

**Man Born
To Be King**

MAN BORN TO BE KING

— by —

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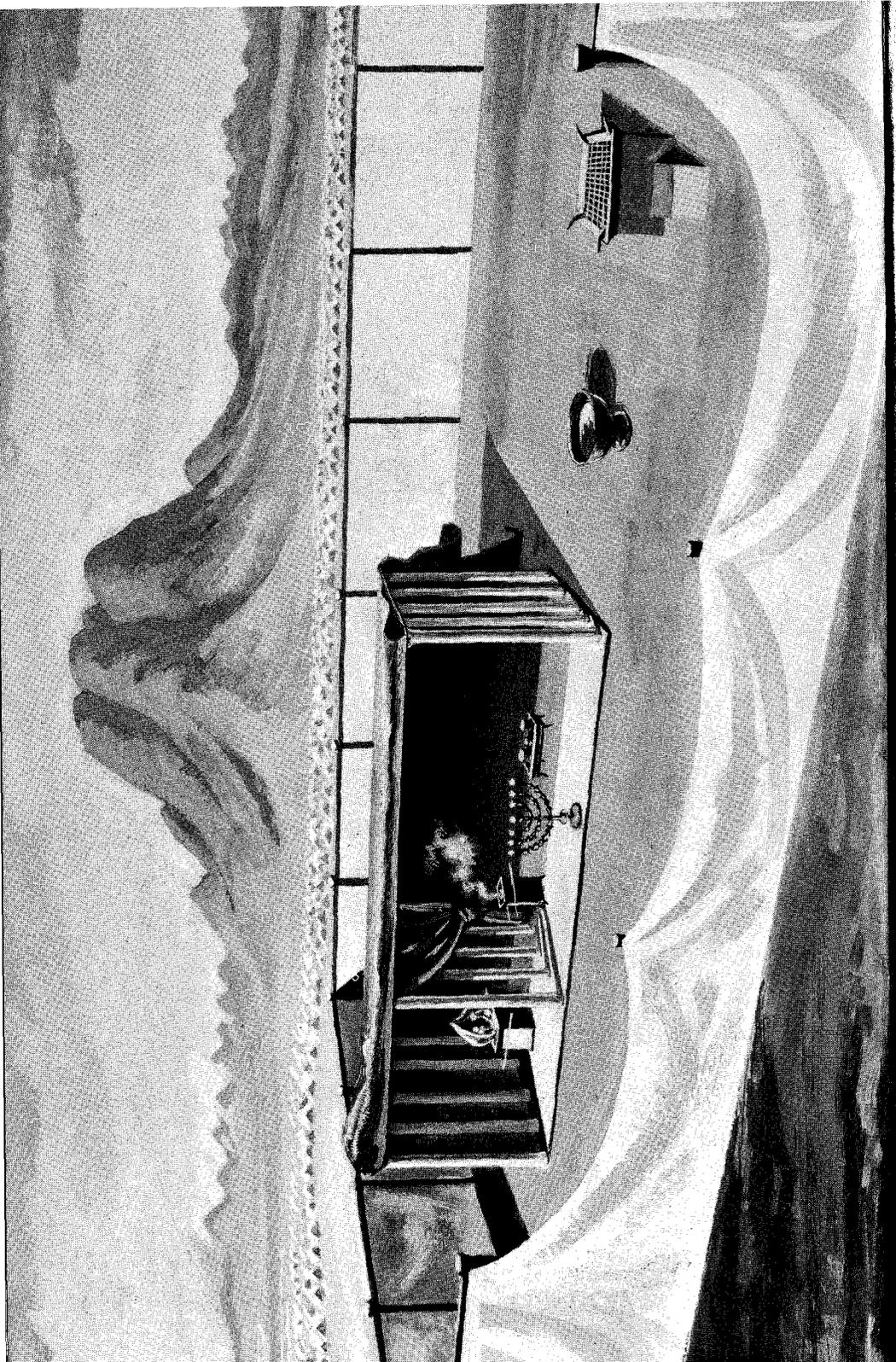
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PREFACE

This book is devoted to a discussion of man— his purpose, potential, and ultimate destiny. Throughout this presentation, frequent reference is made to the Hebrew sanctuary, called also the tabernacle or temple. If the reader is already familiar with that building called the sanctuary, he will have no difficulty understanding those expressions that are couched in the symbolism of the sanctuary. For the benefit of those readers who may be unfamiliar with the sanctuary, a diagram and a few explanatory notes are found on pages 5 and 6. The subject that we are about to discuss is a thrilling one, and we do not want to be delayed from plunging into it by any unnecessary detail of an abstract nature.



EXPLANATORY NOTES

More than 3,000 years ago, God delivered an entire nation from Egyptian slavery. He chose to reveal to these Hebrews the great purpose and destiny of life. As a means of teaching them, He gave to Moses directions to build a sanctuary according to a specific pattern (see Exodus 25-31).

The sanctuary (called also the tabernacle or temple) was constructed of precious and costly material, and by the most skillful workmanship. It was erected so that it could be dismantled and accommodated to the journeyings of the children of Israel. Though only about fifty-four by eighteen feet, it was a magnificent structure. The wood used for the building and furniture was acacia. The boards used for the walls were not nailed together, but were set in sockets and held together by bars connected to supporting pillars. Each board was overlaid with gold. The roof consisted of four layers of material arranged for maximum protection. The inner roof was of "fine twined linen, and blue, and purple, and scarlet, with cherubims of cunning work." Above this layer were three other layers — goats' hair, red dyed rams' skins, and badgers' skins.

The tabernacle was divided into two apartments or rooms by a veil, or curtain, supported by four pillars of acacia wood. The inner or second apartment was called the most holy place, while the outer or first apartment was called the holy place or tabernacle of the congregation. The first apartment was twice the area of the second. The only entrance to the tabernacle was through a veil at the approaching end of the first apartment. This veil was supported by five pillars of acacia wood. Both veils were of the same material as the inner roof.

The whole tabernacle was enclosed by an outer court, the size of which was about one hundred and seventy-five feet by eighty-seven feet. Screens of fine white linen were suspended from sixty brass pillars which were about eight feet high. At the eastern end of the enclosure was a gate, or door, about thirty-five feet wide, hung with curtains of blue and scarlet and purple.

The sanctuary was simply, but magnificently furnished. Within the most holy place was the central object of the sanctuary—the Ten Commandments written by the finger of God on two tables of stone. These were kept in the ark, a wooden chest overlaid with gold within and without, and having a golden crown on the top. The covering lid of the ark was called the mercy seat. On each end of the mercy seat was a cherub beaten into shape out of pure gold. Above the mercy seat, the visible presence of Jehovah was manifested in the cloud of glory, called the shekinah.

There were three items of furniture in the holy place. Before the second veil stood the golden altar of incense, ornamented with a crown of gold, and having a horn on each top

corner. On the north side of the apartment, twelve loaves of unleavened bread were placed on the table of shewbread. This table was also overlaid with gold and ornamented with a golden crown. Opposite the table, a seven-branched candlestick shed its light in the tabernacle. It was made of one solid piece of gold, beaten into shape with a workman's hammer, and cleverly worked with bowls, knops, and flowers.

In the outer court stood the laver — a brass wash basin — and the brazen altar of burnt offering.

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CHAPTER 1

FOR THRONES AND DOMINIONS

“What is man that thou art mindful of him, or the son of man, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, putting everything in subjection under his feet.”—Hebrews 2:6-8 R.S.V.

On earth, where the blood of man is frequently poured out like water, human life is of no great value. But to Him who rules in the heavens, man is of inestimable worth.

“How precious to me are thy thoughts, O God!
How vast is the sum of them!
If I would count them, they are more than the sand.
When I awake, I am still with thee.”

Psalm 139:17, 18 R.S.V.

Of man, God says, “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them” (2 Corinthians 6:16). That beautiful building with walls of glistening gold and immaculate purity, with shekinah glory and fragrant incense, was an object lesson of the high destiny open to every soul. Man was created to be a temple for the indwelling of the Creator. God did not make a habitation of wood, stone, gold, or pearls, but a living habitation as fitting the abiding place of the King of kings.

The first declaration in the Bible concerning man reads: “God said, Let us make man in our image, . . . So God created man in his own image, in the image of God created he him; male and female created he them.” “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” (Genesis 1:26, 27; 2:7). While everything else which God had created was spoken into existence, man alone was “formed.” God took the lifeless clay and fashioned a likeness of Himself. Having formed the human organism with its physical, mental, and moral machinery, God

breathed into it "the breath of life; and man became a living soul." Though formed from the dust, Adam was "the son of God" (Luke 3:38), a specimen and counterpart of Jehovah.

In outward appearance, man bore a resemblance to his Maker. Anyone seeing him would be led to think of God. He stood upright, "fearfully and wonderfully made" (Psalm 139:14). The Mosaic tabernacle was constructed by workmen who were given special skill, but man was made by the skill of the Almighty. "What? know ye not that your body is the temple of the Holy Ghost" (1 Corinthians 6:19). The one who realizes these things will treat his living organism with respect and honor. "If any man defile the temple of God, him shall God destroy" (1 Corinthians 3:17). The command, "Thou shalt not kill," prohibits anything that will mar, disfigure, contaminate, weaken, or destroy God's "house."

As with the tabernacle, man's glory consisted in his inner adornment. The Holy Spirit breathed into man spiritual life. His mind was in the likeness of the divine mind. In the inner apartment of the heart, God wrote His own law of love on the "tables of the heart." "God is love,"—His nature, His law is love. Through the Holy Spirit, man was a partaker of God's sinless nature.

Even as the law was veiled in the inner apartment of the sanctuary, the law of God was placed in the inner sanctuary of the soul, veiled in the unconscious mind.* This was significant, for man would live in harmony with the divine will with unconscious effort. The principle of unselfish love, written on the hidden springs of impulse and motive, would lead man to obey God, not as a restriction of his liberty, but as the free expression of the inmost desires of the soul. Of course he would find the purest joy in the love and fellowship of God consciously, too. The fire of the divine Spirit of love was kindled on the altar of the heart, enabling him to offer unto his Maker the sweet incense of gratitude and praise. The bread of God's Word and the light of His Spirit were placed in his heart. Above all, the glory of God's presence, enthroned where the law was inscribed, was to fill the "house" with glory, and shine out to surround the form of man with a soft light of purity and innocence.

The Purpose of Man's Creation

God had a definite purpose in the creation of this temple. He whose word had spoken into existence many orders of intelligent beings, saw the need to form a new being in His own image as the crowning act of His creative sovereignty. "I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:7). In the eternal purpose of God, this new

and distinct order of being was "destined and appointed to live for the praise of his glory" (Ephesians 1:12, R.S.V.). Through this temple, which was a specimen and counterpart of Jehovah, the universe was to have a new revelation of the character of God, a revelation in which "the manifold wisdom of God" would be made known to "the principalities and powers in heavenly places" (Ephesians 3:10). Thus would God effectively meet the challenge of Satan and sin, placing the universe on a basis of eternal security. Man was to render such a demonstration of the love, mercy, and grace of God, that this temple would be God's proof against rebellion in the universe.

Adam was crowned king in Eden. All things on earth were placed in subjection to his dominion (Genesis 1:26-28; Hebrews 2:8). He was made "for a little while lower than the angels" (Hebrews 2:7, R.S.V.) In the substance of his structure, man did not possess the beauty and glory of the angel Lucifer, whose covering was the most precious and glorious (see Ezekiel 28:13). There was nothing spectacular about the outward form of the tabernacle. So man was made of the most ordinary substance — dust, for God would have it known that true glory does not consist in outward splendor. But man's potential was greater than that of the angels. Through fellowship with God, he was eventually to rise to have a share in His glory and a seat with Him on His throne. "He raiseth up the poor out of the dust, . . . to make them inherit the throne of glory" (1 Samuel 2:8). From eternity, it was God's plan to share the universe with man, to have him with Himself on the throne of thrones. Higher than the highest human thought can reach was God's ideal for man. He was appointed for thrones and dominions "according to the good pleasure of his will, to the praise of the glory of his grace" (Ephesians 1:5, 6). This was "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:11).

*The two apartments of the sanctuary find their counterpart in the conscious and unconscious mind. That man has a hidden, unconscious mind is a matter of simple observation. The Bible frequently refers to the hidden contents of the human mind, known only to God. How the sanctuary with its two apartments illustrated this will become more and more apparent as we progress.

CHAPTER 2

ORIGINAL SIN

"All we like sheep have gone astray; we have turned every one to his own way."—Isaiah 53:6

That this being, created for thrones and dominions should find himself enslaved by vices, fears, and frustrations is a tragic mystery. In the second chapter of Genesis we see man in God's image, his whole being responding with joy to the love of God in face-to-face communion. Then comes a change, sudden and dramatic. In the next chapter we see man fleeing in terror from the presence of God, his whole being revolting against the prospect of fellowship with Him. From that point human history breaks into a torrent of perpetual evil. The Old Testament's delineation of lust, carnage, and infidelity among even the best of humanity comes as a rude shock to many. It seems that he who had unlimited potential for good has unlimited potential for evil.

In the Word of God, Satan is presented as the originator of sin. He was Lucifer, the most exalted angel who stood before the law in the presence of God. He coveted the honor and glory of God for himself. In the perversion of his mind, he began to look upon God as selfish, carrying out His own absolute will for the benefit of Himself. Lucifer determined in his heart: "I will be like the Most High" (Isaiah 14:14). That is to say, "I will renounce my allegiance to the law of self-renouncing love. I will introduce a better law to govern the universe. I will live for myself and separate myself from God. I will go my own way, making my own will absolute. I will please myself with unrestricted liberty. Then I will be like God. Yea, more, I will take His place in the affections of the universe, for when I demonstrate that my principle of self-serving is superior to His principle of self-denying, my throne will be exalted 'above the stars of God' " (see Isaiah 14:12-14; Ezekiel 28). When this became the settled and determined purpose of Lucifer, he was cast out of heaven with one-third of the angelic host who enlisted as subjects of this "superior" order of government

(see Revelation 12:4, 7-9). Of course, God could have immediately destroyed Satan as easily as one casts a pebble to the earth, but before the universe the two principles must be fully demonstrated.

Bold and defiant, Satan was ready to carry his rebellion to the ends of the universe. What better place to start than with this new and special order of being whom God had placed in the Garden of Eden? Was not this the being whom God had created to reveal His glory, to vindicate His law, and to cooperate with Him in the overthrow of Satan's kingdom? He must at all costs frustrate the divine plan in the creation of man.

Man was not placed beyond the possibility of temptation and sin. He was a free moral agent. God would not force him to cooperate in the great plan He purposed for him. Before he could be entrusted with thrones and dominions, his loyalty must be tested. Upon the holy pair one small restriction was laid. Adam and Eve were commanded to refrain from eating of one tree in the garden, the tree of the knowledge of good and evil.

The Temptation and Fall

The Bible account of how Satan disguised himself through a medium and brought about man's fall is brief, comprehensive, and poignant:

"He said to the woman, 'Did God say, "You shall not eat of any tree of the garden"?' And the woman said to the serpent, 'We may eat of the fruit of the trees of the garden; but God said, "You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die."' But the serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' " (Genesis 3:1-5, R.S.V.).

It is of particular importance that we notice the psychology of Satan's temptation. First he makes an insinuation against the character of God. He knows only too well that the most effective way to instill doubt is to raise a question. He virtually says, "God is selfish. He has not your interest at heart. Why does He withhold some good from you?" Thus he invests the loving Creator with the attributes of his own character. Having drawn his victim into the conversation, he proceeds to add that God's word cannot be relied upon. "You will not die," he says. That is to say, "You need not depend upon God for life. You have life in yourself."*

It was this distrust of God's goodness, disbelief in His word that made our first parents transgressors. Unbelief is the root of all sin, "for whatsoever is not of faith is sin" (Romans 14:23).

*It is amazing how many religious teachers still echo the first lie of Satan in the pernicious doctrine of man's natural immortality. Man has no life apart from God—physically or spiritually. If God removes from man the breath of life, he returns to dust (see Psalms 146:4; 104:29, 30).

As faith and love are inseparable (Galatians 5:6), so are doubt and selfishness. When the mind is darkened in misapprehension of God's character, the affections are withdrawn from Him and placed on self. Now Satan continues, "When you eat . . . you will be like God." That is, "Since God is selfish and will not care for your interests, you must care for your own interests. You will then enjoy the exalted existence of being like God. Then you will have no need for Him, for you yourself will take His place. To be like God you must reject this principle of denying yourself and living for the glory of God, and you must live for yourself and for your own glory."

That the nature of sin may stand out more clearly, let us use an illustration of sunlight and a flower. It is a scientific fact that a flower has no inherent color of its own. It merely has the faculty to reflect a certain color that is blended in the rays of the sun. When we admire a flower for its beautiful color, we are actually admiring the beauty of the sunlight. Remove the light from the sun, and the flower has absolutely no color. Even so, when man was created, he was given the faculty to reflect the beauty and glory of "the Sun of righteousness" (Malachi 4:2). He had no life or righteousness of his own. He was just like that flower, yet with an important difference. The flower has no will. It cannot resist reflecting light. But man, as an intelligent and moral being, had a will. In the fall, to liken him to the flower, he said: "I am not going to live for the sole purpose of reflecting the glory of the sun. I will separate myself from its light and generate some of my own. Then instead of its light being admired in me, I will be admired for the light of my own kindling."

Sin is a denial of reality. When man separated himself from God, he separated himself from the source of life and love. Since "love is the fulfilling of the law" (Romans 13:10), it is evident that without the Holy Spirit filling man with the motivating principle of love, man could do nothing but sin. Any work done apart from God and the unction of His Spirit is sinful. It is not light but darkness. Since apart from God the motivating principle of life cannot be love, the motivating principle of life must be selfishness. Thus, when man turned from the glorious purpose God had for him, thinking to find for himself a better destiny, the temple was corrupted with the principle of selfishness. The law of Satan's kingdom was "graven upon the table of . . . [the] heart" (Jeremiah 17:1). Selfishness took the place of love. Where once was written only the knowledge of good, the character of God, there now was written the knowledge of evil, the character of Satan. The glory of God's presence left the temple, and man was deprived of his covering. He was naked in soul and body. Far from being like God, he now possessed in character the image of Satan. At the first approach of his Creator, he fled from the divine Presence, guilty and afraid. His nature now was at enmity with God. Sep-

arated as he was from the unction of God's Spirit, there was nothing left in him that could respond to the love of God. In the place of that joyful, uninhibited response to the love of God, was a fearful antipathy toward Him.

Sin—The Universal Phenomenon

Then why are all men sinners? Is it merely because we all follow Adam's bad example in giving way to the tempter? When Adam sinned, human nature became corrupted at its very source. Because the fountain was polluted, the stream of life from Adam was polluted. The whole human race was sold to Satan's dominion. Adam's posterity was corrupted with an inherent principle of self-seeking. The result of eating of the tree of the knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil. David confessed: "I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born" (Psalm 58:3). Isaiah confessed: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). This disposition to go our own way is woven into the very fabric of our natures. It is human nature to live for ourselves, to please ourselves, to plan for ourselves, and to love ourselves in every possible way. This inbred law of selfishness is the essence of depravity. Sin is the outworking of this principle. Every sin committed is only a manifestation of this original sin. Martin Luther said:

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

John Wesley also stated:

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

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

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

"(3) It is virtually all sins; for it is the seed of all, which want but the occasion to set up their heads. Hence it is called, 'a body of death,' as consisting of the several members which constitute that 'body of sins' (Col. 2:11), whose life lies in spiritual death. It is the cursed ground, fit to bring forth all manner of noxious weeds. Never did every sin appear in the conversation of the vilest wretch that ever lived. But look into thy nature, and thou mayest see all and every sin in the root thereof. There is a fullness of all unrighteousness there:—Atheism, idolatry, adultery, murder. Perhaps none of these appear to thee in thy heart; but there is more in that unfathomable depth of wickedness than thou knowest."—John Wesley, from *The Works of John Wesley*, Vol. IX, Zondervan, pp. 462-463.

What Is the Sinful Nature?

So many are confused as to what constitutes man's sinful nature. They see the degenerate human organism, the "vile body" (Philippians 3:21), and observing that sin is so closely associated with the passions which have their seat in the body, they conclude that the body itself is the sinful nature. But sin itself exists in the heart and expresses itself through the instrument of the body. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19). When God's law of love was the controlling principle of man's heart, his nature was sinless; when selfishness became the controlling principle, the nature was sinful. The Apostle Paul calls this corrupt principle which takes control of our members "another law," "the law of sin," "the law of sin and death" (Romans 7:23; 8:2). This is the essence of the sinful nature. The degenerate mortal body is but the result of this wrong principle's taking possession of the entire man. Sin has deranged the living machinery, weakening physical, mental, and moral powers. Especially have the animal propensities of the lower nature been corrupted and stimulated to unnatural clamorings. But it remains that the fall itself was not a change of the human organism, but a change in the controlling principle of the human heart. It is this controlling principle of the heart which determines whether the nature is sinful or sinless. As the nature is, so will the deeds be.

"The works of the flesh" are totally sinful, not because the flesh itself is weak and corrupted. The first sin was a sin of the flesh, and that flesh itself was in its original perfection. Then what made it sinful? Since God was not in it, the motivating principle was wrong, for apart from the unction of the Holy Spirit there is no love motivating the work. "Works of the flesh" are sinful because they originate from the flesh instead of the Creator. Anything which originates from God is an expression of love; anything which originates from the creature without God is an expression of selfishness.

As the physical nature without the breath of life from God is dead, so the spiritual nature without the breath of the Holy Spirit is "dead in trespasses and sins" (Ephesians 2:1).

Man would die physically too if it were not for the grace of God. As a benefit of the atonement of Christ, He grants sinners physical life peradventure His goodness may lead them to see reality—that there is absolutely no life apart from Him, physically or spiritually.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). The "old man" is stark blind to spiritual truth. Flesh and blood cannot see the kingdom of God (John 3:3). He may spend years studying the Bible, "ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3:7). He can do nothing but wrest and pervert the Scriptures. That is why Paul says that heresy is one of the works of the flesh (Galatians 5:19, 20). Man in his natural state may "consent unto the law that it is good" (Romans 7:16) and recognize many Christian obligations, but he cannot find the door of grace. He has no spiritual eyes. He cannot hear the gospel, for he has no spiritual ears. He cannot understand the simplest spiritual truth, for he has no spiritual mind. He cannot even seek after God (Romans 3:11). He is as impotent as a corpse. Oh, in things natural he may be able to build a house, run a business, guide a ship, be a magistrate, invent wonderful things such as computers, jet aircraft, space ships, and say with his spiritual father, "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" (Daniel 4:30). The very best that flesh can do is polluted with selfishness and sin.

Even psychology recognizes that the basic instinct or drive in human nature is self-seeking and self-expression. It teaches us that man cannot change this basic drive, but may only direct it into worthy channels. So one becomes a successful business man and uses his money to benefit society. Another becomes an active worker in a welfare society. Yet another becomes very religious, avoiding all known acts of sin, and by the exercise of great will power becomes as outwardly "blameless" as Paul said he was before his conversion. He may toil hard in "Christian" service, and utter some wonderful sayings about God and godliness. He may even deceive himself as well as others with his great show of piety. But being a work of the flesh, all is nothing more than glittering sins. In God's sight, the best of these deeds are as sinful as the deeds of the publicans and harlots. In fact, as Jesus pointed out, the latter classes may the more readily than the former classes confess their sinfulness, accept the gospel, and "go into the kingdom of God" (Matthew 21:31).

The "old man," born with this original sin nature, is a corrupt tree. He cannot bring forth good fruit (Matthew 7:18). He is "desperately wicked" (Jeremiah 17:9), past all cure. There is no hope of reformation, improvement, or

recovery. He is in incorrigible rebellion against God and His law (Romans 8:7). The "old man" must die.

General Conclusions

Let us summarize this chapter by stating some conclusions and observations:

1. When man tried to act independently of God, he separated himself from the Source of love, the motivating principle which made his nature sinless. The motivating principle of selfishness is the essence of depravity. This universal condition of the human heart unfits man for fellowship with God and renders him incapable of performing one righteous act.

2. Since all men are partakers of this original sin nature, no one should judge and condemn other sinners, not even the sinners described in Romans 1 (see Romans 2:1). All of the world's sin is in the nature of every man. The Pharisee who thanks God that he is not like other men is blind to reality. On seeing degraded humanity, Wesley would confess, "There lies John Wesley but for the grace of God."

