218</sup>

# Malachi 3

<sup>2</sup> But who may abide the day of His coming? and who shall stand when He appears? for He is like a refiner's fire, and like fullers' soap.

# Isaiah 59

<sup>20</sup> And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord.

<sup>21</sup> As for me, this is my covenant with them, says the Lord; my Spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the Lord, from henceforth and for ever. [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 Great Controversy, p. 424:

The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him *there*.

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:

# Matthew 24

<sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left.

<sup>41</sup> Two women shall be grinding at the mill; the one shall be taken, and the other left.

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:

<sup>&</sup>lt;sup>218</sup> See *Testimonies for the Church*, vol. 9, p. 228.

### Testimonies to Ministers, p. 234-235:

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.

### Malachi 3

<sup>17</sup> They shall be mine, says the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spares his own son that serves 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.

Again, the Scripture says:

# **Revelation 3**

<sup>3</sup> If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

Is this referring to the second advent? No! The context shows it is speaking of the coming of Christ in judgment. The passage continues,

<sup>5</sup> He that overcomes, 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.

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:

# **Revelation 16**

<sup>15</sup> Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

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.<sup>219</sup>

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 Great Controversy, p. 490:

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....

#### **Revelation 3**

<sup>3</sup> If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

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...

#### Matthew 25

<sup>10</sup> ...in...to the marriage.

<sup>&</sup>lt;sup>219</sup> See *Christ's Object Lessons*, p. 319, where *Revelation* 16:15 is applied to the judgment.

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...

# The Great Controversy, p. 480:

...to perform the work of investigative judgment, and *to make an atonement* for all who are shown to be entitled to its benefits.

In the judgment, Jesus makes...

# Early Writings, p. 253:

...a final atonement for all who could be benefited by His mediation,

# Early Writings, p. 251:

...a special atonement for Israel.

# Leviticus 16

<sup>30</sup> For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

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...

# Hebrews 10

<sup>2</sup> ...no more conscience of sins.<sup>220</sup>

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.<sup>221</sup> It as this *final atonement* which brings God's people to a condition of sinlessness in which Adam lived prior to his transgression.<sup>222</sup> Today, God is calling for His

<sup>&</sup>lt;sup>220</sup> See also Jeremiah 50:20; Patriarchs and Prophets, pp. 358, 202.

<sup>&</sup>lt;sup>221</sup> See Testimonies to Ministers, p. 506; Our High Calling, p. 150.

<sup>&</sup>lt;sup>222</sup> See SDA Bible Commentary, vol. 6, p. 1118; Testimonies for the Church, vol. 5,

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."<sup>223</sup> 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.<sup>224</sup> 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.

pp. 472-475.

<sup>&</sup>lt;sup>223</sup> *Philippians* 3:21.

<sup>&</sup>lt;sup>224</sup> See *The Review and Herald*, August 7, 1888.

# 1 Thessalonians 5

 $^{\rm 6}$  Therefore let us not sleep, as do others, but let us watch and be sober.

# 4. The Angel of Revelation 18

Gems of Truth, Vol. 3

I N 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:

### **Revelation 18**

<sup>1</sup> I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

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.<sup>225</sup> 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.

<sup>&</sup>lt;sup>225</sup> See *The Great Controversy*, p. 457-458.

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 *Revelation* 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.

# **Condition of the Religious World**

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.

# **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

<sup>5</sup> For her sins have reached unto heaven, and God has remembered her iniquities.

"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. Spiritualism

At the time the angel descends with his message, it is said that Babylon is fallen because she...

#### **Revelation 18**

<sup>2</sup> ...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.<sup>226</sup> This false latter rain is brought to view in the 13<sup>th</sup> chapter of *Revelation*:

<sup>&</sup>lt;sup>226</sup> See Early Writings, p. 261; The Great Controversy, p. 464.

#### **Revelation 13**

<sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And deceives 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.

"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...

#### **Revelation 16**

<sup>14</sup> ...the spirits of devils working miracles.

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.<sup>227</sup> 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 in-

<sup>&</sup>lt;sup>227</sup> See *The Great Controversy*, p. 588-589.

deed, 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. Wine of Babylon

Secondly, Babylon is declared to be completely fallen, because...

## **Revelation 18**

<sup>3</sup> ...all nations have drunk of the wine of the wrath of her fornication.

The false doctrine of Babylon makes the nations mad.<sup>228</sup> It leads to an illicit church-state union—spiritual fornication. The announcement of *Revelation* 18 points to the time when the church and the world have fully united throughout Christendom.<sup>229</sup> 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:

## **Revelation 13**

<sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And deceives 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.

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,

<sup>&</sup>lt;sup>228</sup> Jeremiah 51:7.

<sup>&</sup>lt;sup>229</sup> See *The Great Controversy*, p. 390.

## **Revelation 18**

<sup>3</sup> For all nations *have* drunk of the wine of the wrath of her fornication.

# 3. Total Apostasy

When the angel descends, God's people are called to forsake Babylon because...

## **Revelation 18**

<sup>5</sup> ...her sins have reached unto heaven.

This signifies total apostasy, the limit of iniquity. David had a preview of such a state when he declared,

# Psalm 119

 $^{\mbox{\tiny 126}}$  It is time for You, Lord, to work: for they have made void your law.

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:

# SDA Bible Commentary, vol. 7, p. 977:

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.

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.<sup>230</sup>

## Christ's Object Lessons, p. 414-415:

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.

<sup>&</sup>lt;sup>230</sup> Isaiah 60:2.

# The Condition of God's Loud-Cry People

## **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

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.

## Isaiah 60

<sup>1</sup> Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

<sup>2</sup> For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon you, and His glory shall be seen upon you.

<sup>3</sup> And the Gentiles shall come to your light, and kings to the brightness of your rising.

# Early Writings, p. 277-278:

The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning.

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. THE GLORY CHRIST PRAYED FOR

This glory is the glory that Christ prayed for in His great intercessory prayer of *John* 17:

# John 17

<sup>5</sup> And now, O Father, glorify me with your own self with the glory which I had with You before the world was.

Ellen G. White comments:

## SDA Bible Commentary, vol. 5, p. 1146:

He is praying to His Father in regard to a glory possessed in His *oneness* with God. His prayer is that of a mediator; the favor He entreats in the manifestation of that divine glory which was possessed by Him when He was one with God. "Let the veil be removed," He says, "and let my glory shine forth—the glory which I had with You before the world was.

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.

## John 17

<sup>21</sup> That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us: that the world may believe that You have sent me.

<sup>22</sup> And the glory which You gave me I have given them; that they may be one, even as we are one:

<sup>23</sup> I in them, and You in me, that they may be made perfect in one; and that the world may know that You have sent me, and have loved them, as You have loved me.

*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 "atone-ment with God."<sup>231</sup> *John* 17, therefore, is the prayer of the atonement:

<sup>21</sup> That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us: that the world may believe that You have sent me.

In 1844 Christ entered into the most holy place of the heavenly sanctuary,

<sup>&</sup>lt;sup>231</sup> SDA Bible Commentary, vol. 6, p. 1077.

<sup>4.</sup> The Angel of Revelation 18

#### Early Writings, p. 253:

...to make a final atonement for all who could be benefited by His mediation.

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:

#### Testimonies for the Church, vol. 6, p. 401:

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

#### John 17

<sup>21</sup> That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us; that the world may believe that You have sent me.

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.

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,

## **Revelation 18**

<sup>4</sup> I heard another voice from heaven, saying, Come out of her, my people,...

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. BLOTTING OUT OF SINS

In the final atonement, the sins of God's people will be blotted out.<sup>232</sup> Says the apostle Peter, looking forward to this time,

## Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing [*Revelation* 18:1] shall come from the presence of the Lord.

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.<sup>233</sup> 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:

## Jeremiah 50

<sup>20</sup> In those days, and in that time, says 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.

## Isaiah 4

<sup>2</sup> 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.

<sup>3</sup> And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one

<sup>&</sup>lt;sup>232</sup> Patriarchs and Prophets, p. 358.

<sup>&</sup>lt;sup>233</sup> See *Joel* 2:15-30.

that is written among the living in Jerusalem:

<sup>4</sup> 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.

## Leviticus 16

<sup>30</sup> For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.

# Joel 2

<sup>25</sup> And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

## Hebrews 10

<sup>1</sup> 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.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

<sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year.

<sup>14</sup> For by one offering He has perfected for ever them that are sanctified.

<sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after that He had said before,

<sup>16</sup> This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

<sup>17</sup> And their sins and iniquities will I remember no more.

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

## Isaiah 44

<sup>22</sup> I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return unto me; for I have redeemed you.
<sup>23</sup> Sing, O you heavens; for the Lord has done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree therein: for the Lord has redeemed Jacob, and glorified himself in Israel.

## Isaiah 55

<sup>5</sup> Behold, you shall call a nation that you know not, and nations that knew you not shall run unto you because of the Lord your God, and for the Holy One of Israel: for He has glorified you.

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. COMPLETION OF THE MARRIAGE

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."

## SDA Bible Commentary, vol. 7, p. 985-986:

...the church is the bride, the Lamb's wife.

Those who enter "the marriage" receive the new name that any bride receives.

## Isaiah 62

<sup>2</sup> And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of the Lord shall name.

<sup>3</sup> You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God.

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

# **Revelation 14**

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads.

## **Revelation 3**

<sup>12</sup> Him that overcomes 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 comes down out of heaven from my God: and I will write upon him my new name.

## **Revelation 7**

<sup>2</sup> 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,

<sup>3</sup> Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

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

## Ezekiel 43

<sup>1</sup> Afterward He brought me to the gate, even the gate that looks toward the east:

<sup>2</sup> 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.

<sup>3</sup> 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, *Ezekiel* 9]: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

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.<sup>234</sup> The name of God—His character—is the glory of God; and His name is His seal.<sup>235</sup>

<sup>&</sup>lt;sup>234</sup> See *Exodus* 33 and 34.

<sup>&</sup>lt;sup>235</sup> Compare *Revelation* 14:1 and *Revelation* 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. RECEPTION OF THE LATTER RAIN

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 fullness of the Spirit is given them as a seal for their mission, even as the former rain sealed the apostles for their mission.<sup>236</sup> 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.<sup>237</sup>

Only those who have made the "needful preparation" will receive the infilling of glory from the throne of God.<sup>238</sup> 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.<sup>239</sup> 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.

#### Testimonies for the Church, vol. 1, p. 187-188:

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.

<sup>&</sup>lt;sup>236</sup> On this, see *SDA Bible Commentary*, vol. 6, p. 1055; *The Acts of the Apostles*, p. 30.

<sup>&</sup>lt;sup>237</sup> See *Ephesians* 4:30; *Testimonies for the Church*, vol. 3, p. 267; *Ibid.*, vol. 5, p. 214.

<sup>&</sup>lt;sup>238</sup> See Early Writings, p. 71.

<sup>&</sup>lt;sup>239</sup> See *Joel* 2:15-17.

<sup>4.</sup> The Angel of Revelation 18

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 built 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,

#### **Exodus 40**

<sup>33</sup> Moses finished the work.

<sup>34</sup> Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

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.<sup>240</sup> 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,

## **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

<sup>&</sup>lt;sup>240</sup> See *Testimonies to Ministers*, p. 18.

# 5. Following the Lamb

Gems of Truth, Vol. 3

A Sermon Report

Original note: "This is the last sermon given at the Ridgetop, Tenn. Institute held in the summer of 1964."

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.

# Joel 2

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> 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.

<sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Sr. White makes this interesting comment:

## 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.

## Joel 3

<sup>11</sup> Assemble yourselves, and come, all you heathen, and gather yourselves together round about: thither cause your mighty ones to come down, O Lord.

<sup>12</sup> Let the heathen be wakened, and come up to the valley of Jehoshaphat: 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.

## Joel 3

<sup>13</sup> Put in the sickle, for the harvest is ripe: come, get down, for the press is full, the fats overflow; for their wickedness is great.

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.

<sup>14</sup> Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

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 *Zephaniah* 2 we find something very similar:

#### Zephaniah 2

<sup>1</sup> Gather yourselves together, yea, gather together, O nation not desired;

<sup>2</sup> 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.

<sup>3</sup> Seek the Lord, all you meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be you 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 *Zephaniah* 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:

## Zephaniah 3

<sup>8</sup> Therefore wait upon me, says 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 my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

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:

#### **Revelation 16**

<sup>13</sup> 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.

<sup>14</sup> 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.

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:

#### **Revelation 13**

<sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And deceives 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,

#### Isaiah 66

<sup>4</sup> 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 goes.<sup>241</sup> 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...

#### **Revelation 16**

<sup>14</sup> ...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,

<sup>15</sup> Behold, I come as a thief.

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.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

<sup>&</sup>lt;sup>241</sup> *Revelation* 14:4.

<sup>5.</sup> Following the Lamb

We read in Zephaniah that God says,

#### Zephaniah 3

<sup>8</sup> ...my determination is 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:

#### Isaiah 29

<sup>7</sup> 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.

<sup>8</sup> It shall even be as when a hungry man dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he is faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against

mount Zion.

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,

## **Revelation 17**

 $^{\rm 14}$  ...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:

## Isaiah 31

<sup>4</sup> For thus has 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. <sup>5</sup> 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.

## Daniel 11

<sup>44</sup> 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 to make away many.

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.<sup>242</sup> What does the man of sin do with all his forces of evil?

<sup>&</sup>lt;sup>242</sup> Psalm 48:1-6.

<sup>5.</sup> Following the Lamb

<sup>45</sup> 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.

## Daniel 12

<sup>1</sup> And at that time shall Michael stand up.

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.<sup>243</sup> In *Isaiah* 14:1-3, 14, we read of Satan who is the one behind the gathering of the wicked:

## Isaiah 14

<sup>13</sup> For you have said in your 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:
<sup>14</sup> 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,

<sup>&</sup>lt;sup>243</sup> See *Daniel* 11; *Joel* 2, 3; *Revelation* 14; and other passages.

"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 interested 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:

#### **Revelation 16**

<sup>16</sup> 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?

<sup>17</sup> 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.

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 goes, 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,

#### **Revelation 14**

<sup>7</sup> 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? Jesus prayed,

**John 12** <sup>28</sup> Father, glorify your name.

How was this to be fulfilled?

 $^{\rm 32}$  And I, if I be lifted up from the earth, will draw all men unto me.

<sup>33</sup> 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*, p. 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 goes.

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,

#### John 16

<sup>20</sup> You shall weep and lament, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.

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:

#### The Desire of Ages, p. 678:

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,

#### Isaiah 49

<sup>4</sup> I have labored in vain, I have spent my strength for nought, and in vain.

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 nought, and I have labored in vain."

Speaking prophetically through Isaiah, Jesus said,

#### Isaiah 49

<sup>5</sup> Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

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 goes.

## 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,

## John 16

<sup>20</sup> You shall weep and lament, but the world 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:

## Micah 7

<sup>6</sup> ...a man's enemies are the men of his own house.

<sup>7</sup> Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

<sup>8</sup> Rejoice not against me, O my enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

<sup>9</sup> 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.

<sup>10</sup> Then she that is my enemy shall see it, and shame shall cover her which said unto me, Where is the Lord your God?...

<sup>11</sup> In the day that your walls are to be built, in that day shall the decree be far removed.

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,

<sup>8</sup> ...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 noontide 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 your book."244

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 goes.

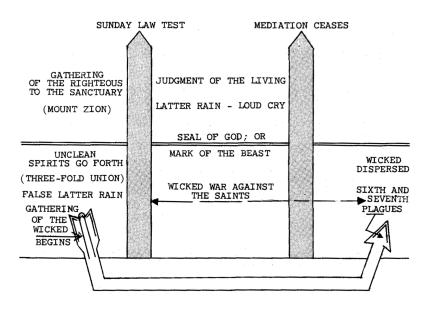
We have come to the time when these two gatherings are taking place. Are we going to follow the blessed Lamb to Mount Zion and stand with Him there, or are we going to come up with the dragon? This is the great issue before us in the final conflict.

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

<sup>&</sup>lt;sup>244</sup> Exodus 32:32.

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 goes.



# 6. A Revelation of Glory

Gems of Truth, Vol. 3

Original note: "Adapted for publication by the editor from a sermon by Robert D. Brinsmead."

## Isaiah 40

<sup>3</sup> The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God. <sup>4</sup> 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:

<sup>5</sup> And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

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 *The Desire of Ages*, pages 50-67, and in *The 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,

#### The Great Controversy, p. 314:

There is no evidence that Christ is expected, and no preparation for the Prince of Life.

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,

## John 1

<sup>29</sup> Behold the Lamb of God which takes away the sin of the world.

Why was it that so few discerned the glory of God at the baptism? Let us read the answer from inspiration:

## The Desire of Ages, p. 136:

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.

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:

## John 4

<sup>25</sup> The woman said unto Him, I know that Messiah comes, which is called Christ: when He is come He will tell us all things.

<sup>26</sup> Jesus said unto her, I that speak unto you am He.

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 Desire of Ages, p. 494:

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.

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.<sup>245</sup> 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

# Joel 2

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> 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.

<sup>&</sup>lt;sup>245</sup> See *Testimonies to Ministers*, p. 406.

<sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your 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

## James 4

<sup>7</sup> Submit yourselves therefore to God. Resist the devil, and he will flee from you.

<sup>8</sup> Draw nigh to God, and He will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. <sup>9</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

 $^{10}$  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

## Zephaniah 2

<sup>1</sup> Gather yourselves together, yea, gather together, O nation not desired;

<sup>2</sup> 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.

<sup>3</sup> Seek the Lord, all you meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be you 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.<sup>246</sup> The psalmist has beautifully described the character of God in these words:

## Psalm 113

<sup>5</sup> Who is like unto the Lord our God, who dwells on high,

<sup>6</sup> Who humbles himself to behold the things that are in heaven, and in the earth!

<sup>7</sup> He raises up the poor out of the dust, and lifts the needy out of the dunghill.

# The Glory Unveiled

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

## 1 Samuel 2

<sup>8</sup> He raises up the poor out of the dust, and lifts up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

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:

<sup>&</sup>lt;sup>246</sup> See *Amos* 3:3.

## Exodus 33

<sup>18</sup> And he said, I beseech You, show me your 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.

## Exodus 33

<sup>19</sup> And he said, I will make all my goodness pass before you, and I will proclaim the name of the Lord before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

<sup>21</sup> And the Lord said, Behold, there is a place by me, and you shall stand upon a rock:

<sup>22</sup> And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand while I pass by.

# Exodus 34

<sup>6</sup> 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,

<sup>7</sup> 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.

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.<sup>247</sup> 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 re-

<sup>&</sup>lt;sup>247</sup> See *Testimonies for the Church*, vol. 1, p. 353.

ceive. 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:

#### The Review and Herald, Sept. 16, 1902:

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.

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 You!

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

# 7. The Marriage and the Second Advent

Gems of Truth, Vol. 5

THE return of Jesus is one of the most prominent teachings of the New Testament. The early Christians looked for the return of the Master in the not too distant future. Even the apostles thought of His return as an imminent event:

#### Hebrews 1

<sup>1</sup> God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

 $^{\rm 2}$  Has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds.

## Hebrews 9

<sup>26</sup> For then must He often have suffered since the foundation of the world: but now once in the end of the world has He appeared to put away sin by the sacrifice of himself.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation.

# Hebrews 10

<sup>37</sup> For yet a little while, and He that shall come will come, and will not tarry.

# James 5

<sup>8</sup> Be you also patient; stablish your hearts: for the coming of the Lord draws nigh.

# 2 Peter 3

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and god-

liness,

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

# Romans 13

<sup>11</sup> And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we be-lieved.

<sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
<sup>13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

True, the apostle Paul knew that there must come a falling away first,<sup>248</sup> but he saw this falling away beginning, and in all probability he had no concept of an interval of two millenniums.

We must not look upon the inspired writers of the New Testament as mistaken and lose faith in their inspiration. The fact is that Christ could have returned very early in the Christian dispensation. But the coming of Christ depends on certain things, and these things, not having been fulfilled in the experience of the church, Christ could not return. Certainly God foresaw the long delay, and gave the prophecies concerning it in the book of *Daniel.* These things were sealed to the early church, and had the church continued in the "white horse" experience of the first seal,<sup>249</sup> these prophecies could have remained sealed up forever.

Gradually, the hope of the soon return of Jesus faded from the church, and it was not until the last century that it was revived by the Adventists. An interesting thing to notice is that whereas the mass of professed Christians and their churches vigorously opposed the teaching of the second advent in the great advent awakening, many of these same churches are today preaching about the return of Jesus themselves.

<sup>&</sup>lt;sup>248</sup> 2 Thessalonians 2:1-3.

<sup>&</sup>lt;sup>249</sup> See *Revelation* 6:2.

However, we must not imagine that those religious bodies which constitute Babylon have made any improvement since 1844. It is present truth which Satan always opposes. When some famous evangelist preaches about the second coming of Christ, many Adventist people become excited about such a prominent man preaching present truth. But preaching about the imminence of Christ's coming alone is not preaching present truth. We must remember that the false Christ is coming too, and that his coming will precede the true coming and take the professed Christian world captive. What we need to know is the vital truth about the coming of Christ.

# Christ's Coming Dependent on the Marriage

There is one great event connected with the second coining of Jesus—*the marriage:* 

#### **Revelation 19**

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigns.

<sup>7</sup> Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife has made herself ready.
 <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of

saints.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war.

<sup>12</sup> His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself.

<sup>13</sup> And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

<sup>14</sup> And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup> And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God.

Notice from this Scripture: the wife makes herself ready, the marriage is consummated, then Christ comes. Christ cannot come until His wife makes herself ready and the marriage is consummated. In the *Revelation*, the wife is declared to be the New Jerusalem.<sup>250</sup> Christ has been waiting for this city to make itself ready. This does not pertain to an inanimate city. If we said that the city of Sydney made itself ready for the coming of the Queen of England, it would be understood that we referred to the real city of Sydney—not the buildings and streets, but the people who comprise that city. So too, the New Jerusalem is a community of people. Christ is waiting for that community to be developed and made ready for the marriage. So, the servant of the Lord says:

## SDA Bible Commentary, vol. 7, p. 985:

The church is the bride, the Lamb's wife.

In Paul's time, the church was...

# 2 Corinthians 11

<sup>2</sup> ...espoused...as a chaste virgin to Christ.

But the bride did not make herself ready so that the marriage could be consummated. At this point we might appropriately ask,

"What does it mean for the wife to make herself ready, and why does such an event have to precede the return of Christ?"

God created man to live for...

# Ephesians 1

<sup>12</sup> ...the praise of His glory.

Man was to give such a display of the glory of God to the universe that the challenge of Satan against the government of God would be fully met. The fall did not change this eternal purpose which the Creator had for man. Christ's coming to this earth and His revelation of the character of God in human flesh was in part a fulfillment of God's purpose for human nature. But before the gospel plan is complete, there must be developed a community of

<sup>&</sup>lt;sup>250</sup> See *Revelation* 21:9-10.

<sup>7.</sup> The Marriage and the Second Advent

saints who will give the final demonstration of the love, mercy, and grace of Christ. They must reveal that the plan of salvation is so effective, that the character of Christ can be fully revealed in human flesh.

Now not one solitary individual can do this. Neither can a few scattered individuals do this. It will require a church to do it. The church is the body of Christ. It is not a disorganized identity, but it is a united entity. The plan of salvation has always envisaged the time when God would have a united community of saints upon this earth in whom He would be all in all.

#### Isaiah 4 [margin]

<sup>3</sup> And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even *every one* that is written among the living in Jerusalem.

<sup>5</sup> 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 covering.

Here is a prophecy of the time when God will have a pure church. There will be not one sinner in it. Every one living in her will be holy. Upon all in her community the glory shall be for a covering, a seal of protection.

#### Testimonies to Ministers, p. 18-19:

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.

Thus Revelation 18 will be fulfilled:

#### **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Paul says that:

# Ephesians 3 [RSV]

<sup>10</sup> Through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places.

It cannot be emphasized too strongly that the gospel commission can only be consummated when the gospel has developed such a perfectly united, perfectly purified community of believers. Jesus said,

# Matthew 24

<sup>14</sup> This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Many are not aware of all that is involved in this statement. The whole world cannot be lightened with the glory of the gospel message<sup>251</sup> until the prayer of Jesus recorded in *John* 17 is fulfilled:

# John 17

<sup>21</sup> That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us: that the world may believe that You have sent me.

<sup>22</sup> And the glory which You gave me I have given them; that they may be one, even as we are one:

<sup>23</sup> I in them, and You in me, that they may be made perfect in one; and that the world may know that You have sent me, and have loved them, as You have loved me.

The development of this state of the church is also brought to view in Paul's letter to the Ephesians:

# Ephesians 4

<sup>11</sup> And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

<sup>&</sup>lt;sup>251</sup> Revelation 18:1.

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

<sup>14</sup> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ:

<sup>16</sup> From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love.

When God has a community of saints who are perfectly united in Christ, with every man standing in his lot and place, and with all walking in exact order like a company of soldiers,<sup>252</sup> then it will be that the "wife" will be ready for the marriage, and the whole earth will shine with the glory of the gospel message. Indeed, the gospel will then be preached in all the world for a witness, and then shall the end come.

# Not One Individual, But a United Body

Down through the ages, God has had individuals who have manifested His character to a degree in this darkened old world. There have been such noble exemplifications of God's character seen in men like Joseph, Abraham, Job, Daniel and others. But each of these could only reveal one facet of God's character. God loved these men dearly, but He desired that there would be a united community of such characters who together would be the supplement of Christ's glory. Not one man could give such a demonstration.

Hence Abraham looked forward to the development of that "city" that would be formed. God not only wanted to possess individuals in Jerusalem, but Jerusalem as a whole. But never in the history of ancient Jerusalem did that community allow God to be

<sup>&</sup>lt;sup>252</sup> See *Early Writings*, p. 271.

all in all. Each reformation was followed by a deeper apostasy. Finally old Jerusalem's day of grace passed.

The Christian dispensation calls for a new Jerusalem in which every one written among the living in Jerusalem will be purified, united, and holy.<sup>253</sup> The Christian age has had its characters which have wonderfully revealed the grace of Christ. But the full demonstration can only be given by the church which has reached that blessed state of unity and perfection called for in the plan of God.

The early church did not reach that state. There came a falling away. Read it in the opening of the apocalyptic seals! The white horse became red, then black, then deathly pale. Multitudes of true Christians were slaughtered by professed Christians until the blood of the saints cried unto God that their cause be vindicated.

Each seal has one message in common—come! Come! COME! COME! Lord Jesus. The sixth seal opened. The omens of Christ's coming were given in the great earthquake, the darkened sun, the blood-red moon, and the falling stars. Then the 6<sup>th</sup> chapter of *Revelation* ends with this tremendous question:

#### **Revelation 6**

<sup>17</sup> For the great day of His wrath is come; and who shall be able to stand?

Who *shall* be able to stand? The answer is given in chapter 7:

# **Revelation** 7

<sup>1</sup> And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

<sup>2</sup> 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,

<sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

<sup>253</sup> See Isaiah chapter 4.

<sup>4</sup> And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

This company of sealed believers is again brought to view in the  $14^{th}$  chapter:

#### **Revelation 14**

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Fa-ther's name written in their foreheads.

<sup>4</sup> These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goes. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

<sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

Some have so bothered themselves over the literal numerics of the 144,000 that they have completely missed the mighty message given in their numbering. Their numbering clearly identifies them as belonging to the New Jerusalem (study the numerics of the city as given in *Revelation* 21). This community of sealed believers is indeed the New Jerusalem community:

#### Isaiah 4

 $^{\rm 2}$  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.

#### **Revelation 19**

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigns.

<sup>7</sup> Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife has made herself ready. <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

## Isaiah 62

<sup>2</sup> And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of the Lord shall name.

<sup>3</sup> You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God.

<sup>4</sup> You shall no more be termed Forsaken; neither shall your land any more be termed Desolate: but you shall be called Hephzibah, and your land Beulah: for the Lord delights in you, and your land shall be married.

<sup>5</sup> For as a young man marries a virgin, so shall your sons marry you: and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

Upon the 144,000 is written the name of God and Jesus' new name. The bride thus receives the new name on being married. Upon them is also written NEW JERUSALEM, for this community is indeed the New Jerusalem that God has for so long waited.<sup>254</sup> The prayer of Jesus as recorded in *John* 17 is fulfilled. Christ's mission is complete, His work in the sanctuary is ended. He can return in power and great glory.

# The Time of the Marriage

This marriage is brought to view by the prophet Daniel:

# Daniel 7

<sup>9</sup> I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

<sup>10</sup> A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

<sup>13</sup> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

<sup>&</sup>lt;sup>254</sup> See *Revelation* 3:12; *Early Writings*, p. 15.

<sup>7.</sup> The Marriage and the Second Advent

<sup>14</sup> And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

This Scripture shows that Christ receives His New Jerusalem as a wife in the investigative judgment. The marriage therefore takes place in the most holy place of the heavenly sanctuary, and must be consummated before Christ returns to earth. His coming is said to be His return from the wedding.<sup>255</sup>

Now the judgment began in the most holy place in 1844, but it did not then begin with the living. The sealing of the 144,000 did not then commence. In 1844 the judgment commenced with the dead of the house of God. Since the 144,000 are the living saints who shall be alive to meet the Lord when He comes, the marriage refers to the judgment of the living. The New Jerusalem is a living community. Only a living community can make itself ready, and fulfill the Scripture:

#### Isaiah 4

<sup>3</sup> And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the *living* in Jerusalem.

Some of God's professed people suppose that no events will mark the time of the judgment of the living and the marriage. But we should not be ignorant concerning the time of the sealing of the 144,000. There are two marriages brought to view in *Revelation*—the true one and the false one. They will take place at the same period of earth's history. The false union is concerning a woman and the nations who will be united in a corrupt harmony. This woman is a church. Indeed, she is the religious world. She is also called a city. Her name is Babylon.<sup>256</sup> Now this woman, or church, or city, will unite with the state and cause it...

<sup>&</sup>lt;sup>255</sup> See *Luke* 12:36.

<sup>&</sup>lt;sup>256</sup> See Revelation 17.

#### **Revelation 12**

<sup>17</sup> ...to make war with the remnant...which keep the commandments of God, and have the testimony of Jesus Christ.

When this corrupt union takes place, God's people will be severely tested. They will be commanded on pain of starvation and death to receive the mark of the beast. Babylon will gloat,

#### **Revelation 18**

<sup>7</sup> I sit a queen, and am no widow, and shall see no sorrow.

Now this great time of test will be the time when the 144,000 are sealed and brought before the world. The true church will be purified of all base elements, and will stand before the world as the monument of Christ's mercy. This time of test will bring to pass the triumph of the gospel:

#### **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

A comparison of *Ezekiel* 43:1-3, *Revelation* 7:2-4, and 18:1 makes it certain that this time when the last message goes to Babylon is the sealing time of the 144,000. Babylon's union with the nations brings us to the time when Christ will consummate His marriage to His city—the New Jerusalem. Let us, then, not be in controversy as to who shall compose the 144,000, but let us strive with all our might that we be in that city which makes herself ready for the marriage.

#### Isaiah 62

<sup>1</sup> For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns. <sup>6</sup> I have set watchmen upon your walls, O Jerusalem, which shall never hold their peace day nor night: you that make mention of the Lord, keep not silence.

# 8. Ensamples...For Our Admonition

Gems of Truth, Vol. 5

# 1 Corinthians 10

<sup>11</sup> Now all these things happened, unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

W E LIVE in an age of special and thrilling interest. This is the great antitypical day of atonement. Christ is in the most holy place for His final work on behalf of His people. The judgment is set; the books are opened. The door to the most holy place is open, and we are invited in to receive the benefits of Christ's final atonement. A special work of preparation should characterize the experience of the Israel of God.

The Old Testament experiences furnish us with some illuminating types of the experience that God has for His people in the work of cleansing the sanctuary. Not that we prove our doctrinal points by these happenings. Such parables are not given to prove basic doctrinal points, but to illustrate them. They do not establish truth but they illuminate truth.

We are not indebted to prove our position from them, for we have the explicit declarations of Scripture concerning the cleansing of the sanctuary, the hour of judgment, the call to repentance, the outpouring of the latter rain, the sealing of the saints, etc. Yet our insight into the experience before us can be enriched and enlightened by considering God's dealings with His people in past ages.

We will now examine some of these which furnish illustrations of the experience that awaits God's people as they enter into the most holy place, the judgment of the living, and the outpouring of the latter rain.

# Esther

In the time of Queen Esther, a decree was passed against the people of God. The Jews were threatened with destruction. Now this decree was very similar in character to the final test to come to the church in connection with the beast and his image, a time when another decree will be passed against the people of God who refuse to bow to the false Sabbath.<sup>257</sup>

When the decree was passed against the Jews, Mordecai sent word to Esther,

## Esther 4

<sup>8</sup> ...to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

The account goes on as follows:

<sup>9</sup> And Hatach came and told Esther the words of Mordecai.

<sup>10</sup> Again Esther spoke unto Hatach, and gave him commandment unto Mordecai;

<sup>11</sup> All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.

<sup>12</sup> And they told to Mordecai Esther's words.

<sup>13</sup> Then Mordecai commanded to answer Esther, Think not with yourself that you shall escape in the king's house, more than all the Jews.

<sup>14</sup> For if you altogether hold your peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you are come to the kingdom for such a time as this?

<sup>15</sup> Then Esther bade them return Mordecai this answer,

<sup>16</sup> Go, gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

<sup>&</sup>lt;sup>257</sup> See Revelation 13:14-18; Testimonies for the Church, vol. 5, p. 213.

<sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him.

#### Esther 5

<sup>1</sup> Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. <sup>2</sup> And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

<sup>3</sup> Then said the king unto her, What will you, queen Esther? and what is your request? it shall be even given you to the half of the kingdom.

The story goes on to show how that the Jews were placed on vantage ground against their enemies, and how that the decree was made of none effect through the deliverance obtained by pleading before the king.

Now there are a number of interesting parallels in this experience with the experience that is before the church of God. When the decree went forth, the only way open for deliverance was through the intervention of the king. But his grace and mercy had to be supplicated. The king was in the inner court where it was not legally permissible for any to enter save those who found favor in the eyes of the king.

Esther and her people prayed for three days in preparation for her entry into the presence of the king. She put on her royal apparel before entering. She found favor in his eyes and was granted not only what she asked for, but an equal share with him in the kingdom.

When the decree goes forth and the great Sabbath test comes to the church of God, the only hope of deliverance for God's people will be that their great King will grant them grace and mercy. They must enter into His presence and plead for deliverance. But the King will be in the most holy place, even in the great work of judgment. Death is the lawful penalty for any man who enters the most holy place.<sup>258</sup> The only hope of the people of God is that they may find favor in the eyes of their great King. Nothing that they have or have done will grant them a reprieve from the sentence of eternal death. In themselves they cannot meet the standard of absolute perfection that the law demands. Therefore they afflict their souls before God as is the requirement of the great antitypical day of atonement. It is with a holy boldness—

"If I perish, I perish,"

-that they risk all in entering the presence of the judgment of the living to receive deliverance. The church, represented by Esther, puts on her royal apparel, even the wedding garment of His righteousness<sup>259</sup> and enters into the most holy place. Through the righteousness of Christ, they find favor in the eyes of the great Judge. They are not just acquitted, but greatly favored. They receive half of the kingdom of the great king.

#### The Great Controversy, p. 484:

Christ now 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.

Upon the church is placed the seal of the living God which will be her seal of protection in her final conflict with the powers of evil.

Queen Esther's experience should be compared with the section called "Joshua and the Angel" found in *Testimonies for the Church*, vol. 5, p. 472-5. Also, what is the significance of the three days' preparation? Israel was three days preparing at Sinai before hearing the law. There is a three day shaking experience to precede

<sup>&</sup>lt;sup>258</sup> See *Leviticus* 16.

<sup>&</sup>lt;sup>259</sup> Matthew 22:11.

the latter rain.<sup>260</sup> What is the meaning of this? No time setting, remember!

## Isaiah

# Isaiah 6

<sup>1</sup> In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. <sup>2</sup> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

<sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

<sup>5</sup> Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the Lord of hosts.

<sup>6</sup> Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: <sup>7</sup> And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged. <sup>8</sup> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

That which brought conviction to Isaiah should be clearly understood. It was not that he was committing overt acts of sin, for he was a prophet of God. Isaiah sensed his own *state* of sin, his depravity of human nature, as did Daniel and John when they beheld the glory of infinite love.

#### SDA Bible Commentary, vol. 4, p. 1139-1140:

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and His train filled the temple, as His glory will finally fill the earth.

<sup>260</sup> See Hosea 5:13 to 6:3.

Cherubim were on either side of the mercy seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin.

The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being the sublime privilege of appreciating the spotless purity of Jehovah's exalted character.

While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him.

Thus when the servant of God is permitted to behold the glory of the God of heaven, as He is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness.

Now this experience which came to Isaiah clearly represents the experience that must come to the people of God as they look by faith into the most holy place of the heavenly sanctuary.<sup>261</sup> There will come to them such revelations of the glory of God's character, that deep conviction of the sinfulness of their natures will take hold of them, and they will enter into the experience of deep repentance and affliction of soul that characterized the great day of atonement.

#### SDA Bible Commentary, vol. 4, p. 1139:

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the

<sup>&</sup>lt;sup>261</sup> See *Testimonies for the Church*, vol. 5, p. 575.

work that is going forward in the heavenly sanctuary.

#### **Revelation 11**

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ.

But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

When Isaiah was cleansed he was ready to take God's message. When the people of God are cleansed of all inward defilement they will be ready to take God's loud cry message.

#### Moses

#### Exodus 33

<sup>18</sup> And he said, I beseech you, show me your glory.

<sup>19</sup> And He said, I will make all my goodness pass before you, and I will proclaim the name of the Lord before you; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

<sup>20</sup> And He said, You can not see my face: for there shall no man see me, and live.

<sup>21</sup> And the Lord said, Behold, there is a place by me, and you shall stand upon a rock:

<sup>22</sup> And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand while I pass by.

# Exodus 34

<sup>5</sup> And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

<sup>6</sup> And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

<sup>7</sup> 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.
<sup>29</sup> And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him.

Moses's experience illustrates the experience that will come to God's people in the reception of the latter rain.

#### Testimonies for the Church, vol. 1, p. 353:

As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.

Whereas Moses ascended Mount Sinai, the people of God are also called to a mount.

#### Hebrews 12

<sup>22</sup> But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.

Before Moses could see the glory of the Lord, he had to be hid in a cleft of a rock. Moses saw God's glory because he was meek and humble. It is not an arbitrary act that prevents men from discerning the Lord's glory. God is the most humble Being in the universe. He can only reveal the glory of His character to the humble. If the people of God do not humble themselves before God and afflict (humble) their souls by repentance of their sins, they will not be able to discern the glory of the latter rain. They will call it a false light, and will brace themselves to resist it.<sup>262</sup> If we are not ready to discern the glory of the latter rain, then in rejecting it we will pass eternal judgment upon ourselves.

Moses saw the Lord's glory because he was securely hid in the cleft of the rock. So today, only those hid in the Rock of Ages will be ready for the outpouring of God's Spirit.

Rock of Ages, cleft for me, Let me hide myself in Thee.<sup>263</sup>

Paul's desire was:

# Philippians 3

<sup>10</sup> That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.

To be found in Christ means to be justified by faith. The great message of justification by faith is given to prepare us for the judgment and outpouring of the sealing latter rain. The message of justification by faith is declared to be the advancing glory of the light which shall fill the whole earth.<sup>264</sup> Only the experience of justification by faith can put the glory of man in the dust and prepare him to discern the glory of God's character.

As Moses beheld the glory of the revelation of the character of God, wave after wave of that glory passed over him.

#### Exodus 34

<sup>8</sup> And Moses made haste and bowed his head toward the earth, and worshiped.

Self became as nothing in his eyes; Christ was everything. When he turned to come down from the mount, his face shone with the glory of the light of heaven, but he was wholly uncon-

<sup>&</sup>lt;sup>262</sup> Review and Herald, December 23, 1890.

<sup>&</sup>lt;sup>263</sup> Augustus Toplady, Hymn: Rock of Ages, 1776.

<sup>&</sup>lt;sup>264</sup> Selected Messages, book 1, p. 363; Revelation 18:1.

scious of it. When the people of God are baptized with the latter rain, they will receive a wonderful victory and a mighty experience:

# Early Writings, p. 271:

I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers.

Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

But this mighty experience will be preceded by such deep selfabasement,<sup>265</sup> that when the experience is finally granted to the people of God, they will be as unconscious of it as Moses was when he came down from the mount. Now the latter rain does bring God's people to a state of complete moral and spiritual perfection.<sup>266</sup> But in the light of Moses' experience we see that they will never claim sinlessness for themselves.

# Crossing the Jordan

After Israel had wandered for forty years in the wilderness, Joshua said to them,

# Joshua 3

<sup>5</sup> Sanctify yourselves: for to morrow the Lord will do wonders among you.

Accordingly, the Lord led His people across the Jordan. Bible students have often likened the crossing of the Red Sea to conversion, and the crossing of the Jordan to death and the entrance into the heavenly Canaan. Yet the crossing of the Jordan is more appli-

<sup>&</sup>lt;sup>265</sup> See Early Writings, p. 269-270.

<sup>&</sup>lt;sup>266</sup> Testimonies to Ministers, p. 506.

cable to the final atonement experience of the living generation of saints who shall stand in the judgment of the living.

The Red Sea represents baptism into Christ at conversion<sup>267</sup> or the former rain experience. How much discipline, disappointment, and correction follows this experience before there is a readiness to cross Jordan, give the loud cry around Jericho, and go home to Canaan. The Jordan crossing represents the final atonement and baptism of the latter rain.<sup>268</sup> When God's people enter this experience then they will be fully circumcised from all that savors of "Egypt."<sup>269</sup> So conversion is not complete in the fullest sense until the final work of grace is wrought in the life:

#### Testimonies for the Church, vol. 2, p. 505:

Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.

When the "Jordan" experience is crossed (*i.e.*, when God's people enter the judgment of the living, have their sins blotted out, receive the baptism of the sealing latter rain) then will they be able to encompass Babylon, call the Rahabs out of her, and enable God to utterly overthrow her. Then the living saints, without tasting death, will enter the heavenly Canaan. We repeat: The Jordan experience more especially represents the experience of those who do not die in the wilderness, but who enter the heavenly Canaan without dying.

Another interesting point to consider is,

"How close are we to the 'Jordan'?"

As a movement, the Advent people crossed the "Red Sea" at the great disappointment in 1844.<sup>270</sup> When ancient Israel crossed the

<sup>&</sup>lt;sup>267</sup> See 1 Corinthians 10:1-2.

<sup>&</sup>lt;sup>268</sup> Acts 3:19.

<sup>&</sup>lt;sup>269</sup> See Joshua 5:2.

<sup>&</sup>lt;sup>270</sup> See *The Great Controversy*, p. 457-8.

Red Sea she was only about 11 days journey from the promised land, but murmuring, disobedience, and unbelief kept her in the wilderness for forty years. According to the Spirit of Prophecy, 1844 brought us across the Red Sea and very close to our journey's destination—heaven. Why are we still here? Have we done better than ancient Israel?

One would think that forty years' wandering would be enough. God thought so, and in 1888 He sent His message of justification by faith to be the advancing glory of the loud cry message. There is no need to dispute as to whether we accepted it or rejected it. That we are still here is sufficient proof to end all controversy. After laboring for 13 years to get the church to accept the message, the servant of the Lord wrote,

## Evangelism, p. 696:

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake His people should not add sin to sin by charging God with the consequence of their own wrong course of action. (Letter 184, December 7, 1901)

In the Awakening Message, God has shown us the banks of the Jordan. He said:

# Joshua 3

<sup>5</sup> Sanctify yourselves: for tomorrow the Lord will do wonders among you.