3. No man has any true conception of the diabolical wickedness of the natural heart (Jeremiah 17:9). Every vile and wicked act is potentially in every man. Calvary is the supreme example of the desperate evil of man's rebellion, for he took his Creator and murdered Him. Another demonstration will be given just prior to the second advent of Christ, when the restraining influence of the Spirit of God will be withdrawn from the earth (Revelation 7:1). The world will then become one scene of unprecedented lawlessness, hate, lust, carnage, and corruption. Thus the grapes of wickedness will ripen for "the great winepress of the wrath of God" (Revelation 14:19).

4. The sinfulness of man's nature is largely unconscious to the human mind. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). As Luther said, "This hereditary sin is so deep a corruption of nature, that no reason can understand it, but it must be believed from the revelation of Scripture." And Wesley observed, "There is more in that unfathomable depth of wickedness than thou knowest." For the law of Satan's kingdom was written where the law of God had been written—"on the table of the heart" in the inner sanctuary of the soul. Just as man originally expressed righteousness unconsciously, fallen man can just as naturally express evil unconsciously.

5. The fruits of the sinful nature are the evil deeds which are forbidden in the law of God. Conscious wrongdoing defiles the soul with guilt. Where there is no knowledge of sin, there is no guilt (John 9:41; Acts 17:30; Leviticus 4:22, 23).

6. There is no hope of reforming the "old man." He

cannot be brought to love and serve God. He may make a great show of reformation, "come up on every point," and pride himself on his good moral principles and reform standards. But he is only adding sin to sin. Even removing all the evil fruit from the tree does not change the tree. It remains as corrupt as ever. The axe must be laid at its root.

7. Where the reality of man's original sin nature is not grasped, the gospel has no power. Happy is the man, who being enlightened to know that his natural self is irrevocably wicked, will confess with Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18). Such a one is the more ready to appreciate the preciousness of the Saviour and to glory in the sovereign grace of God in man's redemption.

CHAPTER 3

THE SEED OF THE WOMAN

"I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."—Genesis 3:15, R.S.V.

We must leave the original temple, vile and wicked, not expecting any reformation to emanate from it. "Who can bring a clean thing out of an unclean? not one" (Job 14:4). In bringing about the fall of man, Satan thought he had frustrated the divine plan in man's creation, but he succeeded only in calling forth from God a greater manifestation of His love for man. He who had from eternity destined and appointed man to the sonship and inheritance of all things "to the praise of his glory," sent forth His own Son to redeem him from the fall.

It was Christ the Son who created man (Ephesians 3:9). It was Christ who came into the world to re-create him. Nothing short of re-creation could suffice for his redemption. Man's sinful nature cannot be reformed; it must be destroyed. He must be given a new, sinless nature. Humanity must be created anew "in Christ Jesus."

"The Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14, R.V., margin). Christ came to fulfill the glorious purpose of which the tabernacle was a symbol. He became the second temple, the "second Adam," to reveal to men and angels the glory of the character of God. In outward splendor, this second temple was as Zerubbabel's temple was to Solomon's temple—"in comparison of it as nothing" (Haggai 2:3). Like the exterior appearance of the tabernacle in the wilderness, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isaiah 53:2). Yet, although Christ came after four thousand years of sin, "the glory of this latter house" was "greater than . . . the former" (Haggai 2:9).

The Divine-Human Nature of Christ

The two apartments of the tabernacle are an illustration of the divine-human nature of the Saviour. The most holy place with holy law and shekinah glory is an illustration of His divinity. Jesus, the express image of the Father's person, the effulgence of His glory, is God's law made flesh. Let us consider this most holy One, as to who He is:

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs. For to what angel did God ever say,

'Thou art my Son,
today I have begotten thee'? . . .

"But of the Son he says,
'Thy throne, O God, is for ever and ever,
the righteous scepter is the scepter of
thy kingdom.
Thou hast loved righteousness and hated
lawlessness;
therefore God, thy God, has anointed thee
with the oil of gladness beyond thy
comrades.'

"And,
'Thou, Lord, didst found the earth
in the beginning,
and the heavens are the work of thy
hands;
they will perish, but thou re-
mainest;
they will all grow old like a gar-
ment,
like a mantle thou wilt roll them
up,
and they will be changed.
But thou art the same,
and thy years will never end.'"
(Hebrews 1:1-5, 8-12, R.S.V.)

Christ is clearly set forth as the eternal Majesty of heaven, Creator and Sustainer of the universe, the self-existent One who shares the unapproachable glory of the Father. No man could look upon the glory of the most holy place of the tabernacle and live. Before the ark and shekinah hung the covering veil. So Christ veiled the glory of His divinity with flesh (Hebrews 10:20), that He might draw nigh to make us familiar with His divine character and life. The holy place of the tabernacle was a symbol of Christ's humanity—that "holy thing" born of the virgin Mary (Luke 1:35).

"But we see Jesus, who for a little while was made lower than

the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren."

"Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:9-11, 14-18 R.S.V.).

He who was very God became very man. God became flesh. Flesh is dust. It is literally true that God humbled Himself from glory to dust in order that He might elevate that "dust . . . to . . . inherit the throne of glory" (1 Samuel 2:8). Satan had said in his heart, "I will be like the Most High." He looked upon the throne as a place to be grasped for himself. But Jesus Christ, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Philippians 2:5-8 R.S.V.). Heaven, with its glory and honor, was not a place that Christ desired while those whom He created and loved were without God and without hope in the world. He handed the scepter into the Father's hand, renounced the throne, and took man's nature that in Himself He could re-create and reconcile that nature to God.

Sinful Human Nature Crucified—Humanity Created Anew in Christ

Consider well that Christ took upon Himself that nature which He came to redeem. He was the "seed of the woman," "the seed of David according to the flesh" (Romans 1:3). The virgin was not immaculate, but a sinner by nature "even as others."* Christ did not, could not take a sinless nature from Mary. She had none to give. But He took upon Himself the sinful nature of humanity that He might "abolish in his flesh the enmity," and re-create and reconcile that humanity to God.

It was not Adam's sinless nature that needed renewing and uniting to divinity. Christ came to unite the nature of

*Mary was a good woman, a sanctified believer, but this does not change the fact that along with saints and prophets she would have to confess the sinfulness of her Adamic nature.

Adam the transgressor to His own divine nature. It was the offending nature of man of which He took hold. How else could fallen, suffering humanity be redeemed to God? Whoever needed to be redeemed, it was his nature that was united to God in Christ.

We do not say, however, that Christ's human nature was sinful. Indeed it was sinless. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). Christ declared of Himself: "the prince of this world cometh, and hath nothing in me" (John 14:30). Temptation from without could find no answering chord from within His heart. Not for one moment was there in His heart an inclination to corruption or propensity to disobedience.

This Seed of the woman was an incomprehensible mystery to Satan. When he came to every other person born of woman, he had found something within that nature that would respond to his temptations. Had he not corrupted human nature with the law of his own kingdom, with the principle of selfishness? He knew that Christ was born of woman, and as such was the genuine Seed of the woman. But he could not find that sinful nature in Christ. This is the great and supernatural mystery of the incarnation. "The mystery of God" is that when Christ united man's sinful nature to His divine nature, only a sinless human nature could be found in Him.

"God was manifest in the flesh,
justified in the Spirit"
(1 Timothy 3:16).

This Seed of the woman was born of the Holy Spirit. We have seen that it was man's separation from the Holy Spirit that made him a sinner, for separated from the Spirit of love, the only principle that could motivate his life was that which came from Satan and himself. But in Christ, the nature of fallen humanity was united to the Holy Spirit. The omnipotent power of the Spirit expelled the inherent principle of selfishness from human nature and created humanity anew in Christ Jesus.

In the revealed facts of Christ's human nature, there are two great truths that appear to contradict: He took upon Himself man's sinful nature, yet His human nature was sinless. We must hold tenaciously to these two great truths, for in them lies the hope of the fallen race. There are some who say that since Christ's human nature was sinless, He must have somehow taken a sinless human nature from Mary. They point out that a sinless life cannot come out of a sinful nature. These fail to see the purpose of Christ's taking upon Himself man's sinful nature. He did not take it to bring a sinless life out of it, but He took it, that by the power of the Holy Spirit working in Him, He could crucify and destroy it.

Paul explicitly says that He "abolished in his flesh the enmity"—that sinful nature which leads man to try and save himself by works of law. He did this in Himself so that every believer in Him may rejoice that his "old man is crucified with him" (Romans 6:6). For a believer can only receive by faith that which has already been wrought out *in Christ*. The whole scope of human redemption had to be accomplished *in Him*. Any teaching that denies that Christ in reality took upon Himself Mary's sinful nature is antichrist (1 John 4:3).

Two illustrations may help us at this point. Caustic soda is a poison. But if you pour a chemically equivalent proportion of caustic soda into hydrochloric acid, it becomes salt, no longer a poison. Even so the seed of the woman of itself is poisoned with the original sin nature. But combined with the burning acid of the Spirit, the Seed became the righteous humanity of Christ, the salt of the earth. When the leper came to Christ, "full of leprosy," Christ laid His hand upon him and cleansed him. Normally, he who touched the leper became unclean himself, but Christ received no defilement. The leprosy was cleansed. Even so human nature is full of the leprosy of sin. Yet by taking this nature upon His divine nature, Christ received no pollution. The human nature did not defile Him. On the contrary, the Spirit of His divinity cleansed and sanctified that human nature. Thus we rejoice in the perfect sinlessness of the human nature of Christ.

Yet the Spirit did not create in Christ a new human body. His human faculties were not changed. His body was "the body of our humiliation" (Philippians 3:21 R.V.). For four thousand years the powers of the human organism had been weakened by sin. Through indulgence of appetite, the lower powers of man had strengthened out of proportion to his mental and moral powers. And Christ took upon Himself the infirmities of degenerate humanity. (The condition of the body, with its physical, mental, and moral powers does not constitute either sinfulness or righteousness.)

Human Nature Made Victorious in Christ

The humanity of Christ was a living representation of the Ten Commandments—that law of eternal, self-renouncing love. His obedience was the obedience of a true human being. He used no power that man may not have. We have seen that sin consists in man separating himself from God, endeavoring to function without the unction of the Spirit of divine love. So doing, he became "an empty vine," bringing "forth fruit unto himself" (Hosea 10:1). Any fruit which is not the fruit of the Spirit is sinful, since it is wrought in self. Christ illustrated how humanity may be righteous. "I do nothing of myself," He said; "the living Father hath sent me, and I live by the Father." "I seek not mine own glory." "My meat is

to do the will of him that sent me" (John 8:28; 6:57; 8:50; 4:34). He was so emptied of self, that He made no plans for Himself, took no measure to bring Himself into notice, displayed no ostentatious worship. His whole life was but the simple out-working of His Father's will. The Father alone appeared in His life, for He said to the disciples, "He that hath seen me hath seen the Father; . . . the Father that dwelleth in me, he doeth the works" (John 14:9, 10). "Not my will, but thy will be done" was the unfailing principle that governed His life. He lived "by every word that proceedeth out of the mouth of God" (Matthew 4:4). All His works were wrought by God. If He had performed some work of Himself without the unction of the Spirit, He would have failed as the Pattern-man. But Christ was righteous by faith. He showed that there is no other type of righteousness than that which comes by faith in God.

Here was the battleground between Christ and Satan. Could the devil induce the Saviour to do some work apart from His Father? See the conflict in the wilderness. Jesus had been without food for forty days. He was weak and emaciated from hunger. Satan's approach was the same in principle as his approach to Eve, only the circumstances were a far greater trial to Christ. Said Satan: "If thou be the Son of God, command that these stones be made bread" (Matthew 4:3). This was an insinuation that God had left His Son to perish in the wilderness, and since Jesus could not rely upon the Father to provide for Him, He should take matters into His own hands and look after Himself. When this temptation failed, the Saviour was urged to demonstrate His faith. Finally He was presented with the prospect of gaining the kingdom which He had come to redeem without the suffering and self-denial of the cross. Each temptation was an appeal to the love of self, but there was nothing in the Saviour that would respond.

Not in the least particular would Christ live for Himself. He not only humbled Himself to become a man, but as a man, He humbled Himself to become a servant. He was the unwearied servant of those He came to redeem, always sacrificing Himself for the good of others. He came not to be ministered to, but to minister to others and to give His life as a ransom for many. "Christ pleased not himself" (Romans 15:3). Thus He lived the law of God in human flesh.

How desperately Satan tried to break this consistent expression of the law of divine love! When Jesus began to unfold to His disciples how He must suffer many things at the hands of the religious leaders, Satan spoke through Peter in a powerful appeal for self-protection: "Be it far from thee, Lord." That is to say, "You must not allow such things to be done to your person. You are the Christ, the Son of the living God. Look after yourself. It is only right that you are treated

with the respect and dignity due to your most exalted station." That the Son of man should be the Son of the eternal God was mystery enough for the disciples. That the Son of God should allow Himself to be insulted, abused, and subjected to an ignominious death was incomprehensible.

When this hour arrived, the Master was betrayed by one of His disciples, shamefully denied by another, and deserted by the rest. Even God seemed to have forsaken Him. As He hung upon the cross, forsaken of God and man, Satan spoke through the priests, the thieves, the disciples, "Save thyself." Surely, thought Satan, Christ's spirit will break, and He will exert His divine power for His own benefit. That there could be a Being so full of unselfish love was an exasperating mystery to the devil. He really believed that there would be a point where the Son of God would refuse to go any further. Thus he pressed the conflict to the bitter end until he sealed his own defeat. For even though the anguish of the sense of eternal separation from God broke the heart of the Son of God, He would not doubt the providence of His Father or yield to the principle of serving Himself. Until His last breath He sought nothing for Himself, but "loved me, and gave himself for me" (Galatians 2:20).

Calvary was but the culmination of a whole lifetime of cross-bearing for Jesus, and a revelation of that which has ever been the character of God. The real cross is a spiritual principle, not a martyrdom of the body. It is a revelation of that principle of self-renouncing love which is the law of life for the universe. The Son of God "emptied himself," and came to this earth to reveal the principle of the cross in human nature. The incarnation was a revelation of it. Every day of His earthly life was a revelation of it. Calvary was the supreme revelation of it. It was by the cross that Christ "abolished in his flesh the enmity." By faith He maintained the victory to the end. Satan could not find the sinful nature in Him. It was crucified in Him. Calvary made it an eternal fact that "our old man is crucified with him" (Romans 6:6). Human nature was made righteous in Christ by this faith of Jesus. Human nature became "the righteousness of God *in him*" (2 Corinthians 5:21). It became as the holy place of the tabernacle—lighted with the sacred fire of love, fragrant with the incense of His merit, nourished with the bread of God's Word, and filled with all the fullness of "the seven Spirits of God."

CHAPTER 4

IT IS FINISHED

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Ephesians 1:3.

We must be diligent to understand the tremendous import of Paul's oft-repeated words, *in Christ*. The Father of glory has blessed humanity with all the accumulated blessings of eternity *in Christ*. The entire scope of human redemption has been wrought out in Him.

Before He could complete the work of human redemption in Himself, Christ had to identify Himself fully with the sinful race. Upon Him who knew no sin, must be laid the guilt and defiling lust of every son and daughter of Adam. The guilt of fallen humanity He must bear. As the Lamb without blemish, He must come to the altar of burnt offering, and offer sacrifice—Himself the priest, Himself the victim:

"Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
But he was wounded for our trans-
gressions,
he was bruised for our iniquities;
upon him was the chastisement
that made us whole,
and with his stripes we are
healed.
All we like sheep have gone astray;
we have turned every one to his
own way;
and the Lord has laid on him
the iniquity of us all.
He was oppressed, and he was
afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaugh-
ter,
and like a sheep that before its
shearers is dumb,
so he opened not his mouth.

By oppression and judgment he was
 taken away;
 and as for his generation, who
 considered
 that he was cut off out of the land
 of the living,
 stricken for the transgression of
 my people?
 And they made his grave with the
 wicked
 and with a rich man in his death,
 although he had done no violence,
 and there was no deceit in his
 mouth.
 Yet it was the will of the Lord to
 bruise him;
 he has put him to grief;
 when he makes himself an offer-
 ing for sin,
 he shall see his offspring, he shall
 prolong his days;
 the will of the Lord shall prosper
 in his hand;
 he shall see the fruit of the
 travail of his soul and be satis-
 fied;
 by his knowledge shall the righteous
 one, my servant,
 make many to be accounted
 righteous;
 and he shall bear their iniquities."

Isaiah 53:4-11 R.S.V.

As Christ entered the Garden of Gethsemane on that last night of His life, He seemed to leave the light of the Father's sustaining presence. Here He was numbered with the transgressors. Feeling the horror of sin and the prospect of the complete withdrawal of His Father's presence, He exclaimed, "My soul is exceeding sorrowful, even unto death" (Matthew 26:38). Leaving His disciples, He staggered some distance by Himself, then fell prostrate to the earth, overwhelmed by a superhuman agony. As One in the sinner's place, the darkness of eternal night and the hopeless despair of outer darkness gathered about His soul.

Transgressors cannot dwell with God,
 they have no ray of light.
 Christ cannot see the Father's face—
 only eternal night.

Heretofore Christ had walked in the light of His Father's presence. From the days of eternity the Lord Jesus Christ was one with the Father. When He took upon Himself man's nature, He was still one with the Father. Before His enemies He had declared, "I and my Father are one" (John 10:30). "The Father hath not left me alone; for I do always those

things that please him" (John 8:29). But now He was alone. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God *in him*" (2 Corinthians 5:21). Reckoned as a sinner, treated as the sin of the world, He was shut out from the joy of communion and fellowship with His Father. As He felt that unity with the Father being broken up, and in its place the frown of God against transgression, He sweat great drops of blood as He clung to the cold ground. "His visage was so marred more than any man, and his form more than the sons of men" (Isaiah 52:14). No hope presented itself to Him. He could see nothing but the prospect of eternal separation from God.

Christ's whole soul abhorred sin and separation from God. Three times His human nature shrank from the conflict. The Father's will seemed so bitter. He felt an overwhelming desire to let the cup pass from Him. It was not yet too late to refuse to drink the cup. But realizing that there was no other way to bring salvation to men, and contemplating the hopelessness and misery of men without an atonement, He made the decision to save man whatever the sacrifice to Himself. As He had done at every decision of life, He submitted Himself to God: "Not as I will, but thy will be done." Nothing could have induced Christ to make this decision except the fullness of divine love which dwelt in His heart. Having made the momentous decision—a decision which He had made from eternity—He fell dying to the ground. An angel came to strengthen Him for the prolonged suffering of capture, mockery, torture, insult, betrayal, shame, spitting, inglorious trial, scourging, crucifixion, and the prolonged sense of the hopelessness and despair of outer darkness uncheered by one ray of light. Yet in all this, the sufferings and sacrifice of the Father were no less than the sufferings of the Son. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself." "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened" (Luke 23:33-37, 44, 45).

"And about the ninth hour Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?" (Matthew 27:46).

"When Jesus therefore had received the vinegar, he said, It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (John 19:30; Luke 23:46; Matthew 27:51).

Human Redemption Finished in Christ

Let us consider the significance of Christ's shout of victory, "It is finished!" In the holy temple of that divine-human soul, the veil of Christ's flesh was rent. The two apartments of the tabernacle became one. In Christ, divinity and humanity became one, eternally one. In Adam, human nature became alienated from God. In Christ, humanity was reconciled to God. Paul says, "We were reconciled to God by the death of his Son" (Romans 5:10). The union is finished.

In Adam, human nature became sinful, at enmity with God. But Christ "abolished in his flesh the enmity" (Ephesians 2:15). In Him, "our old man is crucified." In Christ the eradication of the sinful nature is finished.

In Adam, humanity was defiled with the guilt of sin. But Christ bore those sins in His own body on the cross (1 Peter 2:24) and put them away "by the sacrifice of himself" (Hebrews 9:26). "When he had by himself purged our sins, [He] sat down on the right hand of the Majesty on high" (Hebrews 1:3). In Christ, the cleansing of humanity from sin is finished.

In Adam, humanity became unrighteous. But Christ took that human nature and made it "the righteousness of God in him" (2 Corinthians 5:21). In Himself Christ restored and beautified human nature, imparting to it the sinlessness of His own divinity. In Christ the work of making humanity righteous is finished.

"That at that time ye 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; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself" (Ephesians 2:12-16, margin).

While this Scripture has an application to Christ uniting Jew and Gentile by His death, it has a greater and broader significance. The enmity between Jew and Gentile was caused by man's enmity toward God. The middle wall of partition that the Jews erected against the Gentiles was the product of the middle wall of partition between themselves and God. Christ spent no time trying to reconcile man with man as such, but His work was to reconcile man to God. This He accomplished in Himself. He took hold of that estranged nature, crucified it, and brought human nature, cleansed and re-created, nigh unto God. He abolished the enmity, smashed down the middle wall of partition, and made human nature to be at peace with God. Of the two, God and man, He made one. All this was accomplished in Himself when He cried,

"It is finished."

Then He entered the strong man's house, Satan's prison house of death, and destroyed the power of death. He rose triumphant from the tomb and opened Paradise to all the human family. He brought light and immortality to light through the gospel. He crushed the head of the serpent. In Christ Satan is a vanquished foe. Spoiling principalities and powers (see Colossians 2:15), He returned to His Father in heaven bearing a holy and redeemed humanity. "He entered . . . into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). Christ did not simply place humanity in a redeemable position; humanity is redeemed in Christ. The angel host united in the joyful ascension chorus:

"Lift up your heads, O ye gates; and
be ye lift up, ye everlasting doors;
and the King of glory shall come in.

Who is this King of glory?
The Lord strong and mighty,
the Lord mighty in battle."

—Psalm 24:7, 8

The prayer of Jesus recorded in John 17 is the portrayal of His intercession in the presence of the Father. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This prayer was in regard to the glory possessed in His oneness with God. From eternity Christ was one with the Father. But He had taken humanity, identified Himself with sinners, and had become separated from His Father. Purging the sin of humanity on the cross, uniting that human nature to Himself forever, He bore a holy humanity back to His Father. Now would He, as the man Christ Jesus, share the same glory of oneness with God which had been His from eternity? Could human nature which had been defiled and polluted with sin (for Christ was reckoned as a sinner on the cross) be one with the eternal Majesty of heaven on the throne of the universe?

This request being granted, Christ now interceded on behalf of those who would believe on Him: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; . . . Father, I will that they also, whom thou hast given me, be with me where I am; . . . that the love wherewith thou hast loved me may be in them, and I in them" (see John 17:22-24, 26). Christ was not satisfied to return to heaven to share alone the glory of that oneness with the Father. His purpose in taking human nature and bearing it back to heaven was that His church could be glorified and honored with Him. In granting this request, the

Father made it known that humanity is highly exalted in Christ. Christ had taken human nature and seated it on the throne of glory. Herein every sinner may have the assurance that He is precious in God's sight, and that, irrespective of his past course, the Father has called him to be a king and a priest "to inherit the throne of glory," to be loved and treated as His own Son. And more than this, every sinner may know that in Christ this has already been done for him. It is finished.

The Immeasurable Wealth of God's Favor

What has God done for humanity in Christ? He has "blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). In Christ, He has given us a redeemed, restored humanity. He has given us in Christ a cleansed and perfected humanity. And, far more than that, He has raised up that humanity in Christ and made it to inherit all things. Man is called to know the rights and titles that Christ has gained for him. In Christ humanity is raised "far above all principality, and power, and might, and dominion, and every name that is named" (Ephesians 1:21). "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them" (Ephesians 2:4-10; margin).

Satan had claimed that God was selfish, that He demanded all and gave nothing. But the gift of Christ shows us that there is self-denial with God, that He has given to humanity all the accumulated love of eternity. Nothing is withheld. He would not have it said that He could do one more thing for humanity, or that He has withheld from it one gift. God gave all. He sacrificed all. Humanity is so dear in His sight, that the whole world sinks into insignificance compared with the value of one soul. It will take Him an eternity to unfold to us the immeasurable wealth of the favor that He has lavished upon us in the gift of Christ; yet we can grasp it here by faith, accepting the complete work and perfect redemption that has been given us in Him. Only as we believe in this finished work in Christ can we find rest unto our souls and appreciate the significance of the seventh-day Sabbath rest.