This same message is sounded in Joel's call to the experience of the antitypical day of atonement:

#### Joel 2

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> 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. <sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

When the people thus sanctify themselves, God will respond.

# Joel 2

<sup>21</sup> Fear not, O land; be glad and rejoice: for the Lord will do great things.

<sup>25</sup> And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

<sup>28</sup> And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

<sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

# The Bones of Joseph

There was, however, a dead man who crossed the Jordan. It was Joseph. Before his death in Egypt, he gave a commandment concerning his bones. The living Israel were to take them across the Jordan. The only way that he could get to Canaan was through the action of living Israel.

Concerning those who have died in the Lord, the Scripture says,

#### Hebrews 11

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

<sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

Here it is explicitly stated that those who have died in the faith cannot reach that state of perfection, which state they shall enjoy upon entering the heavenly Canaan, unless the living generation of God's people reach a *state* of holiness. Now the final generation of saints shall reach a "state of holiness" as Enoch did and will be translated to heaven without seeing death.<sup>271</sup> This final generation, the 144,000, are called the "firstfruits."<sup>272</sup> The harvest cannot be reaped unless the firstfruits are developed, presented, and accepted. The dead in Christ must remain in their graves until the perfected 144,000 are developed. The 144,000 are like Israel who cross the Jordan with the bones of Joseph.

# Hezekiah's Invitation

# 2 Chronicles 30

<sup>1</sup> And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.

<sup>2</sup> For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month.

<sup>3</sup> For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

<sup>4</sup> And the thing pleased the king and all the congregation.

<sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. <sup>6</sup> So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, You children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

<sup>7</sup> And be not like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as you see.

<sup>&</sup>lt;sup>271</sup> See Patriarchs and Prophets, p. 88-89.

<sup>&</sup>lt;sup>272</sup> *Revelation* 14:4.

<sup>8</sup> Now be not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He has sanctified for ever: and serve the Lord your God, that the fierceness of His wrath may turn away from you.

<sup>9</sup> For if you turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if you return unto Him.

<sup>10</sup> So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

<sup>11</sup> Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

While those obedient to the call were down in Jerusalem, at the sanctuary, keeping the feast, the king of Assyria entered Israel, captured Samaria, and carried the people of Israel away captive. Only those who were gathered in Jerusalem escaped. Isaiah refers to this in his prophecy:

#### Isaiah 4

<sup>2</sup> 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.

<sup>3</sup> And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Now it is very evident from this prophecy of *Isaiah* 4 that the experience of *escaping* from Israel and *remaining* in Jerusalem has an application to this day of atonement when God will have a pure church wherein all are holy and covered with the seal of God's protection.

Hezekiah's invitation represents the call to God's people to "enter into His sanctuary."<sup>273</sup> The Israel of today is called to gather in Jerusalem, at the sanctuary of God with prayer and deep repentance before God.<sup>274</sup> Only those who take part in the work of following Christ by faith in His work of cleansing the sanctuary will receive the purging by the Spirit of judgment and by the Spirit of burning, and be covered with the seal of God's glory. These will have a refuge in the time of trouble.<sup>275</sup>

The invitation today comes from the great King at "Jerusalem." Jesus also refers to this invitation in His parable of the wedding:

#### Matthew 22

<sup>1</sup> And Jesus answered and spoke unto them again by parables, and said,

 $^{\rm 2}$  The kingdom of heaven is like unto a certain king, which made a marriage for his son,

<sup>3</sup> And sent forth his servants to call them that were bidden to the wedding: and they would not come.

<sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

<sup>5</sup> But they made light of it, and went their ways, one to his farm, another to his merchandise:

 $^{\rm 6}$  And the remnant took his servants, and entreated them spitefully, and slew them.

Now this "wedding" takes place in the most holy place.<sup>276</sup> The time for it began in 1844. God sent forth His servants in 1888 to

<sup>&</sup>lt;sup>273</sup> See Early Writings, p. 78.

<sup>&</sup>lt;sup>274</sup> See Joel 2:15-17; Zephaniah 2:1-3.

<sup>&</sup>lt;sup>275</sup> Isaiah 4:6.

<sup>&</sup>lt;sup>276</sup> See *The Great Controversy*, p. 427.

call His people to the wedding, but they would not come. In our day there comes yet another call, a stronger invitation to come to the marriage. Apparently, most of God's people treat this message of gracious invitation and the ones who bear the message in the same way as the Israelites treated the invitation of Hezekiah and the messengers whom he sent.

In Hezekiah's day the terrible king of the north, the Assyrian, came like a whirlwind and carried away multitudes of God's people. In our day we have a similar event about to take place:

#### Daniel 11

<sup>41</sup> He [the modern king of the north] shall enter also into the glorious land, and many<sup>277</sup> shall be overthrown.

Read about this coming invasion into the church recorded in *Habakkuk* 1:5-11. Multitudes will be swept aside when the great test comes to the church of God.<sup>278</sup> Shall any escape? Yes. The prophet Daniel records,

#### Daniel 12

<sup>1</sup> At that time your people shall be delivered, every one that shall be found written in the book.

Isaiah records:

# Isaiah 4

 $^{\rm 2}$  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.

Joel records:

# Joel 2

<sup>32</sup> And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call.

<sup>&</sup>lt;sup>277</sup> "Countries" in *Daniel* 11:41 is a supplied word. Hence we omit it as it makes the sense more in keeping with the whole tenure of events. <sup>278</sup> See Testimonias for the Church vol 5, p. 81

<sup>&</sup>lt;sup>278</sup> See *Testimonies for the Church*, vol. 5, p. 81.

These delivered saints refer to those who stand in the judgment of the living and who are sealed by the final baptism of God's Spirit.

What does it mean to escape from Israel, yet remain in Jerusalem? How can Israel and Jerusalem be identified in the final conflict? May we search the Scriptures, and meditate often upon those things which are written for our admonition upon whom the ends of the world are come.

# 9. Taking Away Satan's Dominion

Gems of Truth, Vol. 5 A Sermon Report

LET us consider some thoughts from the books of *Daniel* and the *Revelation*. We are exhorted to a closer study of these books. We are also told that when they are better understood by the people of God, the latter will have an entirely different religious experience. This is a challenge. Sister White says,

#### Testimonies to Ministers, p. 118:

Let Daniel speak, let Revelation speak.

In these books, the prophecies of last day events are presented in their order. We are directed by the Spirit of Prophecy to observe this order.

In studying the Prophetic Scriptures, especially the major and minor prophets, we can be misled unless we consider them in connection with the great outlines of prophecy so clearly presented in the books of *Daniel* and *Revelation*. It is impossible to arrive at any chronological sequence of the prophecies contained in *Isaiah*, *Ezekiel*, *Jeremiah*, *Amos*, and *Joel*, etc., Without understanding the clear, chronological outline of events in *Daniel* and *Revelation*. For instance, nearly every text in *Revelation* is either a citation from, or an allusion to, an Old Testament text or event. *Revelation* takes the Old Testament scriptures and puts them in order.

# God's Purpose in the Creation of Man

In order to get a true picture of the background of *Daniel* and *Revelation*, and the message of these books, we should follow the advice given in the book *Education:* that is, to give consideration to God's purpose in the creation of man. Unless we do this, and keep it before our minds, it is hard to see the true picture of these two glorious books.

Let us read a text from the Old Testament, and then one in the New Testament, as to the purpose of God in creating the human race:

#### Isaiah 43

<sup>7</sup> I have created him for my glory, I have formed him; yea, I have made him.

# Ephesians 3

<sup>9</sup> And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

<sup>11</sup> According to the eternal purpose which He purposed in Christ Jesus our Lord.

God purposed that after having created many orders of beings, He would finally bring a race of beings into existence through which He would give an object lesson of His manifold wisdom unto the entire universe. Immediately after Lucifer and his sympathizers were cast out of heaven, God said,

# Early Writings, p. 145-146:

Let us make man in our image.279

God made man, purposing through him to sweep away the kingdom of Satan. Man was to be God's instrument, His battle axe, with which He was to smash the kingdom of Satan and wipe it out of existence. This is the glorious picture presented in *Daniel* and *Revelation;* a picture that will lift our thoughts to God's purpose for His people, which is...

# The Desire of Ages, p. 311:

...higher than the highest human thought can reach.

The prophetic outline of events begins with *Daniel* 2. Here we have presented to us the kingdoms of human devising through

<sup>&</sup>lt;sup>279</sup> Genesis 1:26.

which Satan has been working to carry forward his opposition to the work of God. These powers are seen to continue until a stone, uncut by human hands, came and smote the symbolic image upon its feet:

# Daniel 2

<sup>34</sup> You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.

<sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

<sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Notice that it says that this stone is a "kingdom." Other prophets also speak of this "stone":

# Zechariah 12

<sup>2</sup> Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

<sup>3</sup> And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

# Isaiah 41

<sup>14</sup> Fear not, you worm Jacob, and you men of Israel; I will help you, says the Lord, and your redeemer, the Holy One of Israel.
<sup>15</sup> Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

<sup>16</sup> You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord, and shall glory in the Holy One of Israel.

God is going to take a worm and thresh the mountains with it. Mountains in the Bible symbolize kingdoms.

#### Jeremiah 51

<sup>19</sup> The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of His inheritance: the Lord of hosts is His name.

<sup>20</sup> You are my battle axe and weapons of war: for with you will I break in pieces the nations, and with you will I destroy kingdoms;

<sup>21</sup> And with you will I break in pieces the horse and his rider; and with you will I break in pieces the chariot and his rider;

<sup>22</sup> With you also will I break in pieces man and woman; and with you will I break in pieces old and young; and with you will I break in pieces the young man and the maid.

#### **Revelation 2**

<sup>26</sup> And he that overcomes, and keeps my works unto the end, to him will I give power over the nations:

<sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Let us now see when this great drama will be, and how it will be.

# The Stone Cut Out in the Judgment

The books of *Daniel* and *Revelation* give the chronology of events. *Daniel*, chapter 2, shows when the "stone" or "kingdom" shall be cut out without hands; when the Lord will take His battle axe to smite the nations; when He will beat the hills as chaff with His threshing instrument, so that the wind shall carry them away.

In studying the books of *Daniel* and *Revelation*, we must bear in mind that this was God's original purpose in the creation of man to sweep away the kingdom of Satan. God's Word shall not return unto Him void. *Daniel* 7 takes us down through the same history of earthly powers until the time when the judgment would begin in the most holy place:

#### Daniel 7

<sup>9</sup> I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

<sup>10</sup> A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

<sup>13</sup> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

<sup>14</sup> And there was given Him dominion, and glory, and a kingdom.

This vision has a direct link with *Daniel* 2, for the stone that smites the image is declared to be "a kingdom." In the judgment Christ comes into the most holy place as the great High Priest to receive this *kingdom*. In *Revelation* and in the Spirit of Prophecy, this reception of the kingdom by Christ is called "the marriage" to the New Jerusalem. It is in the judgment that He cuts out the "stone."

<sup>17</sup> These great beasts, which are four, are four kings, which shall arise out of the earth.

Satan's kingdoms are represented by wild ravaging beasts. Why? Because they depict the principles of Satan's kingdom selfishness, force and falsehood. The symbol of Christ's kingdom is a lamb. The heathen powers continue in possession of the kingdom until the judgment takes place. Then the prophet says:

<sup>18</sup> But the saints of the most High shall take the kingdom.

The saints of the Most High shall take the kingdom! This language is clear. If a historian said that General Napoleon *took* the city of Leipzig, we would know what he meant. The saints of the Most High shall take the kingdom. This has ever been God's purpose for His people. In the major and minor prophets we read of God's disappointment in His people. They have never lived up to His expectations. God has been disgraced and put to shame, but the messages of the prophets end on a note of victory. Often it is stated:

"It shall come to pass in the last days..."280

The saints of the Most High shall take the kingdom.

# Daniel 7

<sup>25</sup> And he shall speak great words against the most High, and shall, wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

<sup>26</sup> But the judgment shall sit, and *they shall take away his dominion*.

Who are these that "take away his dominion"? Who is it that sweeps the kingdom of the man of sin away? It is the saints! God made man for this purpose:

# Jeremiah 51

<sup>20</sup> *You* are my battle axe and weapons of war: for with *you* will I break in pieces the nations, and with *you* will I destroy king-doms;

<sup>21</sup> And with *you* will I break in pieces the horse and his rider; and with *you* will I break in pieces the chariot and his rider.

# lsaiah 41

<sup>15</sup> I will make of *you* a new sharp threshing instrument having teeth: *you* shall thresh the mountains, and beat them small, and shall make the hills as chaff.

<sup>16</sup> *You* shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them.

# Who Shall Make War with the Beast?

In the 13<sup>th</sup> chapter of *Revelation* the challenge is given:

# **Revelation 13**

<sup>4</sup> Who is like unto the beast? who is able to make war with him?

<sup>&</sup>lt;sup>280</sup> Isaiah 2:2; Micah 4:1; Jeremiah 49:39; Joel 2:28 & Acts 2:17.

During the Middle Ages the man of sin ruled supreme among the nations. The nations of Christendom had given their homage to the Papacy. The bulwarks of Rome seemed secure, impregnable. Many tried to stand up against her, but they were just swept aside. The challenge went forth:

"Who shall make war with the beast?"

Then Protestantism was born. The Protestants took the great message of justification by faith and made war with the beast. They shook the nations loose from the Papacy, giving it a deadly wound. It is often said that the inflicting of the deadly wound was when General Berthier went down into Rome and took the Pope prisoner. But that was only the demonstration that there was no power left to help the Papacy. Sr. White speaks of Protestantism giving the man of sin a deadly wound.

"Who shall make war with the beast?"

They *made* war with the beast by giving the great truth of justification by faith, and inflicted the deadly wound on the beast. It is interesting to read the introduction to the *King James Version* of the Bible (the salutation to King James). There it states that the Reformation...

"...has given such a blow unto that man of sin, as will not be healed."

That was written in 1611. The Protestants regarded themselves as having given such a deadly blow to the man of sin that it would not be healed. And they did give him a blow, a deadly wound, with the preaching of the truth at that time. But what has happened? The wound is healing. Why? The experience of justification by faith that came to Protestantism through the ministry of Christ in the first apartment of the sanctuary was neither complete nor permanent. Neither was the deadly wound complete or permanent. Prophecy shows us that very soon all the world is to wonder after the beast again. Great Babylon will say:

#### **Revelation 18**

<sup>7</sup> I sit a queen, and am no widow, and shall see no sorrow.

Again all the world will be swept into the grasp of Babylon. Right at this crisis in earth's history something is to take place. *Daniel* 7 says:

# Daniel 7

<sup>26</sup> But the judgment shall sit, and they shall take away his dominion.

"They" refers to the saints. They are going to take away the dominion of the man of sin. In righteousness they shall make war on the beast. When the challenge is given,

"Who shall make war with the beast?"

-God will have a people ready to answer that challenge. This time they will take away his dominion, and, to use the words of those who wrote the salutation to King James, give him...

"...such a blow...as will not be healed."

God created man for this purpose—to be a stone, a battle axe, a new sharp threshing instrument with which to smite the kingdom of darkness.

# The Judgment the Turning Point of History

When shall they take away his dominion? How shall they take away his dominion?

# Daniel 7

<sup>26</sup> The judgment shall sit, and they shall take away his dominion.

There is to be a great war, a great conflict. This war (spoken of many times in the Scriptures) begins at the time of the Sunday decree,<sup>281</sup> and proceeds until the seventh plague when the voice of God declares,

<sup>&</sup>lt;sup>281</sup> Revelation 13:14-17.

#### **Revelation 16**

<sup>17</sup> It is done.

#### **Revelation 12**

<sup>17</sup> 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.

## **Revelation 17**

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

At this time of crisis, God will have a great and mighty army such as has never been seen upon this earth to make war with the beast and to take away his dominion:

## SDA Bible Commentary, vol. 7, p. 983:

The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Ar-mageddon. When the earth is lighted with the glory of the angel of *Revelation* 18, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.

When the earth is lighted with the glory of the angel of *Revelation* 18, the armies of the living God take the field. It is then that they make war with the beast. We must now see the connection between this and the judgment.

## Daniel 7

<sup>26</sup> The judgment shall sit, and they shall take away his dominion.

It is evident that they *cannot* go forth as an army to take away his dominion until that judgment sits for them. It is equally evident that the judgment gives them an armor, a great defense, a sword whereby they can fight in this battle. *The judgment does it!* The judgment and the ministry of Christ in the most holy place of the heavenly sanctuary are the focal point of the prophecy. And so the armies of the living God take the field because of what Christ does for them in the judgment. The message of *Acts* 3:19 will help to clarify the picture:

## Acts 3

<sup>19</sup> Repent therefore, and be converted [this is the work of preparation], that your sins may be blotted out [this is in the judg-ment], when the times of refreshing shall come from the presence of the Lord.

Or, as some translations have it,

"...then times of refreshing shall come."

The judgment and the blotting out of sins comes with the great test of the mark of the beast and his image. Then the armies of the living God take the field as a result of the judgment.

Now let us read from the *Song of Solomon*, a text so often quoted by the servant of the Lord. God's army is an interesting army, very much like the army of Jehoshaphat.<sup>282</sup> I think there will be singers out in front of this army too, as there were in the days of Jehoshaphat.

# Song of Solomon 6

<sup>10</sup> Who is she that looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Notice where the Spirit of Prophecy places the going forth of this army:

# Testimonies for the Church, vol. 5, p. 81-82:

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for

<sup>&</sup>lt;sup>282</sup> See 2 Chronicles 20.

its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners."

When the judgment sits at the time of the test, and seals the faithful ones, God's people become "terrible as an army with banners." Here is the Lord's battle axe. When the challenge is given,

"Who shall make war with the beast?"

## Daniel 7

<sup>26</sup> The judgment shall sit, and *they* shall take away his dominion.

The church will go forth,

## Song of Solomon 6

<sup>10</sup> ...fair as the moon, clear as the sun, and *terrible* as an army with banners.

## Prophets and Kings, p. 725:

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners," she is to go forth into all the world, conquering and to conquer.

Beginning with the decree of *Revelation* 13:15-17, and continuing to the time of the seventh plague is the time of the *final con*- *flict.* The conflict does not end at the close of probation. It merely increases in intensity after probation closes, and goes right on until the voice of God pronounces the victory. When the battle is won by the saints, the Jubilee rest commences.

# The Armies of the Living God

Let us compare *Joel* 2 with *Daniel* 7, for both chapters are dealing with the great Day of Atonement. The Spirit of Prophecy comments on *Joel* 2,<sup>283</sup> and gives us a striking portrayal of the armies of the living God.

# Joel 2

<sup>1</sup> Blow the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord comes, for it is nigh at hand;

<sup>2</sup> A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there has not been any ever the like, neither shall be any more after it, even to the years of many generations.

<sup>3</sup> A fire devours before them; and behind them the flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

<sup>4</sup> The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

<sup>5</sup> Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

<sup>6</sup> Before their face the people shall be much pained: all faces shall gather blackness.

<sup>7</sup> They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

<sup>8</sup> Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

<sup>9</sup> They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at

<sup>&</sup>lt;sup>283</sup> See *Testimonies for the Church*, vol. 1, pp. 179-183.

the windows like a thief.

<sup>10</sup> The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

<sup>11</sup> And the Lord shall utter His voice before His army: for His camp is very great.

Compare this passage with the inspired comments on *Joel* 2:

# Testimonies for the Church, vol. 1, p. 181-182:

Said the angel: "Look you!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"Who shall make war with the beast?" God's people! Recall what took place in the days of Queen Esther. When the great test came upon the people of God and they were threatened with destruction, she went into the *inner court* to plead before the king. What were the Jews given? Weapons to fight! So when the great crisis comes upon God's people, they enter into the judgment, into the inner court of the King's sanctuary. What will they be given? "Weapons" to fight!

# Daniel 7

<sup>26</sup> The judgment shall sit, and they shall take away his dominion.

The weapons of our warfare are not carnal, but the mighty Word of God.  $^{\rm 284}$ 

<sup>&</sup>lt;sup>284</sup> 2 Corinthians 10:4.

<sup>9.</sup> Taking Away Satan's Dominion

# Loud Cry Cannot Sound Without the Judgment

It is only when the judgment sits that *Revelation* 18 can sound, and the armies of the living God will take the field. The prophet Joel directs our attention to the great work of preparation that is required of the Lord's people to fit them for their place in this army:

# Joel 2

<sup>12</sup> Therefore also now, says the Lord, turn even to me with all your heart, and with fasting, and with weeping, and with mourn-ing:

<sup>13</sup> And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness...

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> 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.

<sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O Lord, and give not your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Sister White says children are going to be in the army of the Lord during this final conflict. Some parents may be locked up in jail; so the prophet says that the children must be prepared to act their part. All must gather around the sanctuary for this anti-typical Day of Atonement. There must be a great work of repentance and putting away of sin. The saints will then be clothed with an armor from their head to their feet, and they will go forth,

# Song of Solomon 6

 $^{\rm 10}$  ...fair as the moon, clear as the sun, and terrible as an army with banners.

Certainly the Protestants had an armor and weapons with which to fight the beast. They gave the man of sin a death stroke.

But here is a people, strong and mighty, such as never was. They have appropriated the fullness of what Christ has for them in His final ministration. The judgment sits, clothes them with an armor, and they go forth into the final conflict.

# The Sealed Church

The Reformation of the sixteenth century is likened to the morning star, but the last great reformation is likened to the rising sun:

## Ezekiel 43

<sup>2</sup> 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.

It is clear that this glory which comes from the east is the seal of the living God:

## **Revelation 7**

<sup>2</sup> 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, <sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

When this glory comes by way of the east, what happens to the earth? The whole earth shines with His glory. The sealing is likened unto the rising sun. Some would put the sealing *after* the latter rain has done its work. Could you imagine the whole earth being filled with light, and then the sun rising some time later? First the sun rises, and then the earth is filled with glory! So, as the sealing begins, the earth shines with His glory:

## **Revelation 18**

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

When does the sealing take place? In the judgment. The judgment and the sealing begin at the time of the Sabbath test. The sealing takes place in order that the earth may be flooded with the glory of God. The armies of the living God take the field as a result of what is done for God's people in the judgment. In the judgment they are sealed with the fullness of His Spirit.

The Reformation of the sixteenth century, which shook the nations loose from the Papacy, is likened to the morning star; but what is this final Reformation likened unto? The rising sun! Can you compare the morning star with the rising sun? Look what the morning star did to the Papacy! Now you can imagine what the rising sun is going to do to it. It will expose the sins of Babylon in such a way that a great harvest of souls will be gathered out to join the armies of the living God.<sup>285</sup> When all on earth have been tested (no one will escape), probation will close.

The order of events in *Joel* 2 is very clear. First is the gathering at the sanctuary for the work of judgment, then follows the latter rain. *Acts* 3:19 gives the same order:

#### Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

First comes the work of repentance, conversion and genuine putting away of sin; then there is the work of blotting out of sins in the judgment, followed by the loud cry going forward under the power of the refreshing. *Daniel* 7 gives the same order too. The judgment sits, and *they* take away his dominion—the armies of the living God take the field.

## The Kings of the East

When all the saints are sealed, probation closes. The plagues then begin to fall on great Babylon. Let us consider the significance of the climactic sixth plague:

## **Revelation 16**

<sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of

<sup>&</sup>lt;sup>285</sup> See *The Great Controversy*, p. 606-607.

the kings of the east might be prepared.

In Old Testament times there was the city of Babylon, oppressing God's people. Many of the Jews were captives in Babylon. Cyrus the Great dried up the river Euphrates and the kings who were with him marched down the dry river bed and into the city of Babylon. Cyrus was from the east, and the kings who overthrew the city were the kings of the east.<sup>286</sup> Cyrus is a type of Jesus—the great King of the east. When He comes in the clouds of heaven, He comes from the east. Yet Babylon is overthrown by the kings of the east before Jesus comes. Who are these kings who are associated with Christ in the final conflict?

#### **Revelation 14**

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and *with Him* a hundred forty and four thousand.

Who is this army that is with the Lamb? It is the hundred and forty-four thousand. They are men born to be kings.

#### **Revelation 17**

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords, and King of kings: and they that are *with Him* are called, and chosen, and faithful.

## SDA Bible Commentary, vol. 7, p. 982-983:

The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps....

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us.

Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet [that is His seal]. They are obedient to His commands. On the other side stands the prince of darkness, with

<sup>&</sup>lt;sup>286</sup> See Isaiah 41:2, 25; 45:1-2; Jeremiah 51:11; 50:41.

those who have chosen apostasy and rebellion.

We must be wide awake, ready, waiting. When the angel of *Revelation* 18 sounds we must be ready then to take the field, to receive the outpouring of the Holy Spirit. When the judgment sits, oh, may we be accounted worthy to have that armor placed upon us, to go forth as terrible as an army with banners.

These are the kings of the east that go in and take the city. Here is the stone. The Lamb stands on Mount Zion and with Him a hundred and forty-four thousand. In the final conflict, all the nations are represented as gathered around that mountain. Then the great stone rolls out of that mountain and smites the image upon its feet.

#### Daniel 7

<sup>26</sup> The judgment shall sit, and they shall take away his dominion.

The nations make war with the Lamb, and they that are with Him are called, and chosen, and faithful. While Jesus is King of kings, those with Him are His kings and priests.

God must prepare an army such as He has never yet prepared upon this earth, to win the final conflict against the man of sin. We live in such an hour. The light is shining from the most holy place of the sanctuary. There is the judgment bar of God, with Jesus standing before it to make the final atonement for His people. *Joel 2* calls us to gather around the sanctuary and make preparation for the judgment of the living. Sister White says:

#### Testimonies for the Church, vol. 5, p. 80:

The Lord *will* have a people, pure and true.

John the Baptist told the Jews in his day,

#### Matthew 3

<sup>9</sup> Say not to yourselves that we have Abraham for our Father.

As the Jews read the prophecies of the Bible, they thought that God could not fulfill His purpose without them. But John the Baptist told them that God was not dependent upon the Jews. He could reject them all and raise up, of the stones, children unto Abraham. God will have a people pure and true, a mighty army. Prophecy must be fulfilled. The only conditional part about it is,

"Will it be us? Will it be God's people in their present institutionalized capacity?"

It is entirely possible that God could reject every Seventh-day Adventist in this world, if they were unfaithful, yet His purpose would be fulfilled. He will have a people pure and true, and He will still have an Advent Movement. God will have a people who will enter the judgment, take the sword of the Spirit, bathed in the lightnings of heaven, and make war with the beast. Right through the time of the plagues, through all the terrible conflict, the Lord will lead His people by ways they know not. Not only will He lead them to victory as we know victory, but He will lead them to victory through paths of apparent failure and defeat.

The climax of the conflict comes under the fifth, sixth, and seventh plagues. During the fifth plague the great darkness falls upon the wicked. As they look out through the darkness, they see the light of God with each praying company, and the rainbow (the combined power of justice and mercy) around them. The wicked see God's promise fulfilled to the saints:

#### **Revelation 3**

<sup>10</sup> I will keep you in the hour of temptation.

There are the praying saints, bearing in their bodies the dying of the Lord Jesus. They are holy, harmless, and undefiled. The revelation of Jesus is seen through them. This time of trouble and crisis brings out the Christlike characters. Then, at the climax, the wicked look and see a mighty revelation of the cross of Jesus in the saints. What do they do? Seeing that Babylon has deceived them, they withdraw their support from her. Thus the "river" is dried up. The wicked kneel at the saints' feet, confessing:

"God has loved you."

Then it is, as James White wrote, that *Revelation* 2:28 is fulfilled –God's people have power over the nations. Babylon falls, the victory is won, and the conflict is over.

Great Babylon is not going to be overthrown by the coming of Jesus. It must be overthrown before He comes. He is not coming to overthrow great Babylon with a great show of force. Satan's kingdom must fall before the coming of Christ, from within itself, through the revelation of the principles of God's truth.

This having taken place, Christ comes to receive His victorious people, and to destroy the remnant of the wicked with the brightness of His coming.

# 10. Preparing for Christ's Coming

Gems of Truth, Vol. 6

## The Great Controversy, p. 594:

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

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

## Early Writings, p. 71:

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

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

# A General Error

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

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

#### Early Writings, p. 239:

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

Just to see whether the brethren got the point we were driving at, we asked them:

"Were the people described here in this passage prepared should death overtake them?"

Their response was without hesitation:

"Of course, they were justified, converted people. Anyone who has such an experience is ready to die."

Then we asked the key question that would focus the whole issue:

"Were they ready for Jesus to come and translate them?"

To our astonishment the brethren again replied in the affirmative. So we continued reading from the words of inspiration:

#### Early Writings, p. 243:

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

#### The Great Controversy, p. 424:

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them.

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

The most elderly of the committeemen shook his head.

"Why," he said, "if a man is ready to die he is ready for the coming of the Lord."

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

The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father's throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man's behalf, after His priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints.<sup>287</sup>

Wrote S. N. Haskell:

Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth.<sup>288</sup>

# A Special Work of Preparation

The original Advent Message of pioneer Seventh-day Adventists was based very much on the concept of a special work of preparation called for in the experience of the final generation. From James White to M. L. Andreasen, the Bible teachers of Adventism universally testified to the special experience of the translated church.

In recent years we have witnessed a wide departure from these original concepts. In the year 1964, a series of articles appeared in *The Review and Herald*, all vigorously denying that the experience of the translated church will be any different from the experience of those who have died in the Lord.<sup>289</sup> It is indeed strange that this should occur a hundred and twenty years after the passing of the time in 1844! It is time that we returned to the faith once delivered to the saints, so that we might understand the nature of the special work of preparation called for in the third angel's message.

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

# The Great Controversy, p. 424-425:

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God

<sup>&</sup>lt;sup>287</sup> Sketches of James and Ellen G. White, p. 431.

<sup>&</sup>lt;sup>288</sup> The Cross and Its Shadow, p. 221.

<sup>&</sup>lt;sup>289</sup> See Brochure, *The Cleansing of the Sanctuary*.

in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed.

## Early Writings, p. 254:

The third angel closes his message thus:

## **Revelation 14**

<sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place.

## Testimonies for the Church, vol. 5, p. 575:

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

These statements all direct us to the ministration of Christ in the most holy place. This special work of Jesus in the most holy place is to prepare a people to stand in the great day of God. Unless we understand the nature of that work it will be impossible to exercise the faith which is essential at this time, or to occupy the position that God designs for us.<sup>290</sup>

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

# The Great Works of Grace

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

<sup>&</sup>lt;sup>290</sup> See *The Great Controversy*, p. 488.

<sup>10.</sup> Preparing for Christ's Coming

#### **JUSTIFICATION & SANCTIFICATION**

This is the first work of grace; and, we might add, there is no mightier. This is the work of grace that takes place when the repentant sinner comes to Christ for pardon and acceptance. Justification through faith is always accompanied by the new birth. Here is where the believer passes from death unto life, having upon him the imputed righteousness of Christ.

As he maintains his connection with the Saviour, being renewed daily by the transforming power of His Word and by His Spirit, he enjoys the blessing of sanctification—that continued work of grace that ceases not until the believer fully reflects the image of the divine.

In the New Testament the inspired writers do not labor to present any fine distinction between justification and sanctification. Neither should we. They are actually part of the one great work of grace under the blessing of those showers of grace that Inspiration calls the *former rain*. In the sanctuary ritual this work of grace was illustrated by the *daily service* of the tabernacle.

All those who will come up in the resurrection of the righteous will be those who enjoyed the blessing of justification by faith. Those who died in the Lord were all pressing along the way of sanctification—obviously at various stages along the road to perfection, yet, through the imputed righteousness of Christ, all enjoying a *standing* of perfection through the merits of Christ.

#### SEALING

The 6<sup>th</sup> chapter of *Revelation* closes with the challenge:

#### **Revelation 6**

<sup>17</sup> The great day of His wrath is come; and who shall be able to stand?

Chapter 7 answers this question. A community of saints, designated as the 144,000, are shown to receive the seal of the living God. This is a special seal that is placed upon the final generation of saints. It is placed upon them by Jesus as He ministers in the most holy place of the sanctuary. It is placed upon them before probation closes.<sup>291</sup> Every one who passes through the time of trouble without a Mediator in the sanctuary must have it if he is to be protected from the seven last plagues.

Now, it is evident from the 14<sup>th</sup> chapter of *Revelation* that this community of saints is a community of mature Christians. They are ripe for the coming of Jesus. The character of Christ is fully reflected in them. The work of grace is complete in their souls. There is no sin in them. The work of grace is so complete that not one of them will sin after they have that seal.

It is most apparent, therefore, that the sealing brought to view in the book of *Revelation* is no ordinary experience: it is a mighty work of grace wrought for those who are alive for the closing events of the great antitypical Day of Atonement. Sometimes Inspiration calls this work of sealing the blotting out of sins. Whether called the sealing, or the blotting out of sins, it is the blessing of the judgment upon the living saints, and will be accomplished in them by the mighty baptism of the Spirit called the *latter rain*.

#### Testimonies to Ministers, p. 506:

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

This crowning work of grace, variously called the sealing, the blotting out of sins, the latter rain, the perfecting of the saints, should be closely studied. And it should be noted that there is no way of understanding the nature of this closing work of grace except by studying the ministry of Christ in the most holy place. No one will be prepared for translation without receiving this final

<sup>&</sup>lt;sup>291</sup> See Selected Messages, book 1, p. 66.

work of grace. No one will receive this final work of grace if he neglects to acquaint himself with the reason for Christ's present ministry in the most holy place.

According to the statement from *Testimonies for the Church*, vol. 5, p. 575, quoted above, our ignorance of this work in the most holy place is what is causing the long delay in the finishing of God's work.

#### **GLORIFICATION AND IMMORTALITY**

Even those who are sealed by the baptism of the perfecting latter rain are not ready for the coming of Jesus. The time of trouble is not a needless torture imposed upon the saints. Inspiration tells us that...

#### The Great Controversy, p. 621:

It is needful for them to be placed in the furnace of fire...

After the latter rain the precious grain is not ready for the sickle without a period of heat to bring it to required hardness. So some further...

...earthliness must be consumed, that the image of Christ may be perfectly reflected.

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

#### Early Writings, p. 15:

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

#### Early Writings, p. 272-273:

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

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

## A Test Question

The quickest way to ascertain whether one understands the third angel's message and the special work of preparation called for in the message, is to ask the clarifying question,

"If I am ready to die, am I ready to be translated?"

# 11. Decade of Destiny: The Impending Conflict

Published in *Newsletter of the Sanctuary Awakening Fellowship* From a Talk given by Robert D. Brinsmead, Sacramento, California, August 5<sup>th</sup>, 1967

The time has come for us to have a very clear picture of exactly where we stand in the stream of time. As never before, the saying is true,

## Proverbs 29

<sup>18</sup> Without a vision, the people perish.

In the time of the end, two movements of great prophetic significance arose in America:

- 1. The Advent Movement, and
- 2. The Two-Horned Beast (Apostate Protestantism).

These two movements, in their rise, progress and final history should be studied side by side as they are presented by John the Revelator. In the 1844 period, the Advent Movement became identifiable as the Remnant.<sup>292</sup> At the same time the Protestant bodies became identifiable as Babylon.<sup>293</sup>

Soon after the commencement of the judgment at the house of God in the most holy place of the heavenly sanctuary, God's people entered an experience described in the state of the Laodicean church. There we have remained as a people for over 100 years, delaying the finishing of the work, living on borrowed time.

Since the Protestant bodies experienced a moral fall in 1844, they have been suffering a progressive state of spiritual declension.

# Early Writings, p. 274:

I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniq-

<sup>&</sup>lt;sup>292</sup> *Revelation* 12:17.

<sup>&</sup>lt;sup>293</sup> Revelation 14:8.

uity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, "God will not smell in their assemblies."

The complete moral fall or these Protestant bodies will be realized when Protestant America tramples underfoot the divine law and exalts in its stead an institution of the Papacy.

## An Awakening in Laodicea

But we have come to the time when a change is taking place both in the ranks of the Advent Movement and in the ranks of Babylon. God has a remedy for the Laodicean condition. Years ago, our prophet wrote,

#### Manuscript Releases, vol. 15, p. 313:

There will soon be an awakening that will surprise many.

Both the Bible and the Spirit of Prophecy point out the nature of that awakening message. God cannot pour out the latter rain upon a sleeping people. Therefore, the people of the judgment are called to gather by faith at the heavenly sanctuary to fulfill the ancient type of Israel's gathering about the sanctuary on the Day of Atonement.

#### Joel 2

<sup>15</sup> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

<sup>16</sup> Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts...

<sup>17</sup> Let the priests, the ministers of the Lord, weep between the porch and the altar.

Read the context of this Scripture and see that it is a call given to God's people to awaken them before the outpouring of the Spirit in latter rain proportions can come upon them. Then read the Spirit of Prophecy comments in *Testimonies for the Church*, vol. 1, p. 179-183, and see how this awakening call to the sanctuary is the straight testimony of the Laodicean message. A trumpet is blown to awaken people. There is need of an awakening from the Laodicean sleep. As a people we have not fulfilled the type of Israel on the Day of Atonement who gathered at the sanctuary with prayer, fasting, and deep searching of heart. Worse than that, in recent years we have fast been losing sight of the great distinctive teachings of Adventism. Now the Lord says,

Blow the trumpet in Zion. Gather my people to the sanctuary. Point them to the work of Jesus in the most holy place.

#### A Shaking

Now what is the result of this awakening message in the church? Does prophecy indicate that the whole church will be revived? No! that will not be. On the contrary we are told that many will rise up against the message, and this will cause a shaking among God's people.<sup>294</sup> The shaking is the "result of refusing the truth presented."<sup>295</sup>

Since about 1960, in this decade, we have seen the development and spread of an awakening message among God's people. The positive and negative response to that message is causing a shaking in the church. In order to get the impact of what is currently taking place in the church, let us review our history.

In 1844 God gave to His people the great light on the sanctuary question which embraces every feature of our faith. But instead of quickly finishing the work soon after 1844, we settled into the Laodicean condition, and in that condition we were not prepared for the reception of the latter rain and the proclamation of the loud cry of the third angel.

Then in the 1888 period God sent to His people another message on the righteousness of Christ. He sent this message through the instrumentality of E. J. Waggoner and A. T. Jones. (A. T. Jones was the most prominent of the two messengers, and Mrs. White often referred to him as "the Lord's messenger.") Among many

<sup>&</sup>lt;sup>294</sup> *Testimonies for the Church*, vol. 1, p. 180-181.

<sup>&</sup>lt;sup>295</sup> Selected Messages, book 2, p. 13.

statements referring to Jones and His message, we cite one reference:

#### Testimonies to Ministers, p. 91-92:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world...It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

Much discussion has occurred as to whether this message was really accepted or rejected by God's people. But the verdict of time condemns us.

Now we have come to this present decade, and there is another agitation among God's people. Because of the rapid fulfillment of events, I think it is necessary to speak plainly as to what is taking place in our ranks. Sometimes people ask me for my credentials. It may surprise you that I carry "credentials" from the office of the General Conference. I have a letter here written on the letterhead of the General Conference, and signed by the Secretary. Referring to this present awakening message, he says:

A lot of this discussion on Christian perfection leads through the Manichean errors of reformation times, through the extremism of the Anabaptists, and ends up wittingly or unwittingly, in the realm of "holy flesh." This and other denials of some basic principles of the everlasting gospel were built into a package by A. T. Jones in the period 1888-1889, and Robert Brinsmead has added nothing, or very little, to this package which the church considered then, as it has now, and without difficulty recognizes it to be erroneous in many essential aspects.

So the message brought by A. T. Jones, which the prophet calls "a most precious message" is regarded by the Secretary of the General Conference as a package of error. Further, he identifies the present awakening message as the revival of the message brought to the church in 1888. He says the church rejected it then, and it does so again today. Indeed, there is a lot of truth in what this officer says. The awakening message of the 1960's is not only a revival of the 1888 message, but of the 1844 message of the sanctuary. The message met with opposition in 1888 and it is meeting with opposition today. But if we will open our eyes, we will find ample evidence that this message is the final call to God's people.

## **Changes in Protestantism**

Whilst these startling developments have been taking place in the Advent Movement, there have been taking place, in this same decade, startling changes in Protestantism. Satan well knows that the latter rain will follow the awakening and shaking in the church of God, and therefore he knows that the time has fully come for him to introduce his false revival in the ranks of the fallen Protestant churches.<sup>296</sup>

Pentecostalism, once rejected by the Protestant bodies as an unsound movement, has since 1960 been embraced by the Protestant bodies as a genuine Christian movement. In this decade we have seen hundreds of Protestant churches across the nation swept with the "Pentecostal revival." The movement is growing literally by the millions. Prominent leaders in American Protestantism and religious commentators recognize Pentecostalism as the great third force of Christendom, taking its place beside Catholicism and Protestantism. It appears that a remarkable revival of spiritual life has taken place in the Protestant Churches. Indeed, it is the fulfillment of this prophecy:

## **Revelation 13**

<sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And deceives them that dwell on the earth by the means of those miracles which he had power to do.

<sup>&</sup>lt;sup>296</sup> See The Great Controversy, p. 464; Early Writings, p. 261.

#### The Great Controversy, p. 588:

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiri-tualism.

Pentecostalism is pure spiritualism working under the guise of the fire of the Holy Ghost from heaven. Protestantism has extended the hand of fellowship to it. Consequently the churches are being filled up with "the spirits of devils," and the presence of evil angels is being felt in the fallen churches.

As we see the old, established Protestant churches being swept by the fires of Pentecostalism and popular revivalism, we see the remarkable fulfillment of such passages of *Early Writings*, p. 261, *The Great Controversy*, p. 464 and 588. In these passages we are explicitly warned that this false revival would precede and attempt to counterfeit the latter rain. Satan is making it appear that the Spirit of God has returned to the fallen religious bodies. This is one of his great plans to deceive those in the Advent Movement. Some are already being deceived.

Last year (October) the "Evangelical" Protestant bodies met for a World Congress in the City of Berlin. This Congress was well represented by those religious bodies that had become Babylon in 1844, as well the Pentecostal groups who have joined the Protestant ranks in the last few years. In *The Ministry* of February 1967, the Secretary of Ministerial Association of the General Conference of Seventh-day Adventists gives a most enthusiastic appraisal of the Congress (he was present as an observer):

The World Congress of Evangelism, held in Berlin, is now history, and whether it will be the spark that ignites the flame that will sweep the world, or just another Christian meeting, only the future will tell. The facts are, it was not just another meeting. It was unusual in many ways, and those who were there will doubtless be never the same again...

This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God was forcefully empha-

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sized. The messages were fundamental, spiritual, scholarly, Christ centered, Bible based, and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist Church and would have been well accepted.

The prayers were for light, for power. The gathering was unusual because of the spirit of love and fellowship that was in evidence. Over and over again, the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remains until that blessed event...A spirit of love and unity existed...In every respect, it was a good congress...The closing service was a most impressive one...It was a moving message.

Friends, it is time that we as a people began to be honest, with ourselves and with the world. If the meetings and the fellowship of these Protestant bodies were as reported above, if the messages presented were spiritual and Biblically sound, if a spirit of love and unity existed there, if the Spirit of God was coming in answer to the prayers that were for light and power,<sup>297</sup> if in "every respect" it was a good Congress, then we should in all honesty stop calling people out of these religious bodies.

If the remarks made by the highest ministerial official of the Seventh-day Adventist Church are true then we ought to abandon our historic position on the second angel's message of *Revelation* 14. Ellen G. White says that these religious bodies are Babylon and that we must not be deceived by apparent spiritual revival and activity among them. But the facts before us make it crystal clear that the same men who have turned their backs to the sanctuary awakening message have turned their face toward Protestantism.<sup>298</sup> When the crisis breaks, this class will...