Let it be forever known that humanity is not made righteous by any work that it may do. Humanity is righteous in

Christ. Righteousness is received by receiving Him. In the man Christ Jesus, God has provided a way of salvation that is complete and perfect. He who has accepted Christ by faith has accepted in Him the unsearchable riches of God's grace. He has "wisdom, and righteousness, and sanctification, and redemption" in Him (see 1 Corinthians 1:30). God's Word says, "In him you have been brought to completion" (Colossians 2:10, N.E.B.).

CHAPTER 5

THE STREAM FROM THE HEAVENLY SANCTUARY

“And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.” — Ezekiel 47:9, 12.

Many Christians seem to think that since Christ ascended to heaven, the nature of His activities is unknown to His followers. This is not the teaching of the Word of God. Just as, through the Word, we follow His work on this earth, we may also, through the Word, follow His work in heaven. In the four gospels we read of the great events of Christ's birth, life, resurrection and ascension. In the books of Hebrews and Revelation we learn of His work as our great High Priest in the heavenly sanctuary.

Paul, in the book of Hebrews, states that the purpose of Christ's work on earth was to qualify Himself to become our High Priest in the sanctuary which is in heaven. In the first seven chapters of the book, he spells out how Christ is in every way qualified for such an office:

- First chapter: He is the Majesty of heaven, the Creator and Sustainer of the universe.
- Second chapter: He became flesh and blood as we are, experienced suffering, temptation, and death for every man.
- Third chapter: He was faithful in all the work which the Father appointed Him to do.
- Fourth chapter: He is touched with the feeling of our infirmities, and can sympathize with our temptations because He “was in all points tempted like as we are, yet without sin.”
- Fifth chapter: He perfected a righteous character in human nature by obedience and suffering.
- Sixth chapter: He was made a priest after the order of Melchisedec.
- Seventh chapter: Having the power of an endless and indestructible life, He ever lives to make intercession for us.

Having presented all this, Paul summarizes the matter thus in the eighth chapter:

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Hebrews 8:1-5).

That there is an actual temple in heaven is as sure as there is a High Priest in heaven. John the Revelator testifies that he saw “the temple of God . . . in heaven” (Revelation 11:19). In Hebrews, Paul calls this the sanctuary of the new covenant. The Mosaic tabernacle he calls the sanctuary of the old covenant (Hebrews 9:1), and points out that it was “the pattern,” “a figure,” “the patterns of things in the heavens,” “the figures of the true,” and “a shadow” of the sanctuary in heaven. Although the earthly sanctuary could but faintly represent the glory and vastness of the abiding place of the King of kings who is attended by millions of angels, its ritual was nevertheless symbolic of Christ's work in heaven. What was done in type in the earthly sanctuary is done in reality in the heavenly sanctuary.

Not only does Paul most explicitly point out that the earthly ritual was an illustration of Christ's true ministry in the heavenly sanctuary, but he says that Christ is gone into the sanctuary as our Forerunner, and that we must follow Him

there without fear (Hebrews 6:19, 20; 10:19). The Revelator says that the people of God not only measure the temple of God (consider and study it), but they actually "worship therein" (Revelation 11:1). Of course, this does not mean that we are to enter into the heavenly sanctuary in the flesh, but it means that by faith we must follow Jesus in His great work for us in the temple.

"Now faith is . . . the evidence of things not seen" (Hebrews 11:1). Faith is anchored on solid facts, not fictitious imaginings. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Therefore, in order to have a faith that will go into the sanctuary with Christ, we must gain from the Word an intelligent understanding of Christ's work in the sanctuary. If we do this we will be of that class referred to by David, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary" (Psalm 68:24). With our thoughts and affections upon Jesus and His work for us in the sanctuary, we may unite with Him in the grand service of redemption and receive the benefits of His mediation.

The Service of the Earthly Sanctuary

Since the earthly tabernacle ritual served as an "example and shadow of heavenly things," a knowledge of its service throws great light upon the ministry of Christ in the heavenly sanctuary. Let us, therefore, become acquainted with the earthly service.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Hebrews 9:1-7).

Notice how Paul points out that just as there were two apartments of the sanctuary—the holy and the most holy place—there were two divisions to the service—the daily and the yearly ministrations.

The Daily

The daily service was a type of continual ministry of reconciliation and intercession. First, there was the continual burnt offering. Every morning and evening a lamb of a year old "without blemish" was burned upon the brazen altar of the outer court (see Exodus 29:38, 39, 42). This was God's offering, and provided a continual atonement* for the entire

*Burnt offerings provided atonement (see Leviticus 1:4 and Job 1:5).

congregation. Then when an individual desired to receive the benefits of the proffered atonement, he brought his own animal sacrifice into the outer court. If the sin had been committed in ignorance, his offering was called a sin offering; if he had sinned knowingly it was called a trespass offering. The general procedure was the same in either case. The repentant sinner placed his hand upon the head of the animal and confessed his *specific* sin. This figuratively transferred his guilt to the innocent victim. By his own hand the animal was slain. If the sinner was a member of the priesthood, the officiating priest took the blood into the first apartment and sprinkled it before the veil, behind which was the ark containing the law of God which the sinner had transgressed. If the sinner was a ruler or common person, the priest ate a small portion of the flesh, and by so doing, bore the iniquity himself (Leviticus 6:26; 10:17.) Then when this priest offered his personal sacrifice, he transferred the sin to the substitute, and thus, through its blood, the sin was carried into the sanctuary. Whether the blood was carried directly into the holy place, or whether the flesh was eaten, the sin was eventually transferred to the tabernacle. All the sins of repentant Israel were borne by the tabernacle (see Leviticus chapter 4 through 7 for a full description of the above ritual).

The sprinkling of the blood in the first apartment by the priest is said to have made an atonement for the repentant sinner, thereby securing his forgiveness (Leviticus 4:31; 6:7). The meaning of "forgive" in the original language means "to release," or "send away." The sin was not cancelled through the blood of the sin offering, but a means was provided whereby it was *sent away* into the sanctuary.

Besides offering the morning and evening sacrifice and sprinkling the blood of the sin offerings before the veil, the priest "went always into the first tabernacle" to offer incense upon the altar before the veil, to replenish the oil in the golden candlestick and trim the lamps, and to renew the twelve loaves of bread on the table once every Sabbath. All this symbolized a kind of continual intercession for Israel.

The Yearly

Throughout the year, the sins of Israel defiled the sanctuary. Each time a man sinned, he profaned the place of God's name (Leviticus 20:3; Ezekiel 5:11; 23:38; 43:8; Deuteronomy 12:11; 1 Kings 8:29; Psalm 74:7). The law of God was represented as recording the sins of the people through the ministrations of angels which were symbolized in the sanctuary. The sins that were confessed were sent into the holy place through the blood of the sacrificial victims. Thus the holy places became defiled, and a special work was required at the end of the year to cleanse the sanctuary.

Once a year, on the tenth day of the seventh sacred month, there was a great day of atonement. It was a type of judgment

day for Israel, and is still regarded as such among all devout Jews.* On this day, final decision was to be made regarding sins of the year, whether they would be sent away on the head of the scapegoat, or whether they would return upon the heads of those who committed them. Decision was to be made who would stand clear and clean before God, and who would be "cut off" (see Leviticus 16; 23:27-32).

On the morning of the day of atonement, the somber tones of the ram's horn summoned Israel to meet their God in judgment. Ten special penitential days** had prepared Israel for the solemn event (Leviticus 23:24). Two goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The Lord's goat was slain as a sin offering for the people. The high priest officiated at this solemn service. Taking the blood, he entered the holy place, and closed the veil behind him. Then he took much incense from the golden altar and entered the most holy place. Making a great cloud of incense to shield himself from the terrible glory of God's presence, he approached the mercy seat with awful solemnity. Without, the congregation was afflicting their souls, engaging in fasting, prayer, and deep searching of heart. They could not stand before God themselves, but they entered in the person of their high priest. If he was accepted, they were accepted. Through the merits of the blood and incense in the hands of the high priest, Israel was accepted before God. Then he sprinkled the blood upon the mercy seat, under which was the law of God which the people had transgressed. The record states:

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation [first apartment] when he goeth in to make an atonement in the holy place [second apartment], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:16, 17, 30).

Bearing the sins of Israel out of the sanctuary, the high priest placed them upon the head of the scapegoat, and sent it away by the hand of a fit man into the wilderness. Then the sins of Israel were regarded as being forever separated from the people. The solemn day of atonement ended in glad strains of rejoicing. Israel was clean before God. In type their sins were blotted out, their cases sealed. They were ready to participate in the harvest festival of the Feast of Tabernacles five days hence.

*The Jewish Encyclopedia, Vol. II, New Edition (Funk and Wagnalls Company, New York), 1925, pp. 281, 286.

**Nine days of preparation, the tenth—the day of atonement.

The Overall Purpose of Christ's Ministry in Heaven

These services at the ancient tabernacle represent the ministry of our High Priest in the true tabernacle in heaven. It might be appropriate to ask here, what is the overall purpose of such a ministry in the heavenly sanctuary? In the last chapter we saw how the work of human redemption has already been accomplished in Christ. Paul declares that "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." "When he had by himself purged our sins, [He] sat down on the right hand of the Majesty on high" (Hebrews 9:12; 1:3). The expression *sat down* signifies an accomplished work. Christ not only placed humanity in a redeemable position; He redeemed humanity.

It is apparent, therefore, that Christ did not enter the sanctuary to add something to the work which He had wrought out in Himself. He entered the sanctuary to *apply* His blood and sinless life to the benefit of those individuals who would accept His atonement. That which He wrought out in Himself as the world's Redeemer, He must make effectual in the hearts of those who would believe on Him. The great Rock was smitten on Calvary that the water of life might flow to humanity. Ezekiel declares that that healing stream flows out of the sanctuary (Ezekiel 47:9, 12).

In the ancient service on earth, the making of the atonement was not merely associated with the slaying of the animals in the outer court; more particularly was it related to the *application* of the shed blood within the tabernacle (see Leviticus 6:30; 16:16, 27). Application of the blood is as essential to salvation as is the shedding of blood. Christ's work in the sanctuary above is just as essential to our salvation as His work on earth. It is in the application of His perfect redemption that we more fully understand the power and glory of the cross of Christ.

The Two Divisions of Christ's Ministry

The daily and yearly services on earth represent two divisions of Christ's ministry in the heavenly sanctuary which span the Christian dispensation. In the earthly ritual, it was the daily service in the holy place which occupied the great period of time. The yearly service in the most holy place was Israel's judgment day and concluded the yearly round of services. So Christ's continual ministry in the holy place of the heavenly tabernacle occupies the great period of the Christian dispensation, and at its close, there is the climactic work of judgment in the most holy place for the people of God.

For the present we will give consideration to that ministration of Christ in the heavenly sanctuary that was typified by the priest's daily ministration in the holy place. It will be

remembered that in the holy place the priest ministered the shed blood before the veil, offered up the incense with the prayers of Israel, supplied bread to the table, and kept the seven lamps alight. It was John the Revelator who saw our High Priest officiating in the holy place of the heavenly tabernacle:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." "And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." "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." "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." "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. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Revelation 4:1-3, 5; 5:6, 11; 8:3, 4).

Christ is presented as a Lamb just freshly slain. While His literal death on Calvary does not have to be repeated as the daily sacrifices on earth had to be, yet He is the sin bearer of the heavenly sanctuary (Leviticus 10:17). The pangs of Calvary have not ended for Him. By every sin He is crucified afresh. In His glorified form He bears before the Father the marks of His humiliation. His wounded hands and pierced side plead eloquently for sinful men. The cross of Christ is not a thing of an hour, or a day. Wherever Christ is, there is Christ crucified, drawing all men unto Himself. In the presence of God there is an ever-living Priest to offer an ever-living Sacrifice.

Jesus is not only the offering provided (the burnt offering), He may be the offering appropriated (the sin offering). Let us liken our position to the sinner in the daily service of the earthly ritual. When he sinned the record was registered before the holy law of God. He was condemned to die. He brought his sacrifice and transferred his sin to it. The priest, by eating the flesh of the sin offering, bore the penitent's guilt. Through the blood of his own offering, the priest transferred the sin to the sanctuary. He sprinkled the blood to record the penitent's pardon and justification. We, too, have sinned. God's penmen have accurately recorded the sin in the books that will be opened in the judgment of the most holy place. We look up and see the Lamb of God, as it were, just freshly laid on the altar for us. We look to our merciful and faithful High Priest. The spilled blood and our mighty Advocate, ready to apply the

blood on our behalf, generate faith in our Lord's ministry. We flee to Him as our Substitute and Sin Bearer, and transfer our sin to Him. By virtue of His perpetual sacrifice and atoning blood, He makes atonement for our sin before the Father, and transfers it to the sanctuary. Through "the blood of sprinkling" (Hebrews 12:24), He records our pardon and justification in heaven, while at the same time we are freed from sin and have "our hearts sprinkled from an evil conscience" (Hebrews 10:22).

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."
—William Cowper

Perhaps no other figure more mightily represents Christ as man's Intercessor before the Father than the priest before the altar of incense. Man may approach God through his Lord Jesus Christ. Jesus takes the stammering prayer of the contrite one, and as an all powerful Advocate, personally offers the prayer before the throne of Jehovah with the merits of His own fragrant life. The cloud of incense represents the covering of Christ's imputed righteousness. The Father delights to hear the petition offered through Christ, and the client of Jesus is accepted in the Beloved. Not one sincere prayer is lost, for the prayer of the worshipper becomes the prayer of Christ, and his request becomes Christ's request.

Christ, as our High Priest, is also the Bread of Life. Men have no life of their own, physical, or spiritual, but Christ gave His life to men. In Him they live, and move, and have their being (see Acts 17:28). It is through His continuing ministry that Christ continues to give His life unto the world. The unbelieving world is unmindful that they receive the temporal blessings of life through the ministry of Christ in heaven above, but, let Him step out of that ministry at the close of probation, and the world will suffer the want of all things. Not one, saint or sinner, lives for one solitary day, but he is nourished by the life of Christ.

When we come to Him in true faith, He is the Bread of Life to our souls. Jesus says that we must eat His flesh and drink His blood. "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:55, 56). There is no need for us to strive among ourselves as did the Jews when they said, "How can this man give us his flesh to eat?" (verse 52). We partake of the life of Christ through the Word. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The written word reveals the

Living Word, and we receive Christ in our lives by keeping His sayings (John 14:23). By "obeying the truth" (1 Peter 1:22), which comes by a personal, diligent and daily search of the Scriptures, we are to advance in sanctification through the saving knowledge of Jesus Christ.

John the Revelator was shown in the anti-type of the seven branched candlestick the work of the "seven Spirits of God" (Revelation 4:5). The greatest of all the gifts of Christ—the Holy Spirit—is imparted to men through the ministry of heaven's High Priest. It is the Spirit who makes effectual in our hearts what has been wrought out by the world's Redeemer. He convicts of sin, woos to Christ, regenerates the life, guides into all truth, imparts the life of Christ for power over sin, intercedes for the believer, and gives power for witnessing for Christ.

Before we give consideration to the final work of Christ in the most holy place of the sanctuary in His final work of judgment, we will consider in more detail the experience brought to the heart of the believer as the Spirit applies the benefit of the continual ministry of Christ.

CHAPTER 6

THE DOOR OF FAITH

"He had opened the door of faith unto the Gentiles."—Acts 14:27.

There was only one entrance to the outer court of the ancient tabernacle, "the door of the court" (Numbers 3:26) at the eastern end of the enclosure. Peace, pardon, and reconciliation through the blood of the atonement was only for those who found their way through that one door. This illustrates that there is but one door into the enclosure of grace. Jesus said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door: by me if any man enter in, he shall be saved" (John 10:1, 9).

The door into that outer court was large, being about thirty-five feet wide. Even so, the door of salvation in Jesus is broad enough to receive the greatest sinner if he shows "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). In giving His Son to the world, God has opened wide "the door of faith" unto all nations (Acts 14:27). This saving faith is inseparable from repentance. "Repent ye, and believe the gospel," declared Jesus, thus placing before men the first step in salvation.

Neither faith nor repentance are attributes of the natural heart. Many think that faith is the acceptance of the true facts of the gospel. They think that it is an opinion. If they have the right opinion about Christian doctrines they suppose they have found true faith. Others think that faith is being a member of the church they suppose contains the oracles of God. So when they are asked, "What is your faith," they make answer, "Oh, I am a Methodist," or "I am Catholic," or "I am a Seventh-day Adventist." Now the opinion may be ever so correct, but this is not faith in the scriptural sense. It has been repeatedly proved that the most religious people, even those who, like the Jews in the time of Christ, belong to the true church, can be the most faithless before God. With whom was faith found in the time of Jesus? With rustic shepherds,

uncircumcised heathen philosophers, fishermen, publicans, harlots like the woman of Samaria and Mary Magdalene, the Syrophenician widow, the Roman centurion, and the thief on the cross. These found their way through the door of faith, while outside were all the respected ecclesiastical authorities of the day with those who revered their authority.

The first lesson that each should learn is that faith is not a natural element of his heart. Ever since Eve believed the words of Satan, the heart of every man is by nature in a state of unbelief. This evil heart of unbelief is the basis of all sin. It may be expressed in a simple equation:

Unbelief=sin (Romans 14:23)

Ever since the enemy of God and man planted the evil seeds of insinuation and mistrust of God in the mind of Eve, the world has been darkened by the misapprehension of God's character. Every man born is suspicious of God. He regards Him as selfish, oppressive, as requiring his service for His own glory, and as trying to prevent him from obtaining everything that would minister to his happiness. Not only is he destitute of faith, but every man has such a natural antipathy toward God—like our first father who fled from His presence—that "there is none that seeketh after God" (Romans 3:11). Many there are who have never learned the elementary truth that God is not found by prayers, tears, study, or work of any kind. There is nothing in the heart of man that would lead him to seek the Lord. The heart of man is "desperately wicked," having no disposition to return to the "Father's house."

Before the apostle Paul introduces the great theme of righteousness by faith in the book of Romans, he spends two and a half chapters establishing the universal sinfulness of all men, Jews and Gentiles alike. He concludes by stating that "there is none righteous . . . there is none that seeketh after God." Then if man is to be saved, it must be God who steps in and takes the initiative. This He has done. In the most forceful manner Paul shows that righteousness does not come upon man because of anything he does himself, for anything which he can do is sin. Then when man is proved to be utterly helpless, "the righteousness of God . . . is manifested, . . . 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: for all have sinned, and come short of the glory of God" (see Romans 3:21-23).

Faith Comes by Looking

But how does a man receive such faith, seeing he has it not of himself. Let us continue on with the words of the great apostle: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth" (Romans 3:24, 25). Let us pause here. When we were without God and without hope, God stepped in and did something. In

His Son He provided us with His own perfect righteousness, and it is the pure delight of His loving favor to bestow it freely upon us. Mark the words, "the redemption that is in Christ Jesus: whom God hath set forth." Christ, in all His wondrous grace is set before us, plainly, boldly. This we must see, and nothing else—"Christ Jesus . . . set forth."

When Nicodemus inquired of Jesus the way of salvation, the same was "set forth." Said Jesus to the teacher in Israel, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15). There is a wonderful lesson in the uplifted serpent. The children of Israel, filled with the evil heart of unbelief, murmured against God in the wilderness. Serpents came among them, striking many with their deadly fangs. All around were the dead and the dying. Moses was commanded to lift up high a brazen serpent, and invite all who desired healing to look upon this symbol of Christ. What a scene there was in the camp! As eyes which were about to close in death looked to the uplifted serpent, new life came pulsating through the poisoned veins. There were shouts of triumph and rejoicing as loved ones were snatched from the brink of the grave. Those healed were busy pointing their companions to the source of life. Yet some refused to look. They questioned how a remedy could be found in such a simple thing. Others continued to lament their wounds, their pains, their sure death, until their eyes were glazed over, and they could not see the serpent. Those who refused to be healed in God's appointed way perished miserably (see Numbers 21:5-9).

The whole human race has been bitten by that old serpent, the devil. The dreadful poison of sin has permeated our whole nature. We cannot be saved by our prayers, our tears, or our good works. We have no faith, no repentance, no disposition to seek the Lord. But God has set before us Jesus Christ lifted up on the cross for our sins. To all the invitation is given, *Look and live!* "Look unto me, and be ye saved, all the ends of the earth" (Isaiah 45:22). Jesus said He must be lifted up like that serpent in the wilderness. We are simply bidden to look, to survey the atonement with an humble heart. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Hanging upon the cross, Christ is the gospel, the revelation of the Father's love to a race of rebels. As the sinner looks upon Jesus as his all-compassionate Saviour, the light from the cross dispels the darkness of misapprehension of God's character. He sees the Lord as "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity . . . and sin" (Exodus 34:6, 7). No man can look to the cross of Calvary without experiencing the drawing power of the love of God. If he does not resist this drawing, hope and

assurance will take possession of his soul, unbelief will be gone, and faith will be kindled in the heart. It is the love of God shining from the cross of Calvary that draws the sinner through "the door of faith." Faith is a heart response to the love of God manifested in the atonement.

Faith comes by looking to the uplifted Christ. We look unto Him through the Word. The Spirit takes the Word and sets forth Jesus Christ crucified among us (Galatians 3:1). The Spirit of God, through the Word creates faith, for "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Faith is not our work, but as Luther said, it is God's work in us. "The fruit of the Spirit is . . . faith" (Galatians 5:22). This was the substance of the lesson given to Nicodemus. First he must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Then, responding to the love of God, he would have faith to believe on Him, and "have eternal life" (see John 3:14, 15).

Paul's experience in the region of Lycaonia illustrates how faith is created by the Spirit of God working through the Word. "And there they [Paul and Barnabas] preached the gospel [Christ and Him crucified]" (Galatians 3:1). "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10). We too are spiritually impotent, cripples from the day of our birth, but the Word of salvation received into the heart will create faith and enable us to walk in the way of righteousness.

The thief on the cross was dying, his soul polluted with sin. Among the religious leaders, the people, the disciples, and the friends of Jesus, there were none who had faith in Him as able to save. Why, He could not even save Himself, they thought. Yet in his dying agonies, this wretched man looked upon the Saviour, bruised, mocked, and derided, and was impressed that this Man was Lord of his destiny. The Spirit of God was working upon his heart, presenting Christ crucified for him, causing strange, tender thoughts to spring up in his soul. Faith was born in this man's heart as he looked upon the Lamb of God. Then, casting his helpless soul upon the mercy of Christ, he found grace unto life eternal.

If faith is to be created in your heart, you must look for yourself, and live. Apply these words to yourself: "the Son of God . . . loved me, and gave himself for me" (Galatians 2:20). That great champion of faith, Martin Luther, wrote these vigorous words from the reality of his soul's experience:

"Whatsoever is in our will is evil; whatsoever is in our understanding is error. Wherefore in matter pertaining to God, man hath

nothing but darkness, errors, malice, and perverseness both of will and understanding. How then shall he work well, fulfill the law, love God, etc? Wherefore Paul saith here that Christ began and not we. 'He, even He (saith Paul), loved me and gave Himself for me.' As if He said: He found in me no good will or right understanding; but this good Lord had mercy upon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from Him more and more; yea rebelling against God, taken, led, and carried away captive of the devil. Thus of His mere mercy preventing my reason, my will, and my understanding, He loved me, and so loved me, that He gave Himself for me, to the end that I might be freed from the law, sin, the devil, and death.

"Again, these words: 'The Son of God loved me, and gave Himself for me,' are mighty thunderings and lightnings from heaven against the righteousness of the law and the doctrine of works. So great and so horrible wickedness, error, darkness and ignorance was in my will and understanding that it was impossible for me to be ransomed by any other means than by such an inestimable price . . .

"But let us consider well this price, and let us behold this captive delivered (as Paul saith) 'for me,' the Son of God I mean, and we shall see Him without all comparison to exceed and excel all creatures. What wilt thou do when thou hearest the Apostle say that such an inestimable price was given for thy sins? Wilt thou bring thy cowl, thy shaven crown, thy chastity, thy obedience, thy poverty? What shall all these do? Yea, what shall the law of Moses avail, and works of the law? What shall all the works of all men, and all the sufferings of the martyrs profit thee? What is the obedience of all the holy angels in comparison of the Son of God delivered, and that most shamefully, even to the death of the cross, so that there was no drop of His most precious blood, but it was shed, and that for thy sins? If thou didst but rightly consider this price, thou shouldst hold as accursed all these ceremonies, vows, works, and merits before grace and after, and throw them all down to hell . . .