#### Testimonies for the Church, vol. 5, p. 463:

...renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending.

<sup>&</sup>lt;sup>297</sup> See Early Writings, p. 55-56.

<sup>&</sup>lt;sup>298</sup> See *Ezekiel* 8:16.

#### The Great Controversy, p. 608:

They have come to view matters in nearly the same light.

When the crisis breaks, why do "men of talent and pleasing address" join the ranks of opposition to the third angel's message? Because in the time of the impending conflict they have come to view matters in nearly the same light. Their sympathies have tended toward the ranks of the fallen churches. With their backs to the sanctuary, what other direction could they take?

Much of this is due to all this so-called higher education that has been entering the ranks of Adventism. If Protestant authors are studied, if we continue in our educational institutions to drink from the polluted streams of Babylon, why should it be surprising that we should come to see matters in nearly the same light?

So today many among us can actually think, yes, even write in our official publications, that God is working marvelously for these fallen religious bodies.<sup>299</sup> The facts before us are that many of our good brethren (I question neither their motives nor their sincerity) find more in sympathy and more in fellowship with these Protestant bodies, and feel that these bodies have more in common with them than they find with the awakening believers in the church.

If you doubt it, you may prove it. You may attend these Protestant rallies, you can participate in the meetings, you can attend the great popular revival meetings held in this country, you can attend Pentecostal revival rallies where they dance in the spirit, speak in tongues, etc., and your membership in the church will not be called in question. But recently I have seen church officials attend awakening meetings for the sole purpose of writing down the names of those in attendance!

You cannot listen to the revival and re-emphasis of the sanctuary truth and the revival of what the secretary of the General Conference calls the 1888 message brought by A. T. Jones, with-

<sup>&</sup>lt;sup>299</sup> See Early Writings, p. 261.

<sup>11.</sup> Decade of Destiny: The Impending Conflict

out having your membership in the church called in question. If you even look with sympathy upon the awakening message you are in danger of being excommunicated in many places; yet you may openly manifest great sympathy toward the popular Protestant revivals that are filling the land like the frogs of Egypt, and you may even join right in with them, without incurring any danger of your position in the church. *Ezekiel* 8:16 is being fulfilled. Read it. The time has almost fully arrived for the sealing of *Ezekiel* 9 to take place among God's people.

## Apparent Changes in Romanism

Not only has there been some tremendous changes in Protestantism and Spiritualism in this decade, but in Romanism too. This is the decade of Vatican II. Rome has appeared to change tremendously in the last few years. To illustrate this, let me ask you this question:

"Who, of all men, has been the most hated and despised by Roman Catholics?"

Yes, Martin Luther! Now can you imagine Rome declaring that Martin Luther was a great man of God, that his teaching on justification by faith was correct? Well, the impossible has happened. *Time*, March 24, 1967 says:

The most remarkable aspect of the Luther renaissance is that it is enthusiastically endorsed by Roman Catholics, whose postconciliar hymnbooks are patently incomplete if they do not include his martial hymn, *A Mighty Fortress Is Our God.* Today, the vast majority of Catholic theologians concedes that Luther was a profound spiritual thinker who was driven into open revolt by the corruption of the Renaissance church and the intransigent stupidity of its Popes. Jesuit John Cortney Murray, for example, calls Luther "a religious genius—compassionate, rhetorical and full of insights." An American theologian teaching in Rome allows that "Luther was right on indulgences and on most theological points," and that his teachings on justification, "are more palatable to me than Thomas Aquinas." Both Catholic and Protestant theologians agree that the founder of the Reformation is an apt starting point in today's quest for Christian unity.

The present change of face in Romanism has been so tremendous and overwhelming that it is almost possible to conceive of a Saint Martin! What is Protestantism's reaction to all this?

"One leading Luther scholar insists that Protestant union with Rome is precisely in accord with the reformer's wishes. "The Reformation was always meant to be a temporary movement," he contends. "When the Roman Catholic Church is reformed, there will be no justification for a separate Protestant church."<sup>300</sup>

The following astounding report comes from the *San Francisco Sunday Examiner and Chronicle*, June 4, 1967:

In a profound, historic sermon prepared for delivery at the 11 a.m. Sunday service in Grace Cathedral, the leader of the Episcopal Diocese of California urges Christians to set aside the centuries-old differences to foster "the unity of the human family."

His sweeping proposal for recognition of the Roman Catholic papacy as the main "spokesman" for the world-wide Christian community is one of the most unprecedented suggestions yet offered for the promotion of the ecumenical movement.

The same Bishop went on to urge that the Christian world needs a holy Father that it can look to, and said that the Protestant world should be ready to accept the Pope as the spiritual leader and Father of Christendom. So at the same time as we see the Protestants of the United States extending the hand of fellowship to Spiritualism, we see them reaching over the abyss to clasp hands with Romanism. Thus prophecy is being fulfilled rapidly before our eyes:

#### The Great Controversy, p. 588:

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the

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<sup>&</sup>lt;sup>300</sup> Ibid.

Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

The change of face in Romanism is so astounding that it is taking some of God's people by surprise. The Catholics of the United States have printed a little booklet about Seventh-day Adventists in which they laud us as a wonderful people. The booklet urges Catholic people to extend the hand of love and fellowship to us. Catholic publications have actually accepted advertisements for *The Great Controversy* and *The Desire of Ages*. Did you think you would ever live to see the day when the Papacy would actually advertise the book *The Great Controversy*? How are we going to respond to these "loving" gestures on the part of the Papacy? When the opposition was on we knew what to do, but some of us are a little bit confused now that the wind has changed and the glacier is melting.

In a startling sermon given in California recently, the Editor of *The Signs of the Times* says that we can no longer call Rome antichrist. Did you ever think you would live to see the day when Jesuit priests would be invited into Adventists pulpits? Well, it has happened, and is happening with increasing frequency. But friends, God will take care of His church. The signs just reveal that the time is near when His fan will thoroughly purge His temple from the abominations.

## Strategy of Satan

Satan is a cunning foe. In the days of the apostles, he fought with bitter enmity the truth of the resurrection. When the apostles were dead, Satan had his agents professedly accept the resurrection of Jesus, so much so, that Satan used this truth as a means to change the law of God.

In the days of Luther, the controversy was not over the resurrection, but over justification by faith. While now, Romanism says that it has no quarrel with Luther's teaching on justification by faith. In the days of William Miller thousands were disfellowshipped or were forced to leave the Protestant churches for their faith in the second Advent of Jesus. But when the Secretary of our Ministerial Association attended the Protestant gathering in Berlin last year, he was mightily impressed by how these bodies were now preaching the doctrine of the soon coming of Jesus.

While men rejoice that opposition to truth ceases they are unaware that Satan's enmity is against *present truth*.

#### Calamities

The false revival of Protestantism under the fires of Pentecostalism is the last sign given in *Revelation* 13 showing us that the image of the beast is to be formed in Protestant America.

To this false, spiritualistic revival, *The Great Controversy* adds another sign. On pages 589-590 it points out that calamities fall on the cities in the wake of the apparent revival of the fallen church. It says that populous cities will be reduced to ruin and desolation by calamities—and it speaks of great conflagrations in the cities. Have you heard about any fires in the cities of this nation lately? What with the strife and confusion in the cities, the riots and the fires, and crime and the political corruption, the people of this nation will be brought to "see" that there is one way out—that the nation must get back to God, back to Sunday observance.<sup>301</sup> And so the very last signs that bring us to the Sunday law in America have appeared.

The next thing we most certainly look for is a popular demand for a law enforcing Sunday observance. Such intensity is taking possession of every element of society that it will be suddenly discovered that Sunday observance will bring the blessing of God back to America.

#### **Decade of Destiny**

This is the decade of the impending conflict.

<sup>&</sup>lt;sup>301</sup> See *The Great Controversy*, p. 590.

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- It is the decade of the awakening in the church of God, the awakening that is to proceed the commencement of the judgment of the living.
- It is the decade of the false revival in the Protestant ranks, when the false fire from "heaven" is falling upon the fallen churches.
- It is the decade of a "changed" Romanism, a Romanism that has received the hand of brotherhood from the Protestant ranks.

It is now that we see the commencement of the awful strife and calamities in the cities of America. Friends, can we read the signs of the times? The next event is certain: a popular demand for a law enforcing Sunday observance.<sup>302</sup>

It is in this decade that we have witnessed the great events of the impending conflict which have now obviously reached the point of no return. The time has come for the marvelous working of Satan, and the end is near. We look out upon the volcanic world situation, and it becomes very apparent that there is no future for us here, and no future for our children. I hope that none of us are planning for a brilliant future in this life. There is none. I hope that none of you parents are planning a brilliant future for your children on this earth. There is no future here. It is in the 1960's that we see the final events of the impending conflict both in the church of God and in the religious world. There is to be no turning back this time.

It is interesting to compare the awakening in the 1844 period with the awakening of the 1960's. There was about a ten year awakening in the church prior to the commencement of the judgment of the dead in 1844. God gave that generation about ten years to prepare for the mighty events that took place in 1844. Now if there was an awakening among God's people prior to the commencement of the judgment of the dead, how much more is there need of an awakening among God's people prior to the

<sup>&</sup>lt;sup>302</sup> See The Great Controversy, p. 589-92.

commencement of the judgment of the living. Oh, this is indeed the decade of destiny.

I sincerely hope that in this present awakening, God gives His people more than ten years preparation. A number of those years have already passed. We certainly need to make better progress in the next few short years remaining than we have in the last few years that have passed—and I am speaking concerning those of us who believe the awakening message. Scripture shall certainly be fulfilled:

#### Malachi 3

<sup>1</sup> The Lord shall suddenly come to His temple.

Suddenly the great test will come upon us. Soon the mark of the beast must be urged upon us. Then,

#### Testimonies for the Church, vol. 5, p. 136:

...the great proportion of those who now appear to be genuine and true will prove to be base metal.

But God will have a people ready to enter the judgment of the living at the time of crisis, a people who will receive the seal of His approval in the outpouring of the latter rain, and participate in the loud cry of the third angel's message. The enforcement of Sunday keeping in the United States will mean that the events of the impending conflict are over. It will then be the final conflict, the time of the judgment of the living, the time of the latter rain, the time of the loud cry.

That period, when the latter rain is being poured out and the loud cry is going to those who have never heard the third angel's message, will not be a time of opportunity to Seventh-day Adventists. It will then be too late for us to make preparation.<sup>303</sup> The days of our probation are fast closing. The Sun of Mercy for the highly favored people of God is fast sinking in the west. With the conviction of the judgment before me I speak with great plain-

<sup>&</sup>lt;sup>303</sup> See Early Writings, p. 71, 278.

<sup>11.</sup> Decade of Destiny: The Impending Conflict

ness of speech, not wishing to be among that class of whom it is written,

#### Testimonies for the Church, vol. 5, p. 277:

These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God.

# Articles on the Sanctuary

# 1. The Laodicean Message

Gems of Truth, Vol. 1

A Tape Transcription

Original note: "This sermon was given in January, 1961, at Colton, California."

#### Psalm 113

 $^{\rm 4}$  The Lord is high above all nations, and His glory above the heavens.

<sup>5</sup> Who is like unto the Lord our God, who dwells on high,

<sup>6</sup> Who humbles himself to behold the things that are in heaven, and in the earth.

<sup>7</sup> He raises up the poor out of the dust, and lifts the needy out of the dunghill.

## Psalm 8

<sup>3</sup> When I consider your heavens, the work of your fingers, the moon and the stars, which You have ordained;

<sup>4</sup> What is man, that You are mindful of him? and the son of man, that You visit him?

<sup>5</sup> For You have made him a little lower than the angels, and have crowned him with glory and honor.

 ${f W}^{
m HEN}$  David considered the works of God, and the mercy of God,

## Psalm 8

<sup>4</sup> What is man that You are mindful of him?

Why does the Lord consider man? Who is a God like unto our God, so great, and yet He humbles himself to behold the things that are upon this earth, even we His creatures.

## The Character of God

The character of God is here portrayed. The Lord is *humble*. In Eden, when man sinned and hid himself from the presence of God, we see that the Lord humbled himself to go and seek after man who was lost and defiled—the captive of the devil.

Consider the experience of ancient Israel. They were a degraded nation of slaves, and yet God humbled himself to come and re-

deem them from Egyptian bondage. He brought them up to Sinai and endeavored to reveal to them the great privilege of being His inheritance, His peculiar treasure. He humbled himself to dwell among them. He said,

## Exodus 25

<sup>8</sup> Let them make me a sanctuary; that I may dwell among them.

He revealed to them His character. He came down on Sinai. He loved the people, and extended to them the privilege of keeping His commandments and becoming like Him. However, the people trusted in their own strength. They said,

## Exodus 24

 $^{\rm 7}$  All that the Lord has said we will do and be obedient.

Moses had no sooner gone up into the mount for a few days than the people corrupted themselves. Then he pled for the people.

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

## Exodus 34

<sup>9</sup> And he said, If now I have found grace in your sight, O Lord, let my Lord, I pray You, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for your inheritance.

<sup>10</sup> And He said, Behold, I make a covenant: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which you are shall see the work of the Lord: for it is a terrible thing that I will do with you.

The Lord again humbled himself to take that people to be His inheritance—a stiffnecked people, a people who had corrupted their ways.

Micah 7 [1 Samuel 2:2; Psalm 113:5]

<sup>18</sup> Who is a God like unto *our* God?

## Psalm 8

<sup>4</sup> What *is* man that You are mindful of him?

The Lord humbled himself when He took our flesh and tabernacled among us. We read in *Colossians* 1 of the majesty of the Lord Jesus Christ.

## Colossians 1

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature;

<sup>16</sup> For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him;

<sup>17</sup> And He is before all things, and by Him all things consist.

Now let us read:

## Philippians 2

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus:

<sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God.

He thought it not a place to be grasped, to be eagerly desired. He was equal with God from eternity, but:

## Psalm 113

<sup>5</sup> Who is [a God] like unto our God,... <sup>6</sup> Who humbles himself?

## Philippians 2

<sup>7</sup> But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:
 <sup>8</sup> And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

He humbled himself by His incarnation. We are told in the Spirit of Prophecy that it would have been an almost infinite humiliation for Christ to take man's nature as he was in Eden before he fell. But Jesus took man's nature after man had wandered four thousand years in sin. He condescended to dwell with us.

## Hebrews 12

 $^{\rm 2}$  ...for the joy that was set before Him, [He] endured the cross, despising the shame.

Actually that means, as another translation gives it,

"Instead of the joy that was set before Him ... "

Here was the Majesty of Heaven who created all things. He had the adoration of seraphim and cherubim, but instead of the joy that was set before Him, He humbled himself. He loved us and gave himself for us. He came down to take us as His inheritance, to lift up the poor and to save the beggar out of the dunghill. We see His humiliation supremely manifested in Gethsemane and the cross, when He hid not His face from shame and spitting, and became obedient unto death, even the death of the cross.

Christ, the meek and lowly One, the One who took the humble lot of humanity, did nothing to bring himself into notice. Most of His life was spent as a humble carpenter. There was no ostentatious worship, no act to gain applause. He was...

## Matthew 11

<sup>29</sup> ...meek and lowly in heart.

That is the revelation of the Father. Christ came to us to tell us what the Father was like.

## Psalm 113

<sup>5</sup> Who is like unto the Lord our God...
 <sup>6</sup> Who humbles himself to behold the things that are...in the earth?

That is His character!

## The Character of Man

Now let us look at man's character. Of course, in the beginning he was like God. But Satan put his spirit in men. He said to Eve,

#### Genesis 3

<sup>5</sup> You shall be as gods.

Some translations say "like God." That was the temptation that came to man. Instead of being Godlike, possessing the character of Christ, he took the spirit of Satan, the desire for self-exaltation. The love with which he was created became corrupted. Amos says,

#### Amos 3

<sup>3</sup> Can two walk together except they be agreed?

Can we really *walk* with God unless we be *like* Him? We are warned by the apostle Paul:

## Romans 2

<sup>4</sup> Or do you despise the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leads you to repentance?

The expression "do you despise the riches of His goodness" indicates a spirit of aloofness. We sometimes use the expression that a man is said to "look down through his nose." Here we have the great God of the universe humbling himself to take us for His inheritance. He came down, loved us, and gave himself for us. Man is so proud that he despises and looks down upon the goodness of God. In fact, our own hearts are so proud that God can't even walk with us! In *Micah* 6:8 the question is asked as to just what is required of us. The answer is given,

## Micah 6

<sup>8</sup> ...to love mercy, and to walk humbly with your God.

In other words, that we might humble ourselves enough to walk with God! Just think of it! We are given the privilege of having fellowship as well as deliverance and salvation of the God of the universe, who humbles himself to dwell with us and to save us. All that the Lord is asking of man is that he humble himself enough to accept the gift! That is why the Lord can only save the humble. Psalm 40:17 tells us who only can walk with the Lord.

## Psalm 40

<sup>17</sup> But I am poor and needy; yet the Lord thinks upon me: You are my help and my deliverer; make no tarrying, O my God.

Again:

## Psalm 102

<sup>17</sup> He will regard the prayer of the destitute, and not despise their prayer.

<sup>19</sup> For He has looked down from the height of His sanctuary; from heaven did the Lord behold the earth;

<sup>20</sup> To hear the groaning of the prisoner; to loose those that are appointed to death.

The only one the Lord can bring His salvation to is the one who humbles himself. He is the only one who has any fellowship with God because God is humble! We see this humility manifested in the life of Christ.

## An Open Door Set Before Us

We see this picture very clearly drawn in *Revelation* 3. In verse 8 the Lord says to His people,

## **Revelation 3**

<sup>8</sup> I have set before you an open door.

This is a very simple statement but I don't think we as God's people have ever plumbed the meaning of that simple sentence,

"I have set before you an open door."

This is the door into the most holy place of the heavenly sanctuary that was opened in 1844. When Jesus said,

"I have set before you an open door,"

-it was an invitation to His church to enter the most holy place of the sanctuary. We see that Christ has gone to do a great work for us, which is the work of cleansing the sanctuary, blotting out sins, and finishing with transgression in our lives. In other words, the work of Jesus is complete deliverance from sin, an eternal separation from it, and the outpouring of the Holy Ghost under the latter rain. When Jesus says,

"Behold I have set before you an open door,"

-He is virtually saying to us,

"Behold I have set before you this experience."

Now that is the experience that has been set before us as a people since 1844. The Lord has humbled himself. We have seen it in the incarnation and life of Christ. We see it throughout our history. He comes at this time to offer us the riches of His grace. He says to His church,

"Behold I have set before you an open door."

But what is our response? What is our response to the open door of the heavenly sanctuary?

## A Closed Door

In Revelation 3:20, Jesus speaks again,

## **Revelation 3**

<sup>20</sup> Behold I stand at the door and knock.

Is that an open door? What sort of door do we find there? A closed door. There is a direct relationship between the two statements of Christ. In the first one He says to His church,

"I have set before you this experience—the cleansing of the sanctuary, the latter rain! Here it is. I am offering it to you."

But what is our response? In verses 17 and 18 of this chapter we read,

#### **Revelation 3**

<sup>17</sup> Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor and blind and naked:

<sup>18</sup> I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

We say,

"We are rich."

We say,

"We see."

"Are we not the people that God has chosen? Are we not the people upon the earth who have the truth? There is no other people who know about the ministry of Jesus in the heavenly sanctuary. No one but the Advent people knows about the ministry of Jesus in the heavenly sanctuary that began in 1844, the cleansing of the sanctuary."

We say,

"Yes, we have the truth. He has gone there to cleanse the sanctuary, to blot out sin."

We also have the Spirit of Prophecy, which gives us so much light on the way of salvation. How is it that Christ says that we are blind? Why, friends, don't we have the truth? The work of Jesus in the most holy place is the very center of our faith. We know that Jesus is in heaven cleansing the sanctuary. Yet the Lord says we are *blind*!

## **Revelation 3**

<sup>20</sup> Behold, I stand at the door and knock.

What Jesus is saying to His people is this:

"You are the temple of God! The cleansing of the sanctuary is not just something to take place in heaven! *You* are the temple of the living God, and just as surely as there is a door open to the inner sanctuary of heaven where Jesus has gone, of what profit is that to you unless you open the door of your hearts to receive this experience?" In other words, Jesus has been in the most holy place since 1844. He has gone there to cleanse the sanctuary, to blot out all sin, to bring us an eternal deliverance from sin so that we might have the seal of God. We say we know all about that truth. But Jesus says,

"*You* are the temple of the living God, and by closing the door of your hearts, you have made my ministry ineffective."

We talk about the cleansing of the sanctuary, this work of completely cleansing the inner sanctuary of the soul, taking away the scars of sin and every defect of character. The Lord says,

"You profess to know about the cleansing of the sanctuary. Why don't you open the door of your hearts that I might come in to do this work?"

Friends, it is as simple and direct as that! Who is a God like unto our God, who humbles himself?

Jesus is not just content to open the door for us to the heavenly sanctuary and to tell us about that wonderful experience. We have gone to sleep and appear in our wretchedness, boasting that we are rich and increased with goods and have need of nothing. Instead of the Lord leaving us to perish in our own ways, He humbles himself, just like He came to seek Adam there in the garden of Eden. He comes to us now as the great Lover.

#### **Revelation 3**

<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

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

#### Why Jesus Hasn't Finished the Work

Why hasn't Christ been able to enter these temples of ours to do this work of cleansing the sanctuary? Basically, it is because we are proud. There is not one of us who has received the latter rain, is there? Therefore, none of us have truly accepted the Laodicean message, and so we are all under the same condemnation, aren't we? And it is basically for the same reason.

The Lord has humbled himself to save us. Now He has offered before the church this great experience of the cleansing of the sanctuary and the refreshing showers of the latter rain. We have not received it because the Lord hasn't been able to get in to do that work. We have made His ministry in the most holy place ineffective, and we as a people have never received it.

#### Steps to Christ, p. 29:

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

There is the reason that the work hasn't been finished in our lives! We don't think that *we* need to humble that heart of ours before God like the common sinner. But if we would come to the sanctuary, friends, look in there, and see one gleam of the glory of God, it would make apparent just what we are. Like Isaiah, we would exclaim,

#### Isaiah 6

<sup>5</sup> Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts.

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

1. The Laodicean Message

## **Detours Around the Message**

There are other ways that we as a people have gone around the Laodicean message. I think Satan invents ways that we might *pro-fessedly* accept the message, but in verity reject it. Some people take this Laodicean message which states that God's people are wretched, miserable, poor, blind and naked, and say,

"Well, the thing to do, then, is to get out of the church, and that will be getting out of the Laodicean condition."

I think of a man who had a very impatient and rather violent disposition. He kept blaming it on his surroundings, his children, his wife, and everybody else. If only they weren't so annoying he could get along quite well. It wasn't *him*, of course. He went apart into a secluded place in the mountains.

In the morning he went down to get a drink from the stream. He had a little bowl to put the water in, and he placed this on a mossy old rock where the water was dripping, and he bent over to do something else. The bowl began to slip, slip, down into the stream. He replaced it on the rock again and began to do something else, but the bowl just kept slipping down again, until he violently lost his temper, picked up the bowl and thrust it down violently on the rock. Then it smashed. Well, there he was, faced with the same problem again! It wasn't so much his environment —it was *him*. And the man saw it, and went home again. I think that would be a good lesson for some of us, don't you?

You see, that way of accepting the Laodicean message is *not* accepting it at all! It is in verity a detour *around* the message. Instead of accepting it we actually bypass it. The danger is that we imagine we have accepted the Laodicean message because we do certain things and we could easily have a "holier than you"<sup>304</sup> attitude. I notice that none of those who have thought that getting out of the church was an acceptance of the Laodicean message have received the latter rain as yet. The fact is that *no* one will re-

<sup>&</sup>lt;sup>304</sup> Isaiah 65:5.

ceive the latter rain on that wise. I think perhaps that the greatest Laodiceans are those of us who do not think that we *are* Laodiceans.

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

#### Philippians 3

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more:

<sup>5</sup> Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee.

There was no one stricter than a Pharisee.

<sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Here was a man who outwardly conformed his life to the letter of the law. He did everything that any *human being* could do. In face, he was blameless according to the letter of the law. But how did he feel when he really caught a vision of Christ and His infinite purity?

 $^{\rm 7}$  But what things were gain to me, those I counted loss for Christ.

<sup>8</sup> Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

How did he count all those things? As *refuse*, friends, that's all.

## Philippians 3

<sup>9</sup> And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

No, friends, an earnest program of standards will in no wise get us out of this Laodicean condition. The Lord is wanting something else besides that.

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

## The Pharisee and the Publican

We could use a parable that Christ used in the present tense today. Jesus spoke of two men who came up to the temple to pray. One man was a Pharisee and the other a publican. This parable is present truth. Today we are living in the great day of atonement when we must come up to the sanctuary, to the temple, or to the judgment. Each of us has an appointment at the judgment bar of God.

Now, two men came up to the temple to pray—to the judgment, the one man a Pharisee and the other a publican. The Pharisee comes up to the judgment and he prays thus with himself,

"Lord, I thank You that I am not as other men."

And he looks at the publican and he says,

"I thank You, Lord, that I'm not like this publican."<sup>305</sup>

<sup>&</sup>lt;sup>305</sup> Luke 18:11.

This man, you notice, believed in righteousness by faith, at least he professed belief in righteousness by faith, because he said,

"Lord, I thank You that I am not as other men."

To whom did he give the credit for his righteousness, or his supposed righteousness?

[Congregation:] The Lord.

That is right. He thought he had received righteousness by faith. And so he says,

"Lord, I thank You that I am not as other men."

He came up to the cleansing of the sanctuary, not asking for the special experience promised to God's people. He was among those that believe that first of all they must be pure, as pure as God is pure, as perfect as God is perfect, before they can come to the cleansing of the sanctuary. So when he came up to the judgment, you notice he never asked for anything! He came seeking commendation. He asked for nothing and he received nothing. We are shown clearly in the Spirit of Prophecy that the condition of this man represents the Laodicean condition.

This comes home very personally, doesn't it? Perhaps some of us say to ourselves,

"Well, I didn't know that I was a Pharisee."

It is time we checked up, isn't it?

## Jeremiah 17

<sup>9</sup> The heart is deceitful above all things, and desperately wicked: who can know it?

Friends, we are not coming up to the judgment to present our measure of sanctification. That is not the way to come to the judgment. That is not the way to come to receive the cleansing of the sanctuary. We may look upon ourselves and see how much sanctification we are reaching in our experience and say, "Well, I haven't quite arrived yet, but give me another two or three years and I might have enough sanctification to come to the judgment."

We may think that when we have enough sanctification we can come to the judgment and receive the seal of God. We will be cast out, friends, if we come on that wise. Is that the way the Jews came on the day of atonement, the day of the cleansing of the sanctuary? How did they come?

Another man comes up to the temple, to the judgment, to pray. He comes to the day of atonement, and as he looks into the most holy place, he sees that he has to humble his heart just like the common sinner. In fact he feels himself just *as a common sinner*. Like Daniel the prophet, he classes himself among the really sinful of Israel.

Now, how about us? Do we really class ourselves among the most sinful of Israel? I don't mean in a condescending sort of way. I mean *really!* Unless we do, friends, we are in no condition to receive the experience of the cleansing of the sanctuary. Only those who have that experience are going to be saved in the judgment.

So the publican, as he looks into the most holy place and sees the terrible righteousness of God in contrast to himself, falls upon his face in repentance. Just like the Jews on the day of atonement, he is around that sanctuary, afflicting his soul and he cries,

"God be merciful to me, a sinner."306

He *asks* for something. He asks for mercy. Here is a man who comes to the cleansing of the sanctuary, to the judgment, and has the boldness to ask for mercy. To have mercy is to be treated better than one deserves. The Scripture tells us that as high as the heavens are above the earth, so great is His mercy toward them that fear Him.<sup>307</sup> In other words, the measure that the Lord treats

<sup>&</sup>lt;sup>306</sup> Luke 18:13.

<sup>&</sup>lt;sup>307</sup> Psalm 103:11.

us with is better than we deserve, and is as high as the heavens are above the earth. The publican comes and *asks* for that. He asks to be treated with infinite mercy.

He has true repentance because he has accepted the Lord Jesus Christ. He is not practicing known sin because he is repentant! No man can have repentance unless he has seen the cross of Christ and has accepted Him, because He is the only source of true repentance. This man is saved in the judgment. This is the man who receives the experience of the cleansing of the sanctuary and the latter rain.

#### The Work for This Present Time

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

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

Thus it is with us. The Lord is waiting, friends, to cleanse the sanctuary and to make a complete end of sin in our lives. We want to come to the judgment in a respectable way to get the blessing. But there is no respectable way to come, at least not as the natural man conceives of being a respectable way. The only way to come is in the spirit of the publican who said, "Lord, be merciful unto me, a sinner."

We must come with a broken and a contrite spirit, not wondering how much imparted righteousness we have, how much sanctification has been wrought into our lives that we might come to the judgment. We must not trust in that, friends, but only in the mercy of the Lord Jesus Christ, presenting ourselves there in complete surrender to Him.

The Lord says in the Laodicean message that we are wretched and miserable, poor, blind, and naked. The reproof that the Lord gives us in this message is *not* that we are wretched and miserable, poor and blind and naked;<sup>308</sup> let us not put the emphasis on the wrong place. I think too often we do that, and that is where we get a scathing message of condemnation. It should not be presented in that way. This is not the emphasis of the Laodicean message.

Rather, it is that *in spite* of our condition, we stand there before the Lord, in the very presence of the judgment, and in the time of the cleansing of the sanctuary, saying that we are rich and increased with goods instead of afflicting our souls in deep repentance. We don't have a spirit of humility before the Lord. So the Lord pleads with His church,

#### **Revelation 3**

<sup>20</sup> Behold, I stand at the door and knock.

He wants to come in, come right into the inner sanctuary of the soul to give us that experience. Christ is waiting to get into His own temple, friends, to cleanse it finally and forever.

## **Revelation 3**

<sup>20</sup> ...if any man hear my voice and open the door...

Who has to open the door? I think of one statement in the Spirit of Prophecy that God's people cannot get the door open because there is too much rubbish there. The rubbish of the world,

<sup>&</sup>lt;sup>308</sup> Revelation 3:17.

of unconfessed sin, of indifference, carelessness, appetite, and sinful passion.

## **Revelation 3**

<sup>20</sup> ... if any man hear my voice and open the door...

-the Lord is pleading with the church,

<sup>20</sup> ...I will come in.

That is the same message that we have considered from:

#### Isaiah 40

<sup>3</sup> Prepare the way of the Lord, make straight in the desert a highway for our God.

<sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Make the crooked things straight.

#### Malachi 3

<sup>1</sup> Behold, I will send my messenger and he shall prepare the way before me...

And then what does the Lord say He will do?

<sup>1</sup>...the Lord whom you seek shall suddenly come to His temple.

## **Revelation 3**

<sup>20</sup> If any man hear my voice and open the door.

That is the work that God's people are called to do at this time. The Lord is waiting to enter fully into our lives to cleanse the sanctuary, to blot out our sins, and to give us the latter rain.

 $^{\rm 20}$  If any man hear my voice and open the door, I will come in to him.

These are the most sure words in Scripture. We read in *Malachi* what the Lord does when He comes to His temple for His last work.

#### Malachi 3

 $^{\rm 2}$  But who may abide the day of His coming? and who shall stand when He appears?

First of all there is a work of judgment. With that there is a work of blotting out of sins,

<sup>2</sup> ...for He is like a refiner's fire, and like fuller's soap.

This is the cleansing of the sanctuary. The temple has been closed to this ministry, friends, too long. The Lord is calling His church to come to the sanctuary, and open the door of their hearts to receive this great blessing that they might be sealed with the latter rain and thus the work be finished.

## **Revelation 3**

<sup>20</sup> If any man hear my voice, and open the door, I will come in to him.

That is the latter rain. When the temple is fully yielded and fully opened, and the way of the Lord has been prepared, the promise is that He will suddenly come to His temple, and He is going to come to blot out our sins. He comes in and does the cleansing. He takes away the record, the scars of sin. A first apartment experience, friends, is not sufficient for the day in which we are living. We must have *complete* deliverance. If we come to the sanctuary and open our hearts to the ministry of Jesus and let Him into the soul temple, His promise is,

<sup>20</sup> ...I will come in.

The Lord will suddenly come to His temple. What will He do when He comes to His temple? Cleanse it, first of all, and then abide there with His own glorified presence.

<sup>20</sup> If any man open the door, I will come in to Him.

When the Lord comes in and fully dwells in the life, what is that but the latter rain? You read in Volume 1 of the *Testimonies* that it is the presence of Jesus; it is the presence of the Lord Jesus Christ fully in the life. The only thing, basically, that's hindering the outpouring of the latter rain is the acceptance of that message. We have not humbled ourselves before the Lord. He has humbled himself, hasn't He? But we have not humbled ourselves as He desires us to. He cannot get in and do the work.

Now He is pleading, friends, and the time is late. He is asking you to come to the sanctuary, open the door, and prepare the King's highway and do this work. If you do that the promise is that He will come in. He will suddenly come to His temple. He is going to give the latter rain to His people who have prepared the way before Him.

There is only one thing between us and the latter rain. It is the acceptance of the Laodicean message. The latter rain prepares God's people for translation. It says in the Laodicean message,

#### **Revelation 3**

<sup>21</sup> To him that overcomes 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.

Just think of it! There is only one obstacle between us poor wretched, miserable sinners and the privilege of sitting down with the Lord Jesus on the throne of glory. That is the acceptance of this message.

<sup>20</sup> If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

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

## 2. The Scope of the Cleansing of the Sanctuary

Gems of Truth, Vol. 2 A Tape Transcription Original note: "This is one of a series of studies presented by Robert Brinsmead at Montrose, Colorado."

**S** UPPOSE I asked you what great truth God committed to this church that is the only contribution which the Advent people have made to Bible truth. What would you say? Yes, it is the cleansing of the sanctuary.

Tonight I want to study with you the *scope* of the cleansing of the sanctuary. What is embraced in this doctrine? By and large, we tend to have far too limited a view of what the cleansing of the sanctuary is. We believe that in 1844 Christ entered the most holy place and commenced the work of judgment. Beginning with those who first lived upon the earth, the great Advocate began to present the cases of each successive generation. We know that soon the cases are going to pass from the dead to the living.

As each name comes up in the judgment, the record is examined, and then if the candidate has proved faithful in the Lord Jesus Christ, the record of his sins is blotted out and his name is retained in the Lamb's book of life. If this candidate is unfaithful, his sins would remain on the books of record, his name would be blotted out of the book of life and written in the book of death. When the last candidate has finally been examined, then the mandate will go forth in the heavenly sanctuary,

#### **Revelation 22**

<sup>11</sup> He that is righteous, let him be righteous still.

That is all truth; it is all fundamental truth. But what I want to discuss with you tonight from the Word of God, is to show that the cleansing of the sanctuary has a far greater scope than we tend to realize.

## The Rise of Papal Power

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

#### Daniel 8

<sup>9</sup> And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Now we know by our scripture and by our prophecy that this horn represents the power of Rome—Rome in both its forms—Pagan and Papal, but particularly Papal Rome, the great antichrist of Scripture, the kingdom of Satan. In verse 10 we read:

<sup>10</sup> And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

<sup>11</sup> Yea, he magnified himself even to the prince of the host.

Who is the "prince of the host"? Jesus is, and the host is God's people. He magnified himself to the Leader, the great Captain, the Prince, Jesus Christ,

#### Daniel 12

<sup>1</sup>...the great Prince which stands for the children of His people,

#### Daniel 8

<sup>11</sup> ...and by him the daily [*sacrifice*, you notice, is a supplied word] was taken away, and the place of His sanctuary was cast down.

<sup>12</sup> And a 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.

The 11<sup>th</sup> chapter of *Daniel*, verse 31, speaks further of the work of this papal power.

#### Daniel 11

<sup>31</sup> And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that makes desolate.

Now, God established His church. Jesus was the cornerstone of His church. In *Revelation* 6 we are given a picture of the early church in the first seal, represented by a pure white horse. The rider on the white horse had a crown and a bow, and he went forth conquering and to conquer. The apostolic church in its purity spread the gospel to the world in one generation—all the then-known world. Theirs was a pure faith. You will remember that the apostle Paul warned the early church that...

## 2 Thessalonians 2

<sup>7</sup> ...the mystery of iniquity does already work.

After Jesus completed His sacrifice on Calvary, He entered into the heavenly sanctuary to mediate there for His people. Truly, the Bible calls the sanctuary the...

## Daniel 11

<sup>31</sup> ...sanctuary of strength.

When Jesus returned to heaven after His sacrifice, as the book of *Revelation* so clearly shows, He began His ministry in the first apartment of the heavenly sanctuary.

Now, in the ancient tabernacle ritual, when the priest ministered continually in the first apartment of the sanctuary, this was called the daily ministry of the sanctuary. In the daily service the priest offered the morning and evening sacrifices; he offered incense on the altar; morning and evening he trimmed the lamps; and then constantly, Sabbath after Sabbath, he kept the bread renewed upon that table. All this represented the continual mediation of Christ for men.

The great offering of Calvary had been accepted, and Jesus ascended to Heaven, not as a mere petitioner, but as a mighty conqueror, to bestow upon His people the benefits of His great sacrifice. It was by faith in the ministry of Jesus that the disciples received Pentecost. They knew that their High Priest was in the sanctuary. They knew what He had gone to heaven to do. They knew that He had gone to ask for them the gift of the Comforter. With an unshakable faith they knew that their High Priest was there; they knew what He was doing, and what His ministry meant to them; and with strong faith they took hold of that ministry. The result was Pentecost! Clothed with the Holy Ghost, they went forth to present the gospel to the world.

But Satan got busy by a variety of means. We won't go into the causes of the great apostasy at this time, except to say that one of the main methods he used was to bring in a subtle spirit of self. (After all, that is all the Papacy is—a whole institution where self predominates.) Instead of the mind of Christ, the spirit of self be-gan to work in the church, and one thing after another—heresies, dissension and jealousy,—began to creep into the early church.

Then rivalry began among the bishops as to who would be the greatest, and whether Rome or Constantinople would be the center in Christendom, Antioch or Jerusalem. Then they began to lord it over God's heritage and man began to place himself between the individual and Christ. Here was the working of this power, until the church became so apostatized that in the time of Constantine, it united with the state, and possessing the power of the state, they so thoroughly corrupted the state that the Roman emperor was completely swept away because of the corruption.

God sent the barbarians down to wipe it out. Then on the ruins of Pagan Rome there came up this Papal power which waxed exceeding great, exalted itself above Christ, and as Paul said, the man of sin would even come into the temple of God, that is, the Church of God, and be there as if he were God. Thus the institution of the Papacy fulfilled the prophecy.

## The Casting Down of the Sanctuary

Now the great sanctuary of Christ represents the *whole* truth of the gospel, not just a *part*. In ancient Israel the sanctuary was the very center of their worship. It contained the presence of God; it contained His holy law, and in it the priest continually interceded for people. To wipe out the sanctuary (like Nebuchadnezzar did when he took Jerusalem) was to wipe out the whole Jewish worship. Their whole worship, their whole life, centered around the sanctuary.

And so the life of the Christian Church centers around the great sanctuary in heaven and the ministration of Jesus. To take that away is to take everything away, and that is what the man of sin did. He took away the daily and put in its place...

#### Daniel 11

<sup>31</sup> ...the abomination that makes desolate.

The knowledge of the great ministry of Jesus in heaven as our High Priest was taken away from the early church, and in its place they substituted the abomination that makes desolate.

The casting down of the sanctuary<sup>309</sup> meant much. For instance, God's *name* was in the sanctuary. God's name is His character. When the man of sin cast down the sanctuary he profaned God's name, and the earth entered into the dark ages—the worst age of this earth's history. Men's minds were darkened, because of their misapprehension of God's character. Men learned to *fear* God and to hate Him; they brought in the doctrine of the immortality of the soul and eternal torment. God's character was cast down; the man of sin sat in the place of God.

In God's sanctuary is God's law. What did the man of sin do to God's law? He also cast that down, taking God's seal out and putting his own mark in its place. So you see the treading down

<sup>&</sup>lt;sup>309</sup> Daniel 8:11.

of the sanctuary by the man of sin means much more than what we sometimes think. It means God's name was profaned—God's character,—and Satan was verily worshiped instead of God. God's law, which is His character, was also cast down. And the intercession of Jesus Christ, the great Mediator, and the true knowledge of the cross of the Lord Jesus Christ were cast down.

Oh yes, the man of sin had people singing about the cross. The man of sin had people worshiping the cross, and even wearing the cross around their necks. He had them putting crosses on the churches, crosses everywhere, but he obliterated the true meaning of the cross. That is the man of sin—the deception of the devil —making out all the time he was exalting the cross, but actually tearing it down! Just because a person makes out he is exalting a certain thing doesn't mean that he is.

We have a devil to contend with. Sister White says his power now is ten times greater to deceive than it was in the days of the apostles—ten times greater!

A true knowledge of the cross of Jesus was lost sight of, the great truth of justification by faith, that Jesus finished the work in himself on Calvary and the sinner can come to Him just as he is, finding peace and atonement with God and reconciliation in Him. Man began to bring in penance, and then substituted the idolatry of the mass. Instead of Jesus offering up the incense of His own righteousness they had their own priests down here upon earth. Instead of the table of shew-bread and the ministration of the Word of God, the Word of God was taken from men, and tradition took its place. He placed...

#### Daniel 11

<sup>31</sup> ...the abomination that makes desolate.

What was made desolate? The human heart of the worshiper was left desolate. Once the worshiper loses sight of the vision of God's character, of God's law, of the cross of Jesus, of the great intercession of his High Priest, and man comes in its place, what does the worshiper have left? Nothing! The abomination that makes desolate!

When the man of sin trod down the sanctuary, he also trod down the church of God. That is what it says here:

#### Daniel 8

<sup>10</sup> It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them.

<sup>13</sup> Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily, and the transgression of desolation, to give *both* the *sanctuary* and the *host* [God's people] to be trodden underfoot?

When the man of sin polluted the sanctuary and trod down the sanctuary, it was inevitable that he trod down something else, and what was that? Because the questioner asks, How long shall it be that the sanctuary is destroyed and trodden down, and *also the host*, which is God's people. God's people are His church.

## **Babylonian Captivity: Dark Ages**

When you study the background of *Daniel* 8 and 9 together, and then compare it with *Daniel* 1, you can see the parallel in the background of Jewish history, and where it is focused.

In 606 BC Nebuchadnezzar came into Jerusalem. When the Babylonian armies entered Jerusalem, the sanctuary was desolated and God's people were trodden down. Many of them were carried captive into Babylon and there they remained for 70 years, desolate. When the sanctuary was desolate God's people were desolate. At the end of the 70 years what happened? The sanctuary was restored and with it the restoration of God's people.

The servant of the Lord shows a clear type between the desolation of the sanctuary and God's people during that 70 years and the desolation of the sanctuary and God's people during the dark ages, when the reign of Papal power was supreme. This is also evident in the Bible if you study it carefully. There is a parallel between the destruction of literal Jerusalem by Babylon and the resulting captivity of the seventy years, and the "Babylonian captivity" of the dark ages. Just as truly as Babylon came into Jerusalem and desolated the sanctuary and God's people and carried them captive into Babylon, so in the apostasy in the early church, the man of sin, that great Babylon of the New Testament, entered the church, desolated the sanctuary, and God's people were taken captive. One is a literal fulfillment; the other one is symbolic.