"Consider well, I pray you, who this Son of God is, how glorious He is, how mighty He is. What is heaven and earth in comparison of Him? Let all the Papists and all the authors of sects, yea though the whole world take their part, be thrown down to hell, with all their righteousness, works and merits, rather than the truth of the Gospel should be blemished, and the glory of Christ perish. What mean they then to brag so much of works and merits? If I were a wretch and a damned sinner could be redeemed by any other price, what needed the Son of God to be given for me? But because there was no other price either in heaven or in earth, but Christ the Son of God, therefore it was most necessary that He should be delivered for me. Moreover, this He did of inestimable love; for Paul saith: 'which loved me.'

"Wherefore these words: 'which loved me' etc., are full of faith. And he that can utter this little word 'me' and apply it unto himself with a true and constant faith as Paul did, shall be a good disputer with Paul against the law [as a method of salvation]. For he delivered neither sheep, ox, gold, nor silver, but even God Himself entirely and wholly, 'for me,' even for 'me,' I say, a miserable and wretched sinner. Now therefore, in that the Son of God was thus delivered to death for me, I take comfort and apply this unto myself. And this manner of applying is the very true force and power of faith. . . .

"Read therefore with great vehemency these words 'ME' and 'FOR ME,' and so inwardly practice with thyself that thou with a sure faith mayst conceive and print this 'ME' in thy heart and apply it unto thyself, not doubting, but that thou art of the number of those to whom this 'ME' belongeth: also that Christ hath not only loved Peter and Paul and given Himself for them, but that the same grace also which is comprehended in this 'ME' as well pertaineth and

cometh unto us, as unto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we are all lost, were made the enemies of God, subject to wrath and judgment of God, and guilty of eternal death (for this do all terrified hearts feel and confess, and more indeed than they should); so can we not deny that Christ died for our sins, that He might make us righteous. For He died not to justify the righteous, but the unrighteous, and to make them the friends and children of God, and inheritors of all heavenly gifts. Therefore, when I feel and confess myself to be a sinner through Adam's transgression, why should I not say that I am made righteous through the righteousness of Christ, especially when I hear that He loved me, and gave Himself for me? This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemency and full assurance. Which may He grant unto us, in some part at the least, Who hath loved us, and given Himself for us. Amen."

—A *Commentary on St. Paul's Epistle to the Galatians*, based on lectures delivered by Martin Luther, a revised and completed translation based on the "Middleton" edition of the English version of 1575, pp. 175-180.

Repentance the Gift of God

True faith embraces repentance. Both are a gift of God. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

There is both a true repentance and a false repentance, and we must know the difference between these if we are not to mistake a false repentance for the true. Both true and false repentance produce a sorrow. This sorrow is mentioned by Paul in his letter to the Corinthians: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:10). The first produces a true reformation of the heart; the second a false reformation affecting only the 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 hanged 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. He saw the enormity of his transgression, hated his sin, made no effort to lessen his guilt or excuse his crime, and above all, was saddened that he had injured his Maker. Fear of punishment or the consequences of his sin did not inspire his prayer, but a sincere desire to be restored to communion with God.

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:1-10).

Such repentance is not found in the heart of any man by nature. But as the sinner looks upon his Redeemer, who gave Himself to save him, the Spirit of divine love draws him to repentance. The apostle declares, "The goodness of God leadeth thee to repentance" (Romans 2:4). We would do well to ponder the following words penned by a certain writer:

"Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto Himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts.

"It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. 'A broken and a contrite heart, O God, thou wilt not despise.' We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart

to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine."

—E. G. White, *Review and Herald*, Sept. 3, 1901 (Vol. 78, No. 36).

True repentance is always accompanied by confession. The repentant Hebrew who entered the door of the court immediately confessed his sin over the head of the innocent sacrifice. His confession was always specific. Further, if he had wronged his fellow man, he was to make restitution as far as possible first, then offer his sacrifice. The Scripture plainly marks out our duty:

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (Jeremiah 3:13; Proverbs 28:13; Matthew 5:23, 24; James 5:16; 1 John 1:9).

Wherever there is a true heart response to the love of God, confession will be a ready outpouring of the soul to the God of infinite pity. Such confession will always be specific, naming the sin that has oppressed the soul and severed the life from God. While it is a disgrace to sin, it is no disgrace to confess sin. Those who have learned of the meek and lowly Christ will not think confession below their dignity. Many, clinging to this false idea of dignity, leave their sins unconfessed, to be confronted by them in the day of God. Then confession will be made too late, as was the confession of Achan. Now or later, the time is coming when every sin will be confessed.

Harder To Be Lost Than Saved

If the message "Look and Live" seems too simple, consider that in a definite sense it is easier to be saved than lost. "The way of transgressors is hard." When Saul of Tarsus was resisting the Spirit of God, Jesus said pityingly to him, "It is hard for thee to kick against the pricks" (Acts 9:5). To be lost the sinner must beat back the waves of God's mercy, and build barrier after barrier against the strong tide of redeeming love. God is bent on getting men to heaven, not on shutting them out. Men will not be condemned in the judgment because they were born sinful by nature, but because they trod underfoot the Son of God and did despite unto the Spirit of grace (Hebrews 10:29). They will be lost because they chose darkness rather than light, and deliberately resisted the drawing of His love which would have led them through "the door of faith."

Christ is drawing all men unto Himself. Cease then to resist.

CHAPTER 7

THE IMPUTED GIFT

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

Once the repentant Hebrew entered "the door of the court," he was surrounded by the beautiful white linen enclosure. Through the merits of the blood and the incense, he stood clean and white before the law which he had transgressed.

When the repentant sinner enters the "door of faith," "there is . . . no condemnation," for he is "in Christ Jesus" (Romans 8:1). The robe of Christ's righteousness is placed around him. There is no more powerful presentation of the imputed gift of Christ's righteousness than that which is found in Paul's epistle to the Romans:

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 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: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath 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; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:21-28).

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Romans 4:1-8).

This passage of Scripture is so great and precious, so full of consolation, that we must pause to consider its sublime truth.

In the gift of Christ, God sets before us a righteousness which is perfect and absolute, for it is "even the righteousness of God." In Christ, God took human nature, then washed and purged it. Having made that human nature "the righteousness of God in him" (2 Corinthians 5:21), He raised it up from the grave setting it upon the throne of glory as heir of the universe.

In her inspired prayer, Hannah declared, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Samuel 2:8). God has already accomplished this redemption in Christ Jesus. His Son came from the throne of glory and became flesh. He humbled Himself to dust. He took that dust, and having made it "the righteousness of God in him," He bore it back to heaven and caused it to inherit the throne of glory. Yea, more than that! He raised humanity from the dunghill. Created from dust, humanity had fallen into the dunghill of sin. Christ was "made . . . to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). In Christ, God took humanity out of the dunghill, and exalted it to His own throne as heir of all things. God did all this for us in Christ because "he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved" (Ephesians 1:4-6, R.S.V.). All this was "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:11), "that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:7-10, R.S.V.).

In view of this, we are not to stop and ask, How can God raise us up from our wretched poverty and make us so eternally rich? He has achieved this for us already in Christ. We are not to question how He can bring us out of the dunghill of sin. He has done it in Christ. He gave His Son to take our place, that we might rise to take His place. Says the apostle, "He was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). In Christ, humanity bore to the cross every sin that man can possibly commit, suffered and died for those sins, was cleansed by the precious blood of Jesus, and was restored to oneness with God.

There is not a man so vile or wicked but he may know that this unspeakable salvation is wrought out for him.

Now what does God require from us for so great salvation? Faith! That is all God required so that He might justify us "freely by . . . the redemption which is in Christ Jesus." Through faith—not works, tears, resolutions, promises, but through faith alone—God justifies the ungodly. And what is this faith? It is a heart response to such inestimable love so freely given. "Without faith it is impossible to please him" (Hebrews 11:6), but he whose heart responds to the love of God causes Him to sing with rejoicing as He pronounces him altogether righteous in the presence of the universe (Isaiah 62:5; Romans 8:33).

Faith Equals Righteousness

The righteousness which was wrought out in the man Christ Jesus is imputed to him who has faith in the gift of God. It was so for Abraham. "Abraham believed God, and it was counted unto him for righteousness." It is so for the ungodly. "His faith is counted for righteousness" (Romans 4:3,5). Just as it is an eternal truth that unbelief equals sin, it is an eternal truth that

faith=righteousness.

When God justifies the ungodly who has faith in Jesus, and reckons him as righteous, it is not a mistaken reckoning. God does not play make-believe. It is not, as one religious teacher expressed it, that Christ puts rose-colored spectacles on the Father so that He can behold the sinner in a false light. We must remember that the justice of God is at stake in His declaration that the believing sinner is altogether righteous in the presence of the universe. The apostle says that God makes this declaration that He "might be just, and the justifier of him which believeth in Jesus." Therefore when God reckons a believing sinner to be righteous, He is declaring that which is an eternal truth:

faith=righteousness.

We must not assume from this that faith is our saviour, or that there is any merit in faith itself. Faith is merely the hand which lays hold on Christ. It is the means by which the repentant sinner joins himself to Christ as a personal Saviour. Genuine faith brings the believer into vital contact with Christ. The sick woman who found healing by touching the hem of Christ's garment illustrates saving faith. While many were pressing about the Master, she put forth her hand, touched the hem of His garment, and was healed. The multitude who came into casual contact with Christ received no benefit, but the needy woman made vital contact with the Saviour. Jesus said to her, "Thy faith hath made thee whole; go in peace" (Luke 8:48). Faith unites the believer to Jesus. As the sinner sees in Jesus his only hope, and responds to the drawing of the

love of Christ, he casts his helpless soul on the mercy of his compassionate Redeemer. His faith expresses entire dependence on the Saviour. He unites his weakness to Christ's strength, his nothingness to Christ's fullness. When this bond of union with Christ is formed by faith, the righteousness of Christ is imputed to him. Thus, we can set forth the truth of the matter:

$$\begin{array}{rcccl}
 0 & + & 100\% & = & 100\% \\
 \text{Sum of believer's} & & \text{Jesus' perfect and} & & \text{Perfect and} \\
 \text{own} & & \text{absolute right-} & & \text{absolute} \\
 \text{righteousness} & & \text{eousness} & & \text{righteousness}
 \end{array}$$

As far as man is concerned, it is true yesterday, today, and forever that his only righteousness is in Christ. Righteousness is love, and love is life. God is love. He is the Source of it. He never gives of it apart from Himself. Man can only be righteous by virtue of his connection with the Source of righteousness. The essence of righteousness is man's relationship with God. When Adam walked in a perfect relationship of oneness with God, he was righteous. Cut off from God, he was cut off from righteousness. Through faith in Christ, the bond of union is again formed, and God pronounces the believer righteous, not because he finds merit in him, but because He finds him joined to the One who is altogether righteous.

This is illustrated in the marriage relationship, which represents the union of Christ and the believer. When a woman of no wealth marries a man of great substance, by virtue of her union with her husband, she becomes a woman of great substance. Christ is called "THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:6). He who takes hold of Him as his personal Saviour may say, "the Lord *my* righteousness." The perfect righteousness of Christ becomes his very own the moment Jesus becomes his very own. Thus, "he that hath the Son hath life [meaning a righteous, eternal life]; and he that hath not the Son of God hath not life" (1 John 5:12).

Exaltation Through the Imputed Gift

The imputed righteousness of Jesus elevates the believer in the sight of God higher than the highest human thought can reach. For the sinner who responds to the inestimable love of God accepts in Christ all the accumulated riches of eternity. He is blessed with every possible blessing of a heavenly nature in Christ (Ephesians 1:3). God says to him, "All things are yours" (1 Corinthians 3:21). The righteousness of God is his. No after experience could make him any more righteous in God's sight. Through the merits of Christ, he has reached the highest point to which man may attain. He sits in heavenly places in Christ, and is an heir of God and joint heir with Christ (Ephesians 2:6; Romans 8:17). God loves him as He loves His own Son, and it would not satisfy the Father to give to him anything less than He gives His own Son.

We will close this chapter with some words from the great Reformer:

"Now, being heirs we are delivered from death, the devil, etc., and we have righteousness and eternal life. . . . But this far passeth all man's capacity, that He calleth us heirs: not of some rich and mighty prince, not of the world, but of Almighty God, the Creator of all things. This our inheritance then (as Paul saith in another place) is 'unspeakable' (2 Corinthians 9:15). And if a man could comprehend the great excellency of this matter, that he is the son and heir of God, and with a constant faith believe the same, this man would esteem all the power and riches of all the kingdoms of the world but as filthy dung, in comparison of His eternal inheritance. He would abhor whatsoever is high and glorious in the world: yea, the greater the pomp and glory of the world is, the more would he hate it. To conclude, whatsoever the world most highly esteemeth and magnifieth, that should be in his eyes most vile and abominable. For what is all the world, with all his power, riches, and glory, in comparison of God whose son and heir he is? If we could fully assure ourselves and constantly believe that God is our Father, and we his sons and heirs, then should we utterly contemn this world, with all the glory, righteousness, wisdom, and power, with all the royal sceptres and crowns, and with all the riches and pleasures thereof. We should not be so careful for this life; we should not be so addicted to worldly things, trusting unto them when we have them, lamenting and despairing when we lose them; but we should do all things with great love, humility, and patience." Martin Luther, *Commentary on Epistle to the Galatians* (1535) pp. 377-8.

CHAPTER 8

DEAD, BURIED, RISEN

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”
—Romans 6:1-7.

In the earthly sanctuary and its service, the altar of burnt offering occupied the most prominent place in the outer court. Confronting the seeker of forgiveness who appeared at the door of the court, it was a symbol of death. It made known to him that sin demanded his life. Although a burnt offering was provided for him, he was required to identify his life with the offering by consecrating his own life to Jehovah. The surplus blood of the sin offering was poured out at the base of the altar. The blood represented life (Leviticus 17:11). The repentant sinner was to pour out his life in service for God.

In His teachings, Jesus placed the cross prominently before the door of salvation. He bluntly told His hearers, “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:27, 33). The cross was an instrument of death. Jesus told His hearers that to enter the kingdom of God a man must die to his love of self,

selfish ambition, and all his ego. Jesus placed the reality of the cross so forcefully before men, that it would almost appear that He was trying to discourage disciples. Certainly He did not want disciples who would not willingly die to all that was most precious to the heart of man. Many, like the rich young ruler, went away sorrowful, being offended at such a “price” of discipleship.

Greek philosophy was preoccupied with the mystery of the *ego*. They saw in it something to be cultivated, refined, and elevated as an object of admiration. If only they could succeed in bringing the good out of the *ego*, they thought, man would have unlimited potential of greatness. The Apostle Paul, grasping the reality of the cross of Christ, proclaimed to the Greeks that this *ego* which they in reality worshipped was the embodiment of all evil. He called it “the old man,” who, being enmity and rebellion against God, was desperately wicked and past all cure. It could not be reformed, improved, or elevated. No good thing dwelt in it (Romans 7:18), for the very principle of its existence was contrary to the law of self-renouncing love. Man could not be elevated by petting, refining, and developing his *ego*. He must take this most precious, darling self and see it perish on the cross of Christ. “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.” “Put off the old man with his deeds.” “Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Romans 6:6; Colossians 3:9; Ephesians 4:22). Paul himself experienced the reality of dying to self. Once a proud Pharisee, educated by the best standards of the time, honored as a member of the Sanhedrin, “blameless” as touching the outward letter of the law, Paul came face to face with the inestimable self-denying love of Christ. Surrendering his own life to the sovereignty of love, he confessed, “What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Philippians 3:7, 8).

“Christ crucified” is still “unto the Jews [the legalistic and self-righteous] a stumblingblock, and unto the Greeks [the worldly wise] foolishness” (1 Corinthians 1:23). Human nature is blind to its own sinfulness. All will admit that their deeds come short of the glory of God, but few are brought by the gospel to realize that their nature, their whole state of being, is corrupt and sinful. Being dead in trespasses and sins, they can no more do righteous deeds than a corpse can arise and walk. If the natural state of man was merely *filled* with enmity against God, there might be some hope of recovery from this state by removal of the enmity. But the natural state *itself* “is enmity against God, . . . it is not subject to the law of God,

neither indeed can be" (Romans 8:7). Jesus said that a corrupt tree cannot bring forth good fruit (Matthew 7:18). Some of the papaws we had grown in Australia were bitter to eat. All the sunshine, water, and nourishment could not change the taste of that fruit. Yet there were other trees growing under the same conditions that brought forth beautiful fruit. Environment was not the cause of the bitter fruit. It was the nature of the trees. No amount of care could change the fruit from bitter to sweet. Finally the axe was brought forth and laid at the root of those bitter trees.

How many there are who endeavor to live the Christian life by reforming this habit and that habit, by refraining from this sin and that sin. As if the tree is changed by removing the fruit! What these people must understand is that their problem is not what they do, but what they are by nature. The Christian life begins by death.

The Way of Self-Crucifixion

There are others who sense somewhat their sinfulness by nature, and embark on a program of self-crucifixion. Many devote their lives to poverty, self-denial, and humiliation in order to achieve self-crucifixion. But in vain are their endeavors to free themselves from the power of evil. No man can empty himself of self. No man is able by his own resolve to bring about his own crucifixion. It is true even in the physical sense. A man may be able to do many things to himself, but he cannot crucify himself. Someone must nail him to the cross. So in the spiritual realm, there is no use for men to devise ways and means to bring about their own crucifixion.

The gospel declares that the whole scope of salvation has been wrought out in Christ. He "abolished in his flesh the enmity." The old man is crucified with Him. The death of the old man is in Christ. Death to self is a benefit of His mediation which makes effectual what has been wrought out by the world's Redeemer. The only thing we need to consider here is how to lay hold of that which is in Christ for every believer.

Romans 6 is, of course, the great declaration of the death and burial of the "old man." But if we start with Romans 6, the doorway to this experience is likely to elude us. There is a logical and divine order in the book of Romans that we should duly consider. The first two and a half chapters establish the sinfulness of all men. The next two and a half chapters present the great doctrine of justification through the imputed righteousness of Christ. In Romans 3 through 5, Christ is "set forth" as the sinner's righteousness. God's love is uplifted in the gift of His Son. All who respond to that love and join themselves to Christ, have the righteousness of God imputed to them. God Himself justifies them freely. Those who receive the great gift of His perfect righteousness must come to God in total

dependence upon the merits of Christ. They must come just as they are—sinful, helpless, and dependent. They must cast themselves wholly upon the mercy of the sin-pardoning Saviour, all broken and undone. This is God's way of laying the glory of man in the dust, and in doing for him that which he cannot do for himself. This subdues the pride of the heart and is a crucifixion of self. The love of God seen in Christ crucified, risen, and interceding in the sanctuary breaks the heart that has been hardened in sin. The thought that the righteousness of Christ is freely imputed without any merit on the part of the sinner is such a precious revelation, that the power of self-love over the heart is broken. "Being justified by faith, we have peace with God through our Lord Jesus Christ" then "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:1, 5). Love is the new and living principle that expels sin from the heart, and brings about a crucifixion of self.

In Romans 6, Paul proceeds to show that those who have laid hold of the imputed righteousness of Jesus have been crucified with Christ. It is their privilege to reckon themselves dead indeed unto sin (Romans 6:11). Not merely have certain sinful deeds been removed, but the whole "body of sin" has been buried with Christ.

The figure of death upon the altar is a very practical one. 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, 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, "Let every man, wherein he is called, therein 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 is to operate the business, or the farm, or the trade as the Lord's enterprise. This is Christianity, and anything short of this is *not* Christianity. The Apostle Paul said, "For to 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 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. 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 anything less than selling "all that thou hast." 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 Power of the Resurrection

In the normal course of events, dead men are buried. Bible baptism is an open confession on the part of the believer that he has died with Christ. He hands over the "body of sin" to be buried with Christ. He goes down into the water, and his entire being is buried out of sight.

Sometimes through mistaken diagnosis people have been physically buried alive. This mistake is more frequently made in the spiritual sense. That is why so many who participate in the solemn ordinance of baptism come up out of the watery grave with the old habits, tastes, and practices still very much alive. Such have not risen from the grave by the power of Christ's resurrection.

Baptism and its washing away of sins (Acts 22:16) was symbolized by the brass laver in the outer court of the ancient tabernacle. Here the priests washed their hands and their feet before entering the presence of God. Paul alludes to this when he says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

Christianity is not a system of improving the old life. It is a new life altogether. A Christian is one who has died with Christ. He has been buried with Christ. The same power that brought Christ from the grave has worked in him, raising him to walk in newness of life. The gospel "is the power of God unto salvation." This was the power that created the world in six days. That creative power, the power of the resurrection, operates in the life of the believer in Jesus. The new birth is no less a miracle than the creation of the world. Through it the believer in Jesus becomes a partaker of the divine nature, having escaped the corruption in the world through lust (2

Peter 1:4). Through this life from above, old things are passed away, and all things become new (2 Corinthians 5:17). He has new motives, new inclinations, new tendencies. He is a new creature, as much a testimonial to the truth of the gospel as Lazarus was after Christ had brought him out of the grave. The account of Christ's raising of Lazarus has an important lesson for us.

"Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth" (John 11:38-44).

By nature, we are like Lazarus—dead in trespasses and sins. Apart from Christ we have no more spiritual life than a rotting corpse. Jesus is the resurrection and the life. He promises to raise us by the power of His resurrection through making us partakers of His divine life. Now He says, "Take ye away the stone." This the Lord will not remove, nor send His angels to remove. Like Martha, the natural heart objects. We do not like to expose the "corpse." But Jesus told Martha that if she would only believe—*surrender and obey*—she would see the glory of God. Then take away the stone, remove every hindrance, so that the resurrection power of Christ's life may flow into the soul. Naaman, the leper, had the same problem. This noble man had to take off his clothes and reveal that decayed flesh in view of his fellows. But he humbled himself, went down into the Jordan, and came up healed. The Lord says to us, "Take ye away the stone!"

What does it mean to roll away the stone? Well, no man can believe in his heart unto righteousness while practicing any known sin, or neglecting any known duty. Take away the stone! No man can come to the altar to accept the Gift of life, and remembering that he has injured his brother, lay hold of life eternal. We must confess our sins, and in heart put them away. Take away the stone! Oh, the Master says, "If thou wouldest believe [obey my command], *thou shouldest see the glory of God*" in the resurrection of the new life.

"Take ye away the stone." This same invitation is given in the Laodicean message: "If any man hear my voice, and *open the door*, I will come in" (Revelation 3:20). Some have the world at the door and cannot get it open because of the rubbish that is there. Isaiah says to clear the King's highway. There is nothing Satan fears so much as that every hindrance should be removed so that the resurrection may take place.

It takes an effort to roll away the stone. We are not saved by effort, and there is no virtue in effort, but we shall never be saved unless we cooperate with Christ with *all* our effort. By works faith is made perfect (James 2:22). In the work of rolling away the stone—giving up our sins, confessing them, turning from the world, or whatever it might be—faith is made complete so that it may lay hold fully upon the Saviour. We must be willing to forsake our sins, not just a little at a time, but leave the whole cursed load at the foot of the cross. Then “take ye away the stone,” that “thou shouldest see the glory of God”—even to know Him, and the power of His resurrection.

CHAPTER 9

BIBLE SANCTIFICATION

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.”—2 Thessalonians 2:13-17.

We have called this chapter *Bible Sanctification* because there are theories of sanctification outside the Bible teaching. It is sometimes presented that sanctification is some sudden, rapturous experience whereby the believer obtains perfect holiness of heart. But the Bible writers know nothing of such a sudden attainment. The Bible presents sanctification as that process of divine grace whereby the believer in Jesus is made holy and fitted for the inheritance of those who are sanctified. It is the process of completing the work of grace begun in the heart. It is the progressive experience of being established in the truth, of growing in grace “unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13). Bible sanctification is not just an experience for the prayer meeting, nor for a few “religious professionals”: it is the principles of Christ received into the heart and carried out in all the duties of life. The wife and mother can find that washing dishes and polishing floors is just as conducive to the experience as preaching is to the gospel minister.