Let us see what it means, that the man of sin took away the great sanctuary truth and cast it to the ground. If we are going to see what the cleansing of the sanctuary means, we must first of all understand what the desolation of the sanctuary means. Notice again that it says:

#### Daniel 8

<sup>12</sup> ...it cast down the *truth* to the ground; and it practiced and prospered.

What is the sanctuary but the great revelation that God has given of the truth? The man of sin cast down God's truth. Sister White says the truth and the glory of God are inseparable.<sup>310</sup> That is right, isn't it? The man of sin profaned God's name. The man of sin cast down God's law. The man of sin desolated the church of God. These are all inseparable.

## **Babylon is Fallen**

For the benefit of Daniel, one of the angels—the saints, or holy ones that stood by—asked another how long it was to be that God's people—the host of God—were to be trodden underfoot, scattered, torn. What was the answer?

## Daniel 8

<sup>14</sup> Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

<sup>&</sup>lt;sup>310</sup> The Great Controversy, p. 597.

<sup>2.</sup> The Scope of the Cleansing of the Sanctuary

Now the word *cleansed* that is used in this verse is only used this once in the whole Bible, and it is translated, "justified," "vindicated," "put right," "restored." In fact, the RSV says,

"Unto two thousand and three hundred days; then shall the sanctuary be restored to its rightful state."

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

#### Daniel 8 [RSV]

<sup>14</sup> Unto two thousand and three hundred days; then shall the sanctuary be restored to its rightful state.

To what date does this bring us? To 1844. What happened in 1844?

<sup>14</sup> ...then shall the sanctuary be restored to its rightful state.

Truth was going to be restored, error weeded out. God was going to give truth again to His people. The disappointment came because they still held on to some of the errors that were handed down from the papists. God was to purify His people. The only way a person can be purified is by obedience to the truth.

In 1844 the hour struck when God's character was to be presented before the world in all its glory (to know God is to love Him), and such terrible errors as eternal torment were to be removed from the minds of God's people. The man of sin had trampled down the law of God which is inseparable from the sanctuary. Then the command came to God's people,

#### **Revelation 11**

<sup>1</sup> Arise and measure the temple of God.

The Scripture says,

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

God's people saw the great truth of the seal of God. They saw that the man of sin had trampled down the Sabbath and so in 1844 the law of God was restored to His people. God began to call His people out of Babylon. In 1844, you remember, just before the disappointment, the call went forth,

#### **Revelation 14**

<sup>8</sup> Babylon is fallen, is fallen.

Now in 536 BC, when Babylon fell and the message went forth to the literal Jews,

#### Isaiah 21

<sup>9</sup> Babylon is fallen, is fallen,

-what did they do? They went back to the land of Canaan. And what was the first thing they did when they got back to the land of Canaan? They began to restore the temple. In 1844 the same thing happened. Babylon fell and God's people were *free*—free from Babylonian captivity—and once again the foundation of the great sanctuary truth was laid.

#### Prophets and Kings, p. 714-715:

For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution, as were the children of Israel held captive in Babylon during the period of the exile. But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth men and women are responding to the Heavensent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ:

#### **Revelation 14**

<sup>7</sup> Fear God, and give glory to Him; for the hour of His judgment is come.

No longer have the hosts of evil power to keep the church captive; for:

<sup>8</sup> Babylon is fallen, is fallen, that great city, [which has] made all nations drink of the wine of the wrath of her fornication.

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

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

#### The Cleansing of the Sanctuary Is Progressive

We make a mistake, however, if we think the sanctuary was *wholly* restored in 1844. The hour was truck then to restore the sanctuary and the great work of the cleansing of the sanctuary was to begin. But the reformation was to go on and on until the

work was finished, and when the work is finished the pronouncement will go forth in the heavenly sanctuary,

"It is done."

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

In *The Review and Herald*, February 4, 1890 we find this statement:

We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character.

That was written in 1890. In this passage she says God's law is God's character. I tell you, friends, God has given us the job of presenting the law to the world, and as we present the law of God how should we present it? We touch something very sacred when we are dealing with the law of God. The servant of the Lord says that it is as sacred as God himself. What a solemn charge it is to give the world the law of God, to present to them God's character!

Here are a couple of other statements concerning God's law, again from the servant of the Lord.

Selected Messages, book 1, p. 235:

We behold in it the goodness of God.

And:

# Gospel Workers, p. 157:

When the law is presented as it should be it reveals the love of God.

Notice that it says,

"When the law of God is presented as it *should* be, it reveals the love of God."

2. The Scope of the Cleansing of the Sanctuary

It reveals God's goodness; it reveals His character. To know God is to love Him, isn't it? And to know God's law is to love the law of God. David said,

## Psalm 119

<sup>97</sup> Oh, how I love your law! It is my meditation all the day.

When Moses came down from the mount to pass on to the children of Israel what God had revealed to him, a veil was upon his face. Paul says that the *real* veil was upon their hearts. Although the truth came to us on the law of God in 1844, we could not as a people, endure all the glory of the law at that time. God designed that as fast as modern Israel could receive that revelation it was to be unfolded to them.

The time came in 1888—over forty years after 1844. Through two of His messengers He began to present a message of the righteousness by faith in Jesus, which is an unfolding of the law of God. Many of God's servants began to question Sister White,

"Isn't there a danger that this message of justification by faith might be emphasized too much? Ought we not to be presenting the law more?"

Sister White replied that we as a people have preached the law until we are as dry as the hills of Gilboa, which were devoid of dew or rain.<sup>311</sup> Now, there's nothing wrong with preaching the law, but she said we were to learn to preach Christ in the law, that there might be sap and nourishment; we were to present it in such a way that the people might behold in it the love of God. It was not to be just a dry old legal document commanding,

"You must do this,"

–and,

"You must not do that,"

-and,

<sup>&</sup>lt;sup>311</sup> The Review and Herald, March 11, 1890.

"This is the Sabbath; you'd better observe it."

The law is not piling yourself up in all the Scriptures that make the Sabbath legal and binding, until the people get an intellectual knowledge of it and say,

"That's right,"

-and then turn around and become very proud because of all their knowledge, while the other churches are wrong. It is not boasting,

"We keep the right day!"

That is the way we were going after 1844. Adventists became great debaters; they were feared, even hated, by some of the other Christian churches.

"The Adventists, [they said,] present the law, but they don't believe in Christ."

Of course we did! We as a people believed in Christ, but we didn't see the *glory* of the law of God, and how could we lighten the whole earth with the glory of God, with our faint conception of the law of God?

As another example, take the Sabbath. In 1844, the Sabbath came to us as a people. But did we have the full light on the Sabbath at that time? The servant of the Lord says this:

## Early Writings, p. 33:

I saw that God had children who did not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath *more fully*.

She explains that this is the time of trouble just before probation closes, when the nations are angry and the latter rain will be poured out, and God's servants will go forth to all the world to do what? To present the Sabbath *more fully*. What does that imply? There is more light and more glory in the Sabbath yet. We can see that the restoration of truth must go on relative to the law. As we see the law of God we are to behold it unfolded in the cross of Calvary. Now the great central light of the gospel is the cross of Christ, but the real truth of the cross had been obscured for centuries. In the last days God designs that the full glory of the cross of the Lord Jesus Christ be presented to His people and to all the world. Our pioneers in 1844 believed in the cross of Jesus; they accepted Jesus as their Saviour, but they never had the full light on the cross of Calvary. And just as in 1888 God sent His people more light on the law of God, because He said they had preached it until they were as dry as the hills of Gilboa, (in 1890 there were still only "glimmerings" of it), just so in 1888 God sent His people additional light on the cross of Christ. Let me read this to you:

#### Testimonies to Ministers, p. 91:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring *more prominently* before the world the uplifted Saviour, the sacrifice for the sins of the whole world.

What was this message to do? What truth was it to present more prominently before the world? The cross! The reality of the cross was presented more prominently. All this is embraced in the restoration of the sanctuary and the truth of God! The man of sin cast down the truth of God, but in 1844 the time had come when *all* truth was to be restored to the world, and the great central truth of all truths, which is to be the science and the song of the redeemed and the angels throughout eternity, is the truth of the cross of Calvary.

## The Law Demonstrated

Now it is inevitable, that as the truth of the law of God is restored, the truth on the cross of Calvary is restored. You cannot separate the law from Calvary. The servant of the Lord says that it is only those who appreciate the law of God and its binding claims that can understand the atonement. And the more we understand concerning God's law the more we can understand concerning the cross. And the more we understand concerning the cross, the more we understand concerning the law of God. The two must be studied together.

If we think that the law of God is one thing and the cross of Calvary is another thing, we will never see the harmony between the two. The servant of the Lord tells us that the law of God is the tree. The gospel, which is the cross of Christ, is the fragrant blossoms and the fruit which it bears. Another statement:

#### The Review and Herald, May 27, 1890:

The law is the gospel of Christ veiled...

What is the law of God? The gospel veiled. But then she says,

...the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles.

## Christ's Object Lessons, p. 128:

No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.

What is the gospel? It is the law of God unfolded! And as we see Jesus, the Lamb of God, stepping down from the throne of glory to die on the cross of Calvary in loving self-sacrifice for you and for me, as we look there upon the Lamb of God, He is nothing less and nothing more than the law of God defined, the law of God demonstrated. If a man loves Calvary, and loves the Lamb of God, he will love the law of God, because Calvary *is* the law of God. Calvary is the law of God unfolded, demonstrated! What a tremendous error Christian people have fallen into, as if the cross of Calvary obliterated the law of God when its whole purpose was to demonstrate and unfold it, that the whole world might see and understand the wonderful love of God which is revealed in His law. The law of God points out sin. That, too, is its purpose. All right then, if we only have a glimmering perception of what the law of God is, it is inevitable that we will have only a glimmering concept of sin. Now the servant of the Lord says here that we have only a glimmering of light on what *sin* is! The more light we see in the law of God the more we realize what sin is, for sin is defined by the law.

We see that the cross of Calvary is the unfolding of the law of God—it is the law demonstrated. Loving self-sacrifice—that is what the law of God is. That is what Jesus demonstrated. And just as the cross of Calvary shows us what righteousness is, in the light of the cross of Calvary we are to see what sin is.

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

The basic cause of all sin is hatred against God. The seeds of rebellion and murder are in our hearts. The devil was a murderer from the beginning, from the first time he sinned. He did not realize it; he did not understand what those seeds would produce. As long as any sin is in our lives, friends, there are those seeds of rebellion against God, and yet as truly as Satan was a murderer from the beginning, we also are murderers.

At this time of earth's history, God wants us to see the full light shining from the cross. He wants us to see in contrast to His infinite love the desperate sinfulness of our own lives, that it might lead us to the repentance of the ages. Just as God's people in literal Israel were gathered around that sanctuary on the day of atonement, with contrition and repentance, so we are to afflict our souls and experience a deeper repentance than we have ever experienced before.

When God gave the ten commandments to ancient Israel, so that they would not misunderstand any of those ten precepts, in order to show how broad those precepts were, what did He give them? He gave them, first the statutes of Moses, and then the whole book of Moses, which we call the Pentateuch, but which they called the Torah. The purpose of the Torah was to define the law of God. Take the commandment,

#### Exodus 20 [RV]

<sup>13</sup> You shall not commit adultery,

-for instance. There are many laws in Moses' writings defining the seventh commandment, showing the breadth of the principle involved. Likewise the Torah would take the sixth commandment, "You shall not kill," and show how broad it was. Thus it was with all the commandments of God.

In 1844 God's law was given to us as a people. Oh, the wonderful glory of that law! How it reaches to every part of a man's life! When that law was given to us, what did God give us at the same time that we might understand the exceeding breadth of the law? The Spirit of Prophecy. Thank God, He gave us the Spirit of Prophecy, the full restoration of truth! The full restoration of the obligation of obedience! All the light of the ages shines upon our pathway, and this is all included in the cleansing of the sanctuary. This is all a part of the great work of the restoration of truth in the last days of this earth's history.

In a very beautiful statement, the servant of the Lord says,

#### Selected Messages, book 2, p. 108:

Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing

2. The Scope of the Cleansing of the Sanctuary

of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

Truth has been trodden down, but it has lived down through the ages. The prophecy of Daniel,

#### Daniel 8

<sup>14</sup> Unto two thousand and three hundred days; then shall the sanctuary be cleansed, [or "restored to its rightful state,"]

-means that the time had come when truth was to be restored. Under *Revelation* 18 this is going to reach its fullest accomplishment when the whole earth will be filled with His glory.

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

## Testimonies for the Church, vol. 8, p. 50:

In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live.

In the last mighty message that goes forth under *Revelation* 18, in that time of trouble before probation closes, the full truth of the cross of Calvary, the saving power of the uplifted Lamb of God is going to be presented to all the world. The sanctuary is to be restored to its rightful state.

# The People of God Restored

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

Now the cleansing of the sanctuary must symbolize to us a great reformatory movement among God's people. A very fitting illustration of this was given in the restoration of the temple of ancient Israel when they came out of the Babylonish captivity in 536 BC. They laid the foundation of the temple in 534 and then began to build. The Samaritans began to interfere; they encountered difficulties and trouble, and instead of rallying to finish the work, they began to delay, year after year, finally going off to make themselves prosperous in this old earth. Then God sent them blasting and mildew; they put their money into bags with holes in them; they clothed themselves, but were not warm. God stayed the dew of heaven from them and no rain fell.<sup>312</sup> God's people were in a very sorry state!

Then God raised up two men, Haggai and Zechariah. Everything went on about the same until about 519. They should have finished the work years ago, but when here in 519 the people were saying,

"The time has not come that the Lord's house should be built. The time is not come!"  $^{\rm 313}$ 

Then Haggai said,

"Are you saying that the time is not come that the Lord's house should be built?"

He showed them that the time had long since passed that the Lord's house was to be built. Then he told them the reason: They were putting self and their own interests first. They were not rallying to the finishing of God's work. Zechariah joined Haggai, and together they labored and gave the people the vision of how the work could be finished. When the people got the vision of the

<sup>&</sup>lt;sup>312</sup> Haggai 1:2-11.

<sup>&</sup>lt;sup>313</sup> Haggai 1:2.

<sup>2.</sup> The Scope of the Cleansing of the Sanctuary

finished work, they all rallied together and the work that had dragged on for years and years and years—do you know how long it took them to finish it? Three years. Finally it was all done! God did not remove the difficulties, but He gave them grace and faith and strength to rally to the finishing of the work.

All right now. Do you see the parallel? In 1844 we were delivered from Babylonish captivity. Shortly thereafter the foundation of the great sanctuary message was laid. God's people expected the work would soon be finished. But just like Israel of old somehow we settled down into the Laodicean condition and the work has dragged on and on and on. Now, nearly 120 years later, what are we saying?

"Perhaps the time has not come that the Lord's house should be built."

Perhaps this is not the time to finish the work and put all things right in our lives. When God's people see the vision of the work and how it can be finished, they will rally, and it is going to be quickly finished, just as it was back there in the days of Haggai and Zechariah. God says to us today, just as surely as He said to ancient Israel,

#### Exodus 25

<sup>8</sup> Let them make me a sanctuary, that I may dwell among them.

When Moses went up to the mount he saw a sanctuary. He saw a pattern up in the mount, and when he came down the scripture says he built according to all things shown to him in the pattern in the mount. In *Exodus* 40 we read how Moses did as the Lord commanded him. Finally, in verse 33 it says,

#### **Exodus 40**

<sup>33</sup> So Moses finished the work.

Moses did not put his own construction on God's directions. He did not try to improve upon them. He built just as the Lord showed him in the pattern and "Moses finished the work." Then what happened? The scripture says,

## Exodus 40

<sup>34</sup> Then...the glory of the Lord filled the tabernacle.

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

# The Pattern

Yes, God called us in 1844 and He said,

"Build me a sanctuary."

He takes you, friends; He takes me; and He says,

"Now build me a sanctuary—a life, a home, a school, a church and build it according to the pattern which I show you."

Just as Moses received a pattern with all the directions and built all things according to the pattern, so God has given us a pattern to follow. We don't come up to Mt. Sinai like Moses, but we go up to Mt. Zion in faith and we are to see the pattern. What is the pattern? If we are to build this tabernacle according to the pattern, we must know what it is. Jesus is the pattern. The pattern is also revealed in His law, because the law is the character of Jesus. And so that we might not misunderstand any of the directions of this pattern, there is the Bible. It reveals Jesus. It is the character of Jesus. This is the Word, and Jesus is the Word. Here is the divine pattern. But just so that we will not misunderstand any of the details in building this tabernacle for God to fill with His glory—the glory with which He is to lighten the whole earth,—what else has God given us? He has given us the Spirit of Prophecy! Look how much instruction we have! Has any other people had so much instruction? Why, everything is there, isn't it? It shows us how to build according to the pattern, how to run a home, how to run a school, how to run a sanitarium, how to look after the living machinery of the body, how we should relate ourselves to politics and many other items affecting every detail of life!

And who is the author? *Not* Sister White, is it? She was the instrument; the author is Jesus! The pattern and the directions were given to us by Him. In His great love and mercy He has given us complete instructions, including every detail, because we are the privileged people who are to build a tabernacle through which the Lord will lighten the whole earth with His glory.

What a privilege! Jesus sent His angel to give to the servant of the Lord all the details so that we might know how to build this tabernacle. The cleansing of the sanctuary is not just something which Jesus does in heaven. Oh, it means the full restoration of the truth of His law, the cross of Jesus, the name of God, and the character of God, the truth of God; it means the restoration of the soul of man, and the restoration of God's character.

#### Testimonies to Ministers, p. 18:

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

What is God going to do in His church?

The church...is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display.

The cleansing of the sanctuary involves God's people. Sister White tells us in many places that as Jesus is cleansing the heavenly sanctuary, God's people are to work in harmony with Him upon this earth, cleansing the soul-temple from every defilement.<sup>314</sup> There is a statement that shows us what is included in the cleansing of the sanctuary. Notice:

#### The Review and Herald, February 11, 1890:

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement.

This is part of the pattern, part of the instruction given us by the servant of the Lord, in the building of a tabernacle for the indwelling of the divine Presence. When the other angel comes down and lightens the whole earth with its glory, then it can be truly said that the sanctuary is restored to its rightful state, because, friends, under *Revelation* 18,

- God's truth is going to shine.
- God's character is going to be vindicated and uplifted.
- The cross of Jesus is going to be presented to all lands.
- The uplifted Saviour will be revealed as never before.
- God's people will be separated from all sin and upon their foreheads will be seen the seal of the living God—His character.
- They are to be filled with the Spirit.
- The sanctuary will at last be restored to its rightful state.

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

We must not fail to see the great breadth in this work, to comprehend what is involved in the cleansing of the sanctuary. For

<sup>&</sup>lt;sup>314</sup> See *Testimonies for the Church*, Vol. 5, p. 575.

<sup>2.</sup> The Scope of the Cleansing of the Sanctuary

instance, take the pattern that God has given us on healthful living. I read a statement or two here:

#### Testimonies for the Church, vol. 3, p. 161:

To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord.

#### And again I read:

#### Testimonies for the Church, vol. 1, p. 486-488:

God's people are not prepared for the loud cry of the third angel.... Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's Word are not appreciated.... In order to be fitted for translation, the people of God must know themselves.... The body should be servant to the mind, and not the mind to the body.... The peculiar people whom He is purifying unto himself, to be translated to Heaven without seeing death, should not be behind others in good works.... If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His Word.

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

In *Testimonies to Ministers*, we are exhorted to a very close study of the truths of *Daniel* and *Revelation*. That is all a part of the restoration of the sanctuary—the truth of God—and the servant of the Lord in exhorting us to a closer study of the Word of God gives us this counsel:

#### Testimonies to Ministers, p. 114:

We have the commandments of God and the testimony of Jesus Christ, which is the Spirit of Prophecy. Priceless gems are to be found in the Word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

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

## God's Channels of Communication

Listen to this statement:

## Education, p. 209:

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

## Testimonies for the Church, vol. 2, p. 347:

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

In the earthly sanctuary there was the inner apartment; it was the only place where God communicated with His people. He communed with them from the inner sanctuary. So, in the human soul there is only one place through which God can reach man and affect his inmost life, and that is the delicate machinery of the mind. The brain nerves connect with the whole system, the whole body. It is the only avenue by which heaven communicates with man and affects his inmost life. Electrical currents coming from the brain, the center, go right through the whole body, and whatever affects the circulation of those electric currents affects that life. Now how can the sanctuary be restored to its rightful state? How can the pattern be built unless God's people bring themselves into obedience to the great law of Jehovah? The servant of the Lord points out in many places that the greatest hindrance to spiritual advancement is the failure of God's people to realize the effect of the indulgence of appetite upon their Christian experience. The mind of man is to be restored to its rightful state.

You know the servant of the Lord tells us that Adam had much more brain power—electrical force—in his mind than we have today. He had twenty times more than we have! In the writings of the Spirit of Prophecy it is pointed out what, more than anything else, has weakened the electrical force of the mind so that truth is not seen and appreciated, so that the communication from heaven to man is dim and the sensibilities are dull, and men are not quick to recognize the voice of the Holy Spirit. It is indulgence of the appetites and passions. More than anything else the indulgence by the human race of the appetite and the passions, that has weakened the electrical forces of the mind.

#### Education, p. 197:

The electrical power of the brain, promoted by mental activity, vitalizes the whole system.

This is the work that accompanies the great work of the cleansing of the sanctuary.

#### Testimonies for the Church, vol. 2, p. 347:

Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this he is unworthy of the Christian name.

Many more statements could be read. Here is a very solemn statement:

#### Testimonies for the Church, vol. 2, p. 477:

Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance...many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city.

God is calling His people into *complete* reform, to purity of faith and life. There is to be a great reformation and revival among God's people. It began back in 1844, just like in 536 BC God's people rallied to the work and began to lay the foundation of the temple. Then they lost heart, their hands slackened, and the work was not done. In 1844 God's people commenced the work, but instead of finishing it we have settled down into the Laodicean condition. God is calling us to awake in these last days of this earth's history, to awake to the great work of revival and reformation around the sanctuary, to awaken to the exalted claims of God's law, to awake to recognize that God's law extends to the very thoughts and feelings, even to natural law. God urges us into obedience to His laws.

Seeing we have the full light of the cross of Jesus, the great love which Christ has for us, God's people are to be engaged in a great work, cooperating with the High Priest in the cleansing of the sanctuary, putting away all sin, forsaking it, bringing their lives into obedience to the great precepts of Jehovah. God has given us every detail. We are going to be without excuse, friends, unless we speedily build according to the pattern God has shown us. It is all here. It is here for everyone to know and to understand; and it is time we began building. Oh, let us not say in our hearts,

"The time is not come that the Lord's house should be built."<sup>315</sup>

We all know there is instruction in the Spirit of Prophecy, there is found the details of the pattern. But with unbelief we say in our hearts,

"The time has not come to do that yet. Maybe sometime in the future we will be called upon to follow what the Lord has shown us."

<sup>&</sup>lt;sup>315</sup> Haggai 1:2.

<sup>2.</sup> The Scope of the Cleansing of the Sanctuary

Both in private life and in institutional life, wherever God's people are found, the time is come to cleanse the sanctuary, to work in harmony with our great High Priest, that the whole earth might shine with the glory of God under *Revelation* 18.

## **Full Restoration**

The last great final work in the restoration of the human soul is when God's people come around the sanctuary confessing their sinfulness and their unworthiness, forsaking *all* known sin, building according to the pattern that God has shown them in every detail of life. When that is done, Jesus will crown their efforts by performing His last great final work which inspiration calls the final atonement. It is vividly portrayed in the scriptures.<sup>316</sup>

In *Testimonies for the Church*, Vol. 5, pp. 473-475, the servant of the Lord describes the remnant church with brokenness of heart and earnest faith, pleading for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives. They see their weakness and unworthiness, and as they look upon themselves they are ready to despair.

It does not mean that they are committing sins for she says that the people of God have put away their sins, and they are seeking the Lord in humility and contrition. While they do this, the divine Advocate pleads in their behalf. Satan, the great deceiver, appears and presents their weakness and all their past sins. He points to their filthy garments, their defective characters. He points to all their deficiencies, their scars, the marks of sin's dwarfing power upon the mind.

We have all indulged in sin, and the Lord forgives, but it dwarfs us, doesn't it? It leaves its effect upon the mind. The delicate brain nerves which God uses to communicate with man have been disturbed and weakened by the indulgence of any sin. When the time of the sealing has come and the mark of the beast goes forth, when Satan and all the powers of evil are gathered against God's

<sup>&</sup>lt;sup>316</sup> See *Leviticus* 16 and *Zechariah* 3.

people, they will know that the time has come for them to be sealed for eternity.

But as they look upon themselves and review their past life they see themselves so weak, so unworthy, so defective. They cry and agonize before their great High Priest, and Satan almost overwhelms them as he points to their filthy garments and their defective characters. But as the people of God afflict their souls before Him, pleading for purity of heart, the great High Priest takes their names in the heavenly sanctuary, and as Satan points to their defective characters, their record of sin, the scars of a lifetime of sin, Jesus points to their penitence and faith. He says,

## Psalm 51

<sup>17</sup> The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, you will not despise,

-and the great High Priest stands for them in the presence of the judgment. He is their righteousness! He is their perfection! He is their redemption and their sanctification and they are trusting completely in Him! He takes their names in the judgment and because they stand for Him here upon this earth by refusing to receive the mark of the beast, Jesus stands for them in the courts of heaven, and by virtue of that fact, God's people pass the judgment. The time has come for God, through Christ, to blot out the sins of His people. The scripture says,

## Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Upon His faithful people who are doing this work of restoration of the sanctuary, working in harmony with their great High Priest, Jesus sends the power of the Holy Spirit under the latter rain, as the scripture says,

<sup>19</sup> ...that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Jesus has endorsed them. They are His. He stands for them in the judgment and makes the final atonement for them. The latter rain falls on His people, reviving them, strengthening them, and filling them. Sister White says in *Testimonies to Ministers*, p. 506, that the latter rain completes the work of God's grace in the soul. In other words, it does a work in the inner sanctuary that God's people could not do. It finishes the work of God's grace in the soul. It brings the seed to perfection. It blots out the sin. It takes away all the old sinful thought pathways that sin has dwarfed in the mind, where the electric currents have been disturbed, as it were, because of sin. Those delicate electric currents of the mind have been disturbed.

But then the power of the latter rain falls upon God's people. In one place the servant of the Lord describes the Holy Spirit as like an electric shock, thrilling through and through every nerve, as it were, and transforming God's people. Their sins are blotted out. The servant of the Lord says that they cannot even bring them to remembrance.<sup>317</sup> The latter rain falls and completes the work and the sanctuary is restored. It is completed. For it is the latter rain which completes the work of God's grace in the soul. It is the power of the latter rain which blots out all that sin from the life and from the character. It is the latter rain that completely transforms the mind and takes complete possession of the life. It is the latter rain which brings the seed to perfection. God's people now move in exact order like a company of soldiers.

And the glory of God rests upon them in rich abundance. As it says in *Joel* 2:25 regarding the promise of the latter rain,

## Joel 2

<sup>25</sup> I will restore the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm.

Yes, complete restoration is promised under the latter rain! And under the latter rain, friends, the sanctuary is fully restored to its rightful state. The reformation is completed, and God fills the

<sup>&</sup>lt;sup>317</sup> See Patriarchs and Prophets, p. 202.

tabernacle, even His church, with His own glory. Then the church can give to the whole world the final demonstration of the love, mercy and grace of the Lord Jesus Christ.

Let us, as we study the great work of the cleansing of the sanctuary, see the breadth of the work involved in *Daniel* 8:14.

Some people say,

"Well, the only original truth that the Adventists have is the cleansing of the sanctuary,"

-just as if it is only a little segment of truth to be tacked on to the other great truths of the ages. Is that right? The cleansing of the sanctuary involves everything! The full restoration of the law of God, truth on the cross of Calvary—the whole truth of God every gem of truth down through the ages is to be gathered together—the heritage of God's people—and gem by gem and brick by brick all is to be placed in its proper setting.

Finally, as God's people appropriate the truth, they are to work in harmony with their great High Priest around the sanctuary, that the church which has been in the bondage of sin for six thousand years might be fully released from the dominion of sin and be restored to full dominion again.

Jesus does the final work when He sees His people have done all they can in cooperation with heaven. They have confessed *all* their sins. Jesus does the final work when He takes their names in the investigative judgment, blots out their sins, and fills them with the latter rain, so that the whole earth shines with the glory of God's truth. That is what God is waiting to do for His people at the present time.

# 3. The Promise of Perfection

Gems of Truth, Vol. 3 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:

## Hebrews 2

<sup>10</sup> 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 5

<sup>8</sup> Though He were a Son, yet He learned obedience by the things which He suffered;

<sup>9</sup> And being made perfect, He became the author of eternal salvation unto all them that obey Him.

## Hebrews 6

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.

## Hebrews 7

<sup>11</sup> 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 10

<sup>1</sup> 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.

<sup>14</sup> For by one offering He has perfected for ever them that are sanctified.

## Hebrews 13

<sup>20</sup> 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,

<sup>21</sup> 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.

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.<sup>318</sup> 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:

## Genesis 12

<sup>1</sup> Now the Lord had said unto Abram, Get you out of your country, and from your kindred, and from your father's house, unto a land that I will show you;

<sup>2</sup> And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing:

<sup>3</sup> And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed.

## Genesis 13

<sup>14</sup> And the Lord said unto Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward: <sup>15</sup> For all the land which you see, to you will I give it, and to your seed for ever.

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

<sup>&</sup>lt;sup>318</sup> See *Hebrews* 13:20-21.

### Genesis 17

<sup>7</sup> And I will establish my covenant between me and you and your seed after you in their generations, for an everlasting covenant, to be a God unto you, and to your seed after you.

<sup>8</sup> And I will give unto you [Abraham, for he was always included in the promise], and to your seed after you, the land wherein you are a stranger, all the land of Canaan [for how long?], for an everlasting possession; and I will be their God.

In *Romans* 4 it is plain that Paul understood what was promised to Abraham:

#### Romans 4

<sup>13</sup> 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.

What was promised to Abraham and his posterity? Was it this present evil world, or the world to come,

## 2 Peter

<sup>13</sup> ...wherein dwells 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.

## Acts 7

<sup>3</sup> And said unto him, Get out of your country, and from your kindred, and come into the land which I shall show you.

<sup>4</sup> Then he came out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein you now dwell.

<sup>5</sup> 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.

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...

### Acts 7

<sup>5</sup> ...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 "a 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...

## Hebrews 11

 $^{\mbox{\tiny 10}}$  ...looked for a city which has foundations, whose builder and maker is God.

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:

## Acts 7

<sup>15</sup> So Jacob went down into Egypt, and died, he, and our fathers,
<sup>16</sup> 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.

<sup>17</sup> But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

What is the promise?

## Genesis 17

<sup>8</sup> To you will I give the land of Canaan for an everlasting possession,

–not this present evil world,<sup>319</sup> but the world to come wherein dwells righteousness.<sup>320</sup>

# Only a Shadow

# Acts 7

<sup>17</sup> 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?

# Exodus 15

<sup>1</sup> Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, I will sing unto the Lord, for He has triumphed gloriously: the horse and his rider has He thrown into the sea.

 $^{\rm 2}$  The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him.

<sup>17</sup> You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which You have made for You to dwell in; in the sanctuary, O Lord, which your hands have established.

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,

# Hebrews 8

<sup>2</sup> ...which the Lord pitched and not man.

According to the word of inspiration, when the Lord brought His people from Egypt,

<sup>&</sup>lt;sup>319</sup> Galatians 1:4.

<sup>&</sup>lt;sup>320</sup> 2 Peter 3:13.

#### Acts 7

<sup>17</sup> ...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...

#### Exodus 15

<sup>17</sup> ...which your 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...

## Hebrews 11

 $^{\mbox{\tiny 10}}$  ...city which had foundations, whose builder and maker is God.

But they received only the type—the *old* Jerusalem, not the *new* Jerusalem.

## Hebrews 4

<sup>1</sup> 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. <sup>2</sup> 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. <sup>6</sup> Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

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:

#### Hebrews 4

<sup>8</sup> For if Joshua [margin] had given them rest, then He would not afterward have spoken of another day.

## Acts 7

<sup>17</sup> 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**

## Hebrews 4

<sup>7</sup> Again, He limits a certain day, saying in David, Today, after so long a time; as it is said, Today if you will hear His voice, harden not your hearts.

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.

## Daniel 9

<sup>24</sup> Seventy weeks are determined upon your people and upon your 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.

# 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 believed 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...

## Acts 7

 $^{\mbox{\tiny 17}}$  ...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.

## Hebrews 2

<sup>1</sup> 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,

-is Paul's encouragement to them.

## Hebrews 3

<sup>6</sup> 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.

<sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

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.

#### Hebrews 4

<sup>14</sup> 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.

<sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Two words in *Hebrews* stand out prominently: "hold fast"!

## Hebrews 6

<sup>1</sup> Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.

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.

<sup>11</sup> And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

<sup>12</sup> That you be not slothful, but followers of them who *through faith and patience inherit the promises*.

<sup>17</sup> Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath:

<sup>18</sup> 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:

<sup>19</sup> Which hope we have as an anchor of the soul, but sure and steadfast, and which enters into that within the veil;

<sup>20</sup> Whither the Forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

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.

#### Hebrews 10

<sup>23</sup> Let us hold fast the profession of our faith without wavering; for He is faithful that promised.

<sup>35</sup> Cast not away therefore your confidence, which has great recompense of reward.

<sup>36</sup> For you have need of patience [steadfast endurance], that, after you have done the will of God, you might receive the promise.

<sup>37</sup> For yet a little while, and He that shall come will come, and will not tarry.

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.

#### Hebrews 2

<sup>3</sup> 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 3**

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

## Hebrews 4

<sup>1</sup> 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 6

<sup>4</sup> 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,

 $^{\scriptscriptstyle 5}$  And have tasted the good word of God, and the powers of the world to come,

<sup>6</sup> 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 10

<sup>26</sup> For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

<sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses:

<sup>29</sup> Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace? <sup>30</sup> For we know Him that has said, Vengeance belongs unto me, I will recompense, says the Lord. And again, The Lord shall judge His people.

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

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.

## **Revelation 10**

<sup>1</sup> 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: <sup>2</sup> 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,

<sup>3</sup> And cried with a loud voice, as when a lion roars...

<sup>5</sup> And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven,

<sup>6</sup> And swore by Him that lives 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:

<sup>7</sup> 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 has declared to His servants the prophets.

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,

#### Acts 7

<sup>17</sup> 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,

#### Hebrews 4

<sup>1</sup> 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 lives 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* we read:

#### Early Writings, p. 55:

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 *The 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...

#### Exodus 15

<sup>17</sup> ...Sanctuary which your 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:

## Acts 7

<sup>17</sup> 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, He will 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.

## Hebrews 10

<sup>19</sup> 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 has 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*.

#### Hebrews 10

<sup>21</sup> And having a high priest over the house of God;

<sup>22</sup> 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.

Now is the time of God's promise. Now He waits to bestow the gift.

<sup>22</sup> 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?

<sup>23</sup> Let us hold fast the profession of our faith without wavering; for He is faithful that promised.

The apostle calls it an anchor, "both sure and steadfast," which enters within the veil, where Christ has entered for us.<sup>321</sup> 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.

<sup>&</sup>lt;sup>321</sup> *Hebrews* 6:19-20.

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,

### Hebrews 10

<sup>23</sup> Let us hold fast the profession of our faith without wavering; for He is faithful that promised;

<sup>35</sup> Cast not away therefore your confidence, which has great recompence of reward.

<sup>36</sup> For you have need of patience, that, after you have done the will of God, you might receive the promise.

Perfection is God's promise to us in the book of *Hebrews*, perfection of character through the ministry of Jesus.

### Hebrews 13

<sup>20</sup> 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,

<sup>21</sup> 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.

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.

# 4. Plain Talk About the Sanctuary

Gems of Truth, Vol. 4

 $\mathbf{S}$  OME people seem to have difficulty reconciling the two basic points of fundamental Adventism and the awakening message of the sanctuary. These points are:

- 1. That Christ entered the most holy place of the sanctuary in 1844, and will remain there until the close of human probation.
- 2. That the whole sanctuary service is an illustration of the work of grace to be wrought in the human soul.

Before we go further, let us establish the certainty of these basic points.

# **Christ Is in the Most Holy Place**

It seems hardly possible that we should need to make this assertion to Adventists who believe in the prophecies of *Daniel* 8:14 and *Revelation* 14:7. Here is the Scripture that points to the entrance of Christ into the most holy place of the heavenly sanctuary in 1844:

## **Revelation 3**

<sup>7</sup> And to the angel of the church in Philadelphia write; These things says He that is holy, He that is true, He that has the key of David, He that opens, and no man shuts; and shuts, and no man opens;

<sup>8</sup> I know your works: behold, I have set before you an open door, and no man can shut it.

This opening of one door and shutting of the other was according to the type. The two veils—one at the entrance of the first apartment, and the other at the entrance of the second apartment —were called doors.<sup>322</sup> The only time the high priest entered the most holy place was on the day of atonement. Lest any should behold the glory of God in the inner apartment and die, the high

<sup>&</sup>lt;sup>322</sup> *Exodus* 35:12, 15; 36:35-37.

<sup>4.</sup> Plain Talk About the Sanctuary

priest closed the first veil before opening the second. When he went into the second apartment, there was to be nobody in the first apartment.

#### Leviticus 16

<sup>17</sup> And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

So Christ in 1844 shut the door of the first apartment to the heavenly sanctuary, and opened the door to the most holy place. The Scripture says that the shut door cannot be opened, and the opened door cannot be shut—at least until Christ's work in the most holy place is completed. The words of the Adventist prophet are explicit:

### Early Writings, p. 42-43:

Then Jesus [in 1844] rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches.

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (*Revelation* 3:7-8);...

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah.

If one does not wish to be classified as an enemy of present truth, he ought to abide by the words of the prophet and not try to open the door of the holy place nor shut the door of the most holy. Where Jesus is, there our faith must be.

#### Early Writings, p. 72:

We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours. Those who reject this light and who send their prayers to the first apartment of the sanctuary do offer...

### Early Writings, p. 261:

...their useless prayers to the apartment which Jesus has left.

In fact, the same writer points out on pages 55 and 56 of the same volume that Satan answers prayers which are sent into the holy place. Anyone who believes in basic Adventism, the 1844 movement, and the Spirit of prophecy cannot question these facts. Only when Jesus closes probation will He leave the most holy place of the sanctuary.<sup>323</sup>

## An Illustration of the Work of Grace for the Soul

It is also basic that the sanctuary and its service was an illustration of the work of grace for the human soul from sin to the sealing.<sup>324</sup> There was a daily and a yearly typical atonement. In the daily service the repentant sinner came through the door of the court and confessed his sins over the head of the innocent victim. If he had injured a neighbor, he was to make restitution first, then bring the offering. Who cannot see in this the duty of confession and the application of the words of Jesus?

### Matthew 5

<sup>23</sup> Therefore if you bring your gift to the altar, and there remember that your brother has aught against you;

<sup>24</sup> Leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.

At the altar of burnt offering the individual, as well as the nation, brought his burnt offerings of consecration. Who cannot see in this the application of the words of Paul:

### Romans 12

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

<sup>&</sup>lt;sup>323</sup> Early Writings, p. 279-280.

<sup>&</sup>lt;sup>324</sup> See Education, p. 36.

<sup>4.</sup> Plain Talk About the Sanctuary

The altar symbolized the cross, and the believer must confess,

# Galatians 2

<sup>20</sup> I am crucified with Christ.

The priest washed his hands and feet in the laver before entering the sanctuary. Under the new covenant, all believers are priests. Who cannot see in the laver the application of the words of Paul:

# Hebrews 10

<sup>22</sup> 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.

In fact, in *Titus* 3:5, in the original, Paul employs the word signifying "laver" which in the *King James Version* is translated "washing."

# Titus 3

<sup>5</sup> Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

When the priest obtained the blood of the sin offering, he ministered it in the holy place, and made an atonement which secured forgiveness of sins for the repentant sinner who had brought his offering and made confession in the prescribed manner.<sup>325</sup> This was the most important part of the daily service. *It provided forgiveness of sins to all who participated.* Who cannot see in this a type of coming to Jesus, confessing our sins, and obtaining His forgiveness according to the promise,

# 1 John 1

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Now a forgiven sinner needs power for obedience unto life. In the earthly service the ministering priest officiated in the holy

<sup>&</sup>lt;sup>325</sup> See Leviticus 4:35, etc.

place by keeping bread on the table, oil in the seven lamps, and incense ascending from the golden altar. That the bread represented the Word of God; the lamps, along with the oil, represented the Spirit of God; and the incense represented the merits of Christ is readily evident to anyone who is familiar with Scriptural symbolism.<sup>326</sup> Who cannot see in these symbols of the Word, the Spirit, and the merits of Christ which are added to the prayers and labor of love, an illustration of the means provided for the daily experience called sanctification.

Then, on the great day of atonement the high priest performed the special work of atonement in the most holy place. As basic Adventism has always believed, this typified the work of blotting out of sins and sealing the saints just prior to the second coming of Christ.

# All Blessings Dispensed from Most Holy Place

Some have wondered how Christians today can obtain the blessings represented by the priest's work in the holy place if Christ is in the most holy place. Some have even questioned whether the blessings represented by the daily ministration are obtainable now.

These were the problems that faced the pioneer believers after the passing of time in 1844. Once they found that Jesus had entered the most holy place and shut the door of the first apartment, they wondered how it was possible for any to secure forgiveness of sins. Was not the work in the first apartment to dispense the blessings of forgiveness of sins? Was not that ministration now closed? Thus they reasoned.

So for some time after the disappointment in 1844 it was sincerely believed by the pioneer Adventists that the day of salvation had passed for those who had not already confessed their sins and obtained forgiveness. There is some evidence that Ellen White herself thought this to be the case. This should not shake

<sup>&</sup>lt;sup>326</sup> See John 6:48-63; *Revelation* 4:5; *Hebrews* 1:9; *Revelation* 8:3-4. See also Patriarchs and Prophets, p. 353-354.

our confidence in the Spirit of Prophecy, but strengthen it, for the servant of the Lord was not permitted to write this erroneous view. We must remember that no prophet is infallible in private thinking.

J. H. Waggoner, who was convinced of the truth of the Advent message after the disappointment, and earnestly wanted to join the band of true believers, was kept in an agony of suspense until the believers could decide whether it was too late for him to accept the truth or not. We can imagine that his waiting was worse than King Henry's waiting in the snow at Conossa. When the believers finally decided that it was not too late for Waggoner, he lost no time in getting through the door.

Now what made the believers change their minds? Not only did time prove their position erroneous (for, while the Jewish day of atonement lasted only 24 hours, it soon became evident that people were still being born after October 22, 1844); but the Scriptures themselves testified to their error. *Numbers* 29 clearly showed them that the daily offerings did not cease on the day of atonement. If this were not so, either the whole Advent movement was erroneous, or no one could be saved after 1844.

But did not Jesus close the door of the holy place? Yes, He did, but then He opened another door, and men could find the pardoning Saviour where He was ministering. Ellen White clearly expresses the matter as follows:

#### The Great Controversy, p. 429-430:

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy.

Now mark this: forgiveness of sins—that work usually performed in the first apartment—is, since 1844, obtained through Jesus' work in the most holy place. For that matter, every blessing typified by the daily service is now obtainable from our Lord in the most holy place. Salvation is found only where Jesus is. Jesus told Zacchaeus that salvation had come to his house. Wherefore? Because Jesus had come to his house. The Word says that *every* spiritual blessing is *in* Christ.<sup>327</sup> He is in the most holy place. Then, as certain as that is, so certain is every blessing found by following Christ by faith in the most holy place.