It is a mistake to consider sanctification as a separate work of grace from justification. Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). As the repentant sinner is justified by faith, so he is to continue therein for his sanctification. He is justified by faith as he comes before God in humble dependence upon the merits of Christ. This entire reliance on the mercy of the sin-pardoning Saviour slays the pride of his heart and brings about a crucifixion of self. As he responds to the love of God, the principle of love takes possession of his heart, expels sin, and re-creates him in the image of God. Now he is to continue having this experience, for justification by faith, the greatest blessing of all, is not perfectly apprehended in one lesson. It needs to be a daily lesson. Only a daily experience with Christ can teach the believer what is involved in total dependence upon the merits of Christ. The cleansing of the heart from selfishness and pride at his initial acceptance of Jesus must be a continuous work of grace as further revelations of the glory of Christ's holiness and the nature of sin expose the hidden evils of the heart. Thus John the Beloved writes, "If we continue to walk in the light . . . the blood of Jesus Christ his Son continues to cleanse us from all sin" (1 John 1:7, Literal Tense).

In nature a man dies once, but not so in grace. Paul says, "I die daily" (1 Corinthians 15:31). The apostle did not claim that he had perfectly attained the experience of being crucified with Christ. To him it was a present, continuous experience — "that I may know him [literally, continue to know Him], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . . Not as though I had already attained, either were already perfect . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:10, 12, 14).

Sanctification—the Work of God

We must never lose sight of the truth that sanctification, equally with justification, is the work of God which the believer receives by faith. The Galatian converts lost sight of this. Accordingly, Paul wrote to them: "Are ye so foolish? having begun [justification] in the Spirit, are ye now made perfect [sanctification] by the flesh?" (Galatians 3:3). Even Abraham, the father of the faithful, made the same mistake. He was justified by believing God (Genesis 15:6), but then he sought to qualify himself for the inheritance by taking Hagar and producing a son of his own works (see Genesis 16). Romans 7 is a warning to believers who have entered the experience of justification by faith (Romans 3 through 5) and who have been baptized into Christ's death (Romans 6). Before being justified, they had to learn that all the

works of their flesh were sinful. Now they must continue to know that all the works of their flesh are sinful. It matters not how great the work of grace which has been accomplished in the heart of the believer. If he trusts in the flesh, his will be the experience of this man of Romans 7:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:14-24).

Such will be the experience of all who seek by their own efforts to live aright. It will be the experience of all who try to trust partly in Christ and partly in themselves, or who trust in their watchfulness and the performance of certain duties to be kept from sin. All such efforts must fail, for *sanctification is God's work*. Believers are "sanctified by God the Father and preserved in Jesus Christ" (Jude 1). The gospel calls a man to rest "from his own works, as God did from his" (Hebrews 4:10). The Sabbath is the great sign of sanctification. As the believer in Jesus rests on the seventh day, he is to remember that the power of creation is the power that will make him holy. The Word says, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). What a perversion of truth to claim that a true Sabbath-keeper is a Judaizing example of righteousness by works! On the contrary, Sabbath-keeping is a testimony that the believer is made righteous by resting in the keeping power of God.

The Means of Sanctification Taught in the Sanctuary

A priest who entered the tabernacle found the table of shewbread on his right, the seven lamps on his left, and the altar of incense before him. The bread typified the Word of God (John 6:48-63), the lamps the Spirit of God (Revelation 4:5), and the incense the merits of Christ. Here are presented the great means of sanctification.

Peter addresses the believers in Jesus: "Elect according to the foreknowledge of God the Father, *through sanctification of the Spirit*" (1 Peter 1:2). Paul says that they are chosen to

“salvation through sanctification of the Spirit” (2 Thessalonians 2:13). It is the Spirit who makes effectual in the heart what has been wrought out by Christ. Yet many are led away by so-called sanctification of the Spirit because they fail to realize that the Spirit dwells in the believer only through the Word. The Word must be the supreme guide of the Christian, and even the operations of the Spirit upon the heart must be tested by the Word. Without the Word, men are prone to mistake the promptings of the carnal heart for the movings of the Spirit of God. It is vain to claim to have the Spirit unless the life is ordered according to the Word of God. It is impossible to be filled with the Spirit without being filled with the Word. The grossest fanaticism has been practised by people claiming to be led by the Spirit. There is no sanctification apart from the belief and practise of Bible truth. Here is Bible sanctification:

“Sanctify them through thy truth: thy word is truth.” “And for their sakes I sanctify myself, that they also might be sanctified through the truth” (John 17:17, 19).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Peter 1:22).

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1).

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Philippians 2:12-15).

“Now ye are clean through the word which I have spoken unto you” (John 15:3).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, 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” (Ephesians 5:25-27).

There is no sanctification for those who cast a part of the truth behind them. The believer must live “by every word that proceedeth out of the mouth of the Lord” (Deuteronomy 8:3). Above all, he must conform his life to the great rule of righteousness given in the “ten words” from Sinai (Exodus 34:28, margin). Sanctification is faith working by love unto obedience to *all* the commandments of God.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth

his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 John 2:3-5).

“He that turneth away his ear from hearing the law, even his prayer shall be abomination” (Proverbs 28:9).

These words are a powerful warning against the idea that a knowledge of the truth and obedience to the Ten Commandments is of little consequence if only we have the Spirit. God never sends His Spirit to sanction ignorance or disobedience. Peter declares that the Holy Spirit is “given to them that obey him” (Acts 5:32). We must realize that many false spirits are abroad in the world, and it rests with us to try the spirits (1 John 4:1). The work of the true Spirit is to hew and square us by the prophets.

Nor can a believer afford to neglect the lesson of the incense offered upon the altar. This teaches him that the imputed righteousness of Christ’s merits must be mingled with his own prayer, praise, and labor of love (Revelation 8:3, 4). The faith whereby he is justified will always work by love (Galatians 5:6). Good works will always appear on the tree of faith. Even though every prayer and every good work is inspired by the Spirit of God, it must be mingled with the incense of the sanctuary before it can be acceptable to God. Unless the believer trusts wholly and constantly in the merits of Christ’s righteousness, his best works are but filthy rags (Isaiah 64:6). It is only through the imputed righteousness of Christ that the Christian can render perfect obedience to the commandments of God. He must know that his standing before God is alone in the merits of Christ, and never in the measure of his experience in the imparted righteousness of Christ. Christ is his only righteousness, now and always, and growth in grace can only accompany growth in dependence upon His merits. Any “good work” that he does without faith in the merits of his Saviour is sin to be repented of. The salt of His righteousness must be added to every offering (Leviticus 2:13; Mark 9:49; Colossians 4:6). The great goal of sanctification is to apprehend the reality of entire dependence upon the righteousness of Christ. The Father is satisfied with the merits of His Son; when these merits satisfy the believer without any reservation or misunderstanding to the contrary for time and eternity then the work of sanctification is complete.

Sanctification is not in feeling, but in faith. As plants need clouds as well as sunshine, the Christian life will not “be always sunshine.” Plenty of trials and afflictions are promised to the children of God. “Many are the afflictions of the righteous: but the Lord delivereth him out of them all” (Psalm 34:19). Even David was troubled to understand the meaning of his afflictions:

“Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened

every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children" (Psalm 73:13-15).

Then after understanding God's purpose in his afflictions, he added:

"So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:22-24).

The Apostle Peter writes:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

The trials of life are God's workmen to discover the plague spots of character hidden from our view. They are His means to try, develop and perfect a faith that clings wholly to Christ. Diamonds are formed as an ordinary substance, carbon, is placed under tremendous pressure. It is not sufficient to be longsuffering under trial with long-faced patience. Paul said he gloried in tribulation.

A Minor Awaiting the Inheritance

Through faith in Jesus a Christian is justified and made an heir of the universe. He is a son of God and a joint heir with Christ. He may rejoice that he is a man born of the Spirit to be king and a priest of God (Revelation 1:6). In Christ, the whole universe belongs to him. No wonder Paul says that his inheritance is "unspeakable" (2 Corinthians 9:15). Yet the believer may be compared with a minor who inherits his father's property. Although he has every assurance that it belongs to him, he does not enter upon the possession of it until he has grown up. A child would soon lose the inheritance. To make it his certain possession, it is kept in trust until he is mature. Even so, while we are growing up "unto a perfect man, unto the measure of the stature of the fulness of Christ," God keeps our possession in trust, lest in our immaturity, the enemy would rob us of it. Moreover, during this waiting period until we come of age, God gives us a few of His goods to test us as potential rulers of the universe with the Lord Jesus Christ. If we are faithful in that which is least, we prove that we will be faithful in much. If we are unfaithful in those things delivered to our trust here, we prove to be untrue to our calling, unfit for the inheritance among those that are sanctified.

CHAPTER 10

THE HOUR OF HIS JUDGMENT IS COME

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." — Revelation 14:6, 7.

The Christian age closes with the hour of God's judgment for the professed people of God. In the most holy place of the heavenly sanctuary, before the holy law of God, this judgment takes place.

This is consistent with the type of the earthly sanctuary service. Throughout the year the sins of repentant Israel were transferred to the sanctuary through the blood of the sin offerings. This meant that there was an accumulation of sins in the sanctuary, and that the holy places became defiled. To climax the yearly round of services, there was a special work of atonement to cleanse the sanctuary from the sins of Israel. For the first time the high priest entered the most holy place to stand before the law of God and the terrible glory of Israel's Judge. Without the enclosure the whole congregation fasted, prayed, and afflicted their souls. If they were accepted before God through the mediation of their priest, their sins were finally disposed of by removal from the sanctuary to the head of the scapegoat, who bore them away from the camp. If they did not afflict their souls before God in remembrance of their sins during the past year (Hebrews 10:3), those sins returned upon them, and they were cut off from Israel (Leviticus 16 and 23:27-32). As we have already observed, even to this day devout Jews observe the anniversary of this day when the sanctuary was cleansed, as *Yom Kippur*, the Day of Judgment.

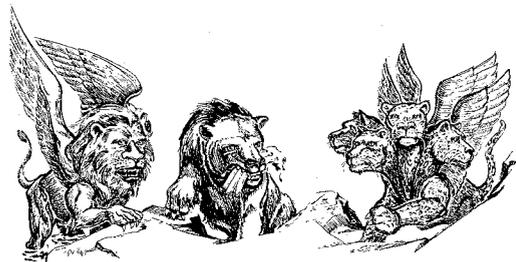
Just as the only ones who had a part in the service of the cleansing of the sanctuary were those who had come before God in confession of sin and transference of their sins to the sanctuary, so the cleansing of the heavenly sanctuary is concerned only with the professed people of God. As the high priest, on entering the most holy place, bore on the *breast-plate of judgment* the names of the tribes of Israel (Exodus 28:29), so those whose names are in the book of life must pass in review before God. The judgment of the wicked is a distinct and separate event, and takes place at a later period. Says the Apostle Peter, "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

In the ancient service the blowing of the ram's horn summoned Israel to meet their judgment. All this was but parabolic of the great message sounded forth at the close of the Christian dispensation: "Fear God, and give glory to him; for the hour of his judgment is come" (Revelation 14:7). This is the time when the true sanctuary in heaven is to be cleansed from the sins of God's people. In case some may ask, "Can it be that there is anything to be cleansed in heaven?" we cite the words of the Apostle Paul: "It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:23). What was done in type in the earthly sanctuary is done in reality in the heavenly sanctuary.

The book of Daniel establishes the chronological sequence of this judgment hour, and gives us the exact date for the commencement of the cleansing of the heavenly sanctuary. It is proper and urgent that we understand these things which "belong unto us and to our children" (Deuteronomy 29:29). Let us therefore proceed to locate this hour of judgment.

The Four Kingdoms of Bible Prophecy

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four



BABYLON
606-539 BC

MEDO-PERSIA
539-331 BC

GRECIA
331-168 BC



ROME
168 BC-476 AD



PAPACY
538-1798 AD



INVESTIGATIVE
JUDGMENT



SECOND ADVENT
BEAST SLAIN

great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"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. 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. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 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. 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.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails

of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; 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. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 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 the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:2-27).

This scripture spans the history of the world from Daniel's time to the judgment. Under the symbols of the lion, bear, leopard, and the great and terrible beast, we are taken down through the four great kingdoms of Bible prophecy—Babylon, Medo-Persia, Grecia, and Rome. History attests to the accuracy of the symbols and their detail. Rome was not succeeded by another universal empire, but was divided into *ten kingdoms*. In the fourth and fifth centuries after Christ, the Roman empire was smashed by the Barbarian invasions. The most prominent of these—the Ostrogoths, Visigoths, Franks, Vandals, Suevi, Alemanni, Anglo-Saxons, Heruli, Lombards and Burgundians—adopted Roman civilization and became the nations of Western Europe. Hence the symbol of the ten horns arising from the fourth beast.

Another Horn

Then this prophecy shows that among this family of European nations there came forth another power, at first small, but a power that soon arose to dominate the nations of Europe. In this power especially, the spirit and power of old Rome lived on. There need be no guesswork as to whom this symbol applies. The prophecy is so specific:

1. It arose among the nations of Western Europe (verse 8).
2. It was at first a lesser power among the barbarian kingdoms (verse 8).
3. It became the greatest power in Western Europe (verses 8, 20, 24).
4. It was distinctly different from the other powers, and the evidence presented shows it was a religio-political power (verses 20, 21, 24, 25).
5. It uprooted three barbarian nations (verses 8, 20, 24).

History records that there were actually three of the original barbarian kingdoms which perished out of Europe. They were the Heruli, the Vandals, and the Ostrogoths. This overthrow came about in the following way: All of the barbarian kingdoms accepted the Catholic faith except the three named above. These adopted the Arian faith,* and refused to acknowledge the supremacy of the Roman Church. Historians record that the Emperors of Constantinople, at the instigation of the Bishop of Rome, uprooted the Heruli in 493 A.D., the Vandals in 534 A.D., and drove the Ostrogoths from Rome in 538 A. D.

6. It became a persecuting power (verses 21, 25). The power is described as attempting to blot true Christianity from the earth. It is estimated that three million Christians perished under the Rome of the Caesars; yet it is said that the early Christians prayed for the continuance of Imperial Rome, as they understood that out of the ruins of old Rome a new form of government would appear that would far outdo the enormous persecutions of the pagans. It is estimated by the most reliable historians of the Middle Ages that in this period no less than 50 million were put to death for religious reasons. This was doubtless the "great tribulation" mentioned by Jesus in Matthew 24:21, 22.

7. It changed the law of God. The Revised Version translates verse 25 as follows: "He shall think to change the times and the law." It is evident from the context that the divine law is referred to, for all governments change human laws in the normal course of events.

The only part of the Bible which God wrote directly was the Ten Commandments (Exodus 20:1-17). He wrote His law with His own finger on tables of stone to demonstrate its changelessness and enduring character. He placed in that law a special commandment containing His own seal—"The seventh day is the sabbath of the Lord thy God . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (verses 10, 11). This commandment alone of all the ten, brings to view both the name and title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. God has woven His law into the very fabric of time.

It is no secret among Catholic, Protestant, and Jewish authorities that the seventh-day Sabbath of the Bible has been set aside in favor of the first day of the week. Who was responsible for this intentional and deliberate change of the only commandment relating to time?

Secular as well as religious historians recognize that Sunday is of heathen origin, and that it was observed as the sacred day

*Arius, a presbyter at Alexandria in the 4th century, introduced the doctrine that Christ was a Being created by the Father. His teaching spread rapidly and engulfed Christendom in a terrible and even bloody disputation.

of the sun centuries before the birth of Christ. It was honored as a festive day among the pagans of Imperial Rome. When the Emperor Constantine, an avowed sun-worshipper, professed the Christian faith early in the fourth century A.D., he passed an edict requiring "rest on the venerable day of the sun" (see *Encyclopaedia Britannica*, 9th ed., "Sunday"). Chambers *Encyclopaedia* says: "Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D." As time passed, Church councils and edicts established Sunday as the day of enforced rest and worship. From a Catholic catechism we take the following:

"Question—Which is the Sabbath day?

"Answer—Saturday is the Sabbath day.

"Question—Why do we observe Sunday instead of Saturday?

"Answer—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, (A.D. 336), transferred the solemnity from Saturday to Sunday." Rev. Peter Geiermann, C. SS. R., *The Convert's Catechism of Catholic Doctrine*, 3rd ed., 1913, p. 50. (This work received the "apostolic blessing" of Pope Pius X, January 25, 1910.

In another work, *A Doctrinal Catechism*, by Stephen Keenan, (1865, p. 174) we find a similar statement:

"Q—Have you any other way of proving that the Church has power to institute festivals of precept?

"A—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

8. It ruled for 1260 years (see verse 25). According to the prophecy this power would continue for three and a half years of prophetic time, or as Revelation says, 1260 days. In prophetic symbolism a day represents a year (Numbers 14:34; Ezekiel 4:6). Reckoning from the overthrow of the Ostrogoths in 538 A.D., this period of 1260 years brings us to 1798 A.D. It is significant that in 538 A.D. an army under Belisarius within Rome, routed the Arian king of the Ostrogoths who had refused to recognize the Bishop of Rome's supremacy. Exactly 1260 years later, the French General Berthier entered Rome, captured the Pope, and proclaimed a republic in place of the Papacy.

9. It was a continuation of Rome. The prophecy shows that Romanism lived on after the breakup of the empire. If there were no other identification other than that found in verse 11, you could identify this great horn. It was the continuation of Rome in another form. The Rome of the Caesars "gave him his power, and his seat, and great authority" (Revelation 13:2).

There is only one power that fits the specifications of the prophecy. This little horn which became great is clearly the Papacy.

The Chronological Setting of the Judgment

Thus we have been taken down through the history of the world from Daniel's time to the present. The period of Papal supremacy ended in 1798. The next event that Daniel saw after the period of Papal supremacy was the judgment before the Ancient of Days. In this judgment, the kingdom and dominion that had been occupied by Babylon, Medo-Persia, Grecia, Rome, and the ten kingdoms and the Papacy, is given to Christ and the saints. The right to rule having been conferred upon Christ and those who shall be joint heirs with Him, He comes to this earth as "King of kings, and Lord of lords" (Revelation 19:16). At the second advent of Christ the words of Jesus are fulfilled: "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). When He comes in glory at the close of the judgment in heaven, His reward with Him to give unto every man according as his work has been (see Revelation 22:12), then "the beast [is] slain, and his body destroyed, and given to the burning flame" (Daniel 7:11). The Apostle Paul explicitly shows that the destruction of this great apostate power takes place at the coming of Christ:

"Let no man deceive you by any means: for that day [the coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:3-8).

It is clear, therefore, that the judgment scene brought to view by the prophet Daniel takes place between 1798 and the second advent of Christ (see diagram). Now, in the eighth chapter of Daniel, the exact starting point of the hour of the judgment is given. Under the symbols of a ram and a goat Daniel is again taken through the history of Medo-Persia and Grecia, and under the symbol of a little horn that waxes great, the history of Rome in its pagan and papal forms are reviewed. Then he was told, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14).

Beginning from "the commandment to restore and to build Jerusalem" in 457 B.C., this great time prophecy of 2300 prophetic days brings us to the year 1844 (see appendix for more detailed information on this time prophecy). It was then that Christ as our great High Priest entered the most holy place of the sanctuary for His final work of judgment and cleansing the sanctuary preparatory to His coming in the

clouds of heaven with power and great glory. We are, therefore, living in the grand and awful time when the message is going to every nation, kindred, tongue, and people. "Fear God, and give glory to him; for the hour of his judgment is come" (Revelation 14:7). The great religious movement which sprang up in every part of the world is a striking evidence of the fulfillment of the prophecy.

The Purpose of the Judgment

"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. 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" (Daniel 7:9, 10).

The primary business of the judgment is clearly described by the prophet:

"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. 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" (Daniel 7:13, 14).

The crown removed from Israel in the time of Daniel, passed successively to the kingdoms of Babylon, Medo-Persia, Grecia, and Rome. All have been granted opportunity to demonstrate their principles. Now the judgment sits, and as the records of history are investigated, Christ is judged worthy, and the only One worthy, to receive the kingdom. Now the words of God through the prophet Ezekiel are fulfilled: "I will give it [the crown] [to] him whose right it is" (see Ezekiel 21:26, 27). The right to rule is conferred upon Christ.

Christ's reception of His kingdom, brought to view in this judgment scene of Daniel 7, is described as "the marriage" by John the Revelator. In holy vision he saw the capital of the kingdom, the New Jerusalem, "prepared as a bride adorned for her husband" (see Revelation 19:7, 8; 21:2, 3, 9-12). God's people are not to be present in person at the marriage, for it takes place in heaven while they are upon the earth. They must be "like unto men that wait for their Lord, when he will return from the wedding" (Luke 12:36). Yet, the people of God are invited to the wedding, for the King's invitation is, "All things are ready: come unto the marriage" (Matthew 22:4). Evidently the people of God must be present by faith, following their High Priest as He goes in before God to make up the subjects of His kingdom. Concerning those who prepare themselves for the wedding, "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Malachi 3:17).

This brings us to the secondary purpose of the judgment. Who shall be the subjects of Christ's kingdom? These will not be subjects in the ordinary sense of the word, for they shall be "kings and priests unto God and his Father" (Revelation 1:6). They will sit with Christ on the throne of the universe. Therefore, in the very nature of things, the judgment must sit and the books must be opened. The professed people of God must pass in review to see who shall be accounted worthy to be joint-heirs with Christ. Those who have heeded the invitation to the marriage must be inspected.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (Matthew 22:11-14).

This work of examination of character, of determining who is prepared for the kingdom of God, is that of the investigative judgment. All those whose names are in the book of life pass in review before God. In the "book of remembrance" (Malachi 3:16), is written all that has been done for Christ in the person of the poor, the afflicted, the orphan. Every sin confessed and forsaken, every temptation resisted is faithfully recorded. In the book that records the sins of men, there is recorded with terrible exactness every thought and deed of the life, every idle word, every impure thought, every intemperate act, every selfish motive, every unlawful desire, every conviction of truth resisted, every refusal to repent. All will be judged according to their works—by those things written in the books. Says the Scripture:

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37).

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14).

In the light of these Scriptures, and the clear lesson of the sanctuary service, sin cannot be finally blotted from the record until after the judgment at which men's cases are investigated. Those who walk contrary to pardoning grace will find their sins upon them as though they had never repented. (See Matthew 18:23-35; Ezekiel 18:24).

The law of ten commandments—that eternal transcript of God's own character, which the Papacy sought to change—is the standard of the judgment. Says the wise man, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment" (Ecclesiastes 12:13, 14). The apostle also says, "So speak

The Close of Probation

ye, and so do, as they that shall be judged by the law of liberty' (James 2:12).

Those who have sins remaining upon the books of record, unrepented of and unforgiven, will have their names blotted from the book of life, and their good deeds erased from the book of God's remembrance. Says the Scripture:

"Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33). "But when the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned" (Ezekiel 18:24).

Those whose sins have been pardoned, those who have trusted in the blood of Christ, those who have by faith put on the garment of His righteousness, have an "advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Being both Advocate and Judge, the great High Priest will never lose a case for whom He pleads. The Lord declares:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Isaiah 43:25; Revelation 3:5).

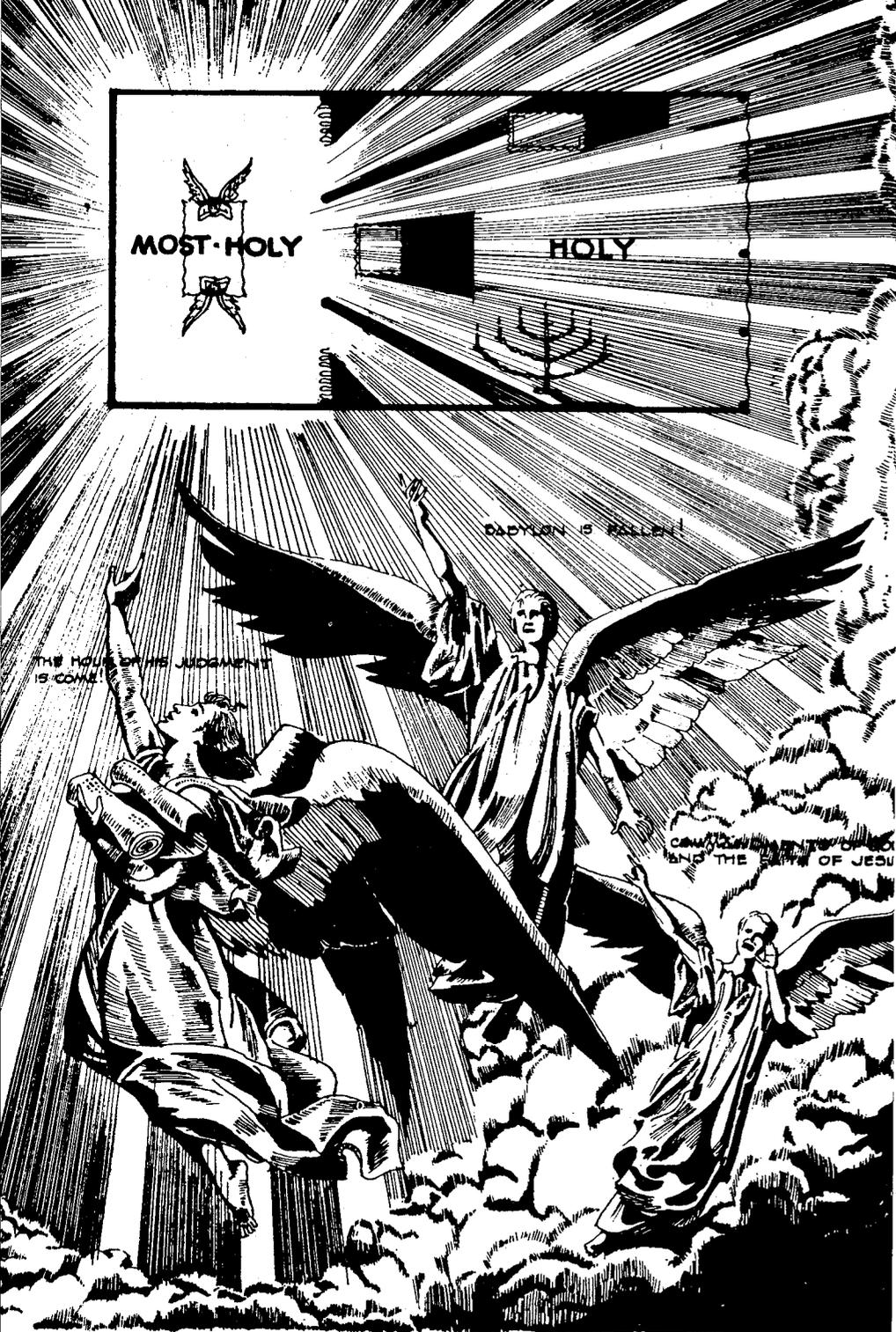
For these Christ will ask that His plan be carried into effect as if man had never fallen. He will ask that these, His "jewels," have a share in His glory and a seat with Him upon His throne. The dominion, the glory, and the kingdom "shall be given to the people of the saints of the most High" (Daniel 7:27). On earth many of these have been destitute, afflicted, tormented. Millions have gone down to the grave loaded with infamy rather than yield their consciences to the authority of Rome. By human tribunals they have been judged as the vilest criminals. But now Christ Himself is Judge (John 5:22). The decisions of earth are reversed. Says the prophet, "Judgment was given to [rendered in favor of] the saints of the most High" (Daniel 7:22). For whatever they have endured in love for Christ—on the rack, in the dungeons, in the flames, in the torture chambers, in hunger, in pain, in loss of temporal life—they are amply recompensed. Christ declares that those who have shared His sufferings shall share His glory (Romans 8:17).

Not only those who have lived or died for Christ in some conspicuous manner receive the kingdom with Christ. All who have served the Prince of Peace faithfully in the small things as well as the great things, all who have cherished the principles of His kingdom in the home and in the neighborhood, all who in Christ's strength have fought and won the battle against pride, selfishness, and love of the world, will be granted to sit with Christ on His throne.

So the investigative judgment commenced in the year 1844 with those who first lived upon the earth. Each successive generation has been passing in review before God. Finally, this judgment must pass to the living candidates—candidates for the thrones and dominions which Christ has reserved for those who love Him. When the cases of all have been decided, Christ will make the solemn announcement: "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" (Revelation 22:11). Human probation closes when Christ has received His kingdom, made up His jewels, and blotted out the sins of His people. This time will come shortly prior to the second advent of Christ, for following the announcement of all cases eternally decided, Christ declares, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

It is incumbent upon us who live in this grand and solemn time to make the appropriate response to the great message: "Fear God, and give glory to him; for the hour of his judgment is come." This is the great anti-typical day of atonement, and from the example of the Hebrews who gathered about the sanctuary in solemn repentance for the work of final atonement, we should learn the position and work of our great High Priest, and understand what duties are required of us.

Weighed in the balances and found ———? What shall the verdict be for you, and for me?



CHAPTER 11

THREE ANGEL MESSAGES

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 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. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . 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.”—Revelation 14:6-10, 12, 14.

Here are three great angel messages which warn the inhabitants of the earth prior to the advent of the Saviour in the clouds of heaven. Presenting the everlasting gospel in purity and power, they are sent to prepare a people to stand before the glory of the Son of man.

FIRST ANGEL SECOND ANGEL THIRD ANGEL

The First Message

The first message, announcing the hour of the judgment, we have already considered. While the investigative judgment is going forward in heaven, God's people must engage in a special work of purification, of putting away of sin. The call to give glory to God presents the duty of a total consecration of all our powers to the worship and service of God. The instruction of the apostle must be brought home to the conscience:

"Whether therefore ye eat, or drink, . . . do all to the glory of God." "Present your bodies a living sacrifice, holy, acceptable unto God." "What? know ye not that your body is the temple of the Holy Ghost?" "If any man defile the temple of God, him shall God destroy" (1 Corinthians 10:31; Romans 12:1; 1 Corinthians 6:19; 3:17).

Professed Christians, in general, do not understand the relationship that exists between their appetites and their spiritual well-being. Thousands and thousands claiming to be children of God are enslaved by lustful appetites and hurtful indulgences. God cannot be truly glorified in this hour of judgment unless His people abstain from all that is harmful and practice temperance in that which is good.

The message continues, "And worship him that made heaven, and earth, and the sea, and the fountains of waters." The doctrine of Creationism is the foundation of the everlasting gospel. It is significant that modern evolutionary theories began gaining ground in the churches about the time this message began to sound. Evolutionary theories have robbed the churches of the gospel, for the "gospel" which has not God as the Creator is certainly not "the power of God unto salvation" which Paul preached. By embracing modern evolutionary theories, the churches of Christendom have nourished and disseminated infidelity.

The Bible Sabbath is God's everlasting memorial of creation. At the very commencement of human history this memorial was established. Concerning the seventh day of creation the inspired record states, "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" (Genesis 2:3). The fourth commandment of the Decalogue reads:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

In calling men to "worship him that made heaven, and earth, and the sea, and the fountains of waters" the message refers directly to the fourth commandment. If the Bible Sabbath

had been kept, atheists or infidels would not have existed. God's rest day is the bulwark of the everlasting gospel. "The sabbath was made for man" (Mark 2:27). It was given to Adam (Genesis 2:2, 3). Abraham kept it (Psalm 105:8-10; Exodus 34:27, 28; Isaiah 56:6). Israel, when faithful, kept it. Jesus kept it (Luke 4:16). He admonished His followers to keep it (Matthew 24:20). The disciples kept it after His death (Luke 23:56; Matthew 28:1). The apostles kept it after the resurrection (Acts 13:14, 42, 44; 16:13; 17:2; 18:4). Paul continued to keep it after his conversion (Acts 28:17). If Jesus wanted His followers to observe another day, He would have made mention of it before He died, for His will and testament could not be changed after He died. But as we have seen from the prophecy of Daniel 7, not Christ, but the man of sin changed the day of rest from the seventh day to the first day of the week. In thinking "to change the times and the law" (Daniel 7:25, R.S.V.), this power sought to do that which God Himself could not do, as it is written, "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalm 89:34).

When Jesus entered the most holy place of the heavenly sanctuary in 1844, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19). God's people realized then that this sacred ark, containing the Ten Commandments, was the great original, of which the one in the earthly sanctuary was but a copy. The light shining from the most holy place of the sanctuary gave rise to a great reformatory movement which was to constitute "the repairer of the breach" (Isaiah 58:12). This movement, going into all the world, brings to all men the promise of the gospel prophet:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13, 14).

Let none imagine that this promise is only for physical Jews, for Isaiah also says:

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Isaiah 56:6, 7).

The Second Angel

"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" (Revelation 14:8).

In the seventeenth chapter of Revelation, Babylon is given ten identification marks:

1. A woman—a church in Bible symbolism (verse 4). (see Jeremiah 6:2; 3:1; Isaiah 54:6; Hosea 2:19, 20; 2 Corinthians 11:2).

2. A corrupt church—"the great whore" (verse 1).

3. A political church—"with whom the kings of the earth have committed fornication" (verse 2).

4. A world-wide church—"sitteth [on] . . . peoples, and multitudes, and nations, and tongues" (verse 15).

5. A ruling church—"reigneth over the kings of the earth" (verse 18).

6. A mother church—"BABYLON THE GREAT, THE MOTHER OF HARLOTS" (verse 5).

7. A persecuting church—"drunken with the blood of the saints" (verse 6).

8. A wealthy church—"decked with gold and precious stones and pearls" (verse 4).

9. An ostentatious church—"arrayed in purple and scarlet" (verse 4).

10. A great city—"the woman . . . is that great city, which reigneth over the kings of the earth" (verses 9, 18). (It is even a seven-hilled city.)

No human comment is needed to make the portrayal more definite. The above identification marks are so explicit that any soul in this world who honestly desires to understand who this "woman" is, may do so. But we should notice that this old mother church has daughters—churches that cling to her false doctrines and customs. Returning to the angel messages of the fourteenth chapter of Revelation, we find that those who obey these messages are designated: "These are they which were not defiled with *women*" [plural] (Revelation 14:4). That is to say, they are not only separate from the "mother of harlots," but they are separate from her daughter churches. "Babylon" is a symbol that embraces the professed Christian world. The word itself signifies "confusion," and aptly fits the numerous and discordant sects into which Christendom is divided. Yet, there is one common factor—the wine of false doctrines from the same polluted cup.

The doctrine of Sunday sacredness is wine from Babylon's cup. So also is the pernicious error of man's natural immortality. Satan's first lie—"ye shall not surely die"—is an esteemed doctrine of Babylon.* The very fact of the investigative judgment in our day is clearly contrary to the notion that the dead are already in heaven or hell. Arising from the error of man's natural, innate immortality, the doctrine of eternal torment is the most gross and shocking libel ever uttered against the character of God. Through this heresy Satan has clothed the Father of infinite mercy with the robes

*See footnote at bottom of Page 85.

of his own fiendish character of hate, cruelty, and vindictiveness. What horrible, blood-thirsty monster of human history could compare with Babylon's creation of a being who consigns his creatures to indescribable torments in fire that never ends? It is impossible to calculate the harm which this error, taught in the name of Jesus Christ, has done to the cause of Christianity. It is now time that truth be rescued from association with such error, and that the people of God realize that those religious bodies that teach such doctrines are included in Babylon, which is morally fallen.

The Third Message

The great messages of Revelation 14 are designed to startle an apostate Christendom. The third message is even more startling than the first and second.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:¹ And the smoke of their torment ascendeth up for ever and ever:² and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:9-12).

It is unthinkable that God would give men such a fearful warning, and then leave them without adequate information that would enable them, if honest, to interpret the symbols of the beast, his image, and his mark.

¹ Referring to the wrath of God in the seven last plagues (see Revelation 16; Zechariah 14:12).

² An expression not necessarily denoting eternity, unless referring to God or Christ. If applied to man it means as long as he lives (see Exodus 12:17; 21:6; 1 Samuel 1:22; Jonah 2:6; Philemon 15). In this case, the wicked will suffer the plagues as long as their life continues. The Bible elsewhere plainly teaches the complete annihilation of the wicked (see Ezekiel 18:4; Romans 6:23; Psalm 37:20; Malachi 4:1; Revelation 21:8).

*The first sermon on the immortality of the soul was given by Satan in the Garden of Eden. In declaring to Eve, "Ye shall not surely die," he proclaimed his first lie to the human family (see Genesis 3:1-4). This false doctrine is the basis of every form of Spiritualism. Rome borrowed this doctrine from Paganism. Martin Luther said it belonged to the "monstrous fables that form part of the Roman dunghill of decretals."—Petavel, E., "The Problem of Immortality," (1892 ed.), p. 255. Those who profess to have communication with the departed dead are in communion with "the spirits of devils"—the legions of evil angels (spirits) who have joined Satan in rebellion against the law of God (see Numbers 25:1-3; Psalm 106:20; 1 Corinthians 10:20; Revelation 16:14; Leviticus 19:31; 20:27; Isaiah 8:19, 20; Mark 5:9; 7:26-30). The Bible explicitly declares that "the dead know not anything" (Ecclesiastes 9:5); that death is an unconscious sleep (Psalm 146:4; John 11:1-14; Psalm 104:29; Ecclesiastes 12:7); that the righteous dead, with the exception of Moses and those specially resurrected with Christ, are still in their graves, awaiting the call of the Life-giver (Acts 2:29, 34; John 5:28, 29; 6:39, 40; Hebrews 11:13, 39, 40; 1 Thessalonians 4:16; Psalm 17:15); that "the soul that sinneth it shall die" (Ezekiel 18:4); that the wicked will perish in annihilation, eternal death (Romans 6:23; 2 Thessalonians 1:9; Matthew 10:28; Luke 13:3; 2 Peter 2:12; Psalm 37:10, 20; Malachi 4:1; Obadiah 16; Revelation 20:9, 14); that God "only hath immortality" (1 Timothy 6:16); that man is mortal (Job 4:17); that we should seek for immortality which is found alone in Christ (2 Timothy 1:10; Romans 2:7); and that this gift of immortality will be bestowed upon the righteous at the second advent of Christ when the resurrection of the righteous takes place (1 Corinthians 15:53, 54).

The beast is described in the thirteenth chapter of Revelation:

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:1, 5-7).

The ten horns, the time of its rule (42 months, or 1260 prophetic days), the mouth speaking great things, and its war against the saints, identify the beast as the Papal power which was first introduced in the prophecy of Daniel 7.

To identify the beast's image, or likeness, we must continue on in the thirteenth chapter of Revelation. The Papal power received a “deadly wound” (Revelation 13:3) in 1798 when the French general took the Pope prisoner and abolished Vatican rule. It was then that the words of the prophet were fulfilled:

“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword” (Revelation 13:10). As the Papal beast was being led into captivity, the prophet beheld another beast “coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Revelation 13:11-14).

This great lamb-like power that comes on the stage of action is none other than Protestant America, that mighty nation that has had for its foundation the great principles of civil and religious liberty.* In profession as peaceable as a lamb, this power will follow in the steps of Rome and form an image to the beast. That is, the Protestant bodies of the United States will become so much like Rome that they will form a likeness of the papal system in the United States. And the very essence of the papal system is union of church and state. When an apostate church in the early centuries united with the state, the Papacy was formed. So, when an apostate Protestantism unites with the state to sustain her institutions and to enforce her decrees, then the image to the beast is formed.

It is high time that thinking men everywhere realize the momentous prophetic significance of the changed climate be-

tween Catholics and Protestants. The Papacy has not changed, but Protestantism has ceased to protest, and is even wondering whether the *Reformation* was a mistake. Rome is no longer feared, but admired. Soon she will be copied. Apostate Protestantism will become the beast's image.

Now what is the mark of the beast that is received in the forehead or in the hand? It is evidently something which is the distinguishing sign of Rome's authority. Those who refuse the mark of the beast are said to “keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

Instead of having the mark of the beast in their foreheads, they are said to have the “Father's name,” or “seal of God” in their foreheads (Revelation 14:1; 7:2, 3). In God's holy law the seal is found. The Sabbath commandment of the Decalogue is the only commandment which contains a definite seal—the name of the Lawgiver (God), the title of the Lawgiver (Creator), and the territory over which He rules (heaven and earth). Read the fourth commandment and you will see the seal! God's Sabbath is the distinguish-

ing sign of His authority: “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them” (Ezekiel 20:12).

The mark of the beast is the opposite to the seal of God. Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.” *Plain Talk About the Protestantism of Today* (1868), page 213. In reply to a letter of October 28, 1895, to Cardinal Gibbons, asking if the Catholic Church claims the change of the Sabbath as her mark, the following was received: “Of course the Catholic Church claims that the change was her act, . . . and the act is a mark of her ecclesiastical authority in religious things.” Signed, H. F. Thomas, Chancellor to Cardinal Gibbons.”

Prophecy declares that Protestant America will enforce the observance of Sunday-keeping by an oppressive law:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Revelation 13:15-17).

It is most astonishing to think that the nation that was founded by Protestants who escaped from the tyranny of religious persecution in Europe, could follow in the tracks of



*See appendix where proof is given for the identification of the United States of America.

Romanism in trampling upon the rights of conscience. Such a strange reversal of history and profession calls for an explanation, and an explanation is not wanting. If Protestantism had heeded the warning sent of God since 1844 in the three angel messages, she would not be reaching across the Gulf to clasp hands with Romanism as she is doing today. In rejecting the warning messages, she has no protection from deception. Her people are described as being deceived into making the image to the beast. Notice:

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Revelation 13:14).

Fire from heaven usually symbolizes the descent of the Holy Spirit, as at Pentecost (see Acts 2:1-4). But this prophecy shows that a counterfeit of the Spirit's baptism will deceive men. We see the fulfillment of this counterfeit of the Pentecost experience in the present charismatic movement that is sweeping the churches of America. Thousands are elated by the supernatural manifestations that are accompanying what appears to be a mighty revival throughout the churches. Those leading out in this great outbreak of neo-Pentecostalism are claiming that the latter rain is falling, and that this movement “of the Spirit” will unite the Christian bodies in a bond of common fellowship. But the Word of God shows that it is the work of another spirit, for before the coming of the Lord, Satan is allowed to work with “all power and signs and lying wonders” (2 Thessalonians 2:9). The Revelator says these manifestations are “spirits of devils, working miracles” (Revelation 16:14).

So today Protestantism is clasping one hand with Romanism, while with the other she is embracing Spiritualism. The doctrine of Sunday sacredness will cement this bond of fellowship with Romanism, while the doctrine of man's natural immortality will open the door to communion with the spirits of devils in the guise of the departed dead. Under the influence of this three-fold union, America will form an image to the beast, enforce Sunday observance, and proceed to punish dissenters with economic boycott and death. All this may, at this date, sound impossible, but let there be some great troubles in the nation, such as floods, earthquakes, disasters, and racial strife, and there will soon arise a popular demand for a law enforcing Sunday observance.

For more than one hundred years, a world-wide religious movement has been making this warning known, and now the event, so long doubted, is seen to be fast approaching.

The Seal or the Mark?

The third angel's message is not only a warning, but the final presentation of the everlasting gospel to the in-

habitants of the earth. To those who would escape the worship of the beast or his image, the message announces, “Here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). The faith which justifies the believer in Jesus is not a clever substitute for obedience. Christ did not die to immortalize sin, which is the transgression of His holy law (1 John 3:4). He died to “magnify the law, and make it honourable” (Isaiah 42:21). His incarnation, life, and death were the unfolding of those eternal principles of love which have ever been the foundation of God's throne.

The gospel is not contrary to the law; it is the unfolding of the law. The law is the tree; the gospel is the fruit of the tree. The law is the gospel enfolded; the gospel is the law unfolded. Jesus Christ is the living expression of the Decalogue, the law personified. Calvary is the supreme revelation of the length and breadth, height and depth of the mercy and justice of God's law. This revelation is given to men's carnal mind, which is “enmity against God: . . . not subject to the law of God, neither indeed can be” (Romans 8:7). The natural man sees nothing attractive in fellowship with God or in obedience to His will. But the light shining from the cross is to give such a revelation of eternal, redeeming love, that the heart, hardened in sin, will be broken and won to allegiance to the commandments of God. When the heart responds to the love of God, *that is faith*. This faith is not a dead thing, but a working principle (Galatians 5:6) that will appropriate the life of Christ for power for obedience unto life. Then the language of the heart will be, “Oh how love I thy law! It is my meditation all the day.” “I delight to do thy will, O my God: yea thy law is within my heart” (Psalm 119:97; 40:8).

The final test over the seal of God and the mark of the beast is not just an argument about the keeping of a day. There is a vital principle involved, just as a vital principle was involved in the original test in the Garden of Eden. As with the trees in the Garden of Eden, the Sabbath is a test of obedience to the word of God. Contrariwise, Sunday-keeping is going to be made a test of obedience to the mandates of men. Luther rightly observed that, “when eternal interests are concerned, God wills not that man should submit unto man. For such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator.” D'Aubigne, *History of the Reformation*, b. 7, ch. 11. So the third angel's message points out that obedience to religious decrees that require the reverence of Sunday, is worship rendered to “the beast and his image.” When the religious authorities of Christendom put themselves in God's place, and even go beyond God by forcing the conscience, the time comes for the third angel's message to be given with its loud cry, declaring Sunday-keeping for what it will then be—the mark of the beast.

This is not to condemn many good people who have

conscientiously observed Sunday, for God winks at the times of our ignorance (Acts 17:30). But when the testing time shall come, and the loud cry of God's message shall warn men, *then* whosoever shall continue to trample on God's holy law to obey the edicts of men shall bring upon himself the mark of the beast. Contrariwise, those who under the threat of punishment and death choose the token of allegiance to divine authority will receive the seal of God.

The Judgment of the Living

The seal of God is not just a matter of keeping a day. It is said to be "the Father's name" (Revelation 14:1). Those who receive it reflect the character of God. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Revelation 14:4). This means that they are undefiled, perfected Christians. "And in their mouth was found no guile: for they are without fault before the throne of God" (verse 5). Furthermore, their characters are sealed—fixed—pure and spotless for eternity, having realized the fulfillment of the promise, "Him that overcometh will I make a pillar in the temple of my God, *and he shall go no more out*: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Revelation 3:12).

It is evident that those who are sealed are those whose cases have been favorably decided in the investigative judgment of the living. The ancient Day of Atonement was regarded as a day of sealing. Those whose sins were blotted out in the service of the cleansing of the sanctuary were said to be sealed.

On the other hand, those who receive the mark of the beast must be those who, by willful transgression, fix their characters in the course of incorrigible apostasy. The judgment will, therefore, ratify their settled decision, and place upon them the mark of eternal separation from God.

It must be recognized, therefore, that the final test over the commandments of God will bring the inhabitants of the earth to the point of final decision. In the very nature of the case the test of the seal of God and the mark of the beast will make possible the judgment of the living.

When all have made their decision and the judgment has pronounced the eternal destiny accordingly, then the mandate of Jesus will declare that every man's character has been fixed beyond recall: "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" (Revelation 22:11). Then the Saviour adds: "And,

behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (verse 12).

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe" (Revelation 14:14-18).

The final test ripens the harvest and develops the unprecedented spectacle of all men either fully reflecting the character of God or the character of Satan. When each character is fully developed for good or evil, Jesus will come to reap the harvest.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so: but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1).

CHAPTER 12

PERFECTING THE SAINTS

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” — Daniel 8:13, 14.

We must keep before our minds the vital fact that Christ comes to reap a harvest which is ripe (Revelation 14:15). His character must be fully reproduced in His people before He comes. This work of perfecting the image of Jesus in the saints is designated in the prophecy of Daniel: “Then shall the sanctuary be cleansed.”

Perhaps it is not immediately evident that the cleansing of the sanctuary relates to the perfecting of the saints. But when it is realized that the sanctuary is defiled by the sins of God's people, then it becomes obvious that it cannot be cleansed until God's people stop sinning — forever! God cannot have a clean sanctuary without having a clean people. If the sanctuary is to be without sin, then those “that worship therein” (Revelation 11:1) must be without sin. Therefore, this prophecy which points to a cleansed sanctuary prior to the coming of Jesus implies a community of perfected believers prior to the coming of Jesus.

This is entirely consistent with the picture presented in the book of Revelation. In answer to the question, “the great day of His wrath is come; and who shall be able to stand?” (Revelation 6:17) the seventh chapter shows that it is those who have “the seal of the living God . . . in their foreheads.” This seal is declared to be “his Father's name” (Revelation 14:1) — that is, the character of God. It is clear that this sealed company is a community of perfected saints, for the Revelator says: “These are they which were not defiled with

women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” (Revelation 14:4, 5).

Perfection and the Unconscious Mind

This work of perfecting the saints has to do with the mind, for the seal of God is said to be placed in the forehead. In showing the way to perfection through the ministry of Christ in the heavenly sanctuary, the apostle cites the new covenant promise: “I will put my laws into their hearts, and in their minds will I write them” (Hebrews 10:16).