# **Two Fatal Errors**

It must never be concluded that the blessings previously dispensed from the first apartment are the only blessings of the most holy place. The special benefits of the most holy place are the blotting out of sins and the sealing of the saints.<sup>328</sup> This is what is comprehended in the final atonement.<sup>329</sup>

The work of forgiveness of sins and blotting out of sins must not be confused.

- The former must take place before the investigative judgment; the latter can only take place after the investigation of individual cases.<sup>330</sup>
- Forgiveness of sins is given through the former rain;<sup>331</sup> the blotting out of sins through the latter rain.<sup>332</sup>

So, to use expressions borrowed from the symbolism of the sanctuary, from the most holy place today we are to receive "the first apartment experience" (forgiveness, new birth, daily sanctification, etc.) and "the second apartment experience" (blotting out of sins, sealing, latter rain, etc.). These facts are so basic to the whole structure, history, and teachings of Adventism that it seems superfluous to repeat them here.

<sup>&</sup>lt;sup>327</sup> Ephesians 1:3.

<sup>&</sup>lt;sup>328</sup> Acts 3:19; Revelation 7:2.

<sup>&</sup>lt;sup>329</sup> Leviticus 16:30; Early Writings, p. 253.

<sup>&</sup>lt;sup>330</sup> See *The Great Controversy*, p. 483-485.

<sup>&</sup>lt;sup>331</sup> Acts 2:38.

<sup>&</sup>lt;sup>332</sup> Acts 3:19.

<sup>4.</sup> Plain Talk About the Sanctuary

But two errors spring up because these things are not held to. The first is the idea that since forgiveness of sins is now obtainable from the most holy place, there are no added blessings obtainable from Christ's ministry in the most holy place. This error makes of none effect the great sealing message. The sealing of the 144,000 is clearly the result of Christ's work of final atonement in the most holy place, and could not take place while He continued in the first apartment of the sanctuary. If Christ's work in the most holy place brings no added blessing, then there was no need for Him to enter the most holy place in 1844.

The second error is the fantastic idea that since the door to the first apartment is shut, we no longer may have the experience of the first apartment—or should we say, the experience illustrated by the first apartment. Now we must bring this error to the light of the following truths:

### 1. THE EXPERIENCE OF THE FIRST APARTMENT STILL AVAILABLE

When Christ was in the first apartment of the heavenly sanctuary, then did not the pre-1844 believers receive the blessings symbolized by the outer court—repentance, confession, consecration upon the altar, being crucified with Christ, washed in the laver of regeneration? Of course it should go without saying that they did not find Christ in the outer court, but they received from Jesus' ministry in the holy place those blessings symbolized by the outer court.

So today, Christ is in the second apartment, but we do not bypass the experience symbolized by the bread on the table, the oil in the lamps, and the incense on the altar. It should go without saying for any Adventist, that Christ is not in the holy place. While we receive those blessings from the most holy place where Jesus is, we do not bypass the experience symbolized by the holy place, any more than pre-1844 believers got by without repentance, confession, and laying all on the altar.

### 2. PREPARATION FOR THE JUDGMENT REQUIRES TIME

There is a work of preparation required for the judgment and final atonement. For the Jews of old it was the daily service of the first apartment. In our day, for us who live this side of Christ's entrance into the most holy place, this occupies some years of time. We ought therefore to see the folly of pressing the type into a literalistic extreme. The earthly service was only a shadow. Much detail is absent from a shadow. We must obtain the substance. So we are to know that we certainly need forgiveness of sin, etc., before the judgment and final atonement.

Someone may point out that while there was activity in the first apartment on the ancient day of atonement, there was also activity in the outer court. But in the antitypical day of atonement, there is neither activity in the outer court nor in the first apartment of the heavenly sanctuary.

### 3. THE BLESSINGS STILL COME FROM CHRIST

All are agreed that Jesus is not in the outer court. But who will deny that we need to bring our gifts to the altar, have them salted with His righteousness, confess our sins, take up our cross, and be washed in the laver of regeneration?

So, too, all should agree that Jesus is not in the first apartment, but who can deny that we need the bread of His Word, the oil of His Spirit, and the fragrance of the incense of His merits. *But again we repeat, all blessings are obtainable from Jesus, and He is in the most holy place.* 

So far as Adventism is concerned, these things are merely kindergarten facts of the message. If we are still stumbling over them, then the words of the apostle are applicable to us:

### **Hebrews** 5

<sup>11</sup> You are dull of hearing.

<sup>12</sup> For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

<sup>13</sup> For every one that uses milk is unskillful in the word of righteousness: for he is a babe.

<sup>14</sup> But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

### Hebrews 6

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.

# The Substance of Things

The symbolism of the sanctuary is but an aid to point us to the reality, and the reality is Jesus Christ. In the important sense He is the Lamb of the sanctuary, He is the door, His flesh is the veil, He is the altar, He is the bread, His eyes are the lamps of fire,<sup>333</sup> He is the fragrant incense, He is the mercy seat,<sup>334</sup> and He is the law of God, the pot of manna, and the rod that budded. What a tragedy if we do not get past the symbolism to the reality and the great spiritual truths taught by the sanctuary.

My little girl is learning mathematics by using pink, blue, yellow, green, red, and black rods. She is learning that two pink rods make one red one, and three red ones make one black rod, and so on. What would I think if she could not get past these little helps to discover the reality of mathematics?

We must not press the sanctuary, even the heavenly one, into a literalistic extreme, as if to make salvation dependent upon sending up prayers to a certain geographical location. This is not what Mrs. White is trying to teach by relating her visions about sending up prayers to the wrong apartment. She cites Protestantism as sending up their prayers to the first apartment. Yet Protestants in general believe with us that Jesus is in the most holy place of the sanctuary. Ask any fundamental Protestant and he will tell you that! They believe that Jesus went to the most holy place at His

<sup>&</sup>lt;sup>333</sup> Compare *Revelation* 5:6; 4:5; 1:14.

<sup>&</sup>lt;sup>334</sup> See *Romans* 3:25; *1 John* 2:2. The word "propitiation" is sometimes translated "mercy seat."

ascension. So if it were the mental acceptance of a geographical location that counted, then Protestants would have been sending up their prayers to an empty apartment before 1844, and now, since Jesus is in the most holy place, their prayers should be getting through.

Thus an immaturity of understanding will make solemn mockery of certain great truths that God has sent to His people. Are we supposed to teach people that salvation depends upon knowing which side of the door Christ is on the same way as some deluded souls think that they have a special key because they have discovered how to pronounce the sacred name in an acceptable fashion? Is this what our prophet means by stating that the door through which men once found Christ is now closed, and that they must now find Him through another door?

The great truth that inspiration has for us in this opened and shut door is that, whereas men once found forgiveness of sins while not having the light that now shines from the heavenly sanctuary, this is no longer possible. Men once found forgiveness of sins, yet broke the Sabbath, ate pork, and neglected other things now required by God. Since the light on the law of God, the special duties of the antitypical day of atonement, health reform, the Spirit of Prophecy, etc., shine from the most holy place, then we must relate ourselves to this added light before we can receive forgiveness. We cannot be accepted if we advance no further than our fathers. God expects higher and better things of us today.

Genuine faith always unites the believer with Christ. Then, if we are united to Christ by faith, we shall be in the most holy place with Him. Whatever He is doing, we shall be one with Him in that work. Whatever He wants to be done now, that is what we want to be done now. Therefore, the only genuine faith is that which goes into the most holy place. It will bring us into sympathy with Christ in His great work of cleansing the sanctuary. We shall understand why He wants to blot out our sins, perfect us forever, and seal us. It is because the sufferings of Calvary are not finished so long as sin is not blotted out of our lives.<sup>335</sup> It is because His sufferings must end, the terrible and infinite pain of Calvary which still goes on as long as He must still be the sinbearer of His people. Would to God that we could all get the impact of this Scripture:

### Isaiah 43

<sup>24</sup> You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities.

<sup>25</sup> I, even I, am He that blots out your transgressions *for my own sake*, and will not remember your sins.

Oh, that for Jesus' sake we could see that His *name* is in the sanctuary, and when the sanctuary is cleansed, His name is cleansed—vindicated in the controversy with Satan. The final atonement is for Jesus' sake.

While the "first apartment experience" of forgiveness may be motivated largely by the desire to be free from the crushing burden of sin, the special "second apartment experience" is to be motivated by the desire to free the Lamb in the midst of the throne from the continual and crushing burden of sin that He bears before the Father. Then may we come into sympathy with Christ in the work of cleansing the sanctuary, for when we long for this to be done as He longs for it to be done, then it will be done, and Jesus can come for His bride for whom He has so long waited.

We repeat again, true faith which enters the most holy place, will unite the heart of the believer with Christ in this grandest work in the whole universe that is now going on. We must come to the solemn realization that:

• unless we are with Christ by faith in His present work,

<sup>&</sup>lt;sup>335</sup> *Education*, p. 263.

- unless we are, symbolically speaking, gathered around the sanctuary with affliction of souls before Him,
- unless we are keeping His whole law by His grace and through His imputed merits,
- unless we have faith in His special purpose for this final generation of His people,

-then we have not even forgiveness of sins, repentance, the new birth, or any other blessing which men formerly enjoyed without relating themselves to these great truths of the third angel's message.

Thus Christ testifies that His Laodicean people are destitute of *every* spiritual gift because they are not with Jesus in the most holy place. And may it be realized that the ignorance of us Laodiceans is not ignorance of Christ's being in a certain geographical location.

# 5. Living Without a Mediator

Gems of Truth, Vol. 4

# **Revelation 15**

<sup>8</sup> And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

THIS Scripture points to the time when there will be no Mediator in the heavenly sanctuary interceding for the people of God. At that time the saints will not be able to enter the temple through prayer and faith. As of now, God's people are represented as worshiping *in* the heavenly sanctuary.<sup>336</sup> They are not there in person, of course, but they are *in the temple by faith*, and their thoughts and affections are there with Jesus, their Advocate.

Jesus is now in the most holy place of the sanctuary. His ministry is to prepare a people for the great day of God. Soon He must seal His people and make the solemn announcement:

### **Revelation 22**

<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

### The Great Controversy, p. 425:

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of 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.

<sup>&</sup>lt;sup>336</sup> See *Revelation* 11:1.

When the final work of the Day of Atonement cleansing has been accomplished, then God's people will be able to live through the time of trouble and the plagues without a Mediator. They will be covered with the covering of the Almighty,<sup>337</sup> and will live without fault before the throne of God. Isaiah prophesies of this time:

### Isaiah 4

<sup>2</sup> 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.

<sup>3</sup> And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

<sup>4</sup> 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.

<sup>5</sup> 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 covering.

<sup>6</sup> And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

This doctrine of preparing to live in the sight of a Holy God without a Mediator is a most distinctive doctrine of Adventism, and is a vital part of the third angel's message. Only those who have the necessary preparation will be ready and able to stand before the Son of man. Therefore it is an essential part of the preaching of the Advent message. It is a truth that leads to tremendous conclusions, and as long as we hold to it, there will be a sure peg in a sure place to save us from being swept into the present day pseudo-Protestant theology on righteousness by faith.

<sup>&</sup>lt;sup>337</sup> See Early Writings, p. 43-44.

We hear much today from our own ranks about how it is not necessary to reach entire perfection of character in this life. The proponents of this view may be able to cite such traditional arguments as man's inherited sinful nature makes such perfection impossible; they may be able to point out how the Reformers of the past did not believe in sinless perfection in this life. Yet before them stands the immutable truth—the last generation of saints must live without a Mediator while they are still in their mortal flesh. The whole warp and woof of the Spirit of Prophecy is focused toward this great work of preparation.

# Without a Mediator but Not Apart from the Spirit's Power

Those of us who hold to this fundamental Adventist position should be sure that we present to others a correct version of the nature of the experience facing God's people. Some almost give the impression that living without a Mediator means living by one's own righteousness, which has become innately a part of their own being. Others even claim that during this period of time God's people must live without the keeping power of the Holy Spirit, for they cite the statements about the Spirit of God being withdrawn from the earth.

When the Spirit is withdrawn from the earth at the close of probation,<sup>338</sup> it is certainly not withdrawn from God's people. They are not of the world. When the Scripture speaks about all the world wondering after the beast at this time, it does not include the sealed Remnant who stand with the Lamb. We must remember that man's original sin was that of his separating himself from God, and trying to live without dependence upon Him.

# 1 John 4

<sup>16</sup> God is love.

He is the only source of love. The Holy Spirit is the only giver of love.<sup>339</sup> When man lost the Holy Spirit, he lost both the desire and the capacity to love God.

<sup>&</sup>lt;sup>338</sup> See *The Great Controversy*, p. 613.

<sup>&</sup>lt;sup>339</sup> See *Romans* 5:5.

#### Romans 13

<sup>10</sup> Love is the fulfilling of the law.

Without the indwelling Holy Spirit no one can keep the law of God, for without the Holy Spirit no creature can love, whether it be men or angels.

Even though some of the visible evidences of the presence of the Holy Spirit will leave God's people after the close of probation (since there will be no need to continue preaching the gospel in mighty power), the Spirit will be with the saints to keep them in the time of trouble. The promise of Jesus is clear:

#### **Revelation 3**

<sup>10</sup> I also will *keep you* from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

#### Matthew 28

<sup>20</sup> Lo, I am with you always, even unto the end of the world.

God's people will be severely tested, for it will appear that God has forsaken them. They must overcome this final test as He overcame.

God is the only source of life and righteousness. Man has no life or righteousness in himself, and he never will have. Jesus never gives His righteousness apart from himself. A creature can only be righteous by virtue of a relationship with the Creator. Adam was originally righteous, not because his flesh was innately righteous, but because of the perfect relationship he had with God. God was the source of his righteousness. He had no righteousness of his own being. His sin was in thinking that he could be righteous apart from God. This is the original sin.

### The Review and Herald, April 16, 1901:

Satan is the originator of sin. In heaven he resolved to live for himself...Satan was dependent on God for life. *He resolved to ignore this dependence*, but he could not destroy the fact...he prevailed on Adam to sin...Every sin committed awakens the echoes of the original sin. To use an illustration: It is a scientific fact that a beautiful flower has, in reality, no color of its own. It merely possesses the faculty to reflect some of the color that is blended in the light of the sun. Without the light of the sun, a flower has absolutely no color. When we admire a beautiful flower, we are merely admiring the light from the sun. Even so man was created to be a temple for the indwelling of the Creator,<sup>340</sup> that he might reflect the glory of the light from the Sun of Righteousness.<sup>341</sup> He had no beauty of his own any more than a flower has color of its own. Yet there was an apparent difference between the flower and man. As an intelligent being, man was given a will. He could cooperate with God, or refuse to cooperate. In the fall, Adam *separated* himself from God, and was like a flower that could cut itself off from the rays of the sun in order to generate some color of its own.

Let us keep this point in mind: the fall was separation from God. Salvation is a reuniting of man with God. The atonement is at-one-ment. Jesus is in the most holy place to make the final atonement<sup>342</sup> for His people. This will bring about the complete fulfillment of Jesus' prayer:

### John 17

<sup>21</sup> That they all may be one; as You, Father, are in me and I in You, that they also may be one in us: that the world may believe that You have sent me.

<sup>23</sup> I in them, and You in me, that they may be made perfect in one; and that the world may know that You have sent me, and have loved them as You have loved me.

Those who are able to live without a Mediator during the time of trouble are those who have been made one with God through following Jesus in His work in the most holy place. They have learned to depend solely upon the righteousness and strength of Jesus. They put no confidence in the flesh, claim no righteousness of their own. They live in complete dependence upon God.

<sup>&</sup>lt;sup>340</sup> See *The Desire of Ages*, p. 161.

<sup>&</sup>lt;sup>341</sup> See Malachi 4:2.

<sup>&</sup>lt;sup>342</sup> See *Early Writings*, p. 253.

# Prepared by Full Acceptance of Justification by Faith

The great message of justification by faith, which is the third angel's message in verity,<sup>343</sup> and which was the message God tried to bring to the church in 1888, is to prepare us to stand in the great day of God. Justification by faith is an experience of depending solely upon the righteousness of Jesus. When a sinner realizes his great need, despairs of any merit of his own, ceases all efforts to make himself righteous, and trusts alone in the merits of Christ, he is justified before God.

This is all that heaven requires—a full dependence upon the righteousness of Christ. Sanctification, the daily experience, is merely a process wherein the believer learns to depend more and more upon Christ as his only righteousness. This experience is to be brought to its climax on this Day of Atonement. God's people are called upon to humble themselves at the sanctuary and trust fully in the merit and intercession of Jesus.

God will reveal to them the utter weakness of their humanity, their hidden sinfulness, and the complete provision made in the gift of His Son. When the people of God have learned the lesson of total dependence upon Christ, God will declare that they have the faith of Jesus. They will be eternally righteous before Him, for He will seal them in that experience. During the time of trouble their faith will not waver, and they will demonstrate they have forever learned the lesson of full dependence upon the keeping power of Christ. He will keep them from the hour of temptation.

God's people will have learned to be kept during their probationary time. If they have not learned the lesson then, it will be too late to learn it in the time of trouble. But having learned to be kept from all sin by the power of Christ, upon whom they depend fully for strength, they can live without an Intercessor to make atonement for their sins.

Jesus lived such a life of full dependence upon His Father. He did not work on His own account. He made no plans for himself.

<sup>&</sup>lt;sup>343</sup> See *Selected Messages*, book 1, p. 372.

## John 5

<sup>30</sup> I of my own will can do nothing.

# He said,

# John 14

<sup>10</sup> The Father that dwells in me, He does the works.

This is why Christ was righteous. He was righteous by faith. His faith in the keeping and guiding of His Father never wavered. If He had done something of himself without the Father, He would have failed as our Pattern. But *He showed* how humanity may live a righteous life.

# John 6

<sup>57</sup> As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me.

Christ showed us that in order for us to be righteous, God must be the source of every impulse and work. Anything done by the creature of itself and by itself is necessarily sinful, because God is not in it. It is the original sin. All work of the flesh is sinful, because it is a work without the unction of the Holy Spirit.

In this probationary time, we must learn to depend upon Jesus as He depended upon His Father. We must learn to lay all our plans at His feet. We must realize that, above everything else, what makes us sinners is not so much those evil manifestations that appear in our lives, but it is the basic disposition of human nature to want to manage our own lives, plan for ourselves, and in every way be independent of God. We must learn that this is the basic sin of life. The Spirit of Prophecy says that the reason we fail to receive the Holy Spirit is that we want to manage ourselves.

Jesus received the Spirit without measure because He emptied himself, and allowed the Father to govern His entire life. If we are to receive the Spirit which is to seal the saints for the day of redemption, we must put aside our self-sufficiency and become as little children, whose chief characteristic is their total dependence without any worry to the contrary, on their father.

The ancient Day of Atonement was a day of rest. The Sabbath is also a day of rest. There is a vital lesson in each. Both illustrate how man may become righteous.

### Hebrews 4

<sup>10</sup> For he that is entered into His rest, he also has ceased from his own works, as God did from His.

When we have rested fully from our *own works*, then we have been fully delivered from sin, for our own work is precisely what sin is.

The 144,000 will have so learned to trust in Jesus, that they will have ceased entirely from their own works. Thus they will be able to live without a Mediator in the sanctuary, for no sin will appear in their lives.

If Jesus had once lost faith in the keeping and leading of His Father and taken matters into His own hands to do something apart from God, He would have failed. If the 144,000 lose faith in the keeping and leading of God in the time of trouble (even when they are tempted to conclude that He has deserted them) and seek to live in their own strength and wisdom, they will commit sin.

Jesus must still remain in the sanctuary today because we, His people, have not learned to trust our lives completely to Him. Such lack of faith is indeed sin.

## Romans 14

<sup>23</sup> For whatsoever is not of faith is sin.

So He must yet abide in the sanctuary, continually bearing the sins caused by such lapses of faith.

The 144,000 will not be righteous in themselves—for no creature ever will be. The final atonement does not make innately righteous beings, but is the completion of a relationship of oneness with God—a oneness that will never be broken. Justification is the essence of such an experience, and the final atonement is but the sealing of the experience of "justification full and complete."<sup>344</sup>

They will be perfectly righteous because of a relationship established forever between them and God. They will remain righteous through the time of the plagues because Satan will not by any means be able to break this relationship. They will have no sin in them because there will be no lapse in such relationship. Every root of unbelief and cruel distrust of God will have been blotted out of their hearts. God will have total possession of their hearts and will keep them from falling.

<sup>&</sup>lt;sup>344</sup> The Great Controversy, p. 484.

# 6. Entering the Judgment

Gems of Truth, Vol. 4 Original note: "Selected from *Sanctuary Institute Syllabus*, No. 1."

E WOULD like to consider what it means to enter the judgment by faith. In *Joel* 2 we are called to proclaim a solemn assembly. This shows the present work for the remnant church, *i.e.*, to gather around the sanctuary by faith in a work of repentance that we have not yet envisioned.

On the ancient day of atonement all Israel gathered around the sanctuary with deep searching of heart and affliction of soul. This typifies the work we are to do now.<sup>345</sup> This soul affliction and deep heart broken repentance which must precede the blotting out of sins is not something we are to put on, lest we mock God with our hypocrisy. So the vital question is:

"How are we to be led into this experience?"

# 1. Contemplating the Law of God

## **Revelation 11**

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

This is to be our experience as we enter the most holy place by faith. The veil is now drawn aside from the law of God. We should not look into the law of God with that veil upon our hearts. In it we should see the glory of God's character, the infinite standard of righteousness which is to judge us. This is presented before us that we might have the experience of Isaiah.

## Isaiah 6

<sup>5</sup> Woe is me, for I am undone.<sup>346</sup>

<sup>&</sup>lt;sup>345</sup> The Great Controversy, pp. 430-431, 488; Testimonies for the Church, vol. 5, pp. 575, 520; Selected Messages, book 1, pp. 125, 126; Testimonies to Ministers, p. 445.
<sup>346</sup> See SDA Bible Commentary, vol. 4, p. 1138-9.

#### SDA Bible Commentary, vol. 4, p. 1138-1139:

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary....

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary...As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them.

#### Testimonies for the Church, vol. 5, p. 575:

Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects.

### 2. Contemplating the Lamb of God

The law is the foundation of God's throne. As by faith we enter the most holy place, we see our own defects. But then we must look again.

#### **Revelation 5**

<sup>6</sup> And I beheld, and Io, in the midst of the throne...stood a Lamb as it had been slain.

Only the Lamb can unfold the law. The Lamb is the unfolding of the law of God. Calvary is the supreme demonstration of self-sacrificing love. It is the Lamb who unfolds the great law of life for earth and heaven. And in the Lamb the intelligences of heaven see the love of God fully unfolded, and all join in the great anthems of praise. As by faith we behold the tremendous scene, we see what the law of God is.

### Selected Messages, book 1, p. 212:

The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

In the unfolding of the law, we see the Lamb in the midst of the throne, the symbol of supreme self-abnegation, self-sacrifice and self-renouncing love. In the glory of this revelation, no longer can we say we are keepers of God's commandments. Alas, how much self there is in us!

# 3. Contemplating the Sacrifice of the Lamb

Christ is presented to us as the "Lamb as it had been slain" in the most holy place.

### Early Writings, p. 79:

On entering the building, [the temple seen in vision], I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account.

### Fundamentals of Christian Education, p. 370:

Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood.

### The Youth's Instructor, April 16, 1903:

Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man.... But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf His shed blood.

### Sermons and Talks, vol. 2, p. 112-113:

Today He [Christ] is making an atonement for us before the Father.... The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it!

### The Great Controversy, p. 421:

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

Let these statements be solemnly considered. The representation of Christ in heaven as a Lamb freshly offered is to mean something to us. What it should convey to our dull minds is vividly presented in the following paragraph:

### Education, p. 263:

Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal brings grief to Him.

From the foregoing we can draw the following conclusions:

- 1. Christ is now presented to us as a Lamb torn and bruised on our account.
- 2. The cross is not a thing of an hour or a day, but it is now presented to us in the light of the most holy place of the sanctuary.  $^{\rm 347}$
- 3. Sin is still causing Christ inexpressible agony.

<sup>&</sup>lt;sup>347</sup> The Great Controversy, p. 489.

- 4. We are keeping Christ in a state of agony because of our sins.
- 5. Every sin we commit is a manifestation of the same spirit that put Jesus on the cross. Every failure on our part to meet the divine standard Christ has to bear.
- 6. The pangs of Calvary will not cease while one of God's children is still in the thralldom of sin.
- 7. The confession and forsaking of known sin only, will not bring an end to Christ's having to bear our sorrows. It is the subconscious sin—love of self—that He has to bear continually for us. If we were left to bear it ourselves, it would crush us.
- 8. We may work in harmony with Christ around the sanctuary, letting the light of His convicting love shine into our hearts, so that everything He reveals to us we may surrender and let it go. We must work in harmony with Christ in gaining clearer views of His character, and the inner corruption of the human heart. There must be faithful, diligent, earnest, heart-searching work!

We who worship Christ in the most holy place should have the fullest revelation of the cross of Jesus that has ever been revealed to any generation. The result of beholding Christ in the most holy is stated in:

### Zechariah 12

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Christ is longing to take His people as His bride. He waits with the longing of infinite love that His people cease making Him their sin-bearer only, but go forth to meet Him as their Bridegroom.

# 4. Entering the Judgment

Since we must by faith enter the most holy place and cooperate with Christ in the work of cleansing the sanctuary, we must enter the judgment of the living by faith. For those who are waiting, watching, and following their High Priest, this day does not over-take them as a thief.<sup>348</sup> It is to those who do not watch, that the Lord comes as a thief, and they do not know what hour He comes upon them.<sup>349</sup> The faithful are represented as entering into the work of the most holy place by faith. The Holy Spirit invites us,

### Hebrews 10

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest.

John writes to us:

### 1 John 4

<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment.

God's people are summoned to have the boldness to enter the judgment that their love might be perfected. It is an act of supreme faith and confidence in the saving power of Jesus to enter the judgment by faith. We must by faith gather around the sanctuary and present our lives to the judgment. As we 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, we are to plead before the judgment that Christ will take our case and blot out our sins. When Christ actually takes our name in judgment, there is every indication that as the records in heaven are opened, the record is revealed to the believer.

We might say that the veil of the sub-conscious mind is fully drawn aside, and the whole life appears just as it is to the believer. For the first time there is complete and absolute self-

<sup>&</sup>lt;sup>348</sup> 1 Thessalonians 5:3.

<sup>&</sup>lt;sup>349</sup> *Revelation* 3:3.

knowledge. Before Christ can blot out that record in the mind, He has to reveal it, and this is fully done during the Judgment.

### Testimonies for the Church, vol. 5, p. 473:

...the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters.

### Early Writings, p. 269:

I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

# The Straight Testimony

Many have been of the opinion that the agonizing struggle described in *Early Writings* pp. 269-270<sup>350</sup> is caused by the mere presentation of the standards outlined for this people, *i.e.*, health reform, dress reform, social reform, etc. They have based this on the following statement:

### Early Writings, p. 270:

I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.... Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

The fallacy of thinking that this applies solely to a mere presentation of Christian standards has been amply demonstrated by certain groups who have sincerely embarked on a program of

<sup>&</sup>lt;sup>350</sup> *Testimonies for the Church*, vol. 1, pp. 179-182.

earnest reform, only finding that the same basic problems exist with them as with others.

The straight testimony goes much deeper than the outward fruit borne by lukewarm believers. It goes to the basic sin of the church—self love, and the hidden cancer of enmity of the heart against God. The straight testimony shows that we are no better than murderers of God; yet we flatter ourselves that we love God. The true Christ has been kept out from His own temple which He wishes to cleanse. Message after message of divine love has been despised, and this...

### Early Writings, p. 270:

...solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.

The straight testimony which lays bare the root cause of our malady—the subconscious desire to kill God—is indeed a startling message. Many will admit that they come short of the divine standard, but, who will bear the straight testimony? Many who will willingly embark on a program of reforms and who will receive the message of circumcision will reject the preaching of the true gospel because it will be an offense to them, and they will rise up against it.

The disciples preached,

### Matthew 10

<sup>7</sup> The kingdom of heaven is at hand,

-but failed to discern the place of the cross in the message. We as a people have preached the message of the cleansing of the sanctuary, based on the same time prophecies as the disciples' message, but have been blind<sup>351</sup> to the place of the cross in the cleansing of the sanctuary. When the disciples discerned the place of the cross in their message they humbled themselves and received Pentecost. When God's people discern the place of the cross in the most holy place, they will humble themselves and re-

<sup>&</sup>lt;sup>351</sup> Revelation 3:17.

ceive the latter rain. In beholding the cross of Christ reflected from the most holy place of the sanctuary<sup>352</sup> they will see clearly the basic sin of the heart which has hindered the cleansing of the sanctuary. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

A reading of "The Shaking" from *Testimonies for the Church*, vol. 1, p. 179-183 shows that this passage is a description of *Joel* 2:15-17 and the reception of the Laodicean message. The passage can only be truly understood in the light of the antitypical day of atonement:

- Blowing of the trumpet
- The fast
- The solemn assembly
- The gathering of the people
- The affliction of soul

*Early Writings*, pp. 269-270 and *Testimonies for the Church*, vol. 1, pp. 179-183 is a description of God's true people responding to the call of the day of atonement.

As the people of God enter by faith with Jesus into the most holy place, cooperating with Him in cleansing the sanctuary, the Holy Spirit works upon their hearts, pointing out the hidden, subconscious sin of the life. God's people are led into the experience of deep repentance. The climax is reached in the judgment of the living. As the judgment proceeds in heaven, God's people who are following by faith become fully conscious of the sinfulness of their lives.<sup>353</sup>

Those who fail to participate in the work of soul affliction around the sanctuary will be cut off from among God's people.

Those who follow Christ will enter into an agonizing struggle. This struggle will not be a mere struggle against certain sins, but

<sup>&</sup>lt;sup>352</sup> The Great Controversy, p. 489.

<sup>&</sup>lt;sup>353</sup> Testimonies for the Church, vol. 5, p. 473.

against self. It will be the Gethsemane experience of the Remnant —the supreme and ultimate surrender of every vestige of self-love and self-interest. Victory will bring...

### Early Writings, p. 271:

...the deepest gratitude and holy, sacred joy;

...the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.

# 7. Atonement with the Scapegoat

Gems of Truth, Vol. 4

ALMOST alone among Christian people, Adventists hold that the scapegoat of the sanctuary service represents Satan. This position was first set forth authoritatively by O. R. L. Crozier in the *Day Star Extra* in 1846. It received the endorsement of the Spirit of Prophecy and was unanimously adopted as an established tenet of Adventist doctrine.

Concerning the scapegoat transaction, the Levitical record reads:

## Leviticus 16

<sup>5</sup> And he [Aaron] shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

<sup>7</sup> And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

<sup>8</sup> And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

<sup>9</sup> And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

<sup>10</sup> But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

<sup>20</sup> And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

<sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

<sup>22</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

From this Scripture it is clear that:

- 1. The sins that are brought out of the sanctuary on the Day of Atonement are placed on the scapegoat.
- 2. Only the sins of penitent Israel, *i.e.*, the righteous, are brought out of the sanctuary.
- 3. It is the sins of the saved which are placed on the scapegoat.
- 4. The purpose of this transaction is "to make an atonement with him."

### The Spirit of Prophecy Teaching

In research to date, we are not aware of one recognized teacher and writer among the early Sabbath-keeping Adventists who dissented from this position. After all, the Spirit of Prophecy could hardly be more definite upon this matter:

### Patriarchs and Prophets, p. 358:

As 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, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty.

#### The Great Controversy, p. 658:

When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him...

#### Leviticus 16

<sup>21</sup> ...all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

#### The Great Controversy, p. 485-486:

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" (*Hebrews* 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (*Leviticus* 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked.

If after reading the above statements, the reader has any doubt left in his mind as to what the servant of the Lord means, he should have none after reading the following statement:

#### Early Writings, p. 178:

Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.

# Embarrassment

There has been no other point which has been so much the object of bitter attack and misrepresentation among the so-called Evangelical segment of Protestantism than the historic Adventist teaching on the scapegoat. Adventists have been repeatedly charged with making Satan their sin-bearer and Saviour.

In order to escape the embarrassing charge, Adventist theologians and teachers in recent years have sought to explain this scapegoat transaction in terms that would be more acceptable to our non-Adventist friends. (To remove any needless cause for misunderstanding is a laudable objective.) Accordingly, Adventist theologians have come up with an explanation using the illustration of the master criminal and his minor accomplice. The argument runs like this:

- Satan is the master criminal.
- Man is his minor accomplice.
- Justice demands that the master criminal be punished for *his* part in causing his accomplice to commit the crime.

Now this illustration is true *per se.* Satan will certainly suffer for *all* of his sins which include his part in causing the wicked and righteous to sin. But what we must realize is that this has nothing to do with the scapegoat transaction. The *Levitical* record teaches, and the Spirit of Prophecy teaches, that those sins which are brought out of the sanctuary are placed on the scapegoat. These are the sins of penitent Israel—their own personal sins which were sent into the sanctuary during the daily service. To say that our High Priest will confess Satan's part in causing the wicked and righteous to sin over the head of Satan does not get us out of a problem: it creates a greater one. For Satan's part in causing others to sin is Satan's sin, and how could we imply that Satan's sins are removed from the sanctuary by the blood of Christ?

No amount of human logic, reason, or mathematics can lawfully make the scapegoat transaction teach anything else than this: When the sinner came to the sanctuary in the daily service he confessed his own personal sins, and through the blood of the sin offering his sins were transferred to the sanctuary.<sup>354</sup> There they rested until the great day of atonement. Then the high priest, having made the final atonement for penitent Israel, removed these same sins from the sanctuary and put them upon the head of the scapegoat. So the Spirit of Prophecy says,

## Early Writings, p. 178:

For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.

Many Adventist theologians have been embarrassed by this statement from *Early Writings*. The late M. L. Andreasen was probably one of the first to lead out in departing from the historic concept that Satan will bear the actual sins of the righteous. Those personally acquainted with this eminent theologian report that he admitted that he was at a loss to explain the statement. The writers of *Questions on Doctrine* set forth the view that Satan does not bear the sins of the righteous "in any sense or degree."<sup>355</sup>

It is interesting to notice that this book, which quotes liberally from the Spirit of Prophecy in most sections, does not cite one reference when it comes to the scapegoat. It teaches contrary to the Spirit of Prophecy position. *Questions on Doctrine* says that Satan bears the responsibility...

<sup>&</sup>lt;sup>354</sup> See Leviticus 4-6; The Great Controversy, p. 421.

<sup>&</sup>lt;sup>355</sup> *Questions on Doctrine*, p. 400.

<sup>7.</sup> Atonement with the Scapegoat

#### Questions on Doctrine, p. 397:

...for his part in all the sins he has caused others, both righteous and wicked, to commit,

-and endeavors to show that this is the significance of the scapegoat transaction. Actually the scapegoat transaction has nothing to do with putting Satan's part in causing others to sin upon his head. These sins are already upon his head, and are certainly not brought out of the sanctuary to be placed on him. Furthermore, it is entirely erroneous to involve "both righteous and wicked"<sup>356</sup> in the scapegoat transaction. The wicked are not included in the transaction.

Again we repeat, it is the sins of righteous Israel which are put upon the scapegoat. There is no escaping from the fact that this is what the Bible and Spirit of Prophecy teach.

Among Adventist Bible teachers and scholars, this scapegoat transaction remains the most embarrassing feature of Adventist teaching. Those who believe in the Spirit of Prophecy are generally at a loss to explain why Satan has to suffer for the sins of the righteous when Jesus has already suffered for them. After all, the Bible says that not only are...

#### Leviticus 16

<sup>21</sup> ...the iniquities of the children of Israel...

-put upon the head of the goat, but also that these sins are put on him...

#### <sup>10</sup> ...to make an atonement with him.

Then why does Satan make an atonement with the sins of the righteous when Jesus has already made an atonement for the righteous? Adventist teachers and scholars have been so much at a loss to explain this, yes, even terrified of this problem, that many have thought to escape the problem by denying the fact that Satan ultimately bears the sins of the righteous. Alas,

<sup>&</sup>lt;sup>356</sup> See *Questions on Doctrine*, pp. 397, 399, 400.

#### Amos 5

<sup>19</sup> As if a man did flee from a lion, and a bear met him.

For those who deny the teaching that the sins of the righteous are placed on Satan must deny the Spirit of Prophecy. Once the Spirit of Prophecy is thought to be unreliable in one important area of teaching, what confidence remains in any other portion that runs contrary to our thinking?

# An Atonement for a Broken Law

There is nothing Satan hates so much as the idea that Christ will put the sins of the redeemed upon him and make "an atonement with him." He not only rejects this concept of divine justice, but he wants God's people to take his side and reject the whole idea too. To date, Satan is making some progress, all because our minds have been blinded to the meaning of this climactic and thrilling sequel to Christ's atonement.

Many are confident that they have an unanswerable objection when they ask:

"Why does Satan have to suffer for the sins of the righteous when Jesus has already suffered for them?"

If the objector cannot answer that question, neither can he answer this question,

"Why do the wicked have to suffer for their sins when Jesus has suffered for them?"

Did not Jesus suffer for all sin? Then why does divine justice demand further suffering on account of the sins of the righteous or the wicked?

First, let us consider the significance of Christ's atonement. Two things made the death of Christ necessary for salvation: the law and sin.

#### 1 John 3

<sup>4</sup> Sin is the transgression of the law.

#### Romans 6

<sup>23</sup> The wages of sin is death.

## 1 Corinthians 15

<sup>56</sup> The sting of death is sin; and the strength of sin is the law.

By His suffering and death, Christ exhausted the penalty of a broken law. *His was an atonement to satisfy the law* which demanded the death of the transgressor.

# Selected Messages, book 1, p. 308-309:

Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid. . . . He [Christ] pledged himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law.

# Selected Messages, book 1, p. 341:

He has proffered himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf that sin has made.

Christ died for the sins of the whole world.<sup>357</sup> He died for the ungodly.<sup>358</sup> As far as the broken law is concerned, Christ has satisfied the demands of divine justice of *all* men. Thus,

# Romans 5

<sup>18</sup> ...the free gift came upon *all* men unto justification of life.

We repeat again: Christ's death was *an atonement* for the broken law. His atoning work in the sanctuary is concerned with the broken law.

# An Atonement for the Sufferings of Christ

But there is another important aspect of the sufferings and death of Christ that we should consider. In the Garden of Gethsemane, Jesus...

<sup>&</sup>lt;sup>357</sup> See 1 John 2:2.

<sup>&</sup>lt;sup>358</sup> See Romans 5:6.

#### The Desire of Ages, p. 694:

...tasted the sufferings of death for every man.

If God had not interposed, His Son would have died in the Garden without the Jews and Roman soldiers doing anything to Him. The sin of the world separated Him from God, brought upon Him the horror of eternal separation, and would have slain Him that terrible night. But God had to prolong the scene, or man would have failed to learn the true nature of his sin. God gave His Son into the hands of men so that they would act out what was in their hearts. Satan was permitted to act out before the universe what was in his heart. He was thus proven to be a murderer. He showed what was the real purpose of his rebellion.<sup>359</sup> Man was proven to be infected by the same spirit.<sup>360</sup> At Calvary man acted out his hidden hatred of, and will to kill, God. Calvary proves that the whole world is guilty of the murder of the Son of God.<sup>361</sup> Humanity is slow to learn the lesson of Calvary.

#### Education, p. 263:

The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.

#### The Desire of Ages, p. 300:

By every sin Jesus is wounded afresh.

While Jesus' death satisfied justice because of the broken law, how will justice be satisfied because of the sufferings of Christ? Sin not only breaks the law, but it is a crime that causes Christ to suffer the pangs of Calvary. Sin has brought down the Son of God from His exalted position and has taken Him through the shame and suffering of Calvary; yea, He yet suffers the pain of it all. Christ atoned for a broken law, but who will atone for the suffer-

<sup>&</sup>lt;sup>359</sup> See John 8:44; The Desire of Ages, p. 761.

<sup>&</sup>lt;sup>360</sup> See 1 John 3:8; Romans 8:7.

<sup>&</sup>lt;sup>361</sup> See *The Desire of Ages*, p. 745.

<sup>7.</sup> Atonement with the Scapegoat

ings of Christ? Does not good jurisprudence demand that justice be met for the sufferings of Christ?

As far as humanity is concerned, we might say that: The sufferings of Jesus = the sins of the wicked and those of the righteous.

The wicked, in bearing their own sins, make an atonement for their part in the sufferings of Christ. They suffer "an eye for an eye, and a tooth for a tooth," the end of which is eternal death. But the righteous have also inflicted suffering on Jesus. Justice still demands "an eye for an eye, and a tooth for a tooth." Satan is brought forth as the anti-typical scapegoat *after God's people have been sealed and saved eternally by the blood of Christ.* The sins of the redeemed are rolled back on Satan's head, and God makes "an atonement with him"<sup>362</sup> for the righteous' part in causing the sufferings of Christ.

#### Patriarchs and Prophets, p. 358:

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment [of the sins of the truly penitent—context].

As well as this, Satan will suffer for his own sins which brought pain to the Creator. Thus, in every way, justice will be fully satisfied.

# **Christ's Atonement Does Not Cancel Sin**

The historic Adventist teaching of the sanctuary service gives us a unique concept of Christ's disposition of sin. He did not die to cancel our sins, as the lesson of the sanctuary so clearly teaches:

#### The Great Controversy, p. 420-422:

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary...

<sup>&</sup>lt;sup>362</sup> Leviticus 16:10.

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

When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.

According to the above, the blood of Christ provides for removal of sin; first, from the sinner to the sanctuary; second, from the sanctuary to Satan. Divine forgiveness, therefore, does not mean that God overlooks sin. He can never do this. He can never forgive a man that is in sin. But the atonement which He has provided in Christ, does, if accepted, *remove* the sin. Forgiveness, therefore, means deliverance from and victory over sin. Is it not true that Laodicea is languishing through want of this true concept of justification by faith?

Furthermore, the justice of God is involved in the moving of sin back upon Satan's head. The great controversy is over the question,

"Who is responsible for sin?"

Satan maintains that God is responsible. He claims that His law is the enemy of peace. Each man who fails to repent also casts the blame upon God, as father Adam said,

#### **Genesis 3**

<sup>13</sup> The serpent beguiled me, and I did eat.

In other words,

"You, God, made the serpent, and the blame must rest on You."

If the sinner would repent, he would be free from the claims of the law through the atonement of Christ, and could have his sin placed upon Satan. But in insisting that God is responsible for sin, he takes sides with Satan, and virtually refuses God the right to put his sins upon the head of their originator.

On the other hand, the repentant sinner justifies God. He confesses that God is not responsible for sin. When a sinner thus justifies God, God responds by justifying him through the merits of Christ's atonement. The believer cooperates with God by rolling the responsibility of sin back upon Satan.

# The Fit Man

According to *Early Writings*, p. 280-281, the sins of God's people are placed upon Satan immediately after the close of probation, before the seven last plagues are poured out. But in *The Great Controversy*, p. 658, the same writer is just as definite that the sins of God's people are placed on Satan after the earth is desolated by the plagues and Christ's coming.

What is the answer to this seeming contradiction? The first statement is not speaking about the sins of all of God's people.

#### Early Writings, p. 280-281:

Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed *while He was in the most holy place* were placed upon Satan, the originator of sin, who must suffer their punishment.

The second statement refers to the sins of *all* the redeemed host. Now the redeemed fall into two categories. Firstly, there are the ones who shall be alive at the coming of the Lord, whose sins were confessed while Christ was in the most holy place. This group is elsewhere called the 144,000. With them will stand those who arise in the special resurrection at the voice of God, those who have died in the faith of the third angel's message.<sup>363</sup>

Secondly, there is the great host of the redeemed who shall be brought up from the dead at the resurrection of the just. According to the statements before us the sins of the 144,000 are placed

<sup>&</sup>lt;sup>363</sup> See Daniel 12:1; Early Writings, p. 285; The Great Controversy, p. 637.

upon Satan at the commencement of the time of the seven last plagues; while the sins of the redeemed host of all ages are placed upon Satan at the commencement of the millennium.