Perfection embraces more than the *conscious* part of our minds. It means more than freedom from known sin. In recent years, those sciences which are devoted to the study of the human mind have become increasingly aware of the existence and importance of the *unconscious* mind. It can definitely be proved that an important part of our minds operates without our conscious awareness. There are powerful influences below the conscious level which affect our thinking, emotions, and actions to a great degree. Of course, this is not a new discovery. The Bible clearly teaches that no man is fully conscious of what is in his own mind. “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9). Experiences recorded in the Bible demonstrate that men do not know *all* that is within their hearts. At Sinai, Israel sincerely and solemnly promised to keep the law of God. They had no conception of the *hidden* evil of their hearts, or where it would lead them in a few days. Good king Hezekiah called God to witness that he had walked before Him “with a perfect heart” (Isaiah 38:3). This “perfect” heart could only refer to the conscious level, for when “God left him, to try him, that he might know *all* that was in his heart,” those hidden elements of evil were manifested, for “his heart was lifted up” (2 Chronicles 32: 31, 25). So too, Peter affirmed in all conscious sincerity that he would never deny his Lord. Little did he know the contents of his own poor heart.

The mind acquires this hidden, unconscious evil from two sources: heredity and experience. From Adam we inherit a sinful nature (1 Corinthians 15:22; Psalm 51:5). We are born in a *state of sin*, and although we are not conscious of it, every sin that man has ever committed is in our hearts, as Wesley said, “in the seed thereof. There is more in that unfathomable depth of wickedness than thou knowest.” Luther observed that this inborn corruption is so deeply seated that we simply have to believe in its frightful existence from the revelation of the Scriptures. Then besides heredity, the mind records the actual experiences in sin. This interesting statement appeared in *The Christian Weekly* (London), July 23, 1960:

"Neurologists have for some time maintained that the human brain records completely everything that the eyes see and the ears hear. All is kept for reference in our subconscious mind, even though we may never need to remember it again.

"Lately, however, these experts have gone one step further by saying that it is possible actually to stimulate the memory in a mechanical way. By applying electrical impulses to a certain part of the brain, it is possible to make a person remember a situation in such detail that he actually feels he is reliving it.

"Cynics of a by-gone day scoffed at the idea 'that every idle word that men shall speak, they shall give account thereof in the day of judgment.' (Matt. 12:36) When they read, 'so then every one of us shall give account of himself to God,' (Rom. 14:12) they laughed and said, 'How on earth can all our past life be brought up again?'

"Now, according to modern science, we are keeping the complete record ourselves."

This is in perfect agreement with statements from the Scriptures. God says, "He that sinneth against me wrongeth his own soul" (Proverbs 8:36). Sin is not only recorded in living characters in heaven; it is recorded in the minds of men. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart" (Jeremiah 17:1). In the inner apartment of the soul temple, upon those tables of the heart whereon God originally wrote His law, the sinner inscribes the law of sin and death. Those who imagine that sin is only a matter of guilt which is removed instantly upon repentance, should look at the awful consequences of sin in a different light. Let them consider how often Adam must have repented for his one "little" sin as he brought his sacrifices to the gate of Eden. Having eaten of the tree of the knowledge of good and evil, that knowledge of evil remained in his mind. It was not just a knowledge about evil, but an actual experience in sin which left a lasting impress upon his mind. He could no longer see God's face, for his nature was in a *state of sin*. As he was obliged to battle with the ground cursed to bring forth thorns and weeds, he was constantly reminded about the evil of his nature. He was sentenced to "eat of it" — that is, to experience the result of his sin — all the days of his life (see Genesis 3:17, 18).

So today, a sinner may repent of his sin and be cleansed from its guilt, but as surely as that sin remains upon the records of heaven, its record remains upon him. To those who have received forgiveness, the Lord says: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezekiel 36:31). Many things may be consciously forgotten, but even as neurologists and psychiatrists have discovered, the whole stream of life's experience is retained in the unconscious mind. Every past thought and emotion of the soul is recorded in the mind, as the Bible writer says, "graven upon the table of [the] heart." We are affected by that evil record far more than we realize. As with our inherited sinfulness, this cultivated sinfulness is a

source of evil and temptation from within our minds. It renders us, as it did with Adam, in a *state of sin*, and even though repentance may have brought relief from guilt, we still cannot enter into perfect fellowship with God or see His face. As Paul points out, perfection cannot be experienced as long as this "conscience of sins" and "remembrance . . . of sins" remains (Hebrews 10:1-3).

Now we come to the essential point of this discussion about perfection: if the saints are to be perfected before Jesus comes, then they must be freed from this *state of sin* before Jesus comes. How else could they look upon the terrible glory of the coming King and live? For it must be remembered that the living saints are still in their mortal state when they see Him come in the clouds of heaven (Revelation 1:7). Therefore the cleansing of the sanctuary must embrace the elimination of hereditary and cultivated sinfulness from the unconscious mind.*

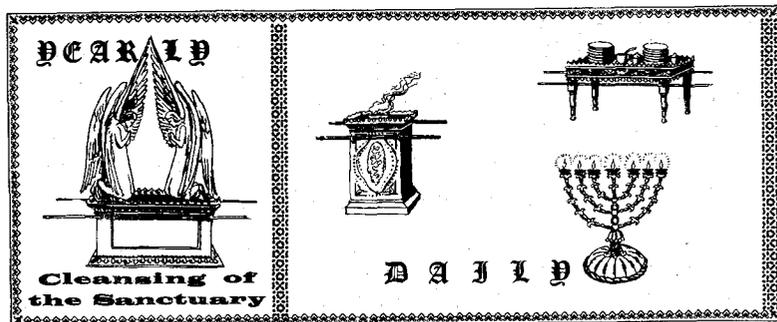
Cleansing the Sanctuary and the Unconscious Mind

That the ministration of Christ in the most holy place is to accomplish such a work for the saints is not only implied in the prophecy of Daniel 8:14; it is explicitly pre-figured in the Hebrew ritual. The whole ritual was an illustration of how God would cleanse the human mind which is a temple of the Holy Ghost (2 Corinthians 6:16; Leviticus 26:11, 12). Since the type of the living temple had two apartments, it is perfectly logical to consider the mind as having two apartments — the conscious and the unconscious. The daily service in the first apartment pre-figured atonement for those sins which had become *known* to the mind (See Leviticus 4:14, 23, 28, 35; 6:1-6, 30). The yearly service in the second apartment pre-figured the complete cleansing of the worshipper. It illustrated a deeper experience. As the congregation gathered about the sanctuary in deep searching of heart and "remembrance again" (Hebrews 10:3) of sins which they had committed, they afflicted their souls because of their *sinfulness*. As they did so, the high priest made *final atonement* for them in the most holy place (Leviticus 16:17, 27, 30, 31). The record states: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from *all* your sins before the Lord" (Leviticus 16:30). The Apostle Paul states "The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people's *sins of ignorance*" (Hebrews 9:7, NEB). Now all Israel was

*In the normal Christian experience—conversion and sanctification—the believer dies to his sinful nature and is born again with a new nature. He has deliverance from his evil nature and victory over all sin on a **conscious** level. But he is not made sinlessly perfect, and is cleansed from **all** unrighteousness (1 John 1:9) only through the imputed merits of Christ. He needs to continually die to his sinful nature. Thus Paul said that he was being made conformable to Christ's death and was not already perfect (Philippians 3:10-12); while Luther said that this inbred corruption of nature was like a man's beard, "which, though shaved off today so that a man is very smooth around his mouth, yet grows again by tomorrow morning."

figuratively clean. Those who failed to participate in the solemn service were cut off; the remainder were cleansed. Israel ceased to defile the tabernacle. Now the sanctuary could be cleansed.

Hereunder, we illustrate the two divisions of the tabernacle and its service as it relates to the experience of the worshipper today:



SUBCONSCIOUS - For hidden sinfulness - inherited & cultivated

CONSCIOUS - For specific sin which had become known

Entering the Experience of the Cleansing of the Sanctuary

Ancient Israel acted out the figure of the cleansing of the sanctuary: God calls His people today to enter the experience of the reality. The 2,300 days have ended. Christ is in the most holy place. The hour of His judgment is come. His people are called to engage in deep heart-searching and repentance preparatory to the judgment of the living. But Christ looks in vain for that broken and contrite heart that should characterize the attitude of His people on this great anti-typical Day of Atonement. Unto His people who live in this last period of time, He sends the startling message:

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot . . . thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked . . . be zealous therefore, and repent” (Revelation 3:14-19).

According to Jesus, we are not fulfilling the type of the ancient Day of Atonement. Hence the reason for the 120 year delay in cleansing the sanctuary. The call to zealous repent-

ance given in the message to Laodicea finds its counterpart in the awakening message given in the prophecy of Joel:

“Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar . . .” (Joel 2:12, 13, 15-17).*

Such deep, heart-broken repentance as demanded by this hour of judgment eludes us, for we do not really know about what we have to repent so deeply. Christ says, “Thou knowest not . . .” (Revelation 3:17). Oh, we will confess that we are not perfect (which is no evidence of humility), that we fail the Lord so often, that we know our shortcomings. After all, is it not sufficient if we keep confessing the sins we know about? But Christ calls us to repent concerning the sin of which we are unaware. It is not a conscious sin, but a subconscious sin.

We who live in the hour when the mystery of God is to be finished must apply ourselves, as no generation has ever done, to search out the mystery of iniquity. Sin will never be banished from the human heart until God’s people are brought to a full awareness of that which appears too simple: — What is sin?

What is sin? Let us put aside those definitions which come with such unconscious ease that they do not bring any real illumination to the human heart. We have seen how that sin began with Lucifer who said in his heart, “I will exalt my throne above the stars of God . . . I will be like the most High” (Isaiah 14:13, 14). We have traced how this principle of self-seeking, this cursed law of sin and death, has become an integral part of human nature. But unless we see the outworking of Satan’s principle in the light of the cross of Calvary, we may view the Bible statements declaring the diabolic wickedness of the human heart as a sort of poetic exaggeration — at least as far as we are concerned.

Implicit in Lucifer’s desire to have God’s place, was the desire to get rid of God, to dethrone and destroy Him. In words too plain to be misunderstood, Jesus said that Lucifer “was a murderer from the beginning” (John 8:44). Of course neither Lucifer nor his followers understood the true nature of sin or where it would lead. Sin had not appeared in the universe before. Lucifer was confident that his plan of society wherein all would be free to live for themselves was an improvement upon the government of Jehovah. He was bent on carrying

*This call to repentance is couched in language that alludes to the Day of Atonement. The blowing of the trumpet [the *shophar* or ram’s horn], the fast, the solemn assembly, the gathering of all the people, the special position of the priests, the great humbling of soul before God; all are reminiscent of *Yom Kippur*, the day of judgment.

his defection to the entire universe, and unless God could effectively expose the true nature of sin, He could not secure His dominion against apostasy. But from eternity God had a way to expose sin, and that was the way of the cross. It took Satan completely by surprise. At Calvary, Jesus' statement about Satan being a murderer from the beginning was proved to the onlooking universe. Here the real purpose of his rebellion was exposed. In his malignant hatred of the Son of God, he demonstrated that the true purpose of his rebellion was to dethrone God and to destroy Him through whom the love of God was shown. As the watching universe saw what sin was in the light of the cross, Satan was entirely uprooted from their affections and the last tie of sympathy for him was cut. Looking forward to this event, Jesus said, "Now shall the prince of this world be cast out." "I beheld Satan as lightning fall from heaven" (John 12:31; Luke 10:18).

We must press the matter further than this, for God designs that the cross shall reveal to man the true nature of his own rebellion. The human race has become partner with Satan. In tempting Eve, Satan presented the resolve that was in his own heart: "You will be like God" (Genesis 3:5, RSV). Therefore "he that committeth sin is of the devil" (1 John 3:8) — that is, he is motivated by the same principle and possessed by the same spirit. That is why Jesus could say to those He loved and for whom He labored: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning . . ." (John 8:44).

There was only one way that God could show man the content of the human heart. He put Himself in the hands of sinners in the person of His Son. Thus doing, He allowed them to act out what was in their hearts. Not only the Jews, but the whole human race is depicted by Jesus' parable of the husbandmen who said, "This is the heir; come, let us kill him" (Matthew 21:38). Not just the Jews who were literally present for the crucifixion, but the whole world stands charged with the murder of the Son of God. The cross proves that sin is the will to kill God.

Some years ago, an American preacher became noted for his vivid presentations of hell; presentations which he called, "Sinners in the Hands of an Angry God." He presented such a vivid picture of the supposed torments of everlasting hell which arose as a sort of sweet incense to an angry God, that some of his hearers were known to faint. This concept of God was supposed to bring men to repentance — which it never did, for sinners cannot find it in themselves to be reconciled to such a Being. But the gospel is an account which could be entitled, "God in the Hands of Angry Sinners." It presents Jesus, the revelation of the Father's love. The purity and goodness of His life goads men to Satanic madness, and fired with intense hatred they cry, "Away with Him . . . crucify Him!" Taking

hold of their King, their Creator, and Sustainer, they proceed to crucify the embodiment of infinite love. Yet the unspeakable sin of man only serves to emphasize the unfathomable love of God. Before the rage of the infuriated mob, before shame and spitting, before mockery and insult, before the heartbreaking loneliness of treading the wine-press alone, never was the love of God so majestically manifest. He is led as an unresisting lamb to the slaughter, and dies, not to appease an angry God, but to reconcile an angry sinner.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). In Greek philosophy, the highest love that could be conceived was that a man should lay down his life for his friends. But God's love is higher than that by how much heaven is higher than the earth. His love led Him to die for His murderers.

Sin is enmity against God (Romans 8:7), and Calvary makes known the extent of the enmity. Christ prayed for His murderers, "Father, forgive them; for they know not what they do." The real character of sin is unconscious to the human mind. At Calvary the human race acted out the *hidden* enmity of the heart. This prayer of Christ embraces the world, and reaches down to Laodicea, of whom Christ says, "Thou knowest not . . ." The words of the Apostle Peter are addressed to every sinner: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:14, 15, 17). The cross proves the truth of the words of the prophet: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

As a striking evidence that the real sin of the human heart is unconscious, ordinary, sinful men will deny that they have it in their hearts to do such a mean and horrible thing as to murder God. When Elisha met Hazael, who was shortly to become king of Syria, the prophet wept. "And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and will dash their children, and rip up their women with child" (2 Kings 8:12). With all conscious sincerity, Hazael exclaimed, "But what, is thy servant a dog, that he should do this great thing?" (verse 13). He did not know what was latent in his heart. Neither does any other sinner. Even Jesus had to rebuke His well-meaning disciples, "Ye know not what manner of spirit ye are of" (Luke 9:55).

Psycho-analytical science today is aware of the reality of man's unconscious mind. More and more it is being realized that the basic ills of the human mind are hidden from conscious awareness. Yet only Inspiration can reveal the true reason for the repression of man's terrible guilt complex. It is time to

allow the light from the cross to expose the universal neurosis of man's hidden enmity toward God. That light, reflected from the most holy place of the sanctuary, will show that there is a complete remedy for the diabolical principle of sin. While the daily service of the tabernacle ritual symbolized a cleansing from known acts of sin, the yearly service of the cleansing of the sanctuary pre-figured an atonement for unconscious sin. The apostle writes, "The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people's sins of ignorance" (Hebrews 9:7 NEB). Laodicea needs cleansing from the great sin of ignorance. A candid study of her history will show that this community of respectable, self-satisfied, and well-meaning Christians is capable of the most intense hatred of the truth as it is in Jesus. She is a prisoner of hope, until the Spirit anoints her eyes to see that the sin of Calvary is her own.

When we have a true sense of the awful reality of our sins being recorded, there will be heard among us on every hand, "How can I do this great wickedness and sin *against* God?" But we stop at the form of the truth rather than grasp the substance of it — we content ourselves with the mechanical concepts of the sanctuary truth rather than embrace the reality which is Jesus Christ. In a very real sense He is the door of the enclosure. He is the altar and the laver opened for sin and uncleanness. He is the bread of the table, the light of the seven lamps, and the sweet incense of merit. Likewise His flesh is the veil, and His life is the law. He is the mercy seat, the manna, and the rod that budded. He is both Shekinah and High Priest, Judge and Advocate. So, too, in a very real sense, Jesus is the book of life, symbolized by the breastplate of judgment. The record states, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (Exodus 28:29). As Aaron bore on the breastplate the names of the tribes of Israel as he went into the sanctuary, so Jesus bears upon His heart the names of all who accept Him as the Saviour. As a book contains words and thoughts, so Jesus is the Word of God, the Father's thought made audible. This is indeed a Book "of the Lamb slain from the foundation of the world" (Revelation 13:8). No wonder Jesus told His disciples to rejoice because their names were in the Book of Life! No wonder that men will weep and gnash their teeth when they look in vain to find their names in the Book of Life!

There is more to the book of remembrance and the book of record than cold ledgers of names, good deeds, and bad deeds. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). The angels who record our sins register the anguish

and unspeakable sadness of Jesus as He is crucified afresh by those who are called by His holy name. "In the midst of the throne" there stands yet "a Lamb as it had been slain" — torn and bruised by our sin (Revelation 5:6). As His continued goodness leads us to repentance, He must take the burden of our guilt. Our High Priest must bear the iniquity of the sanctuary (Exodus 28:38; Leviticus 10:17). Because of the continual commission of sin, the Saviour must continually undergo the pangs of Calvary.

"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 it in 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. When there came upon Israel the calamities that were the sure result of separation from God — subjugation by their enemies, cruelty, and death — it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old.'" — Ellen G. White, *Education*, page 263.

We have almost no comprehension of the suffering of Deity. Think of the desperate grief that came to Adam and Eve when their firstborn became a murderer. Yet God's grief was infinitely greater. Think of the crushing sorrow of our first parents as they attended their first funeral. Yet God's sorrow was much greater by how much His love for man is greater than the love of any human heart. Today God attended more than 100,000 funerals. He attended as many yesterday. He will attend as many tomorrow, and the next day. Most of these are Christless graves, and each soul is of more value to God than whole worlds. Think of the unspeakable misery and suffering that exists in this old world — no, we dare not dwell upon it. But God feels it all. And above all this, each sin we commit is a fresh Calvary.

Shall this scene go on forever? No, indeed! We have come to the time when Christ wants to cleanse the sanctuary — that is, to finish with His burden of sin and suffering. Oh, that we might realize that the final atonement is for Jesus' sake! Says the Lord: "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins" (Isaiah 43:24, 25). God has put it into our power, through cooperation with Him, to bring the misery of this world and the sufferings of our God to an end. Christ wants us to come into sympathy with Him in His work of cleansing the sanctuary. He has given to His people a message, that if received and acted upon, will put an end to sin and make hell stand still. Yet we work and play, sleep and eat, while He waits and suffers.

Will there be an awakening to a realization of what our blind Laodicean complacency is costing Him? There will be, and with it will come the repentance of the ages:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zechariah 12:10).

Such repentance will not be inspired by fear of the judgment, the consequences of sin, or self-pity. It will be inspired by a sympathy for Christ as God’s people will look upon Him as the Sin-bearer of the sanctuary, and mourn for Him. This will be a new experience in repentance that transcends the normal Christian experience which expresses a longing to be free from the burden of sin. Here will be a longing to free the Saviour from the burden of sin. Here will be a consciousness that the sufferings of Calvary will not end until they be done with sin forever. Here will be supplications to have every root of the awful sin principle blotted from the heart for Jesus’ sake.

The Judgment of the Living

When this experience comes to the people of God, they will be in the true attitude for the anti-typical Day of Atonement, ready to enter with Christ into the judgment of the living.

As we noted in the previous chapter, this work of judging the living people of God will coincide with the time of testing with “the beast and his image,” a time when the professed Christian world will unite to enforce the false Sabbath and war against those “which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17). At that time the religious world, designated as Babylon, will be in a terrible state of apostasy, corruption, and deception (Revelation 18:2-5). It will then be the hour for the third angel’s message, warning men against the beast, his image, and his mark, to go with a *loud cry*. A message of terrible rebuke, yet full of divine love, will then have to be given to those within the fold of Babylon.

Now before God can entrust His chosen servants to give such a message, lest they be tainted with any self-righteousness, He grants them a full revelation of their own *inward* defilement* in the light of the cross. The terrible apostasy around them only serves to emphasize to them the desperate wickedness of human nature, thus making them more acutely aware of their own *state of sin*.* “By the spirit of judgment, and by the spirit of burning” (Isaiah 4:4), “there is a remembrance again made of sins” (Hebrews 10:3). They become painfully

conscious of every sin committed during their lives. Oppressed by the powers of darkness, opposed by the professed Christian church, burdened with the responsibility of giving the last warning to the inhabitants of earth, sensitive to their own lack of spiritual power in the terrible emergency, and fully conscious of the sinfulness of their human nature, they sense their weakness and unworthiness as never before. Then casting themselves on the mercy of God, they plead before the judgment bar of God with brokenness of heart, with affliction of soul, with earnest faith:

“Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul” (Psalm 54:1-3).

“This thou hast seen, O Lord: keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me” (Psalm 35:22-24).

“Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness” (Micah 7:7-9).

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psalm 51:1-5).*

How will the Judge and Advocate respond to this, the greatest intercessory prayer “meeting” ever held in the history of God’s people?

“He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come [even the final generation]: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem” (Psalm 102:17-21).

“He shall judge thy people with righteousness, and thy poor with judgment . . . he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor . . . for he shall deliver the needy when he crieth; the poor also, and him that hath no helper” (Psalm 72:2, 4, 12).

*David’s penitential prayer is one of the special Day of Atonement prayers, even to this day among the Jews. While it has an application to the experience of repentance and conversion, it also has application to the work of blotting out of sins in the final atonement.

*Not referring to known sins, for these have already been confessed and forsaken; but referring to the state of depravity in consequence of the fall of Adam and as a result of an experience in sin.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Daniel 7:26).*

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

It is vital to remember that the judgment is the Day of Atonement. In the ancient service, when the high priest stood in the presence of Israel's Judge, he sprinkled the blood upon the mercy seat for those who afflicted their souls without the enclosure. Israel was not merely acquitted, but symbolically cleansed and delivered (Leviticus 16:30). Even so, more than acquittal awaits the faithful people of God in the judgment of the living. For them there is final atonement, victory and deliverance. Oh, let us see the good news of the judgment! It is here that the oppressor is broken, his dominion removed forever, and the *filthy garment* of the state of sin is cleansed. As touching the record of sin, Christ brings to pass the complete fulfillment of the new covenant promise: "Their sins and iniquities will I remember no more" (Hebrews 10:17). What a glorious release for Jesus! He no longer has to carry their sins in the book of His remembrance. Then too, what a glorious release for the saints, for when Jesus remembers their sins no more, it will be a blessed experience for His people to remember them no more. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jeremiah 50:20). The worshippers will be purged and perfected, having "no more conscience" or "remembrance" of sins (Hebrews 10:2, 3).*** Final atonement is made. God and His people are one. The prayer of Jesus recorded in John 17—"that they also may be one in us"—is realized. "The marriage of the Lamb is come" (Revelation 19:7). The saints who make up the New Jerusalem bride receive their new name (Isaiah 62:2; Revelation

3:12). With every trace of sin blotted from human nature, God's people can surrender to the joy of a perfect and uninhibited response to the love of God. All heaven rejoices (Revelation 19:5, 6).

The Refreshing

The great victory of the judgment — blotting out of sin's remembrance, and sealing — is wrought in the saints by the power of the Holy Spirit. Looking forward to this event, the Apostle Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ . . ." (Acts 3:19, 20). These *times of refreshing* are what the prophet Joel calls the *latter rain* (see Joel 2:18-28). These are two very interesting and enlightening figures concerning this special and final outpouring of the Spirit.

The word *refreshing* signifies a recovery from the effects of an ordeal, like as a cool afternoon breeze revives those who experience the heat of the day. Thus, those who stand against the mark of the beast in the threat of death, and who at the same time pass through the agonizing revelation of the judgment of the living, are revived and strengthened by the baptism of the Spirit of God. It empowers them to give the loud cry of the third angel's message to those still unwarned within the fold of Babylon.