A reason may be found for this distinction from the type. When the sins were brought out of the sanctuary and placed on the scapegoat, a *fit man* was appointed to lead the goat away. If this man let the goat escape, sin would not be separated from Israel, but would return to the camp.

Now when the work of cleansing the heavenly sanctuary is accomplished, Christ must have the *fit man* to lead Satan away. This *fit man* must be from among the redeemed whose sins have been blotted out. Apparently it is no mean task to lead Satan away, for he puts up a desperate struggle to escape:

#### Spalding and Magan Collection, p. 2:

Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment and confess the sins of Israel upon the head of the scapegoat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment and takes His place upon the great white cloud. Then while the plagues are falling, the scapegoat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, *Israel would lose their lives*.

It seems that the *fit man* represents the 144,000 whom God will use to vanquish Satan in the final conflict. At the time of probation's close, God will have a sealed and sinless *community* of saints upon this earth. In answer to Satan's challenge that the law cannot be kept, God says,

#### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

The time has arrived for the sins of God's people to be put on Satan. He contests God's right to do this. God virtually says to Satan,

"You misrepresented me to men and caused them to sin. Here is a people who will never sin again, for once completely freed from sin, they will never go back to it again. Therefore you are responsible for their sins which caused me to suffer with my Son."

Satan has no choice but to accept the challenge. He tries to effect his escape from the responsibility of the sins of the righteous, not by an effort to escape physically from this earth, but by a desperate effort to make one of the 144,000 sin. In the time of trouble, when there is no Mediator in the sanctuary, if one of the 144,000 sinned, the *fit man* would let the scapegoat escape. The honor of God's throne would be compromised. The firstfruits<sup>364</sup> would not be accepted, there could be no resurrection of the righteous, for it would not be proven that the blood of Christ is an eternal anti-dote for sin.

However, in this last struggle with Satan, the 144,000 gain the mastery over Satan. He who has led God's people captive for so long is at last defeated and led captive by the saints.

#### **Revelation 13**

<sup>10</sup> He that leads into captivity shall go into captivity.

This work having been done, God's government having been vindicated before the universe in the saints, the resurrection of the righteous dead takes place.

#### The Great Controversy, p. 658:

Then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people [the entire body of the saints] will be placed upon Satan.

<sup>&</sup>lt;sup>364</sup> Revelation 14:4.

# 8. The Investigative Judgment

Gems of Truth, Vol. 5 Turning Point in the History of the Church

THE history of the professed people of God has for the most part been a series of successive failures. In the pre-flood age, we read that the sons of God amalgamated with the ungodly, and evidently, even the professed people of God became so corrupt that God decided to destroy the earth, save one family.

When the seed of this family became so corrupt upon the earth, God chose Abraham to make of him a nation through whom He could work for the accomplishment of His purpose. But the history of Israel was, for the most part, a history of repeated failure. Each reformation was followed by a deeper apostasy.

The major and minor prophets reveal God's lamentations and disappointment in His people. Yet each prophet speaks of the eventual success of the plan of God through His people. After delineating their sins, their disobedience and their failures, the prophets often conclude by saying,

"But it shall come to pass in the last days..."

They are full of hope that God's purpose for His people will eventually succeed.

# Victory Through the Judgment

The first promise of the Bible is that the seed of the woman would overcome the enemy. God promised to make His people a praise upon the earth, and to work through them to convert or overcome all the nations of earth. Yet the book of *Daniel* opens on a note of tragedy. Jerusalem, which could have stood forever as a diadem of glory in the hand of the Lord, was overrun by the Babylonians and laid in ruinous heaps. God said to the last king of Israel,

## Ezekiel 21

<sup>25</sup> And you, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus says the Lord God;
<sup>26</sup> Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.
<sup>27</sup> I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.

The crown was removed from Jerusalem, and from her king, and given to Babylon. Babylon persecuted and trod down the saints. Then the crown passed successively to the kingdoms of Medo-Persia, Greece and Rome. All these powers were used by Satan to oppress and persecute the people of God.

In *Daniel* 7 these powers are represented by wild ravaging beasts; the lion, the bear, the leopard, and the fearful nondescript beast. Yet worse was to come. Out of old Rome the Papacy arose and made war with the saints. Said the prophet,

#### Daniel 7

<sup>21</sup> I beheld, and the same horn made war with the saints, and prevailed against them;

<sup>25</sup> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But there comes a dramatic turning point in the history of the conflict between the man of sin and God's people. Says the prophet Daniel,

<sup>9</sup> I beheld *till the thrones were cast down*, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

<sup>10</sup> A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

<sup>21</sup> I beheld, and the same horn made war with the saints, and prevailed against them;

<sup>22</sup> Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

<sup>25</sup> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

<sup>26</sup> *But the judgment shall sit*, and they shall take away his dominion, to consume and to destroy it unto the end.

It is the judgment that brings the victory over the man of sin to God's people. It causes a "great change"<sup>365</sup> in the experience of the church.

The book of *Revelation* explains the picture of the final conflict. *Revelation* 13 depicts the beast and his image uniting with spiritualism to enforce upon all men the mark of the beast. In the next chapter, God offers a way of escape; for the angel brings the message of the good news that...

#### **Revelation 14**

<sup>7</sup>...the hour of His judgment is come.

It is the judgment that brings victory over the beast to God's people,<sup>366</sup> and victory...

#### **Revelation 15**

<sup>2</sup>...over his image, and over his mark, and over the number of his name.

For it is in the judgment, as God's people gather around the sanctuary with prayer, fasting and deep searching of heart, that Christ blots out the sins of His people and gives to them the seal of the living God.<sup>367</sup>

<sup>&</sup>lt;sup>365</sup> Early Writings, p. 271.

<sup>&</sup>lt;sup>366</sup> Daniel 7:26.

<sup>&</sup>lt;sup>367</sup> See *Testimonies for the Church*, vol. 5, p. 472-475.

# The Armies of the Living God

# SDA Bible Commentary, vol. 7, p. 983:

But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of *Revelation* 18, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.

Solomon's Song speaks of the time when the church of God will become as a conquering army,

# Song of Solomon 6

 $^{\rm 10}...{\rm fair}$  as the moon, clear as the sun, and terrible as an army with banners.

But such an army will not be formed before God's people gather at the sanctuary,<sup>368</sup> enter the judgment and receive the seal of the living God. Says Daniel:

# Daniel 7

<sup>26</sup> The judgment shall sit, and *they* shall take away his dominion.

God's people go forth to take away the man of sin's dominion in consequence of the victory and the blessing received in the judgment.

# Isaiah 41

<sup>14</sup> Fear not, you worm Jacob, and you men of Israel; I will help you, says the Lord, and your redeemer, the Holy One of Israel.
<sup>15</sup> Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

<sup>16</sup> You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the Lord, and shall glory in the Holy One of Israel.

# Micah 4

<sup>13</sup> Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass: and you shall beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

<sup>&</sup>lt;sup>368</sup> See *Joel* 2.

## Jeremiah 51

<sup>20</sup> You are my battle axe and weapons of war: for with you will I break in pieces the nations, and with you will I destroy kingdoms.

#### Joel 2

<sup>2</sup>...a great people and a strong; there has not been ever the like, neither shall be any more after it, even to the years of many generations.

<sup>3</sup> A fire devours before them; and behind them a flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

<sup>4</sup> The appearance of them is as the appearance of horses'; and as horsemen, so shall they run.

<sup>5</sup> Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

<sup>6</sup> Before their face the people shall be much pained: all faces shall gather blackness.

<sup>7</sup> They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

<sup>8</sup> Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

<sup>9</sup> They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

<sup>10</sup> The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

<sup>11</sup> And the Lord shall utter His voice before His army: for His camp is very great.

#### Testimonies for the Church, vol. 1, p. 181-183:

Said the angel: "List you!" Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel: "Look you!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, but their numbers were immediately made up by others taking hold of the truth and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered: "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Is it not time that God's people be awakened and called to the judgment, to enter by faith into the most holy place where Christ has promised to make a final atonement for His people, and clothe them with an impregnable armor? How important that we understand the present work of our great High Priest, and know what privileges and duties belong to us.

# 9. Agape: The Life of God

Gems of Truth, Vol. 5

# 1 John 4

<sup>7</sup> Beloved, let us love one another: for love is of God; and everyone that loves is born of God, and knows God.

<sup>8</sup> He that loves not knows not God; for God is love.

<sup>9</sup> In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

<sup>10</sup> Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we ought also to love one another.

<sup>12</sup> No man has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us.

<sup>13</sup> Hereby know we that we dwell in Him, and He in us, because He has given us of His Spirit.

<sup>14</sup> And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

<sup>15</sup> Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God.

<sup>16</sup> And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him.

<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.
<sup>18</sup> There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.

<sup>19</sup> We love Him, because He first loved us.

W HILE the favorite words of the apostle Paul seem to be *faith* and *righteousness*, John repeatedly speaks of *love* and *life*. We should, of course, realize that the Holy Spirit is teaching the same truths through the two writers.

#### Thoughts from the Mount of Blessing, p. 18:

Righteousness is love, and love is the light and the life of God.

The apostle John commands us to love one another. He knows, however, that of ourselves, this is impossible. Too often we fail

through trying to love one another. We cannot love by trying. It cannot be produced in our hearts though we bend every effort. For the love of which the apostle speaks is not an attribute of the natural heart. It is not even an innate quality of any creature, whether human or angelic.

## 1 John 4

 $^{7}$  ...Love is of God...

<sup>8</sup> ...God is love.

He is the only source of it, as verily as He is the only source of light and life. Love is not begotten in the human heart by trying, but by beholding:

<sup>9</sup> In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

<sup>10</sup> Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The words of John are very similar to the words of Jesus to Nicodemus:

# John 3

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

<sup>15</sup> That whosoever believes in Him should not perish, but have eternal life.

<sup>16</sup> For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

<sup>17</sup> For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Nicodemus was trying to enter heaven by his own works. But somehow his heart was unsatisfied. He thought he needed more theological information, so he came to Jesus prepared to seek information from "the tree of knowledge." Jesus closed every avenue to the tree of knowledge, and presented only the *tree of life*. Nicodemus was told that what he needed was not theological discussion, but a spiritual regeneration. This could come about not by *trying*, but by *beholding*. His attention needed to be directed away from his own efforts to obtain salvation, and he needed to contemplate the love of God. He who was seeking salvation for his own egotistical satisfaction, needed to behold the divine love giving itself for those most unworthy of its gift.

# This Is Love

# 1 John 4

<sup>10</sup> Herein is love,

-says the apostle, as if to say:

"Let us behold what this love is, so that you will know what I mean when I tell you that we must love one another."

# 1 John 4

<sup>10</sup> Herein is love, not that we loved God...

Did God love us because we loved Him? Indeed not! God's love does not seek friends—it makes friends. Unto whom did God manifest His love? Unto those who did not love Him! Indeed, God manifested His love to those who were disposed to hate Him, to those who were in rebellion against Him.

# Titus 3

<sup>3</sup> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared...

The apostle Paul points out that among men could be found a few examples of "love" so great that man would lay down his life for worthy men. But this is not the divine love. Divine love is higher than that by how much heaven is higher than the earth. It led Him to lay down His life for His enemies, for those who despised and hated Him:

#### Romans 5

<sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

<sup>8</sup> But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

<sup>10</sup> 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.

In the Greek language, there were several words which we translate as *love*. But they do not mean the same thing. The divine love that was manifested toward us is called *agape*. It is different from *phileo*—filial love. It is different from *eros*—the sensual affection of creatures. *Phileo* and *eros* are natural. *Agape* is supernatural. *Agape* is an unselfish concern for another. It means not only to love the enemy and the unworthy, but to give to such, hoping for no advantage in return. This love is set forth in the words of the Master himself:

#### Matthew 5

<sup>43</sup> You have heard that it has been said, You shall love your neighbor, and hate your enemy.

<sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

<sup>45</sup> That you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

<sup>46</sup> For if you love them which love you, what reward have you? do not even the publicans so?

<sup>48</sup> Be you therefore perfect, even as your Father which is in heaven is perfect.

Notice how these thoughts are recorded by Luke:

#### Luke 6

<sup>34</sup> And if you lend to them of whom you hope to receive, what thank have you? for sinners also lend to sinners, to receive as much again.

<sup>35</sup> But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

Jesus tells us that if our "love" is in the form of a calculated investment bestowed because it has in view our ultimate advantage, then it is the love of publicans and sinners, of scribes and Pharisees; the kind that will never enter the kingdom of heaven. Agape is further illustrated in the parable of Jesus:

#### Luke 14

<sup>12</sup> Then said He also to him that bade Him, When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompence be made you.

<sup>13</sup> But when you make a feast, call the poor, the maimed, the lame, the blind:

<sup>14</sup> And you shall be blessed: for they cannot recompense you.

God did not manifest His love toward us because we were able to recompense Him. Throughout eternity, there will be nothing that we can do to recompense Him, but it will be His eternal joy to impute to us the righteousness of His Son.

# 1 John 4

<sup>10</sup> Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The cross is the supreme manifestation of *agape*. What could Christ hope for himself in the Garden of Gethsemane? Could He see any advantage to himself through His offering of love for the benefit of man? Indeed, He could see no prospect of rising from the tomb. For himself, there was nothing but blackness, anguish, and eternal separation from God. But He so loved us, that He gave himself for us, that He might benefit us at an eternal cost to himself. And what are we but ungrateful rebels, unworthy sinners, and unthankful enemies! For such Christ died, hoping for nothing again but that His love might make us the friends and the children of God. "Herein is love..."

# Christ, Our Atonement

# 1 John 4

<sup>10</sup> He loved us, and sent His Son to be the propitiation for our sins.

The word *propitiation* literally refers to the cover over the ark which we call the mercy-seat. For this reason some translations render "*propitiation*" as "*mercy-seat*." God sent His Son to be our *mercy-seat*. The same thought is expressed by the apostle Paul in:

#### Romans 3

<sup>25</sup> Jesus...has [been] set forth to be a mercy-seat through faith in His blood.

The apostle John is saying that God loved us so much that He made Jesus to be our mercy-seat. Even the word *mercy-seat* does not convey the full meaning of what Christ has been made for us. In the original Hebrew, the word translated *mercy-seat* more truly means *place of atonement*. The place of atonement is the cross, the place where justice and mercy blend in the Lamb of God. This gives us a proper view of the cross and the suffering Lamb of God. It is not just a matter of a past historical event. Christ is still our mercy-seat or place of atonement.<sup>369</sup>

The atonement is the fruit of *agape*. This becomes strikingly evident when we study *1 Corinthians* 13:

#### 1 Corinthians 13

<sup>4</sup> Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up,

<sup>5</sup> Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;

<sup>6</sup> Rejoices not in iniquity, but rejoices in the truth;

<sup>7</sup> Bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

<sup>&</sup>lt;sup>369</sup> See *Revelation* 5:6; *Education*, p. 263.

Now since God is love, we can substitute *God* for *love* in reading this passage:

"God suffers long, and is kind...God seeks not His own [is never selfish], is not easily provoked, thinks no evil...God bears all things, believes all things, hopes all things, endures all things."

It is not the nature of love to accuse and condemn.

# John 3

<sup>17</sup> For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

When we were full of evil, in rebellion against God, and fleeing from Him more and more, what were His thoughts toward us? They were thoughts of peace, and not of evil, for "love thinks no evil." This means that even while we were yet sinners, God refused to think evil of us. "Herein is love."

Certainly, we think evil of God, for sin is the disposition to think evil of God. Although we have no grounds to mistrust Him, our evil hearts tend to think He has "brought us out into the wilderness to kill us."<sup>370</sup> To think evil is to be guilty of doing evil. Because we thought evil of Him we crucified Him, and stand condemned in the light of the cross as murderers. But what does God think of such murderers? Even though we think evil of Him, does He think evil of us?

#### 1 Corinthians 13 <sup>4</sup> Love... <sup>5</sup> ...thinks no evil.

On the contrary, love believes all things, hopes all things. God continued to hope the very best of us. Divine love refused to lose faith in humanity.<sup>371</sup> If God would think no evil of us, who are sinners, He still must be just, as well as merciful. Instead of thinking evil of us, yes, refusing to think evil of us, He put himself in our

<sup>&</sup>lt;sup>370</sup> Exodus 16:3; Numbers 16:13.

<sup>&</sup>lt;sup>371</sup> See *Romans* 3:3.

<sup>9.</sup> Agape: The Life of God

place. That is the nature of *agape*. It puts itself in the other's place. Says the apostle Paul:

## 2 Corinthians 5

<sup>19</sup> God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;...

<sup>21</sup> For He has made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him.

Divine love imputed not our sins to us, because it refused to think evil of us, but putting itself in our place, it took the burden. In another place Paul says,

# Galatians 6

<sup>2</sup> Bear one another's burdens, and so fulfill the law of Christ.

What is the law of Christ? To bear another's burden! This is *agape*. Love bears all things. God came in the person of His Son to take our burden; to take our place.

What a mighty object-lesson in what it means to love one another! It means to think no evil of another, not only when the other does right, but even when the other does wrong. The apostle says,

# Titus 3

<sup>2</sup> Speak evil of *no* man.

There is no other command that we so readily and blithely transgress. "Speak evil of no man." If we are to speak evil of no man we must think evil of no man. And it is only divine love which thinks no evil. Now when we think that a brother has injured us, let us contemplate what divine love did when we crucified it. Instead of condemning, thinking evil and speaking evil, love shows us the more excellent way. Instead of imputing the sin to the one who has wronged us, we shall put ourselves in his place, bearing all things, hoping all things, enduring all things.

# Know and Believe

# 1 John 4

<sup>16</sup> And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him.

Here is the first step in being changed from sinners to saints, from death to life, from darkness to light. We are to know and to believe in the love that God has for us. We must put away the thought that such love is not for us. We must see that our greatest sin is our thinking evil of God, of doubting His goodness and mercy toward us.

Christ is our atonement. We can make no atonement for ourselves. We may flee to Him just as we are, knowing that God has manifested His love to enemies, murderers, and ungodly rebels. First we must *know* the love that He has for us. The knowledge of this love will bring us faith. To believe that:

# John 3

<sup>16</sup> God so loved the world that He gave His only begotten Son,

-will change the heart and reproduce in us the image of God.

# **Entering the Sanctuary**

# 1 John 4

<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.

Because God loved us He put himself in our place. He sent His Son to be our mercy-seat. He is still our mercy-seat. Christ yet stands as the great burden bearer of humanity. He feels the woes of every sufferer. He is crucified afresh by the sins of His people. He takes the burden of sin from every repentant sinner. He still bears all and suffers all for us. Now His love is to bring forth such a response in our hearts, that we will love Him,

# 1 John 4

<sup>19</sup> ...because He first loved us.

When we love Him, we will put ourselves in His place. He is in the most holy place, at the mercy-seat. This is the only way to enter the most holy place. What is He doing in the most holy place? He is cleansing the sanctuary. What does this mean? It means, above everything else, that sin will be so finished with in the hearts of His people that He will no longer have to bear the burden of it all in the heavenly sanctuary; that His sufferings may end, and that He may come to take His bride home to the mansions above. If His love has brought forth a response in our hearts, we will come into sympathy with Him even as He came into sympathy with us. As He is, so will we be in this world.<sup>372</sup> We shall go with Him into the judgment, before the mercy-seat and behold the full revelation of His love in the light of the cross which is there revealed.

#### Review and Herald, January 21, 1890:

We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. . . . As He is, so will His followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time.

# The Blotting Out of Sins

#### 1 John 4

<sup>18</sup> There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.

As we have often considered in the light of the sanctuary, Christ's work in the judgment is to blot out sins and give His people the seal of God in the outpouring of the latter rain.<sup>373</sup> The

<sup>&</sup>lt;sup>372</sup> 1 John 4:17.

<sup>&</sup>lt;sup>373</sup> See Joel 2:15-28; Acts 3:19.

latter rain is the full baptism of divine love which completes the work of grace in the soul and brings the believer to perfection.<sup>374</sup> In the sealing baptism of the latter rain, perfect love will cast out all fear.

When Adam sinned, he was afraid, and hid from the face of God. It is this fear, brought about by sin, that has prevented mortal man from seeing God face to face these 6000 years. Even converted Christians are not perfected in love, and therefore are not ready to see God face to face. This complete casting out of all fear is what Paul calls in *Hebrews* 9 and 10 the perfecting of the conscience, wherein the worshipers will have...

#### Hebrews 10

<sup>2</sup> ... no more conscience of sins.

It is what we as Adventists are accustomed to call *the blotting out of sins*. It will take place in the judgment, by the baptism of the latter rain.

Those who have the love of God perfected in them will have the seal of God, for the love of God is the seal of God. We have elsewhere considered its significance as associated with the Sabbath. Those who have the seal of God will not even sin again by as much as a thought, for love "thinks no evil." They will endure through the time of trouble without a Mediator, and will withstand the greatest temptations, for love "never fails." They will be ready to stand before the glory of the Son of God and meet Him without fear for they will have no conscience of sins.

On the other hand, those without the seal of God will be tormented during the time of trouble day and night, without rest.<sup>375</sup> This torment will not be caused by an arbitrary act of God in punishing, but as John says,

#### 1 John 4

<sup>18</sup> ... fear has torment.

<sup>&</sup>lt;sup>374</sup> See Testimonies to Ministers, p. 506.

<sup>&</sup>lt;sup>375</sup> See *Revelation* 14:11.

Their own thoughts and consciences will accuse them day and night. Their prayers ascend as "smoke," and having no Mediator to stand in their place, such prayers will find no answer "forever and ever."

# 10. The Rainbow of Promise

Gems of Truth, Vol. 5 A Sermon Report

THE message that God has given His people in these last days is the third angel's message. But do we really understand it? Why is it that after, one hundred and twenty years, we still wait for its loud cry? Do our Laodicean eyes really see the full light of gospel truth in the glorious banner of...

## **Revelation 14**

<sup>12</sup> ...the commandments of God and the faith of Jesus?

Surely it is time that we awake from our slumberous complacency and dig beneath the surface of truth which we have hardly scratched. Or dare we have a real confrontation with the truth as it is in Jesus?

# The Pillars of God's Law

The foundation of the divine economy is the law of God. It may be expressed in one word—Love. Love is founded on two great immutable principles—justice and mercy. As it is written:

#### Psalm 89

<sup>14</sup> Justice and judgment are the habitation of your throne: mercy and truth shall go before your face.

In giving His law to Israel, and proclaiming His character to Moses, the Lord clearly identified these two great pillars of His government.<sup>376</sup> As all things continued in perfect harmony with the law of God, there was seen no conflict between the prerogatives of divine justice and mercy.

With the advent of sin, things appeared differently however. To the greatest intellect outside the Godhead, it now appeared that the law of God was an impossible arrangement. As Lucifer saw things, justice was inconsistent with mercy.

<sup>&</sup>lt;sup>376</sup> See *Exodus* 20:5-6; 34:6-7.

"If divine justice and truth were maintained, would not mercy have to give way? If God exercised the prerogative of divine mercy in the pardoning of the transgressor, would not justice have to give way? So, [said Lucifer,] God's law would have to be changed."

Indeed, he took it upon himself to force God into a situation where He would have to change it.<sup>377</sup> Even when Christ went out after Lucifer, and offered him forgiveness, (although his heart was touched and he was inclined to surrender to the sovereignty of love) he became more bold in his challenge to the law of God.<sup>378</sup> It appeared to him that God was weakening.

Since God was extending to him the offer of mercy, was not that an admission that God was prepared to surrender the principle of justice upon which the law was established? As the great rebel viewed the perspective of the whole controversy, he was sure that his theology was faultless, and that God was in a corner, with no way out. One third of the angels became convinced of this, and elected to follow Satan in his rebellion against the law of God.

The loyal angels could not answer the seemingly unanswerable. Theirs was an act of faith in waiting for God to vindicate the honor of His law.

# **God's Secret Weapon**

The apostasy of Satan did not take the Lord by surprise. There was a plan hidden from the days of eternity, a secret weapon, that took Satan completely by surprise. It was the gospel. Divine love is infinite unselfishness and humility. It never entered into the mind of Lucifer; indeed it would be beyond the comprehension of any finite creature, that the High and Holy One upon the throne of the universe would be so self-sacrificing that He would humble

<sup>&</sup>lt;sup>377</sup> See *The Desire of Ages*, p. 761.

<sup>&</sup>lt;sup>378</sup> See *The Great Controversy*, p. 495-496.

himself even to the death of the cross.<sup>379</sup> On the cross of Calvary, God, in human flesh, magnified the law and made it honorable.<sup>380</sup>

#### SDA Bible Commentary, vol. 7A, p. 469-470:

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 all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustices and sin. With perfect satisfaction justice bowed in reverence at the cross, saying, "It is enough."

Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question...

God bowed His head satisfied. Now justice and mercy could blend. Now He could be just and yet the justifier of him who should believe in Christ.

In divine justice and divine mercy is the strength of Omnipotence. Since neither would surrender its claim, it led the Creator to the cross. At Calvary, divine justice was fully carried out, and as Christ died on the cross it could say:

"It is enough."

As the crimson current flowed forth in a tide of pardoning love, divine mercy could say:

"It is enough."

<sup>&</sup>lt;sup>379</sup> Philippians 2:5-8.

<sup>&</sup>lt;sup>380</sup> Isaiah 42:21.

<sup>10.</sup> The Rainbow of Promise

# The Cross a Revelation and Vindication of the Law

Now it must be seen above everything else that the cross is both a revelation and a vindication of the law of God. For it was here that...

# Psalm 85

<sup>10</sup> Mercy and truth are met together, righteousness and peace have kissed each other.

This blending of justice and mercy in the Lamb of God forms the rainbow of promise around the throne of God.  $^{\rm 381}$ 

# SDA Bible Commentary, vol. 6, p. 1071-1072:

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice.... It is the mingling of judgment and mercy that makes salvation full and complete.

The rainbow of promise is the gospel, which is a perfect and complete system revealing the immutability of the law of God. As a rainbow is pleasing to the eye, so when we look at the law of God through the prism of the cross, we see all the beautiful colors of the spectrum of the law. We can never fully understand the gospel until we realize that the gospel is but the law unfolded. We are to see in the gospel the beauty and majesty of the law of God. The cross is not to eclipse our view of the law, but it is to magnify it and reveal its surpassing goodness.

# SDA Bible Commentary, vol. 6, p. 1073:

The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears.

When the angels and the unfallen worlds saw Jesus die on the cross, with one voice they exclaimed:

"O how great is your law."

The blending of divine justice and mercy in the cross of Christ brings eternal security to the universe. The cross upholds all

<sup>&</sup>lt;sup>381</sup> See *Ezekiel* 1:28; *Revelation* 4:3; 5:6.

things: it draws all things together, and keeps the universe from disintegrating. First, it is the means of drawing all hearts in the universe into one-ness with God,<sup>382</sup> and secondly, it is the same power that upholds the material universe.

#### **Proverbs 20**

<sup>28</sup> Mercy and truth preserve the king: and his throne is upheld by mercy.

# The Third Angel's Message and the Cross

It was the law which produced the gospel, for the gospel is the fruit of the law. Calvary vindicated the law of God and made the doom of Satan certain. Yet neither men nor angels understood the full meaning of the cross when Jesus died.<sup>383</sup> It is true that the angels saw justice and mercy blend at the cross, but they did not fully see what this blending of justice and mercy would accomplish for the believers in Jesus.

As a tree is known by its fruit, so the law is to be known by the gospel. The message of the gospel, as so plainly declared by the apostle Paul, is that God declares a man righteous who has faith in Jesus. God imputes to the believing sinner His own absolute and eternal righteousness.<sup>384</sup> In the gift of justification, the believer is not given human perfection; he is not given angelic perfection; but he is given divine perfection in the imputed gift.

The greatness and power of God's imputed gift has not fully entered into the heart of the church. We see in the early church how it was misunderstood. The Galatian believers failed to grasp that faith in the merits of the divine righteousness was all that God required. They misunderstood the nature of sanctification. They began their Christian experience by depending wholly on the merits of Christ, but were deceived into thinking that they must add some works of their own in order to reach a state of perfection. Thus the believers lost their total dependence upon the merits of

<sup>&</sup>lt;sup>382</sup> See John 12:32.

<sup>&</sup>lt;sup>383</sup> See *The Desire of Ages*, p. 761.

<sup>&</sup>lt;sup>384</sup> See Romans 3:21-28.

Christ as fully satisfactory to the Father, and Paul designated theirs as a state of apostasy.

Justification by faith makes the believer fully righteous in God's sight. The divine merit of Christ fully satisfies the Father. Imputed righteousness is not to be seen as a cloak to cover sinfulness, but it is to be appropriated as the great and only motive-power to expel sinfulness from the life. The enemies of the gospel claim that God is not really just in justifying the believer in Jesus. Satan objects:

"You call these people righteous, but your way of making them righteous doesn't really constitute them as a righteous people."

Now, what remains to be proven in the great controversy? God must be seen to be just in His way of justifying the believer in Jesus.<sup>385</sup> The only way that God can be declared just is by the fruit that the experience that justification by faith produces. In order that Calvary and God's imputed righteousness stand vindicated, in order that God can be shown to be just in justifying the believer in Jesus, it is necessary that the product that is intended to be produced thereby will be produced.

Now, what is the third angel's message?

#### Selected Messages, book 1, p. 372:

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

The imputed righteousness of Christ by which man is justified, is not just a part of the truth. It is the whole truth. When this is grasped fully, that the divine perfection is imputed freely to such a vile sinner as a Laodicean murderer, it will be such a revelation of God's redeeming love, that sinfulness will be expelled from the human heart and blotted out. Then there will be full conformity to the law. Human nature will then commit itself fully without

<sup>&</sup>lt;sup>385</sup> See Romans 3:26.

default, without reservation for eternity, to rely on the imputed merits of Christ.

When that experience is reached, then God's people will be in a state of human perfection. God will then be demonstrated as being just in justifying the believer in Jesus. Calvary will be vindicated by the product it produces. It will be seen that a sinner without righteousness can be made perfect by relying on the merits of Christ alone. This will demonstrate that God only is holy.<sup>386</sup>

God is depending upon His people to vindicate His way of making man righteous. Calvary will never be fully understood by the angels without that demonstration by the final generation. The heavenly hosts are very interested in the experiment of the grace of God upon human hearts. Satan flings the charge into the face of God:

"You are making a cloak of the imputed righteousness of Christ."

God has to show that the imputation of divine perfection to the believer in Jesus is the only way of banishing sin for eternity from the human heart.

Sanctification is often misunderstood. Sanctification is the experience of appreciating the power and sufficiency of justification. To the extent that a man realizes his own nothingness, and depends wholly on the imputed righteousness of Christ, to that extent is he sanctified.

What is the perfection of the hundred and forty-four thousand? When humanity depends fully, without default, upon the divine perfection imputed to the believer in Jesus, then is there a state of human perfection. No creature in himself will be intrinsically or innately holy. Even in heaven the saved will sing:

**Revelation 15**<sup>4</sup> You only are holy.

<sup>&</sup>lt;sup>386</sup> See Revelation 15:4.

That which we call human perfection is that state wherein the human heart relies fully, without default, and forever, upon the truth that it is God which justifies.

### Third Angel Reveals Justice and Mercy

At the cross, justice and mercy blended. It was this blending of justice and mercy which potentially destroyed Satan. Satan knows this, and since Calvary he has been working to blind the eyes of men to the reality of the cross. The idea prevails that because of Calvary, mercy somehow eclipses justice. The imputed righteousness of Christ has been looked upon as only the exercise of divine mercy to the believer in Jesus, rather than a manifestation of divine justice as well as divine mercy. The relation of the law to the gospel has not been fully grasped.

To Luther the imputation of God's righteousness was overwhelmingly a matter of mercy. Hence he translated the Hebrew word *kapporeth* (the cover, or lid, of the ark) as *mercy-seat*. The word actually means *place of atonement*. The cover of the ark was where mercy and truth met together: where righteousness and peace kissed each other. Therefore it is clear that *kapporeth* or *place of atonement* is in reality the cross of Christ. In plain English, the mercy-seat is in reality the cross.

Now let us consider the third angel's message in this light. In *Early Writings*, pp. 254-256, it is stated three times that the third angel points upward to the most holy place of the sanctuary. What is the most central thing in the most holy place? The law and the mercy-seat, or more plainly, the law and the cross. Thus, in vision, John the Revelator saw in the midst of the throne the...

#### **Revelation** 5

<sup>6</sup> ...Lamb as it had been slain.

It is clear that the third angel is pointing to the cross, for the cross is fully revealed in the most holy place. The third angel's message is light from the cross of Calvary. The message shows plainly that the cross is above and in the midst of the law. It shows us that the cross is the revelation and the unfolding of the law. The gospel is seen to be a blending of perfect justice and mercy; of law and grace. This is what is symbolized by the rainbow around the throne of God. When a sinner repents and believes in Jesus, it is not mercy alone that saves him. Divine justice embraces the believer in Jesus as a man who has the perfect righteousness of God, while divine mercy expels sin from the heart.

When God's people fully grasp the verity of the third angel's message, which is justification by faith, the power of Satan will be fully broken in their experience.<sup>387</sup> When God's people depend fully upon the combined power of justice and mercy and are satisfied to be righteous in Christ alone, then will their lives bear witness that God is...

#### Romans 3

<sup>26</sup> ... just, and the justifier of him which believes in Jesus.

Calvary will be vindicated in the 144,000. Thus Paul says that...

#### **Ephesians 3**

<sup>10</sup> ...the manifold wisdom of God [will be revealed] unto the principalities and powers...by the church.<sup>388</sup>

The Dutch translation of *Ephesians* 3:10 says, "the many-colored wisdom of God." So when the church fully appropriates the right-eousness of Christ, perfect justice and mercy blend in their lives as a rainbow which reveals all the beautiful colors of God's law to the angelic hosts and unfallen worlds.

## The Cleansing of the Sanctuary

The blending of the power of divine justice and mercy at Calvary opened the way for God to be...

#### Romans 3

<sup>26</sup> ... just, and the justifier of him which believes in Jesus.

<sup>&</sup>lt;sup>387</sup> See Gospel Workers, p. 161.

<sup>&</sup>lt;sup>388</sup> See also *Testimonies to Ministers*, p. 17-18.

The message of the gospel is that a man is made righteous by faith—by a full reliance on the merits of Christ. God knows that when the unspeakable love that is revealed in the imputed righteousness of Christ enters fully into the heart of man, it will reverse the original sin of unbelief and the desire to be independent of God. Yet Satan and the enemies of the gospel still say:

"Look at God's people—they still sin. God's way of justifying them is to make a cloak for them, and call them righteous, when in reality they are not righteous."

The only reason that God's people still sin is that they have not fully appreciated and appropriated justification by faith.

In this light, can we grasp the real meaning of the cleansing of the sanctuary which is brought to view in *Daniel* 8:14? Here is a people that come up around the sanctuary and afflict (humble) their souls. They throw themselves without reservation to trust wholly and for eternity upon the merits of Christ. They will be so committed to depend upon His righteousness, that God will be able to keep them from all sin all the time. God will be able to present them as the first fruits of total redemption from sin,<sup>389</sup> and the product of faith in His righteousness. Thus the sanctuary in heaven will be "cleansed," when God is seen to be just in justifying the believer in Jesus.

#### The Laodicean Message

What is the problem of Laodicea? The Lord says that we are blind, and because we are blind we should anoint our eyes with eye-salve to enable us to see.<sup>390</sup> That which we need to see is the cross, which alone can give us a true knowledge of our deplorable condition.

Is our condition deplorable because basically our standards of Christian conduct are not high enough? Or is it because we do not work hard enough in the Lord's cause? No! This is not the

<sup>&</sup>lt;sup>389</sup> Revelation 14:4.

<sup>&</sup>lt;sup>390</sup> Revelation 3:18.

real point in the Laodicean message. It is not a call to rend the garments (merely a change in outward conduct), but it is a message designed to rend the heart. Christ is the heavenly Bride-groom. Laodicea is the bride-elect. Christ is in the most holy place where the marriage is to be consummated.<sup>391</sup> But the marriage cannot be consummated, for Laodicea has not a true, zealous and fervent response to the Divine love. Such a feeble response from the heart of Laodicea is nauseating to Christ who has given her all the riches of His accumulated love.

Yet Laodicea does not know what her real problem is. She is like a woman devoid of the capacity of a true love response, and who is unaware that, unconscious to herself, there is in her heart a hidden resentment towards her bridegroom. Not until this resentment is pointed out can there be an improvement of the relationship. So the only hope for Laodicea lies in anointing her eyes to see the cross. The cross is that which reveals...

#### Luke 2

<sup>35</sup> ...the thoughts of many hearts.

It reveals the thoughts of God's heart and the hidden thoughts of the Laodicean heart.

**1 John 4** <sup>16</sup> God is love.

The apostle Paul says that love...

#### 1 Corinthians 13

<sup>5</sup> ...thinks no evil.

It is full of hope, ready to believe the best of every person.<sup>392</sup> Now when we were full of sin, enmity and rebellion against God, fleeing from Him more and more, God thought the very best of us and refused to think evil of us. Rather than impute sin to us, He put himself in our place to take the blame and punishment.

<sup>&</sup>lt;sup>391</sup> See Early Writings, p. 55.

<sup>&</sup>lt;sup>392</sup> See 1 Corinthians 13:4-8.

#### 2 Corinthians 5

<sup>19</sup> God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

<sup>21</sup> For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

When God refused to think evil of us, He still had to be true to himself. The only way that He could be just and merciful was to humble himself to the death of the cross. Divine love is that which puts itself in the other's place. It is to be concerned for others. As the apostle Paul says:

#### **Galatians** 6

<sup>2</sup> Bear one another's burdens, and so fulfill the law [of Christ].

That is what Christ himself did. Refusing to think evil of us, who were full of sin, He put himself in our place and bore our burdens.

#### 1 Corinthians 13

<sup>7</sup> [Love] bears all things.

Furthermore,

<sup>7</sup> [Love]...believes all things; hopes all things.

God refused, in His unspeakable love, to think evil of us. He was willing to take our place so that He could believe the very best about us and hope the very best about us. The cross is the revelation of God's faith in humanity.

The divine psychology is as if a rich man put a thief in charge of all his property. Yes, and more than that; it might be likened unto a certain rich man who had one son who was murdered. The man sought all over the world for the man who was responsible for the murder of his son. Finally he confronted the murderer and said:

"I want you to be my son."

Impossible? No! This is what God has done. When Jesus was here on earth, on meeting degraded human beings, He bestowed His confidence upon them. They were greatly moved that One so pure and holy could love and trust them, that they responded, and reached an experience wherein they would rather die than betray the trust that the Master reposed in them. So God comes to the sinner and says:

"I have great faith in you. I have not thought any evil of you, but I have given you the best Gift of heaven."

Nothing stops a sinner in his tracks so much as that. It is hard to kick against such pricks.

Christ put himself in our place. Then what did He do? He put away sin by the sacrifice of himself. He took humanity in its fallen condition unto himself; then washed, purged, and perfected human nature in himself. So He says:

#### Isaiah 44

<sup>22</sup> I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins.

The cleansing of humanity, the perfecting of humanity, the blotting out of sins is an accomplished reality in Christ. He has done it in himself. The new covenant is sealed by the blood of Christ. We often say that the gospel is good news, but do we really get the import of the gospel? The gospel is more than good news of what God *will do* for humanity. It is the good news of what God *has done* for humanity in Christ. He has done all things for humanity in His Son, and therefore He gives the invitation:

#### Matthew 22

<sup>4</sup> All things are ready.

The gospel is a call to enter into His rest.

But the cross also reveals the hearts of men. It is to reveal the hidden heart of Laodicea. We who have been studying the awakening message have found that in the experience of the cleansing of the sanctuary, in the presence of the investigative judgment of the living, there is to be a remembrance again of sins, as all the deeds and thoughts of all of God's people will go before them like the scenes of a panorama. Now, what is it that brings such a revelation to God's people? It may become more apparent to our minds if we consider as to what happens to the wicked who surround the city at the end of the millennium. This is graphically described in *The Great Controversy*, pp. 666-672. Here we are told that Christ shows the cross to the wicked. For the first time they are given a complete revelation of the cross, and as they see it, every thought and deed of their lives goes before them as clearly as though traced in letters of fire. All is made plain. All the blindness of their minds is swept away, and they see what sin is and just what they have done.<sup>393</sup>

Now is Laodicea going to wait until such a time to see a revelation of the cross? Is not the third angel pointing us to the most holy place, to the mercy-seat which is in the most holy place, which is in reality the cross of Christ? Opportunity is given to God's people today to gather at the judgment, to seek for the revelation of the cross now, rather than at the judgment of the wicked.

When Laodicea anoints her eyes to see the cross, the hidden thoughts of her heart will stand revealed. The inhabitants of Jerusalem will look upon Him whom they have pierced.<sup>394</sup> They will see that the sin of Calvary is their own. Laodicea will know why she has been unable to respond with an uninhibited response to the love of Christ. God's people will be fully conscious of the sinfulness of their lives.<sup>395</sup> Just as God put the knife into the hand of Adam and bade him slay the lamb so that he could see somewhat of the nature of his crime, so we will see ourselves nailing God's Son to the tree. And yet, while we see all this, God

<sup>&</sup>lt;sup>393</sup> See also *The Desire of Ages*, p. 57-58.

<sup>&</sup>lt;sup>394</sup> See *Zechariah* 12:10.

<sup>&</sup>lt;sup>395</sup> See *Testimonies for the Church*, vol. 5, p. 472-473.

will have us see that He loves us and puts full faith in us, and is ready to believe the very best of us.

Such a revelation will completely purge the conscience and blot out the evil heart of unbelief. This revelation will show, to the full extent, our own nothingness and the infinite Gift of imputed righteousness. It will cause God's people to step fully upon the platform of imputed righteousness without any reservation for eternity,. This it will usher in the experience of human perfection which is simply an unreserved dependence upon divine perfection. Justification will be full and complete in the experience of the saints.<sup>396</sup>

Oh, that we as God's people may anoint our eyes with the eyesalve that we might see the cross, whither the third angel is pointing us. In reality, that is, in Christ, our sins are already blotted out. God says:

"I have done it."

It was done in Christ at the cross. What God did there in Christ is made fully available to God's people in the most holy place. When faith reaches the mercy-seat, it will become a reality in our experience. Therefore it may be truly said:

#### Matthew 22

<sup>4</sup> All things are ready: come unto the marriage.

Since God has already blotted out our sins, the final atonement is in reality the blotting out of the evil heart of unbelief. The reason why we do remember our sins is that we do not believe that God has blotted them out. When we fully believe, we shall not remember them because we are constant in the faith that it is God that justifies. Divine love thinks no evil. He thought not evil of us, but He thought good of us. We will think no evil of Him. Unbelief is to think evil of God.

<sup>&</sup>lt;sup>396</sup> See *The Great Controversy*, p. 484.

#### 1 Corinthians 13

<sup>8</sup> Love never fails.

That is why the saints will not fail in the time of trouble. They will think no evil. Not even by a thought will they be brought to yield to the power of temptation. God, too, will forget our sins, and remember them no more.

We may illustrate it this way: Jesus said that when a woman is with child and is in pain at the time of her deliverance, she has sorrow. But when the child is born, immediately she forgets her sorrow, for the joy that a child is born into the world.<sup>397</sup> So when God is proved to be just in justifying him that believes in Jesus, when the fruit of justification is brought forth in a perfected people, God will forget all the pain and sorrow caused by our unbelief, for the joy that His image is seen upon His people. With sin swept away from the human heart, the marriage can be consummated.

#### Early Writings, p. 270-271:

Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being.

This voice is the voice of the Bridegroom.

#### Isaiah 62

<sup>5</sup> For as a young man marries a virgin, so shall your sons marry you: and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

Thus comes to pass the complete realization of the new covenant promise:

#### Hebrews 10

<sup>17</sup> And their sins and iniquities will I remember no more.

In His eternal joy God forgets the pangs of Calvary.

<sup>&</sup>lt;sup>397</sup> John 16:21.

## The Counterfeit Kingdom

Let us now see by way of contrast the pillars of Satan's kingdom. While the pillars of God's kingdom of love are justice and mercy, those of Satan's kingdom of selfishness are falsehood and force. Satan was a liar and a murderer from the beginning.<sup>398</sup> On the cross of Calvary Jesus bore the pillars of Satan's kingdom with Him to the ground.<sup>399</sup>

We see this illustrated by the experience of Samson, who in some respects was a type of Christ. Because Samson put himself on Satan's ground he was bound by deception and force, and had his eyes put out. He was brought out before the crowd of mocking sinners, and although he could not see, he took hold of the two great pillars of Dagon's temple, and gave himself as a sacrifice that he might overthrow it.

Jesus did not put himself on Satan's ground as Samson did, but He was placed there for us. He was bound by falsehood and force. The sins of the world put His "eyes" out, for He could not see through the portals of the tomb. There was the mocking crowd around the cross, as there was before Samson. But Jesus Christ, in His infinite love, took hold of the two great pillars of Satan's kingdom, and brought them down with Him to the grave.

Thus the cross of Calvary swept away the lying deceptions of the devil, and made all the power of Satanic force ineffectual. It proved that God is not selfish: He had not held anything back from humanity, but He has given us all the riches of eternity. It proved that His love is greater than force, and His truth triumphs over all error. As Jesus brought down the pillars of Satan's kingdom, He reared up the pillars of justice and mercy upon the eternal heights.

Now let us take a view of the final conflict which is brought to view in the third angel's message. While the third angel points us to the most holy place, where are seen the commandments of God

<sup>&</sup>lt;sup>398</sup> John 8:44.

<sup>&</sup>lt;sup>399</sup> See Youth's Instructor, April 25, 1901.

and the faith of Jesus, it warns us of another system called the beast and his image. The 13<sup>th</sup> chapter of *Revelation* shows how these powers will unite the principles of force and deception to deceive the whole world. We are warned that the religious world will form a confederacy to be held together by the blending of the principles of falsehood and force. As God's people are faced with this great test, they will enter the most holy place by faith, that the prayer of Christ as recorded in *John* 17 might be fulfilled in their experience. Here is a group of saints that are held together by the combined power of justice and mercy, bound to the throne of God and to one another in the ties of indissoluble union.

Satan and all his hosts will not be able to smash the oneness of this company. All his falsehoods and all his force will have no power over them. Thus his kingdom will be brought down. This is the victory over the beast and over his image. Babylon falls, and great is the fall thereof. The great city of lies and force finally disintegrates, and God's kingdom stands forever. In the midnight darkness of the fifth plague, which is caused by the blending of falsehood and force, the light of God and the rainbow of promise is seen around each praying company of saints. Thus comes the time when God vindicates His law and delivers His people. Therefore the only way of deliverance from this sinful world is in the vindication of God's righteousness.

# 11. The Ministry of the Most Holy Place

Gems of Truth, Vol. 5

The most unique doctrine introduced by the pioneers of Adventism was the doctrine of Christ's entrance into the most holy place of the heavenly sanctuary in 1844. This teaching has been subject to strenuous attack by the opponents of the Advent Message.

Throughout our history, the major apostasies on doctrinal pretexts have centered on this point. The Ballenger defection was perhaps the most prominent. In recent years, a number of Adventist scholars have leaned very much toward Ballenger's views. This development is bound to come more and more out into the open in the near future. It behooves all to know where they stand upon this point.

Did Christ actually enter the most holy place of the sanctuary in 1844? What is our Biblical basis for this teaching? A few weeks ago, while conducting a Bible study, I called upon a group of believers to defend their position Biblically. I put to them such arguments as are used by those who refute this fundamental Adventist doctrine. The group became so alarmed at their inability to give an adequate reason for the hope that is within them that they began studying in earnest to find a proper Biblical basis for their faith.

What is our Biblical basis for proving Christ's entrance into the second apartment of the sanctuary in 1844? Remember, every-thing depends upon this point!

## Some Early Adventist History

Before the great disappointment of October 22, 1844, the Advent believers were not altogether ignorant regarding the sanctuary. For instance, in the summer of 1844 they discovered that *Daniel* 8:14 referred to the great anti-typical Day of Atonement. With this knowledge, they were able to fix the date of the end of the 2300 years—October 22—the day that corresponded to the 10<sup>th</sup> day of the Jewish 7<sup>th</sup> month. Accordingly, they expected that their High Priest would come out of the holy of holies to "cut off" the sinners in the church and to bless His waiting people.

At that time all Christians took it for granted that Christ was in the holy of holies in heaven, and therefore they thought that the event foretold in *Daniel* 8:14 could only refer to His coming out of the holy of holies. Even the translators of the *King James Version* of the Bible had the popular view of Christ being in the holy of holies, and therefore they colored their translation of the book of *Hebrews* in that light.<sup>400</sup>

The morning after the disappointment, Hiram Edson reconsidered the sanctuary and the great Day of Atonement. He was impressed with the overwhelming evidence that on the Day of Atonement the High Priest entered for the first time into the holy of holies. This was the key to explain the disappointment. In order to fulfill the type, Christ must have entered the holy of holies of the heavenly sanctuary at that time. Every distinctive Adventist doctrine now centers around this explanation of the disappointment.

## The Biblical Evidence

Briefly, here is the Biblical evidence for Christ's entrance into the most holy place in 1844:

#### 1. THE SAME EVENT: JUDGMENT AND CLEANSING

*Daniel* 8:14 and *Daniel* 7:9-10, 13-14 are the same event. The judgment and cleansing of the sanctuary would take place in Christ's sanctuary at the end of the 2300 years.

Since the ancient tabernacle is a type and shadow of the heavenly, we must go back to the type to learn more about the judgment and the cleansing of the sanctuary. There were only two services of the ancient tabernacle—the daily and the yearly. The yearly, called the Day of Atonement, clearly typified a work of

 $<sup>^{400}</sup>$  See Hebrews 9:8 and 10:19. Here "holiest of all" and "holiest" should have been translated "sanctuary."

judgment. On that day the sanctuary was cleansed from the sins of Israel. It was on the Day of Atonement that the high priest entered the most holy place.

# 2. JUDGMENT COMES IN THE LAST DAYS

If Christ entered His ministry in the most holy place at the time of His ascension, then the judgment would have taken place at that time. But the announcement of the judgment in progress is given in the last days, by the first angel of *Revelation* 14.

# 3. CHRIST BEGAN THE DAILY AT HIS ASCENSION

If the antitype of the high priest's ministration in the second apartment began at the time of Christ's ascension into heaven, when did the antitype of the daily ministration in the first apartment take place? *Daniel* 8:11-12 shows that the Papacy warred against the daily. Hence, during the time of Papal apostasy, Christ would have been carrying forward His ministration in the holy place.

# 4. DAILY AND YEARLY A TYPE OF THE CHRISTIAN DISPENSATION

The daily and yearly round of Jewish ceremonies clearly typified the whole Christian dispensation. The daily occupied the great period of the year. The yearly was only a climactic service at the close of the year.

## 5. A MOVABLE THRONE

In the *Revelation*, the throne of God is presented as being in the first apartment of the heavenly sanctuary at the opening of the seven seals and at the commencement of the seven trumpets.<sup>401</sup> God's throne, according to *Ezekiel* 1, is a living, moving throne. In the earthly type, the presence of God was not only manifested in the most holy, but often in the holy place, and sometimes even in the outer court.

## 6. CHANGE OF LOCATION AT COMMENCEMENT OF JUDGMENT

Daniel 7:9-14 gives evidence of the movement of the throne of God at the commencement of the judgment. The expression,

<sup>&</sup>lt;sup>401</sup> See *Revelation* 4:5; 8:2-3.

"thrones were cast down," signifies movement. Then it says that Christ came...

## Daniel 7

<sup>13</sup> ...with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

Now Christ entered into the presence of God at the time of His ascension. But here Christ is shown to be entering into the presence of God again. Indeed, He is conveyed by a great retinue [cloud] of angels to where the Father has taken His place on the throne. *Daniel* 8:14 explains this. As a High Priest, Christ comes to the Father in the most holy place. At His ascension, He came to the Father in the holy place.

## 7. JEWISH FEASTS ARE PROPHETIC

The great Jewish convocations were typical of the great events in the Christian dispensation. There were the Passover, Pentecost, Atonement, and the Feast of Tabernacles. The Passover and Pentecost took place at the beginning of the Jewish sacred year. These events met their reality at the beginning of the Christian dispensation.

The four gospels record how Christ and His disciples were together for the Passover celebration. The book of *Acts* shows how the early believers received the blessing of Pentecost.<sup>402</sup> Nowhere do the gospels or *Acts*, or the epistles of the New Testament, speak of God's fulfilling the type of the ancient Day of Atonement. The reason is that the Atonement and Tabernacles, coming close together, were figurative of events that close the gospel dispensation.

The Feast of Tabernacles [Harvest Rejoicing] takes place immediately after the harvest of earth is gathered at the coming of Christ.<sup>403</sup> The great multitude of saved in the kingdom of God are

<sup>&</sup>lt;sup>402</sup> Acts 2.

<sup>&</sup>lt;sup>403</sup> See *Revelation* 14:15.

shown, in *Revelation* 7:9, to be waving palm branches, indicating that they are fulfilling the ancient type of harvest rejoicing.

In the type, the Atonement came just five days before the Tabernacles. So it is evident that the anti-typical Day of Atonement would be the great event preceding the coming of the Lord. This is shown to be so by the first angel's message of *Revelation* 14; by the sealing of *Revelation* 7; and by the leading away of the anti-typical scapegoat of *Revelation* 20. *Joel* 2:1, 15-17, places the anti-typical gathering of the congregation at the sanctuary in soul affliction just prior to the Day of the Lord.

Another interesting and important point: just as *Acts* 2 shows that the blessing of Pentecost was the former rain, *Joel* 2 shows that the blessing of the Day of Atonement is the latter rain.

We trust that our readers will become familiar with these great points of faith given of God as a most precious heritage. May the consideration of these things not only lead us to tenaciously hold to these fundamental points, but to also realize God's purpose for us in the ministration of the holy of holies. May we sense the mighty privilege which is ours to enter the open door by faith and by so doing, lay hold of the blessing of the judgment—which blessing is the latter rain.<sup>404</sup>

<sup>&</sup>lt;sup>404</sup> Acts 3:19.

<sup>11.</sup> The Ministry of the Most Holy Place

# 12. The Scapegoat Transaction

Judgment Hour Sermons, Vol. 2

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

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

#### Leviticus 16

<sup>20</sup> And when he has made an end of reconciling the holy place, [and by the way, that word "reconciling" is the same word that is usually translated "atonement"] and the tabernacle of the congregation, and the altar, he shall bring the live goat:

<sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

# The Advent Movement and the Scapegoat

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

### A Word to the Little Flock, p. 12:

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

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

This position has been consistently attacked by the enemies of the Advent Movement. I think most of us are familiar with the charges made. Because of this teaching, some have put this in a very distorted light, and said that Adventists make Satan their Saviour. They have said to us,

"Well, if Jesus bore the sins of men on Calvary, what is the logic? You Adventists say that Satan is the scapegoat, and the sins come out of the sanctuary and are put on the scapegoat."

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

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

I have not traced down the history of our interpretation of this scapegoat transaction, but I suppose the majority opinion which would prevail today is somewhat different from the original position we took. That can be proven by looking at a number of books. In trying to answer the other churches, many of us have tried to explain it this way:

"Well, Satan really doesn't *get* the sins of God's people. It really isn't the sins of God's people that are put on Satan after the great day of atonement. It really means that Satan bears his own sins plus his part in causing the wicked and righteous to sin, because he is the instigator of sin."

I think most of you have heard that explanation.

"Satan bears his sins plus *his part* in causing the wicked and righteous to sin."

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

## Satan Understands It

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

#### Early Writings, p. 178:

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

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

Why is Satan so anxious to keep as many as possible from accepting Jesus according to the statement we just read? Why doesn't Satan say,

"Well, I've lost the battle anyway. I might as well let them go"?

#### Early Writings, p. 178:

The sins of those who are redeemed...will at last be rolled back upon the originator of sin [Satan], and he must bear their punishment, while those who do not accept salvation [the sins of the wicked]...

-what about them? They themselves will bear them. Now, friends, if that is the truth, whether we can find a valid explanation for it or not, whether we can explain it or not, it is still truth! Isn't it? I have found it a good policy in my own study, when I come across a statement that I cannot understand, and I can't harmonize, what is the best thing to do? Take that statement, and begin to explain it away? Is that a good policy? What is a good thing to do if you can't explain a statement? If it somehow doesn't seem to fit in with other statements in your general understanding, what is the best thing to do? Accept it, and wait until you get the explanation of it. Generally speaking, friends, the facts are, we haven't done that as touching the scapegoat transaction, because that is not the position which is generally believed today. And I have no burden to try to prove it. You can prove it yourselves.

All right, why are the sins of God's people finally put back upon Satan? What is God's purpose in this? What is the significance of the scapegoat transaction?

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

## God's Law Challenged

We will go back to heaven, right to the beginning of the great controversy, and we will focus our attention on the law of God, because from its very inception the great controversy has been over that law.

From the light which has shone upon our pathway from the Spirit of Prophecy, we know that Satan challenged the law of God as being the enemy of peace. Satan was of mighty intellect, the greatest intellect in the universe, outside of the Godhead, and greatly beloved by the angelic host. Do you think they could answer the arguments of Satan? Many of them were beguiled by the arguments of Satan, and even the loyal angels could not understand what was involved, he so clothed his arguments in subtlety.

"God's law," he said, "is the enemy of peace."

This law he resents. This law, the great law of love, which was God's character and transcript, Satan represented as a law of selfishness. Satan said,

"While the Creator demands self-sacrifice, and self-denial of others, He himself practices no self-denial, and makes no selfsacrifice."

The great law of the universe was the law of love. Satan began to rebel against the principle of self-sacrificing, self-renouncing love, and there was discord in heaven. And sin, Satan claimed, was because of God's law. God was responsible for sin. That was the argument of Satan.

Satan was cast out of heaven. He came down to the earth, and man joined with him in rebellion against the law of God, and again the devil triumphed.

"God's law is an enemy of peace."

And he said to the Lord,

"If you want to extend the hand of pardon to the sinner, you will have to change the law. You cannot extend the hand of pardon to the sinner and maintain that law! You will have to change it, and then take us back to heaven, too!"

Then, as the years rolled on, down upon this old earth, and the conflict increased, Satan succeeded in plunging mankind deeper and deeper into the suffering and the misery of sin. But then what did the devil do? As he pointed to the suffering and degradation of humanity, who did the devil say was responsible for it? At whose door did he try and place the responsibility? God's. And even at that time the angels did not fully understand. They did not know!

So we bear that fact in mind. The great controversy began over the law of God. Satan claimed that God was responsible for sin and His law is the enemy of peace. God could have destroyed the devil and his angels in one moment. But if He did that, the loyal angels would have followed God through fear, and not through love. God could not use force for it is not His character. The only allegiance He wants is the allegiance of love, and that must take time.<sup>405</sup> His love must be proven. His law must be demonstrated. He would have to take the time to prove to the whole universe, not just to this world, that sin and the responsibility for it, lies at the door of Satan.

How could God prove that His law is a law of love? How could He show the height and the depth, and the length and the breadth of His love which was revealed in His law? That law was now challenged. At one time it was not challenged and there was no discord in heaven. But once the great controversy broke out in heaven the stability of the divine government depended upon someone unfolding the law of God—someone demonstrating to the whole universe what a beautiful thing God's law is, so that the whole universe might exclaim with one accord,

#### Psalm 119

<sup>97</sup> Oh, how I love your law! It is my meditation all the day!

All the universe must see that God's law is good, and that it is in no wise responsible for sin and that the trouble was with the great instigator of sin, Satan himself. How could God prove it? Let us go to *Revelation* 5, the chapter the servant of the Lord says we should study. It is a chapter of great importance to those who are to act a part in the closing work of this earth's history.

#### **Revelation 5**

<sup>1</sup> 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.

In the hand of the Father, who sits upon the throne, was the great law, the standard for the whole universe. In His right hand was that fiery law.<sup>406</sup> In Old Testament times it was the duty of the priests to take the book of the law and as God's representa-

<sup>&</sup>lt;sup>405</sup> *The Desire of Ages*, p. 759.

<sup>&</sup>lt;sup>406</sup> Deuteronomy 33:2.

tives to unfold it and read it to the people. But now a challenge goes forth to the universe. God's law, the great law of love, His character, has been challenged. The stability of the universe depends upon someone being able to unfold the height and the length, and the breadth and the depth of God's love, of God's character, which was revealed in His law. Who could vindicate God's law? Who could unfold it? Who could demonstrate God's character?

# God's Law Revealed

But no man could do it. No man in heaven (and that word "man" there actually doesn't mean just human beings) or earth could do it.

#### **Revelation 5**

<sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup> And one of the elders said unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, has prevailed to open the book.

The Lion of the tribe of Judah, the Root of David,—Jesus. The express image of His Father's person, the great Creator of the universe, the One from the bosom of the Father: only He could really magnify the law and make it honorable.<sup>407</sup> The law of God is as sacred as himself. No man can look thereon. But Jesus came to reveal and to unfold the law of God, not just to this world, but to the universe.

How could He unfold it? God's law was a law of love. Love is the fulfilling of the law.<sup>408</sup> Love summarizes the law. But love is a principle. It is *self-sacrificing*, *self-renouncing*. That is what love is! It is not a feeling—it is a principle—God's character, self-sacrificing, self-renouncing. And Jesus came to demonstrate it. Jesus came to live it.

<sup>&</sup>lt;sup>407</sup> Isaiah 42:21.

<sup>&</sup>lt;sup>408</sup> *Romans* 13:10.

# Self-Sacrificing, Self-Renouncing Love

Think of the incarnation of Jesus,

## **Philippians 2**

<sup>6</sup> Who being in the form of God, thought it not robbery to be equal with God.

He desired not heaven while we, His creatures, were in this world lost, without God and without hope. The Scriptures say,

<sup>7</sup> [He] made himself of no reputation.

Some people worry a lot about their reputation. There is something more important than reputation, friends. In fact, it is vital it is *character*. Do not ever be confused between the two!

<sup>7</sup> [He] made himself of *no* reputation,

-or as the Revised Version says,

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Philippians 2 [RV]
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<sup>7</sup> He emptied himself.

He was made in the likeness of man. Infinite humiliation! the eternal God, made flesh! Took man's fallen nature! Made in the likeness of man. Oh! what a condescension!

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

## Philippians 2

<sup>8</sup> ... He humbled himself.

God humbled himself to take the form of humanity. But as if that were not enough, even in the form of humanity, He then humbled himself! He gave His life unstintingly for man. I think of a statement that says,

## The Ministry of Healing, p. 17:

[He was] the unwearied servant of man's necessity.

Just think of it, friends! God himself, was a man, in the garb of human flesh, the unwearied servant of man's necessities! He made himself of no reputation. He who was rich for our sakes became poor,<sup>409</sup>

#### Acts 10

<sup>38</sup> ...went about doing good,...healing all that were oppressed of the devil.

There was not a selfish act in His life. He gave himself for others without reserve! Sister White says He was not impatient when robbed of rest.<sup>410</sup> He lived a life completely for His fellowmen.

# The Supreme Demonstration of Love

The limit was not reached in His life. Step by step Jesus went down the pathway of self-denial. What was He doing? He was unfolding the law of God! Satan said that God's law was a law of selfishness. Jesus came to show that it was not. As we look to the life of the self-denying Redeemer, there we see God's law beginning to be unfolded. But even in the life of Jesus, we cannot see it fully unfolded, for here in *Revelation* 5 we read:

## **Revelation** 5

<sup>6</sup> And I beheld, and Io, in the midst of the throne...stood a Lamb as it had been slain.

*Calvary!* The Lamb of God! Friends, as we look to the uplifted cross and as we see the Lamb of God, what do we see? What does God want us to see? He wants us to see the supreme demonstration of *love*. What is love? Self-sacrificing, self-renouncing love? Calvary is but the unfolding of the law of God.

## Selected Messages, book 1, p. 212:

The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

<sup>409 2</sup> Corinthians 8:9.

<sup>&</sup>lt;sup>410</sup> The Desire of Ages, p. 364.

So Jesus, the form of God, took the likeness of man, lo! as a man He humbled himself, and lo! yet He became obedient unto death, even the death of the cross. And having suffered in our place, having loved me and given himself for me, knowing that all things were accomplished, Jesus cried,

# John 19

<sup>30</sup> It is finished,

-and,

## Luke 10

<sup>18</sup> I beheld Satan as lightning fall from heaven.

What does Calvary prove in the light of the great controversy? What does Calvary show us about the great controversy? First of all, friends, Calvary shows us that *God's law is good*. If we love Calvary we must love the law of God, because Calvary *is* the law of God. It is the law unfolded. Calvary shows what a beautiful thing God's law is! That everyone who beholds Calvary might say,

# Psalm 119

<sup>97</sup> Oh, how I love your law; it is my meditation all the day.

Not only that, Calvary and the cross of Jesus show that God's law is eternal, immutable, and demonstrate that it is God's character, and it is not an enemy of peace. Calvary shows that Satan was responsible for sin. Calvary revealed something to the angels that they could not see before. You will read it in the Spirit of Prophecy in that chapter, "It Is Finished" from *The Desire of Ages*. Yes, Calvary revealed something to the angels of heaven, fully revealed for the first time!

We are told that Satan so clothed his arguments in subtlety that they could not fully understand all that was involved in the great controversy. He had clothed himself in garments of deception. But what happened at Calvary? How did Satan now appear to the angelic host? His deception was unmasked.

#### The Desire of Ages, p. 57:

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

#### Satan: A Murderer

Satan was revealed as a murderer. When was Satan a murderer? When did he first become a murderer? What did Jesus say? From the beginning. From the very first time sin entered into the heart of Satan he was a murderer. Sister White said that he did not know where he was drifting. He could not understand the nature of his own feelings—the strange thoughts and feelings that were springing up in his heart.

God tried to show him, as much as infinite love could, in heaven, before Satan was cast out. God tried to show Satan what would happen to him. He offered him a chance to repent and to return. But he rejected it! God not only had to prove His law and His love in the light of the cross—He not only had to demonstrate love, but He had to demonstrate something else—the very antithesis—*sin!* What is sin? It is only in the light of Calvary—it is only in the light of the Lamb of God, that we can see what sin is. From the beginning the devil was a murderer and it took Calvary to prove it.

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

It took Calvary to prove it. What did Jesus pray as they were nailing Him to the cross?

#### Luke 23

<sup>34</sup> Father, forgive them, for they know not what they do!

Here was mankind, acting out their natural enmity against God. The servant of the Lord tells us that the whole world—that includes you and me—stands charged with the murder of the Son of God.

#### Testimonies to Ministers, p. 264-265:

Not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself in the bitterness of his soul.

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

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

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

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

In commenting upon this chapter regarding the Lamb of God in *Revelation* 5, and the importance of studying it deeply, Sister White says:

#### Testimonies for the Church, vol. 9, p. 267:

Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived.

*Repentance is a true vision of Calvary.* Not only to see there displayed the depths of God's love, the wonder of His law, that we might say,

"God's law is good,"

-but that in contrast with that we might see that Calvary proves we do not love God at all! Calvary proves to us that we *hate* God! The natural heart is enmity against Him. Oh, that we might see, that when we sin, the great thing is not so much the deed itself,—it is the enmity which lies in the heart!

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

And as a man sees himself thus in the light of the cross, that is why he detests himself as a sinner in the bitterness of his soul. And then he perceives what God *is*. He sees God's side. With God he confesses,

"God is in no wise responsible for sin."

He sees that Satan is responsible, and that he is joined with the great deceiver.

#### What Jesus Does with Sin

Let us see what happens when a man confesses and when a man repents. He vindicates God, virtually. He repents toward the Lord. He says,

"God is not responsible for sin."

He claims the blood of Jesus, and that Jesus died in his place that he might be forgiven, and released from the responsibility.

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

An important point to remember right here is this: *Jesus did not die to cancel out sin*. Friends, Jesus did not die to cancel sin!

#### Patriarchs and Prophets, p. 357:

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, *was not to cancel the sin*.

A means was provided by which the sin was transferred to the sanctuary. But Jesus' death did not *cancel* sin. Jesus died for the *person*, and for those who would accept Him. He would take the sinner's place, that the sinner might be released from joining Satan in rebellion and from *his* responsibility—to free him from that responsibility. Thus sin might be taken from the sinner, and sent into the sanctuary—not to be canceled.

When we think of the atonement, it is more correct to say that Jesus made an atonement *for the sinner* than to say that He made an atonement *for sin*. You will find a few cases in the Spirit of Prophecy where it states that Jesus made an atonement for sin. It would be much the same as our saying, "the kettle is boiling" when we really mean that the water in the kettle is boiling.

Jesus made an atonement for the sinner, to release him, but He did not die to cancel the sin. Sin began with Satan. Jesus has a purpose. He bought our sins. He takes the responsibility. He lays the sin up there in the sanctuary and He leaves it there. We are going to see what He does with it and what He will do with it when the service of the sanctuary is finished.

Now, so much for the man who repents of his sin. We see what it means to him. He virtually says,

"God is not responsible for sin,"

-and the responsibility is sent into the sanctuary. It is there laid up for Satan. He confesses that Satan is responsible, and God's law is good.

Now, what of the man who fails to repent? We go back to the first sinner in the Garden of Eden, the man who failed to repent. God said to Adam,

"What have you done?"

What did Adam say?

"The woman..."

Who made the woman? God turned to her,

"What have you done?"

"It is the serpent. You made the serpent."

A man who fails to repent of his sin, a man who blames his circumstances, the man who seeks an excuse for sin, whatever it might be, virtually says,

"God is the cause."

Instead of surrendering that rebellion in his heart, what does he do? He heaps up unto himself wrath against the day of wrath. He refuses to see the light of Calvary and he says,

"God is responsible."

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

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

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

"Satan is responsible for sin,"

–and their sins have been for given, which literally means "put back," "sent away."

## The Work of the Most Holy Place

In 1844 something happened in heaven which had never happened before. Jesus entered the most holy place! According to the prophecy of:

#### Daniel 8

<sup>14</sup> Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The word "tsadaq" which is here translated "cleansed" is not used in any other place in the Bible. It is a new word that Inspiration has used. Why? Because it signifies a *new work*. A special word is used to signify a special work, which commenced in 1844.

Down to the year 1844, men who accepted Jesus were forgiven of their sins. If any man sinned he had an advocate, and he could come back to Jesus and receive justification, go on in the Christian pathway, and if he fell into sin again he could come to Jesus again, and be forgiven. If the devil tripped him into sin again, there was Jesus in the heavenly sanctuary, covering him with the garments of His righteousness!

But Jesus could never come the second time while the ministry continued in the first apartment. Satan could never be taken away from this world while the ministry of Jesus continued in the first apartment. In 1844, Jesus went into the *second* apartment, to commence a new work, the cleansing of the sanctuary.

Satan loathed God's eternal purpose and in God's sight Calvary virtually vanquished him, and revealed what he was. Nevertheless, Satan still has a foothold, as it were, in the great controversy. He still challenges God. He says to God,

"All right, Jesus defeated me. Jesus lived the law of God. I must admit that Jesus kept it. He couldn't do anything else. *But where is the people that will do it?* Ah yes, you have had men who have come and accepted Calvary, and their sins have been forgiven. But, [he says,] You cover them with the garments of your righteousness and every now and then they commit sin again, and they fall. *Where is the people who will keep the law of God perfectly as Jesus did?*"

Jesus lived without an intercessor upon this earth. He had no one to cover any deficiencies. Satan says,

"You are in the sanctuary covering up the mistakes of your people."

He further states,

"I have not been defeated yet!"

And God virtually says to Satan,

"All right, Satan, that is true! But I will produce these people, through my grace, in the most degenerate age of earth's history. I will separate them from all sin completely. They will reflect the image of Jesus fully. I will step out of the sanctuary and they will live in the sight of a holy God without an Intercessor!"

Such a people will be produced that will be the wonder of the whole universe. Through them Satan will be forever defeated, and every question that could be raised against the law of God, whether humanity could keep it, will be forever answered in that special people which the Scripture calls the 144,000. In order that they might be produced, in order that the 144,000 might be developed, and that they might receive the seal of the living God, Jesus in 1844 entered the most holy place of the heavenly sanctuary to make the final atonement.<sup>411</sup> This is a special work.

In the ancient day of atonement, when the high priest went in, the whole congregation of Israel gathered around the sanctuary with deep soul-affliction and searching of heart, and the high priest went in, blotted out all their sins and made an *end* of sin in Israel. As the Scripture says,

<sup>411</sup> Early Writings, pp. 251, 253.

#### Leviticus 16

<sup>30</sup> For on that day shall the priest make an atonement for *you*, to cleanse *you*, that you might be clean from all your sins before the Lord.

After completing the work of cleansing the lives of the people, in type, the high priest then went into the first apartment, took up the sins, and went out and placed them upon the head of the scapegoat. Then *a fit man*, someone who was able, someone who was prepared, had to lead that scapegoat out into the wilderness.

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

Jesus entered the most holy place and the door of the second apartment was opened, the light streamed from the most holy place that we might look within the great judgment bar of God in the majesty of the sanctuary, and see the law of God and the true meaning of the cross of Calvary. Calvary is to be fully unveiled in the light of the most holy place.

We are to see that although we have our sins forgiven and have entered upon the Christian pathway, there are still depths of iniquity hidden in the human heart. Before Satan can be cast out of this world, he must be cast completely out of the lives of God's people! All that hidden iniquity must be revealed. The work must be finished. God's people must have such a vision of Calvary, and the uplifted Saviour that they will gather around the sanctuary like the Jews on the day of Atonement. What is Jesus going to do for them? *He is going to blot out their sins*.

The Spirit of Prophecy clearly reveals what the blotting out of sins is to mean. In *Testimonies for the Church*, vol. 5, pp. 472-475,

we are told that as God's people afflict their souls around the sanctuary, Satan points to their filthy garments, their defective characters. Satan points to all the sins he has tempted them to commit. But when Jesus stands in the judgment for His people who are afflicting their souls around the sanctuary, He gives the command,

#### Zechariah 3

<sup>4</sup> Take away the filthy garments.

Jesus blots out their sins, He cleanses them forever from the very effects of sin in the inner sanctuary of the soul. That is what the final atonement is for; that is what the blotting out of sins is for; that is what the cleansing of the sanctuary is,—not just a work of cleansing in heaven, but it means the final making away of sin in the lives of God's people, taking away the dominion of the man of sin for eternity. That is what Jesus does when He stands in the judgment! He gives the command to blot out the sins of His people, and they receive the latter rain, as stated:

## Acts 3

<sup>19</sup> Repent therefore, and be converted, that your sins may be blotted out, when [RV: "so that"] the times of refreshing shall come from the presence of the Lord.

When the times of refreshing come from the presence of the Lord, God's people are sealed. Just before the close of probation and when the last soul is sealed, Jesus throws down the censor and says, "It is done."<sup>412</sup> And all those who have received that seal reflect the image of Jesus fully. God can point to them and say,

# **Revelation 14**

<sup>12</sup> Here are they which keep the commandments of God and the faith of Jesus.

They are separated from all iniquity. They reveal the image of the lovely Jesus. There is not one spot or stain upon them. Having finished the sealing work, having produced such a people, the

<sup>412</sup> Early Writings, p. 279.

people that God has been waiting for, for 6,000 years, our great High Priest, in His character of a mediator,

#### Early Writings, p. 280:

...tarried a moment in the outer apartment of the heavenly sanctuary.

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

# The Significance of the Scapegoat Transaction

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

# Spalding and Magan Collection, p. 2:

Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment and confess the sins of Israel upon the head of the scapegoat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment and takes His place upon the great white cloud. Then while the plagues are falling, the scapegoat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, *Israel would lose their lives*.

Satan challenges God in every part of the great controversy, and when Jesus comes from the sanctuary, He places the sins upon Satan, and virtually says to him,

"Here you are, Satan. *You* are responsible for sin. These sins have been sent back into the sanctuary. I died to release my re-

deemed from those sins, and here you are, Satan. *You* began this. *You* take these sins."

Satan does not like that, of course. He does not want to bear the responsibility of them, and he challenges God's right to do it. But God can prove that Satan is responsible for the sins of the redeemed and he won't be responsible for the sins of the wicked because they have chosen to remain in rebellion. But in the case of the redeemed, Satan is responsible, and God will prove it. How will He prove it? Here is a people for the first time who have lived upon the earth who have had *all* their sins blotted out, and have been sealed for eternity. God can say, in the face of the whole universe,

"Here is a people that have been completely separated from sin."

And He will say,

"They will not go back into sin again."

And by virtue of the fact that these people will never go back into sin after the final work of the most holy place, by the mere fact that once they have been separated from sin they will *never* touch the stuff again, Satan is proved to be responsible. But on the other hand, if Satan could lead them into a departure from right in the least particular, he has won his point.

#### The 144,000: The Fit Man

The high priest in the type confessed the sins over the scapegoat, but there had to be a fit man, that would lead and who could lead, the scapegoat into the wilderness. There had to be someone who could take him away—who was *able* and *fit* enough and strong enough to do it.

It was not the high priest who led the scapegoat away. It was only in the type that the scapegoat was led into a place. In the antitype it was to lead him away into a *condition*. It was a struggle. While the scapegoat was being led away he made a desperate effort to escape. During the plagues all the energy of Satan is expended against the saints, the 144,000!

When Jesus steps out of the sanctuary, and the work is finished, He virtually says to Satan,

"Here are my people, Satan. They are yours now, to do what you wish to do with them—only you cannot take their lives."

It seems as though God has hidden himself from the saints and does not hear their prayers. They seem, as it were, shut out from God's presence and there is no intercessor in the sanctuary. Satan has full charge of the world and all the legions of darkness and all the wicked join with him, and a whole vanguard comes against God's people to overthrow them. But he is held fast! Oh, if Satan could lead one of the 144,000 into sin,—if he could lead *one* of them to depart from the least particular in transgression of the law of God, he would triumph.

The Lord says,

"I will bring forth my servant, the Branch,"<sup>413</sup>

-the 144,000. The fit man will be able through the strength of Jesus to do it because they will not fall. *They will stand*.

This is the stone of *Daniel* 2, which smashes the image on the feet, which smashes the power of Satan and the kingdoms of this world, in the last great spiritual conflict. As it says in *Daniel* 2,

# Daniel 2

 $^{\rm 44}$  In the days of these kings shall the God of heaven set up a kingdom.

It is the kingdom,—the 144,000,—which smites the image on the feet, which vanquishes Satan. *It is in the 144,000 that Jesus wins the great controversy.* It is a desperate struggle between Jesus and Satan. On earth it was a struggle between Jesus and Satan personally, and again during the time of the plagues it is a struggle be-

<sup>&</sup>lt;sup>413</sup> Zechariah 3:8.

tween Jesus and Satan, but this time it is Jesus fully lived out in the experience of the 144,000. By the mere fact that they do not fall into sin, and that they keep the law of God perfectly, Satan is defeated, his cause is lost, and he is held fast.

# All Risked on the 144,000

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

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

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

But *if* the scapegoat could escape, if he should effect his escape, *Israel* would lose their lives, *not just the 144,000!* God is waiting for a people, my friends, upon whom He is going to stake His throne. It will seem to humanity that He would jeopardize His throne—but God knows. *God is going to risk all on the 144,000.* If

the scapegoat should escape, Israel would be lost! The plan of salvation would be proven a failure, and Satan would not have to bear the sins of God's people into final punishment and oblivion.

What a tremendous responsibility is to rest upon the 144,000! No wonder they cry during the time of Jacob's trouble! You read in the Spirit of Prophecy that the tremendous anguish in the time of trouble is not because they might lose their lives! They would not shrink from torture or death! They will get to the place where they would gladly sacrifice even eternal life. They would sacrifice everything as Jesus did. Willingly would they give up their place in heaven.

But there is only one thing they fear during the time of Jacob's trouble. What is it? *They realize everything depends upon them.* They realize that they could disgrace God's throne. That is why the 144, 000 follow the Lamb whithersoever He goes. This is why this company is going to taste more fully than any other people the experience of Jesus.

*Hebrews* 11:40, in speaking of the worthies who have all passed on and are in their graves, says,

#### Hebrews 11

<sup>40</sup> God having provided some better thing for us, that they without us *should not be made perfect*.

There could be no resurrection of the righteous without the development of the 144,000! The righteous are sleeping in their graves waiting for the ripening of the firstfruits. The first-fruits must be ripened before the general harvest of the saved can be presented. As the blood of the martyrs and the blood of the redeemed are fettered in their graves, they cry unto God,

#### **Revelation 6**

<sup>10</sup> How long, oh, Lord, how long, do You not avenge our blood upon them that dwell on the earth?

We can see that they are waiting upon God's church, someone who can vindicate God's character, someone who will defeat Satan, someone who can lead the scapegoat away. They are waiting for the stone that will smash the works of Satan, drive them away like the chaff. So they sleep in their graves waiting for this tremendous demonstration, the development of the 144,000!

# The Purpose of the Advent Movement

In 1844 God raised up a movement whose specific purpose was to call out a people from Babylon to receive the seal of the living God.

When God raised up a movement in 1844, it was not His purpose to raise up just another church, along with many other churches. The special work of the 144,000 is to call out a people for the seal of the living God! The third angel in *Early Writings*, p. 118, is called the "sealing angel," and is to prepare a people for translation. Not until that is done can the work be finished.

That is the special task that God has given us through the ministration of Jesus. That work, friends, is *to finish with sin* so that God can entrust us with that tremendous responsibility. Would we like the Lord to come along and say,

"Look, I am going to put that responsibility on you tonight"?

We would all shrink from it, wouldn't we? We are not ready, are we? Do you think we are ready for God to stake so much on us? And all the redeemed are waiting in their graves. That is what God is waiting for! He is waiting for a people whom He can use to do this special work.

I feel, sometimes, friends, that we lose sight of the purpose of the third angel's message. God has not raised up a movement just merely to prepare men for death. The churches of 1844 and before that, had a message to prepare a people for death, but they did not have a message to prepare a people for translation. Friends, if we face the facts, we have largely lost sight of our goal! If we go on in the way that we are going, Satan could *never* be led away and the work could *never* be finished. Jesus contended with the devil during His ministry for three and a half years. When the time came for Him to go up to Calvary, to be crucified, the devil came up to Jesus and said,

"Why go up to Calvary? You are doing a good work. Look at all the people yet who need the gospel. You are just beginning. Your ministry is just beginning to take hold. Why cut your work short now? You can do a wonderful work if you only carry on the way that you are doing!"

Was he successful against Jesus? Jesus set His face like a flint to go up to Jerusalem. He knew His Father's purpose, and He went up that the work might be accomplished.

But you know, the devil is more successful with us than he was with Jesus. He comes along and tells us,

"You are doing a wonderful work in the world."

That is true, too. So was Jesus doing a wonderful work in the world. Now, you see, the devil can tell true things but in a wrong setting!

"You are doing a wonderful work in the world."

I am speaking of the third angel's message as it is being preached to the people at the present time.

"Why, you are raising up schools, and hospitals, and institutions and churches,"

-and that is good, too, they are all essential.

"Just carry on with the work the way you are doing,"

-the old devil says. *Anything*, friends, anything to blind us to the work that is being left undone in the most holy place, that we might set our faces like a flint to go up into that sanctuary, that Jesus might take our names in judgment, that He might blot out our sins, and give us the seal of the living God! Such a victory is waiting for God's people in the most holy place! Jesus says,

#### **Revelation 3**

<sup>8</sup> Behold, I have set before you an open door.

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

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

# Articles on the Movement

# 1. Fellowship in His Sufferings

Gems of Truth, Vol. 1 A Sermon Report

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

# Acts 14

<sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

<sup>22</sup> Confirming the souls of the disciples and exhorting them to continue in the faith, and that we *must through much tribulation enter into the kingdom of God.* 

There are no "ifs" or probabilities about this passage of Scripture. It is definite. It is specific.

 $^{\rm 22}$  We *must* through *much* tribulation enter into the kingdom of God.

I would like to refer you to another text in *Acts* 9. The Lord here was giving a message to Ananias to go and seek out Saul, who had just found Christ, because the Lord had chosen him to be a messenger for Him.

# Acts 9

<sup>15</sup> But the Lord said unto him, Go your way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

<sup>16</sup> For I will show him how great things he must suffer for my name's sake.

What did the Lord reveal to Saul when He called him? Did He show him the glory and the honor that he was to receive from his mission? No, He revealed to Saul the great things that he was to suffer for Christ.

#### Acts 14

 $^{\rm 22}$  We must through much tribulation enter into the kingdom of God.

I want to read this passage:

#### Testimonies for the Church, vol. 1, p. 78:

When the Lord appeared to Saul in his conversion, He did not purpose to show him how much good he should enjoy, but what great things he should suffer for His name. Suffering has been the portion of the people of God from the days of the martyr Abel. The patriarchs suffered for being true to God and obedient to His commandments. The great Head of the church suffered for our sake; His first apostles and the primitive church suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering?

Were it possible to reach the tree of life in the midst of the Paradise of God without suffering, we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory; shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. But none will be there who have not, like Moses, chosen to suffer affliction with the people of God. The prophet John saw the multitude of the redeemed, and inquired who they were. The prompt answer came:

#### **Revelation 7**

<sup>14</sup> These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

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

"Where are we going?"

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

Yet, even that is not a true picture of the sufferings of God's people, because for everything that God has, the devil has a counterfeit. Yes, he even has a counterfeit for suffering. There are plenty of people in this world who endure privation. Just consider the poverty-stricken countries where people are living in hovels. I have read of one of the dictators in South America and his torture chambers. People there were placed in excruciating torture. But I dare say that most of them were not Christians anyway, and that wasn't fellowshipping with Christ in *His* sufferings.

Sister White says that we should pray that the Lord might baptize us with His sufferings and if we suffer with Him we shall be glorified together with Him, remembering that none will be there who have not, like Moses, chosen to suffer affliction with the people of God. We can only have a true concept of what suffering means if we look at the Prince of sufferers, the Lord Jesus Christ.

#### 2 Corinthians 8

<sup>9</sup> He was rich, yet for your sakes became poor, that you through His poverty might be rich.

#### Isaiah 53

<sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

# The Suffering of Love Rejected

What were the sufferings of Christ? They did not just consist of privations in His physical life. That hardly counted. Surely, He knew what it was to be hungry, weary, and thirsty. He knew what poverty, hardship and toil were. But these things were not the real sufferings of Christ.

Even when we look to the great passion of our Lord—to Calvary, and see Him dying on the cross, it was not the bodily pain that caused His sufferings. It is probable that there have been others in the history of the world who have suffered as much physical pain as our Lord, for men have devised ways and means that are perhaps even more cruel than crucifixion. The servant of the Lord tells us:

#### Education, p. 263:

The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.

The suffering of Christ was the suffering that resulted from a rejection of love.

# John 1

<sup>11</sup> He came unto His own, and His own received Him not.

He died of a broken heart. He suffered intensely because He *loved* intensely. Even human experience can teach us that the cruelest thing that can enter into any human heart, is a rejection of love. There is *nothing worse than that*.

To illustrate the point I would like to relate an experience. While I was in Australia and still farming, I met a men who was tramping the road. I offered him a ride, and upon finding that he was out of work I told him that he could come home and stay in the barracks and work until he got enough money to go where he wished to go. He was in a rather deplorable condition. After he started working on the farm I had occasion to talk to him and ask him how he got himself in such a state. I found that he was a talented man with a reasonable education. He had a good trade. What was he doing here in such a condition? He told me his story, perhaps just a common one. He was a man not much older than myself.

"Well," he said, "my home broke up and that broke *me* up."

Then he continued,

"My wife is still alive. She's living with another man. I can't forget it. I love that woman and I'd still take her back. You needn't talk about a hell to me. I live it every day. That's hell."

He had never learned to fix his love and his affections upon the great unchanging love of God. Now his life was smashed. The fact is this: *The more one loves, the more one suffers when that love is rejected.* God, my friends, loves with an infinite love. We cannot comprehend this love but we can just see it dimly demonstrated in the Lord Jesus Christ. The Lord suffered much because *He loved much.* He could not see His message of mercy and His overtures of love rejected without great suffering and His heart was pierced. He wept over Jerusalem.

#### Hosea 11

<sup>8</sup> How can I give you up?

-He said. That, my friends, was the suffering of Christ. Because He loved with an infinite love, His suffering was in direct proportion to the love wherewith He loved. That was the suffering of Christ. Now, my friends, we are told that we shall *never* enter the kingdom of heaven, we will *never* enjoy the tree of life, unless we have learned upon this earth to have fellowship in the sufferings of Christ. That does not mean that we should get a persecution complex. I think of a particular sect that are very zealous in their beliefs and have a reputation of making a nuisance of themselves as they go from door to door. If they don't get insulted they are disappointed. That is not entering into the sufferings of Christ.

My friends, it is impossible for us to enter into the sufferings of Christ unless we are imbued with the love of Christ. If we are not imbued with this divine love and we go out to present His message, His truth, and we find only opposition and rejection, and are not always treated so nicely, what do we do? We wipe the dust off our feet and say,

"Well, that serves them right. They'll get all they're looking for."

That is only natural, isn't it? But through divine power, friends, we are to rise above the natural man, and unless we do, we shall never see the kingdom of God. The promises of God are to make us partakers of the divine nature and that nature is love, for God is love.

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

But is it God's way out to withdraw ourselves? No, friends, that is not His way out, because, *love does not withdraw*. And *love does not close the door*. We often speak of the close of probation and say that God is going to close the probation of men. That is true, perhaps, in *one* sense. But we do not want to have a limited view of what the close of probation really is. Friends, God does not close any man's probation. If you study *The Desire of Ages* through you will see that point clearly. Man closes his own probation, and God is forced to recognize the fact! God does not reject man; man rejects God.

Some people seem to have the idea that God's work is to keep man out of heaven. His everlasting work is to take men to heaven; but men refuse to go. God did not reject Lucifer up in Heaven. We are told in inspiration that he *left* the presence of God and went out.<sup>414</sup> Jesus went out after him and it was only when Lucifer would not come back and when he made his decision forever that he would never submit to God, that he cut himself off. Jesus never closed the door on Judas. The Scripture says that Judas *went out* at the last Passover supper. He went out and it was night. Jesus never gave up. He loved to the end. But Judas finally rejected Christ.

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

# The Enduring Power of Love

I would like you to notice a few verses in *1 Corinthians* 13. The word "charity" as used here is sometimes translated "love" in other places in the New Testament.

<sup>&</sup>lt;sup>414</sup> The Great Controversy, p. 495.

### 1 Corinthians 13

<sup>4</sup> Charity suffers long, and is kind; charity envies not; charity vaunts not itself, is not puffed up,

<sup>5</sup> Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;

<sup>6</sup> Rejoices not in iniquity, but rejoices in the truth;

<sup>7</sup> Bears all things, believes all things, hopes all things, endures all things.

8 Charity never fails.

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

# 1 Corinthians 13 [AMP]

<sup>4</sup> Love endures long and is patient and kind; love never is envious nor boils over with jealousy; is not boastful or vainglorious, does not display itself haughtily.

<sup>5</sup> It is not conceited—arrogant and inflated with pride; it is not rude [unmannerly], and does not act unbecomingly. Love [God's love in us] does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of the evil done to it [pays no attention to a suffered wrong].

<sup>6</sup> It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail.

<sup>7</sup> Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything [without weakening].

<sup>8</sup> Love never fails [never fades out or becomes obsolete or comes to an end].

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

The experience of Moses illustrates this principle. He loved the people as a type of Jesus. Although they did not appreciate his

ministry, Moses still gave himself for them in unselfish service. When they rebelled and sinned, God said to Moses,

"Moses, just stand out of the way a minute, let me consume these people, and I will take you and make a great nation of you."

What did Moses do? He fell on his face before the Lord and said,

"Lord, you'll never do that. If you do, blot me I pray you, out of the book of life."

Paul had the same spirit for his own people. He said,

#### Romans 9

<sup>3</sup> I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Love is never selfish. Moses even got to the place where he would have forfeited eternal life if it could benefit the chosen people. Only those who are imbued with that attribute will ever see God. And none of us have it. We are not born with it. We cannot manufacture it. This love is a gift of God.

Love never gives up. That is why Moses suffered. He is one of the examples in the Scripture of one who entered into the sufferings of Christ. Moses entered into the sufferings of Christ because he loved much, therefore he suffered much. That will lead us to identify ourselves, as all God's true people have ever done, with God's people. That, my friends, is terribly important. Moses identified himself with his people. If they were to be destroyed, he said,

"Destroy me too, Lord."

Daniel, down in Babylon, identified himself with God's people. The Scriptures record that he confessed his sin and the sin of the people and he made the sin of the fathers his own sins. He identi-

<sup>&</sup>lt;sup>415</sup> *Exodus* 32:10-32.

fied himself with them. That is why the Scripture says that he was a man "greatly beloved."  $^{\!\!\!\!^{416}}$ 

You see, my friends, God calls us into fellowship with Christ. There is the principle of love, without which no man can see the Lord.<sup>417</sup> If we lack that love, what are we going to do? We believe that God has given us light. I think if we search the Scriptures that we can see that this is true. God has called us to the sanctuary, to enter with Him into the last great experience that is going to prepare us for translation. And oh, my friends, we are responsible for the light that God has caused to shine upon our pathway. The *Testimonies* say that all those who have received light on these things are to bear testimony to the solemn truths that have been committed to them. So we have an obligation.

But if we lack the love of Christ, what are we going to do and what is going to happen to us as we associate ourselves with the awakening message? We will withdraw ourselves, because where there is no love, that is the natural thing to do. But if we are imbued with the love of Christ we will give evidence of those attributes described in *1 Corinthians* 13. *Love never gives up!* It is hopeful. It is optimistic. It believes all things, endures all things, hopes all things. That will give us a positive attitude toward the church, and to the destiny of the church, and just what God would have us to do.

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

<sup>416</sup> Daniel 9:23; 10:11, 19.

<sup>&</sup>lt;sup>417</sup> Hebrews 12:14.

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

Sister White describes the people of God as the little company standing in the light. They are sighing and crying for the abominations that are done in the land, but especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. They lament and afflict their souls because pride and selfishness and deception of almost every kind are in the church. As they see many swept aside with the strong current of evil, they mourn and afflict their souls.

We are told clearly that those who do not mourn over their own sins or the sins of others will be left without the seal of the living God. When the time comes for the separation of the wheat and the tares in the church, where does the Lord find His people? Where does He see them? Does He see them over *there* somewhere? Does He see them *out* of Jerusalem? They are represented as being *in* Jerusalem holding forth the words of life. Sister White depicts them as being there. They had counseled. They had entreated. They are there identifying themselves with God's people and afflicting their souls. Unless we enter into that experience we are going to be left without the seal of God. Just think of it, friends. See this company sighing and crying for the sins of others!

Do we have this experience? Let us be honest with ourselves— *Do we have this experience*? If we haven't, we are not ready for the seal of God. Oh, we might be troubled with some of the evils in the church and very disturbed about it, but friends, we will never afflict our souls and cry over the sins of others until we learn to cry over our own.

## Working Under the Spirit

Let us apply these principles in a very practical way. God has a *church* in the world. It is His church. He loves it supremely. There are abominations in it. There is a great need of an awakening and there has begun an awakening in God's church. This awakening is not a call, in any sense of the word, to separate. I say *in any sense* of the word. It is a call to seek the Lord. It is a call to gather together, wherever we are, in any circumstances, because it is perfectly legitimate to search God's word and to seek the Lord for an experience which we do not have.

But it is not a call to separate. It is not a call to organize, because God *has* an organization and it is a pretty good one, too. There may be evils in it. God will set them right. The Lord says that He is going to overturn, overturn, overturn, in the institutions which are called by His name. This church is doing a great and necessary work in the world. That work has to be done, doesn't it? God works through His organized church. Maybe He is not working there and can't work there as much as He needs to because of our own unconsecration and unpreparedness to work in harmony with Him.

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

#### The Review and Herald, March 29, 1898:

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

#### Testimonies to Ministers, p. 411:

When God puts His Spirit upon men, they will work.

Now, friends, no doubt you are wondering what is the best way to work for Christ and for the message you love. Here is the primary principle: When God puts His Spirit upon men they will work, for they can't do anything else but work. As Sister White says, it is not necessary to belong to some organization. I do not think she means this in the sense of the church at large, but if God puts His Spirit upon men they will work. She points us to the experience of others in the past who have gone before us.

There is a common weakness among humanity, friends, among us *all*. We like to *see* something. We want something that is *tangible*, something that we can get our hands on that we can put our faith in to do the work for us. When Moses went up into the Mount and the children of Israel lost sight of him, they said,

"As for this Moses we wot not what has become of him. Up, let us make us gods and let us make us a golden calf here."  $^{\rm 418}$ 

So they made a golden calf to represent the deity.

<sup>&</sup>lt;sup>418</sup> Exodus 32:1-4.

"Now, *these* be your gods, O Israel, which will lead us into the land of Canaan."

It was something that they could see. Here was something visible they could put their faith in, that they could point to that would lead them into the land of Canaan. Oh, friends, let us not be lured to put our faith in *anything* to lead us into the land of Canaan but our great invisible Leader. We must endure as seeing Him who is invisible.<sup>419</sup>

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

#### **Reaching an Enemy**

I would like to relate an experience that happened in Australia which illustrates the point. There was a man over there, a church elder, who was one of the most violent opposers of the awakening message in the whole of Australia. If ever there was one who you would be tempted to think would never see the light and who was hopeless, it was that man.

However, since I have come to America I have heard that he is one of the foremost men who are holding forth the words of life in Zion. Do you know what aroused that man and what opened his eyes? There was a young man in the church, a school teacher, only about 19 years of age. He was a very talented person and a good speaker too, for that matter. But he did not win this church elder by his speaking. He went along to that church week by week and he was abused and insulted. They did some of the most frightful things to him and he sat there and took it and never said a word. He kept coming back and was so very nice about the

<sup>&</sup>lt;sup>419</sup> *Hebrews* 11:27.

matter. The church elder watched and watched. And do you know, after that went on for about two years, he said,

"This young man has something that I don't have."

He studied into the message and accepted it. Today he is rejoicing in it. Now he is holding forth the words of life in Zion. I think that is what God is calling for from us more than anything else. We have the greatest work to do at this time. It is not so much to work for others, but it is to work for ourselves. Then we will be able to reach others. One young man asked Moody how to start a revival. Moody said,

"I'll tell you how to start a revival. Go in your room, draw a circle, and don't come out until the revival has started."

Good counsel, isn't it? We must pray that we might be baptized with the sufferings of Christ and enter into His joy. It will take more of the grace of God—infinitely more—than we experience now. But ah, my friends, it is well worth it. Our trial, in my opinion, is greater than any of those who have gone before, even the reformers. They were thrust out of the churches that had turned their backs upon God and had become Babylon. But God's true people in the church are going to be wounded in the house of their friends.<sup>420</sup>

# The Experience at Moses' Death

I would like to relate the experience of Moses when he died. You know that he was kept out of the land of promise because of his sin of speaking unadvisedly with his lips. Although he was a great and faithful servant of God, he knew he had to depart from his people and that he could not see the promised land because of his sin. One day God said to Moses,

"Up into the mount for you shall die."421

<sup>&</sup>lt;sup>420</sup> Zechariah 13:6.

<sup>&</sup>lt;sup>421</sup> Deuteronomy 32:49-50.

Moses called the people together for he loved them.

#### Patriarchs and Prophets, p. 470:

Still he forgot himself in his interest for his people. In the presence of the assembled multitude, Moses, in the name of God, addressed to his successor these words of holy cheer:

#### **Deuteronomy 31**

<sup>23</sup> Be strong and of a good courage; for you shall bring the children of Israel into the land which I swore unto them; and I will be with you.

As the people of God realized why he was calling them together, they thought of his long, patient unselfish ministry. They realized that it was because of their murmurings that their beloved leader would not now lead them into the land of promise. With great remorse and self-reproach they thought upon their own failings. They bitterly remembered that their own perversity provoked Moses to the sin for which he must die.

And then Moses bade farewell to the people. He must depart on his mysterious errand. He must die alone. No earthly friend would be permitted to minister to him in those last hours. With unquestioning faith he went up the mount. He answered the call of God. It was a great struggle for him to leave the people that he loved. It was a tremendous struggle. But he obeyed the voice of God. He pointed to his people and said under inspiration,

#### **Deuteronomy 33**

<sup>26</sup> There is none like unto the God of Jeshurun, who rides upon the heaven in your help, and in His excellency on the sky.
<sup>27</sup> The eternal God is your refuge, and underneath are the everlasting arms.

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

Then, as poor old Moses was sitting up there on that Mount, thinking it over, pleading with God to blot out that last sin he had committed, before him there passed a panoramic view of the history of Israel. He saw them enter the land of Canaan. He saw down through their history and their apostasies. He saw them go into the land of captivity for seventy years; he saw them delivered by the hand of God from captivity. Then the time had come and he heard the voice in heaven saying,

#### Psalm 40

 $^7$  Lo, I come, in the volume of the book it is written of me, to do your will, O God.

Then he saw the eternal God—the great anti-type of himself step down from the throne of deity and become a babe in Bethlehem's manger. Christ himself, the great Antitype of Moses! Oh, Moses had stepped down from the throne of Egypt to cast in his lot with the despised people, but oh, how small this seemed in view of the great sacrifice of Jesus. To step down from the throne of deity and to come down upon this sin-cursed earth was indeed an infinite sacrifice.

Moses saw in vision the life of Christ. He saw Him come to His own and His own received him not. He saw God in human flesh being rejected by His own people.

#### Patriarchs and Prophets, p. 475:

He saw Jesus upon Olivet as with weeping He bade farewell to the city of His love.

He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging,—the crucifixion. Moses saw that as he had lifted up the serpent in the wilderness so the Son of God must be lifted up, that whoever would believe on Him should not perish but have eternal life. He heard the cry,

#### Matthew 27

<sup>46</sup> My God, my God, why have You forsaken me?

He saw the earth enveloped in darkness when Jesus lay in the tomb. He saw Him resurrected.

#### Patriarchs and Prophets, p. 476:

As he looked upon the scene, his countenance shone with a holy radiance. How small appeared the trials and sacrifices of his life, when compared with those of the Son of God! How light in contrast with the far more exceeding and eternal weight of glory!

He saw Christ ascend to heaven as a mighty Conqueror. He watched the ascension of Christ and he saw the pearly gate of the heavenly city swing wide. He saw himself in that vision as the one who would stand there to be the first to welcome Jesus into the city. Moses was the one. Because he had tasted somewhat of the sufferings of Christ, he was the one who was chosen for that honor.

As the scene unfolded he saw the history of the Christian church. He saw the Jewish people first, the ones who professed to keep God's law, but rejected the Lawgiver. He saw the Christian world professing to accept Christ and rejecting His law. He was horrified.

He was taken down to the final conflict of the beast and the image, the baptism of the sufferings of the remnant church—the 144,000. He saw *us* in vision. He saw the covenant of peace under the seventh plague and Jesus coming in the clouds of heaven in great glory, and the resurrection of all the redeemed.

And then he saw the earth made new—restored to its Edenic state, the everlasting kingdom of God. God's people shall be with Him and they shall see His face and His name shall be in their foreheads. Moses saw the everlasting kingdom ushered in. And then, inspiration tells us, as he saw all that, the vision faded from his mind, and there he sat on Nebo's Mount and looked down upon the motley old earth and there wasn't much in it to be desired. How different it looked now. How mottled with sin after the eternal world that he had seen.

There was one thing that caused Moses to rejoice. He had been privileged to have a part in the sufferings of Christ. He realized for the first time, as he had never realized before, that if he had *no part* in the sufferings of Christ that he would not have wanted to partake of the eternal glories of the kingdom of God. That place would not be for him. He was glad that he had some part in the sufferings of Christ. And, as inspiration says,

#### Patriarchs and Prophets, p. 477:

Like a tired warrior, he lay down to rest.

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

# 2. Rebuilding the Temple

Gems of Truth, Vol. 3 A Sermon Report

#### The Great Controversy, p. 143:

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.

A LL 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 BC. 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 BC to 536 BC). 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:

#### Prophets and Kings, p. 554:

Daniel heard "one saint speaking, and another saint said unto that certain saint which spoke, 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 twentythree 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:

#### Isaiah 11

<sup>11</sup> 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:

#### Early Writings, p. 74:

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.

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 BC so that we may see ourselves clearly in the antitype. In 538 BC Babylon fell. Two years after the fall of Babylon:

#### Ezra 1

<sup>1</sup> 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,

<sup>2</sup> Thus says Cyrus king of Persia, The Lord God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a house at Jerusalem, which is in Judah.

This decree was effected in 536 BC. 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 BC. There is an interesting sidelight to this event:

#### Ezra 3

<sup>11</sup> And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endures 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.

But there was another element among the people:

<sup>12</sup> 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:

<sup>13</sup> 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 weep-ing.

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 9<sup>th</sup> 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 BC. Then the Lord raised up two messengers: Haggai and Zechariah. Let us consider the purpose for their messages.

#### Haggai 1

<sup>2</sup> Thus speaks the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

Here in the year 519 BC they were saying,

"The time has not come,"

-but when was the time to rebuild the temple? Back in 538 BC. Because of prevailing circumstances they were still saying,

"The time has not come."

But notice what Haggai says:

<sup>3</sup> Then came the word of the Lord by Haggai the prophet, saying, <sup>4</sup> Is it time for you, O you, to dwell in your ceiled houses, and this house lie waste?

<sup>5</sup> Now therefore thus says the Lord of hosts; Consider your ways. <sup>6</sup> You have sown much, and bring in little; you eat, but you have not enough; you drink, but you are not filled with drink; you clothe you, but there is none warm; and he that earns wages, earns wages to put it into a bag with holes.

<sup>7</sup> Thus says the Lord of hosts; Consider your ways.

<sup>8</sup> Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, says the Lord.

<sup>9</sup> You looked for much, and, lo, it came to little; and when you brought it home, I did blow upon it. Why? says the Lord of hosts. Because of my house that is waste, and you run every man unto his own house.

<sup>10</sup> Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

<sup>11</sup> 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 brings forth, and upon men, and upon cattle, and upon all the labor of the hands.

Aroused by this message, the people rallied and set their hands to finish the work. As a result, the Lord blessed them.

# Haggai 1

<sup>13</sup> I am with you, says the Lord.

# 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 BC. We find a record of this in:

#### Ezra 6

<sup>15</sup> 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:

## Prophets and Kings, p. 714:

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.

As previously indicated, the year 536 BC (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,

## **Revelation 14**

<sup>8</sup> 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:

## Prophets and Kings, p. 714-715:

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 has "made all nations drink of the wine of the wrath of her fornication."

Just as only a remnant of God's people chose to return from physical Babylon in 536 BC, 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:

#### Daniel 8

<sup>14</sup> ...then shall the sanctuary be cleansed,

-or as the Revised Standard Version renders it,

<sup>14</sup> ...then shall the sanctuary be restored to its rightful state.

#### Counsels to Writers and Editors, p. 30:

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.

In 1844 God said to His church,

"Build a temple, after the divine pattern that I will show you 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.

## **Difficulties and Delay**

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

#### Early Writings, p. 47:

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.

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,

#### Haggai 1

<sup>4</sup> Is it time for you, O you, to dwell in your ceiled houses, and this house lie waste?

And through Ellen G. White He makes the plea even more urgent:

## Prophets and Kings, p. 574:

## Haggai 1

<sup>5</sup> Now therefore thus says 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.

<sup>6</sup> You have sown much, and bring in little.

<sup>9</sup> ...Why? says the Lord of hosts. Because of my house that is waste, and you run every man unto his own house.

<sup>10</sup> Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

<sup>11</sup> 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.

The door to the most holy place is open, and Jesus entreats us to enter in and receive the blessing. The Holy Spirit urges:

## Hebrews 10

<sup>19</sup> Having therefore, brethren, boldness to enter.

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."

## The Promised Blessing Will Be Given

*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:

## Zechariah 2

<sup>1</sup> I lifted up my eyes again, and looked, and behold a man with a measuring line in his hand.

 $^{\rm 2}$  Then I said, Where are you going? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

<sup>3</sup> And, behold, the angel that talked with me went forth, and another angel went out to meet him,

<sup>4</sup> 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:

<sup>5</sup> For I, says the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

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:

## Zechariah 3

<sup>4</sup> 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:

## Zechariah 4

<sup>6</sup> Not by might, nor by power, but by my Spirit, says the Lord of hosts.

<sup>10</sup> For who has despised the day of small things?

<sup>7</sup> Who are you, O great mountain? Before Zerubbabel you shall become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

*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 worshiper. 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.

## Joel 2

<sup>25</sup> And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

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.

# Appendix

## Salting Corrupt Channels

#### By David Qualls

Originally published on GreatControversy.org, May 18, 2005 PP Editor's note: This article, written by a contemporary Advent believer, is included to clarify the statements presented in Article 37, <u>Doers of the Law</u>, regarding the "corrupt channels" of humanity, and how they are purified by Christ's imputed righteousness.

## Introduction

THOSE who hold the view that salvation is accomplished solely or primarily by means of justification—a justification that is restricted to an accounted righteousness that provides an over-arching umbrella to cover inevitable ongoing sins in the life of the believer—often use the following quote as a leading proof:

#### Selected Messages, vol. 1, p. 344:

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and 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. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat.

Proponents of the aforementioned view see this statement (hereinafter referred to as the *corrupt channels* quote) as a confir-

mation of their assertions that because of the guilt-producing taint of the fallen nature, no one is able to live a sinless, perfect life. No, not even those who are fully converted, surrendered, and completely under the control of the Holy Spirit. All are destined to continue sinning to one degree or another until glorification. Thus, in their view, Christ must make up the difference between the inevitable sinning of believers and the unreachably high standard of God's law. This legal declaration, they say, happens in the sanctuary in heaven.

Those who have not studied the topic well or who have approached the word of God with presuppositions in line with the aforementioned view, could very well conclude from a reading of the above quote, that indeed, it teaches what some are attempting to prove by it. That is, that an accounted, forensic (legal-only) justification is required to make up for and to cover *inevitable* ongoing sins in the life of the believer. Please note that we are not talking about the forgiveness of *past* sins. All agree that past sins that are confessed and forsaken are forgiven in a legal sense and that the sinner's dark past record is replaced with the spotless record of Christ.

After quoting the above *corrupt channels* Ellen White statement, one author writes the following,

Our depravity is so pervasive that we need Christ's merits to account us upright every moment of our Christian walk. As our sin pollutes even the best things that we do as Christians, the sober reality is that nothing we could do would ever merit or earn our salvation. A further implication of such pervasive depravity is that we can never claim perfection in any sense of sinlessness (either in our nature or acts) this side of glorification. Therefore, we need Jesus to declare us "perfect" all the way to the gates of glory.<sup>422</sup>

<sup>&</sup>lt;sup>422</sup> Woodrow Whidden, <u>Ellen White on Salvation</u> (Hagerstown, MD: Review and Herald Publishing Association, 1995), p. 46, accessed May 10, 2005.

We can agree with the author that "nothing we could do would ever merit or earn our salvation." Let us quickly lay to rest the oft-used argument that says that those who uphold the biblical view of perfection in this life are somehow saying that their own works, apart from Christ, do anything to add to or in any way earn merit toward salvation.

Secondly, we must clear up another argument implied in the author's quote above. Let it be forever settled that those who recognize the true teaching of the perfectibility of the saints in the Inspired writings will never "claim perfection" for themselves. Believing and taking God at His word, that He is indeed able to perfect His saints in this life, is vastly different from making boastful claims of having arrived at that state. Only God knows the heart of man; only He will recognize when He has finished His work in us.<sup>423</sup> Our part is to believe Him to the point of acting on that belief.

Thirdly, we must make clear that perfection, as taught by the Bible and amplified in the writings of Ellen G. White, does not mean perfection *ism*—that is, holy or sinless flesh. Character perfection means a continual choosing of God's way over our own way so that we have continual, uninterrupted victory over sin in our lives.

But, is it true that because our depravity is "so pervasive," we need Jesus "to declare us 'perfect' all the way to the gates of glory"? Even for the Spirit-filled, re-born Christian? Is a legal declaration in heaven—a divine pronouncement that does not reflect the reality on the ground—the only avenue to perfection for the saints in this life? Does the *corrupt channels* quote force us to come to this conclusion?

Searchers for truth will immediately recognize grave problems in such a view. The weight of evidence from both the Bible and the inspired writings of Ellen G. White clearly sustains a different

<sup>&</sup>lt;sup>423</sup> 1 Kings 8:39.

view than the one espoused by the author in his quote above.<sup>424</sup> Let us see just what is meant by the *corrupt channels* statement by Ellen White.

## The Issue

At issue is the question: Must believers rely on an ongoing forensic, legal declaration pronounced from heaven, apart from the life of the sinner, to reach the high standard of perfection? Or, is it possible that perfection is attainable in this life by a full, complete surrender to Christ, with the Holy Spirit continually dwelling in the heart, perfuming the thoughts, words, and actions of the believer with the sweet incense of the righteousness of Christ?

Stated another way, does the *corrupt channels* statement speak of legal, forensic justification or does it speak of active, purifying, heart-changing sanctification in the life of the believer? Where does the purifying take place? Where does the divine fragrance get added? In the sanctuary above or in the heart of the believer? Keep reading. You might be surprised at the answers.

We must note what the *corrupt channels* quote says and what it does not. We must be careful not to read into it our own presuppositions. Nowhere does the statement contain the words, "justification," "imputed," "forgiveness," "pardon," "counted" or "accounted," etc. It instead contains words such as "purified" and "cleansing." We must remember that the blood of Christ not only *covers* sin; it also *cleanses* us from sin as well as *sanctifies*.<sup>425</sup>

## Interpreting God's Word

We would never think of taking a passage of Scripture such as *Revelation* 14:10-11 (tormenting fire burning forever and ever), pull it out alone apart from the rest of the Bible and hope to come to a correct interpretation. Even a study of the immediate context may not be sufficient to shed light on the passage. The only safe

<sup>&</sup>lt;sup>424</sup> Please refer to the section at the end of this article, <u>*Character Perfection in Inspiration*</u>, for a brief summary of inspired statement on the perfectibility of believers in this life.

<sup>425</sup> Leviticus 16:19; Ezekiel 43:20; Hebrews 13:12; 1 John 1:7.

method of understanding any passage is to interpret it in the light of *all* that Inspiration has to say on the subject. Only thus may we learn what God is trying to reveal.

As with Scriptures, so with the inspired writings of Ellen G. White. She herself states this principle:

#### Selected Messages, vol. 1, p. 42:

The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.

In keeping with the method she prescribes for interpreting her writings, let us proceed to see what is said in other places where she uses the same or similar language as in the *corrupt channels* statement. (In all cases in this paper, emphasis is supplied.)

#### Acts of the Apostles, p. 532:

Before the believer is held the wonderful possibility of being like Christ, obedient to *all the principles of the law*. But *of himself* man is utterly unable to reach this condition. The holiness that God's Word declares he *must have* before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influence of the Spirit of truth. *Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience.* The part of the Christian is to persevere in overcoming every fault.

#### SDA Bible Commentary, vol. 7, p. 909:

Shall we not, then, give to Christ that which He has died to redeem? If you will do this, He will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers to work for Him. Every motive and every thought will be brought into captivity to Jesus Christ. Those who are sons of God will represent Christ in character. *Their works* will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to Him.

#### Review and Herald, November 26, 1901:

Man is permitted to handle the Lord's goods. Thus he is tested and proved. *His heart must be perfumed with the incense of Christ's righteousness*, the Saviour must work in him to will and to do of His good pleasure.

#### The Faith I Live By, p. 18:

Truth must reach down to the deepest recesses of the soul, and *cleanse away everything* unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that *all the springs of the heart may be as flowers, fragrant with perfume, a sweet smelling savor, a savor of life unto life.* 

#### SDA Bible Commentary, vol. 6, p. 1118:

The offering that is made to God without a spirit of reverence and gratitude, He does not accept. It is the humble, grateful, reverential heart that makes the offering as a sweet-smelling savor, acceptable to God.

## SDA Bible Commentary, vol. 6, p. 1118:

"Christ also has loved us," writes Paul, "and has given himself for us an offering and a sacrifice to God for a sweet-smelling savor." This is the oblation of a life-gift in our behalf, that we may be all that He desires us to be—representatives of Him, expressing the fragrance of His character, His own pure thoughts, His divine attributes as manifested in His sanctified human life, in order that others may behold Him in His human form, and, comprehending God's wonderful design, be led to desire to be like Christ—pure, undefiled, wholly acceptable to God, without spot, or wrinkle, or any such thing.

#### God's Amazing Grace, p. 18:

The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words. An angel presence is in the home. *The life breathes a sweet perfume, which ascends to God as holy incense*. Love is manifested in kindness, gentleness, forbearance, and long-suffering. The countenance is changed. *Christ abiding in the heart* shines out in the faces of those who love Him and keep His commandments. . . . As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

#### Christian Service, p. 263:

The *merit* of Jesus must be *mingled with our prayers and efforts*, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is *sanctified* by the merit of Christ, will stand the test of the judgment.

#### Manuscript Releases, vol. 2, p. 337:

There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be *sanctified* and fitted for His service. Give all you have and are, and it is all nothing without the *merit* of the blood that *sanctifies* the gift. Could those who hold responsible positions multiply their talents a thousandfold, their services would have no worth before God unless Christ was *mingled with all their offerings*.

Note that in the above nine passages, where the same or similar wording exists to that of the *corrupt channels* quote, invariably she refers to action taking place in the heart of the believer. That is where the fragrance is added; that is where the purification takes place; that is where the cleansing happens. It coincides with what is happening in heaven. When the heart of the believer is indwelt by the Spirit of Christ, when it is cleansed, purified, made new; when the Holy Spirit acts within the believer, then the offering ascends to God as a sweet smelling savor, acceptable to Him. Yes, the righteousness of Christ must be added, but it is added in the believer on earth; not after the fact in the sanctuary in heaven.

Nor is this righteousness infused into the believer as in the Roman Catholic conception, as if he were a battery to be recharged and hold that charge for himself. Rather, the righteousness from Jesus is imparted to the believer; it remains while the connection remains. It is while the branch is connected to the vine that the sap flows (See *John* 15:4-5). The believer must remain connected to Christ to have His righteousness in himself.

Let us remember that the imagery of what is taking place in heaven is but a reflection of what is really being effected in the hearts and lives of believers here on earth. Yes, there is a literal sanctuary in heaven. Yes, there is literal furniture; a literal High Priest; a literal mediation. The sanctuary is the great throne room of heaven; the headquarters where the sin problem is being dealt with. That is where the action is being directed from. But it is all in vain if the actions of the mediation and intercession in heaven have no effect on the hearts and minds of the believers on earth.

Take, for example, the Ten Commandment law of God. It exists literally in the ark of the covenant in the Most Holy Place of the heavenly sanctuary. And yet, while it exists literally in heaven, the new covenant tells us that it is written in hearts and minds of actual believers here on earth (*Hebrews* 8:10). What appears literally in heaven is effected in the lives of actual believers on earth. Thus the mediation in heaven has its point of effect on earth in the lives of literal believers.

#### Salt to the Rescue

Jesus gives us some insight into this topic in a passage from the gospel of Mark:

#### Mark 9

<sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt.

<sup>50</sup> Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

Note the following:

These two verses sum up a passage in which Jesus has been telling His listeners how to enter into eternal life. He talks of reforms that are needed in the life to ensure salvation, even going so far as to advocate cutting off offending parts of the body if these hinder one from doing right.

The practice of adding salt to every sacrifice was commanded in the Old Testament:

#### Leviticus 2 [See also Ezekiel 43:24]

<sup>13</sup> And every oblation of your meat offering shall you season with salt; neither shall you suffer the salt of the covenant of your God to be lacking from your meat offering: with *all your offerings you shall offer salt*.

Note the location where Jesus says to have the salt:

#### Mark 9

<sup>50</sup> Have salt *in yourselves*.

Notice what Ellen White says in regard to this passage:

#### The Desire of Ages, p. 439:

In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only *the righteousness of Christ* could make the service acceptable to God. Referring to this practice, Jesus said, "Every sacrifice shall be salted with salt." "Have salt in yourselves."

What does the salt represent according to this passage? The righteousness of Christ. And it is this righteousness that makes the sacrifice acceptable to God. And where is the salt applied? Is it added after the fact in heaven or is it applied to the sacrifice at the time it is offered?

Salt is a preserver, a purifier, and a seasoning. In the OT sanctuary service, which was a practical illustration of the salvation process, salt was used to demonstrate the righteousness of Christ being added to the earthly sacrifice to make it acceptable to God. It is important to realize that salt must be added to and thoroughly mixed with the item being seasoned or preserved for it to be effective. It does little good to add the salt after the fact.

Have you ever eaten a dish of food where the cook forgot to add salt during cooking? It seems that no matter how much salt

#### Appendix

you try to add after the fact, the taste is just not quite right. The salt must be mixed thoroughly into the food during the cooking phase. With this illustration in mind, let us see the remainder of the passage quoted above:

#### The Desire of Ages, p. 439:

All who would present themselves "a living sacrifice, holy, acceptable unto God" (Romans 12:1), must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth," restraining evil among men, as salt preserves from corruption. *Matthew* 5:13. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world.... Jesus says, "Depend upon your receiving of my Spirit. You must be partakers of my grace."

We are invited and commanded to offer ourselves (our mind, body, and soul with its corrupt channels) a living sacrifice to God. This sacrifice is to be holy; it is to be acceptable to God. The biblical method of making a sacrifice acceptable to God was to add salt representing the righteousness of Christ. It must be added to the sacrifice, not at some later point when the meat or blood was taken into the sanctuary building itself. Thus, Jesus points us back to a very practical and fitting illustration to be applied to our own lives.

God does not accept an offering mixed with selfishness, pride, and sinful imperfections and then "fix" the deficiency merely by adding a declaration of forensic justification once the offering arrives in the sanctuary in heaven. He does more than this! He takes our services and sacrifices, purifies them at the source with the salt of Christ's righteousness that He imparts to us and thus, this sacrifice ascends up to God a sweet savor because it is purified, preserved, and flavored with the righteousness of Christ.

## Merit and the Propitiation

But some may ask,

"What about the reference to *merit* in the corrupt channels statement? And what about the reference to *propitiation*? Does that not indicate that this paragraph is speaking exclusively of the forensic atonement at the cross applied to the believer in the sanctuary service above?"

Let us examine these and see if the forensic-only conclusion is the only valid interpretation. Note the following statements from the pen of Inspiration:

#### This Day With God, p. 151:

He who was once a sinful human being may be *refined and purified by the imparted merits of Christ*, and stand before His fellow men as a laborer together with God.

#### Christ's Object Lessons, p. 331:

A noble character is earned by individual effort *through the merits and grace of Christ.* God gives the talents, the powers of the mind; we form the character.

#### Sons and Daughters of God, p. 50:

When the law of God is thus *implanted in the soul of the believer*, he is approaching eternal life *through the merits of Jesus.*... Here in this life is the testing, trying time. The angels of God are watching the development of character, and weighing moral worth. The whole question is settled in this: Is he obedient or disobedient to the commandments of God? *Has the sinner been transformed in this world, through the merits of Christ, to an obedient servant*, so that he is fitted to join the heavenly society?

#### Testimonies for the Church, vol. 1, p. 705:

Shall I stand without fault before the throne of God? Only the faultless will be there. None will be translated to Heaven while their hearts are filled with the rubbish of earth. *Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ*, and all the unlovely, unlovable traits of character overcome.

#### Testimonies for the Church, vol. 2, p. 81:

Search oh search, as for your life, and condemn yourself, pass judgment upon yourself, and then by faith claim *the cleansing* 

blood of Christ to remove the stains from your Christian character.

## Sons and Daughters of God, p. 277:

Through the merits of His blood, you may overcome every spiritual foe, and remedy every defect of character.

Unquestionably, as the above quotes demonstrate, the use of the terms "merits," "blood," and "propitiation" need not force us into a view that is at variance with the consensus of Inspiration. The sacrifice of Christ, His merits, His righteousness applied to our lives, transforms us into new creatures, makes us partakers of His divine nature, and allows us to be acceptable to God. Our acceptance with God is not based on our own righteousness. It is based on the righteousness and merits of Christ who is living in us through the Holy Spirit by faith.<sup>426</sup>

## Conclusion

We have seen that the *corrupt channels* statement, when rightly understood and interpreted, does not force us to conclude that a forensic, legal, continual, justifying declaration on the part of God is required to make us acceptable to Him.

Instead, by allowing the Bible and the writings of Ellen White to speak for themselves, the consensus of Inspiration leaves no doubt that the believer is made acceptable to God by the justifying *and* sanctifying work of Jesus and the Holy Spirit. This work is directed from the sanctuary in heaven but it is made effectual in the life of the believer on earth. Thus while the heavenly sanctuary is being cleansed, a simultaneous, connected work of cleansing is taking place in the lives of believers on earth. When the source of sins is dried up, then the sanctuary will be closed in heaven.

This end-time aspect of the plan of salvation is crucial. If we are to believe, like the author quoted above, that "we need Jesus to declare us 'perfect' all the way to the gates of glory," where does that leave our understanding of the close of probation and the

<sup>&</sup>lt;sup>426</sup> Galatians 2:20.

time of trouble in which God's last generation will stand without a mediator or intercessor (but still with the empowering presence of the Holy Spirit) when the sanctuary doors close forever? The interpretation of the *corrupt channels* statement that is put forth by some, would force Ellen White to contradict herself. But that is unnecessary if, as demonstrated above, we simply allow her writings to explain themselves.

Indeed, the corrupt channels of humanity and earthliness are to be cleansed and purified while here on earth. When Christ through the Holy Spirit produces faith-motivated obedience from a heart that is fully surrendered to Him, it is acceptable to God.

## Faith and Works, p. 94:

All that man can do *without* Christ is polluted with selfishness and sin; *but that which is wrought through faith is acceptable to God.* 

All heaven is in the business of cleansing corrupt channels so that before Jesus comes He will have a people who will reflect His character perfectly.

#### Christ's Object Lessons, p. 69:

Christ is waiting with longing desire for the manifestation of himself in His church. When the character of Christ shall be *perfectly* reproduced in His people, then He will come to claim them as His own.

#### Ephesians 5

 $^{\rm 26}$  That He might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

## **Character Perfection in Inspiration**

The following is but a sampling of what Inspiration tells us is possible and necessary for the Christian in the perfection of character (All emphasis added):

#### Matthew 1

<sup>21</sup> And she shall bring forth a son, and you shall call His name JE-SUS: for He shall save His people *from* their sins.

## Matthew 5

<sup>48</sup> *Be you therefore perfect*, even as your Father which is in heaven is perfect.

Note: *Luke* 6:36 uses the word "merciful" in place of "perfect." If a person can be truly merciful to their enemies, it is safe to say that they have probably reached character perfection. A similar idea is expressed by James in declaring that:

## James 3

<sup>2</sup> If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

## Matthew 7

<sup>21</sup> Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *does* the will of my Father which is in heaven.

## Mark 9

<sup>23</sup> Jesus said unto him, If you can believe, *all things are possible* to him that believes.

## John 14

<sup>15</sup> If you love me, keep my commandments.

## Romans 6

<sup>2</sup> How shall we, that are dead to sin, live any longer therein?

## Romans 8

 $^{\rm 2}$  For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>4</sup> That the righteousness of the law might be fulfilled *in us*, who walk not after the flesh, but after the Spirit.

<sup>29</sup> For whom He did foreknow, He also did predestinate to be *con-formed to the image of His Son.* 

## 2 Corinthians 10

<sup>5</sup> Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

## 2 Corinthians 12

<sup>9</sup> And He said unto me, *My grace is sufficient for you:* for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

#### Galatians 2

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

#### **Ephesians 6**

<sup>11</sup> Put on the whole armor of God, that you may *be able to stand against the wiles of the devil.* 

#### Philippians 2

<sup>12</sup> Work out your own salvation with fear and trembling.
<sup>13</sup> For it is God which works in you both *to will and to do of His good pleasure*.

#### **Colossians 1**

<sup>13</sup> Who has *delivered us from the power of darkness*, and has translated us into the kingdom of His dear Son.

#### 1 Thessalonians 4

<sup>3</sup> For this is the will of God, even your *sanctification*.

#### 1 Thessalonians 4

<sup>7</sup> For God has not *called us* unto uncleanness, but *unto holiness*.

#### 1 Thessalonians 5

<sup>23</sup> And the very God of peace *sanctify you wholly*.

#### 2 Timothy 1

<sup>7</sup> For God has not given us the spirit of fear; *but of power*, and of love, and of a sound mind.

## 2 Peter 1

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these you might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, *you shall never fall*.

## 1 John 2

<sup>6</sup> He that says he abides in Him ought himself also so to walk, *even as He walked*. [Christ is our *example*.]

## 1 John 5

<sup>3</sup> For this is the love of God, that we keep His commandments.

## **Revelation 3**

<sup>21</sup> To him that overcomes 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.

#### Jude

<sup>24</sup> Now unto Him that is *able* to keep you from falling, and to present you *faultless* before the presence of His glory with exceeding joy.

#### **Revelation 14**

<sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

<sup>4</sup> These are they which were not defiled with women; for they are virgins [spiritually]. These are they which follow the Lamb whithersoever He goes. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

<sup>5</sup> And in their mouth was found *no guile: for they are without fault before the throne of God.* 

#### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

#### **Revelation 22**

<sup>14</sup> Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

#### Christ's Object Lessons, p. 332:

Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day....

A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

The heavenly intelligences will work with the human agent who seeks with determined faith *that perfection of character which will reach out to perfection in action*. To everyone engaged in this work Christ says, I am at your right hand to help you.

#### Christ's Object Lessons, p. 333:

As the will of man cooperates with the will of God, *it becomes omnipotent*. Whatever is to be done at His command may be accomplished in His strength. *All His biddings are enablings*.

#### Signs of the Times, January 26, 1891:

In order to *perfect Christian character*, we must *dwell upon the perfection of Christ*, and as we behold His matchless charms, we shall desire to be like Him, and become changed, reflecting more and more of His spirit of love.

#### Signs of the Times, November 3, 1887:

We need the blood of Christ to cleanse us from sin, the grace of God to bring us to perfection.

#### Selected Messages, vol. 3, p. 360:

This experience [ladder of progress] every one who is saved must have. In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven. He could not enjoy the perfection of the saints in light. *He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.* 