The *latter rain* is a figure from nature. While the early or former rain causes the seed to germinate and to bring forth its immature fruit, the latter rain ripens the grain and prepares it for the sickle. This ripening of the grain illustrates the final work of grace in the souls of those preparing for the coming of Jesus. By the power of the Holy Spirit, the moral image of God is perfected in the character, and the saints are made ready for the harvest.

Conclusion — The Way to Perfection

Let us glance back over the ground we have covered in the chapters of this book, and focus God's way to perfection as revealed in the sanctuary service. Christ is the offering provided. In Him human nature is redeemed and perfected. If we will but follow His ministry, His victory will be wrought out in us. First we come to the door of faith and repentance. Passing inside, we are within the enclosure of His righteousness — justified freely by the merits of Christ. By eating His word, receiving the holy oil of His Spirit, and through offering up our praise and prayers with the incense of His merit, we proceed on into the holy place experience of sanctification. Now the door is opened to the most holy. The judgment is come. We shrink back, for who among men can stand before God? Yet Christ invites us to enter in (Revelation 3:8). He stands in the presence of God for us. He asks only that we send every sin beforehand to judg-

*The judgment brings victory over the Papacy, or over "the beast and his image." Yet the **man of sin** is primarily Satan himself. The fall of Adam and the experience in sin has brought human nature into a **state of sin**. In removing this in the judgment, the final atonement takes away his dominion.

This parabolic prophecy applies with peculiar force to the experience of God's people in the judgment. On the ancient Day of Atonement the high priest, representing the people, stood before the Lord in judgment. The **filthy garment represents the sinfulness of human nature, its removal the final atonement or blotting out of sins; and the fair mitre represents the seal of the living God.

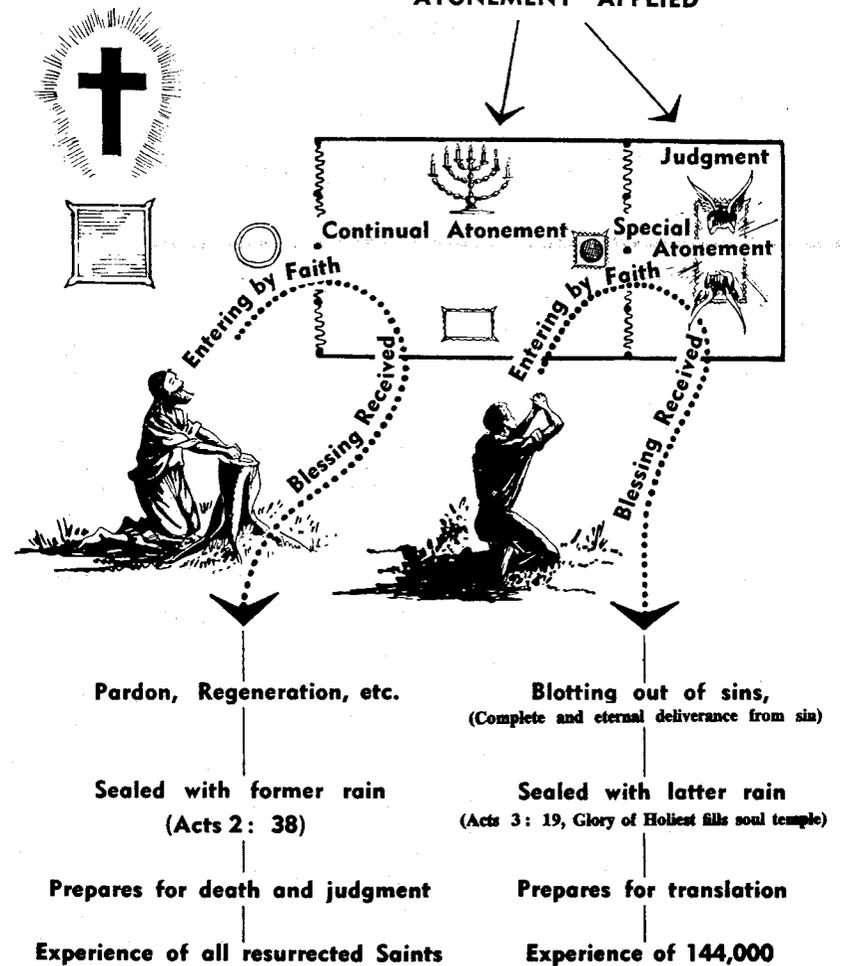
***This will not mean that God's people will have a mental amnesia to **events** in the history of sin. Sin is not an event, but a condition of thoughts and emotions. The blotting out of sins means that the record of sin itself will be erased from the mind. No thought or feeling of sin will be recalled, for God will have "visited and destroyed them, and made all their memory to perish" (Isaiah 26:14).

ment and present ourselves with a broken and contrite spirit, with full faith in His merits. Our judgment comes. Christ pleads our cause. The Spirit descends. Sin is blotted out and the seal affixed. The character remains pure and spotless for eternity.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Hebrews 10:19-23).

ATONING SACRIFICE

ATONEMENT APPLIED



CHAPTER 13

THE FINAL GENERATION

“And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 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.

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” — Revelation 14:1-5.

The last generation of God’s people is a unique group of the redeemed. They sing a new song, a song of an experience such as no other company has ever had. They are called firstfruits. In the economy of ancient Israel, a husbandman was required to gather the first ripe fruit and present it before the Lord. Not until he had done this could the rest of the harvest be gathered. Now Jesus is the husbandman. The righteous dead of all ages are sleeping in the dust of the earth. Jesus cannot gather this harvest of souls into His garner until He has the firstfruits. The last generation is the firstfruits. This means that they are the first company of God’s people to be ripened — that is, to reach the experience of perfection.

It is clear from the Bible that those who died in the Lord did not reach this *state of holiness** during their lifetime. Says the apostle: “These all died in faith . . . God having provided some better thing for us, that they without us should not be made perfect” (Hebrews 11:13, 40). True, they were perfect through the imputed righteousness of Christ, but they did not participate in the experience of the final blotting out of sins and perfecting latter rain. They went to their rest in hope. In that phase of the investigative judgment which is for the righteous dead, Christ makes the final atonement for all their sins of ignorance (Hebrews 9:7), and blots out their record of sin from the heavenly “blueprints” of their lives. Then in the resurrection of the just, they will be raised to experience the state of perfect holiness which was granted to them in the judgment. For them the prayer of David is fulfilled: “I shall be satisfied, when I awake, with thy likeness” (Psalm 17:15).

Concerning the final generation who shall not be numbered among those who “died in faith,” God has “provided some better thing” for them. These will participate in the blessings of the judgment and the final atonement while living upon the earth, and become the first community of saints to reach a state of holiness.**

Vindication of God’s Name

Let us now consider why it is necessary for God to produce this perfected company in the final generation.

All through the Bible, the sanctuary is shown to be the dwelling place of God’s name (Deuteronomy 12:11; 1 Kings 8:29; 9:3; Psalm 74:7). Through sin, not just a place is defiled, but God’s name is profaned (Leviticus 20:3; Ezekiel 5:11; Romans 2:24). Satan began this evil work of defiling God’s name by his opposition to the law of God.

The cleansing of the sanctuary, therefore, is not just a cleansing of a place, but a “cleansing” of the name of God. The original word for *cleansed* in Daniel 8:14 signifies *to justify, to clear, to set right, to vindicate*, etc. The salvation of God’s people and of the entire universe depends upon the vindication of God’s name and the exoneration of His law. This is the *primary* object of that work called the cleansing of the sanctuary. It means to “give glory to him; for the hour of his judgment is come” (Revelation 14:7).

We consider again the purpose of the creation of the human race. Here was a special order of beings, made in God’s image, whose special privilege it was to glorify God. The Lord intended that man should give a new revelation of the love and wisdom of God to the universe. God created man to vindicate His name and exonerate His law, and to help bring to an end the work

*I.e., sinless perfection.

In no sense meaning **holy flesh or living by one’s own righteousness; but living by complete faith in God’s righteousness as Jesus did while possessing a degenerate human organism.

of Satan. And having done this, man was to have a share in Christ's glory and a seat with Him on His throne.

Man's experiment with sin has not set aside the divine plan in man's creation. His selfish detour to glorify himself has not cancelled God's eternal purpose of love for the human race. His infidelity has not destroyed God's faith that man will yet fully respond to His love and do the work for which he was created. This can only be done in the fullest sense by a perfected people. God's honor is at stake in the perfection of the saints. From the beginning of the great controversy, Satan has claimed that it is impossible to keep the law of God. God's final answer is to perfect a people through the work of cleansing the sanctuary, and answer the challenge of Satan.

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

This glory which covers the saints is the gift of His Holy Spirit. Rich, full, and abundant, it is an encompassing wall of fire against which the gates of hell shall not prevail. It is even the seal of God's perfect character whereby the saints lighten the earth with the glory of His love (see Revelation 7:2; 18:1; Ezekiel 43:1-3). In their untainted purity and spotless perfection, God's people give a full and final display of the love, mercy, and grace of Christ in an hour of blackest apostasy and rebellion:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:1-5).

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3).

These Scriptures point out that it is in a time of dense darkness and apostasy that the glory of God is revealed in His

people. When the professed Christian church is full of devils through accepting the false revival, when she has committed fornication by uniting with the state to accomplish her ends, when her sins have reached unto heaven through enforcement of the false Sabbath; yes, when counterfeit Christianity defiles and darkens the earth and Satan gloats in hellish triumph, a little remnant agonize at the judgment that God may vindicate His name through them for Jesus' sake. Nothing but perfection of character could meet the tremendous needs of this hour. God hears the prayers of His people:

Mighty angel now ascending
From the rising of the sun;
Power and glory are descending,
For the sealing has begun.

Floods of spiritual power are poured upon the waiting saints. The vindication of truth is like the appearing of the sun at noonday, and the earth shines with His glory. The light of God penetrates the darkest places of earth. A mighty harvest of souls are called out of Babylon, and the work of God goes with such rapidity "that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). The sins of Babylon are so effectively exposed, and the truth of God so clearly revealed, that in one brief space of time the inhabitants of the earth are brought to take their stand. Those who heed the warning message are sealed with the remnant. Those who reject it receive the mark of the beast and pass the bounds of mercy. Thus God "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Romans 9:28).

The Final Demonstration

When God can look upon every believer in Jesus and declare, "Here are they that keep the commandments of God and the faith of Jesus;" when every saint is sealed with the indelible mark of God's protection, then human probation will close. Christ's work will have been completed, and He will make the solemn announcement: "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" (Revelation 22:11).

Human probation will close a short time prior to the coming of Christ. The Spirit of God, persistently resisted by the wicked, will be fully withdrawn from sinners. Here is that event symbolized by the letting loose of the four winds (Revelation 7:1-4). It takes place after God's people are sealed, after Christ leaves His office as Intercessor in the sanctuary above.

In holy vision, the Revelator saw this time when there would be no Mediator in the heavenly sanctuary: "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" (Revelation 15:8). This short period between the close of human probation and the coming of Christ is the time of the seven last plagues, in which "is filled up the wrath of God." The third angel warns: "If any man worship the beast and his image, and receive his mark . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture . . ." (Revelation 14:9, 10). The sixteenth chapter of Revelation gives a brief description of the seven plagues which fall, unmixed with mercy, upon the rejectors of God's grace.

The wrath of God is not, as so often presented, a type of vindictive retaliation against sinners. Jesus suffered the wrath of God on the cross. His cry, "My God, my God, why hast thou forsaken me?" shows that the wrath of God is separation from God. In Romans 1 the Apostle Paul shows that the wrath of God is revealed when God gives men up to follow the promptings of their own evil hearts. The close of probation is not an arbitrary act on the part of God. The final test brings men to the place where they make a settled decision to be independent of God. Reluctantly, God is forced to withdraw, and leave guilty men to the unrestrained power of wickedness in their own hearts. At this time, Satan will have entire control over the impenitent, and they will have no protection from the strife of their own fierce passions. Crime, disease, bloodshed, lawlessness, hate, revenge, will burst forth as a torrent, and the most awful demonstration will be given of man completely separated from the restraint of divine mercy. This will be the time of trouble spoken of by Daniel the prophet, "a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1). This period of time when there is no Mediator in the heavenly sanctuary will be a time of unprecedented test for the people of God.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace . . . all faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:5-7).

"Though Noah, Daniel, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Ezekiel 14:20).

The final generation must live in the sight of a holy God without an Intercessor in the sanctuary during the time of the seven last plagues. Only those who have the seal of God, who reflect the image of Jesus fully, could live with the approval of God in such a time. Hence the need of a special work of preparation and of the perfecting of the saints prior to the close of probation.

What is the purpose of this final trial for the sealed remnant? By the time probation closes, the final atonement will have been made for the righteous dead and living. But what

assurance will the universe have that none of the multitude to be raised from the dead when Jesus comes will re-defile heaven with some sin? Since those who died in faith did not attain to the experience of sinless perfection while they lived, how can the angels be sure that the blood of Christ is an eternal antidote of sin? How can the redeemed themselves be sure of the effectiveness of the plan of salvation? All this has yet to be proven, and will be proven by that generation of God's people who will live through the time of trouble without a Mediator in the sanctuary. They will endure the greatest test that humanity could possibly endure. It will be demonstrated that nothing could ever cause them to sin again. These will be God's proof against further sin. Then it will be in order to raise the righteous dead.

Through this company, God vindicates His government and wins His case against Satan. The adversary has accused God of having a law which cannot be kept. Jesus subjected Himself to the infirmities and limitations of men and kept the law. But it is imperative that not just an isolated individual, but an entire community of God's people prove that what God did in Christ, He can do in every human being who submits fully to Him.

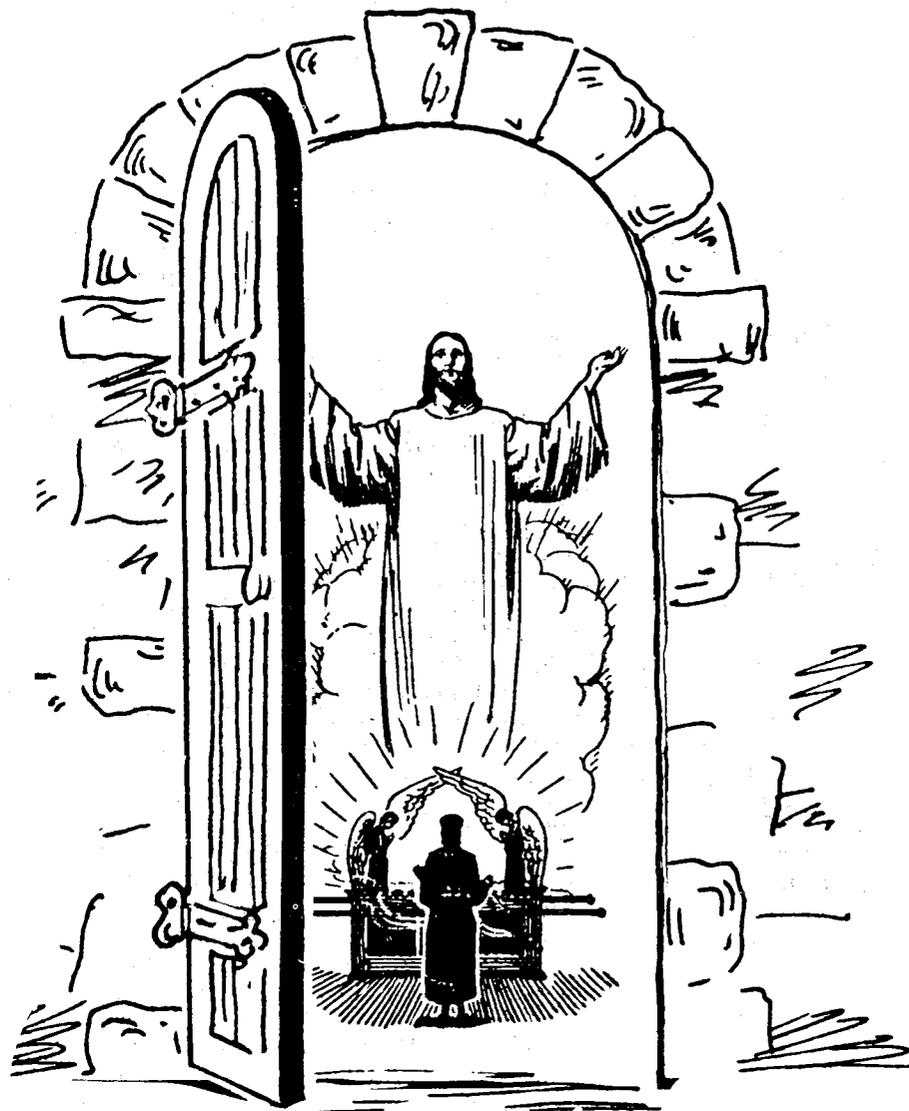
During the closing glory of the third angel's message, God gives such a demonstration, discomfits Satan, and wins a mighty harvest of souls from the kingdom of darkness. But a further demonstration is necessary. Will the saints "follow the Lamb whithersoever he goeth?" Jesus not only kept His Father's commandments when the presence of God was with Him in a marked degree: He kept the law when it appeared that God had forsaken Him, when all hope fled, and He could not see any prospect of rising from the grave. When the will of God seemed so bitter, when obedience appeared to be eternal separation from His Father, when the withdrawal of the divine presence forced from His tortured soul the cry, "My God, my God, why hast thou forsaken me?" He refused to doubt His Father's love or yield to the power of the tempter. By faith He was victor.

Now Satan demands that the people of God face a similar test. He challenges God to remove the visible tokens of His approval from them, even the prospects of eternal life. Will these Jobs serve God for naught? (see Job 1:9) he asks, insinuating that their obedience is prompted by an egoistical hope. God accepts the challenge, and stakes the honor of His throne upon His saints. He withdraws from them the visible tokens of His approval which have sustained them during the time of the latter rain. He gives Satan unrestricted access and power to tempt them, save only that he may not take their lives. God appears to hide Himself from His people. They are apparently left to the mercy of their enemies, to be persecuted, condemned, and killed. They cry day and night unto God for deliverance. There is no answer. They are in anguish, not be-

cause they fear death or even loss of eternal life, but because they fear that they may fail and disgrace the throne of God. Like their Lord, they lose sight of their own salvation, but they serve God for naught. Satan cannot make them sin. By faith they gain the mastery of him who has led them captive for so long. "He that leadeth into captivity shall go into captivity." Satan is "led" by God's people to a place where it is demonstrated that he has no further power over them. Thus the anti-typical scapegoat is led away by the "fit man" (Leviticus 16:21). God's government stands vindicated. His case is won. The whole universe is satisfied. The harvest is fully ripe. Christ can come:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thesalonians 4:16, 17).

God's people have ruled over sin here. Now they take their appointed place to rule the universe with Christ. God's purpose is realized — *man born to be king*.



"Behold, I have set before thee an open door." Revelation 3:8

APPENDIX

THE PROPHECY OF THE 2300 DAYS

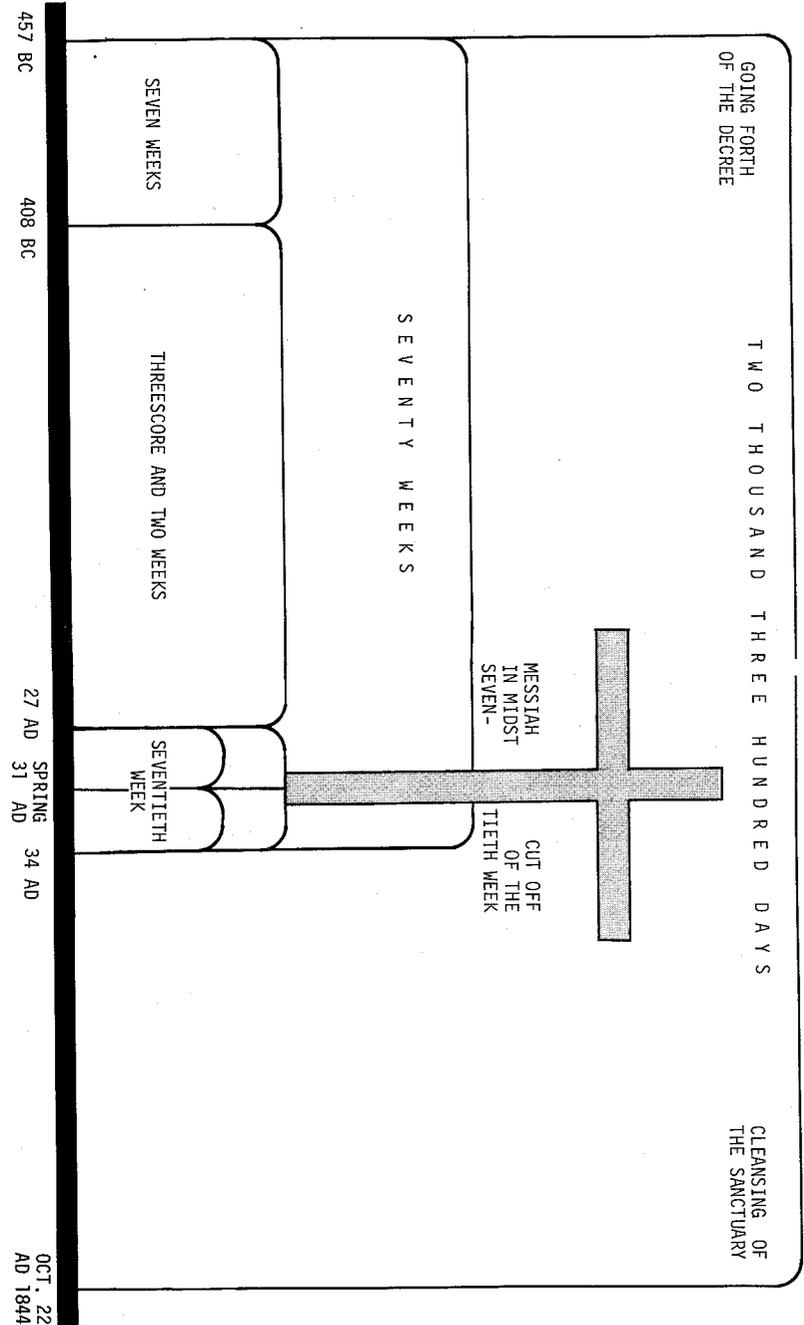
Daniel 8 contains an outline of prophetic history from the time of Daniel until the end of the world. Under the symbols of the ram, goat, and great horn is traced the history of Medo-Persia, Grecia, and Rome. All these powers brought oppression and persecution to the people of God, although Rome in its pagan and papal forms is especially singled out for its anti-Christian activities. When the question was asked concerning the length of time this work against God and His people would continue, the answer was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14).

The prophetic outline of chapter 8 parallels that of chapter 7. In that chapter we saw how Rome would continue its work until the time of the investigative judgment in heaven. As he beheld the judgment scene, Daniel declared: "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" (Daniel 7:13). In the eighth chapter, Daniel is shown how Rome would continue its work against the truth of God until the time of the cleansing of the sanctuary. According to the figure of Hebrew symbolism, this event features Christ as our great High Priest entering the most holy place of the sanctuary for the work of investigative judgment and final atonement for the people of God. Therefore the coming of Christ to the Ancient of days brought to view in Daniel 7:13, and the coming of Christ as High Priest to the most holy place brought to view in Daniel 8:14, are descriptions of the same event.

One difficulty arises in Daniel 8, however, for the prophet fainted before the angel could finish his explanation of the vision. No starting point is given to the 2300 days. Daniel records: "I Daniel fainted, and was sick certain days; . . . I was astonished at the vision [Hebrew for "vision" is "mareh"], but none understood it" (Daniel 8:27). When the prophet recovered, he sought the Lord by prayer for a further explanation of the vision [mareh] of the 2300 days. In response, the same angel was sent to Daniel, saying, "I am come to shew thee . . . therefore understand the matter, and consider the vision [mareh]" (Daniel 9:23). Let us therefore consider this explanation recorded in the ninth chapter of Daniel:

"Seventy weeks are determined [meaning "cut off"] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem [457 B.C.,



UNITED STATES IN PROPHECY

see Ezra 7:12-26] unto the Messiah [Anointed One; i.e., Christ] the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince [referring to Titus, the Roman "prince"] that shall come shall destroy the city and the sanctuary [referring to the destruction of Jerusalem by the Romans in 70 A.D.]; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Daniel 9:24-27).

Verse 25: It would commence "from the going forth of the commandment to restore and to build Jerusalem." This decree, recorded in Ezra 7:12-26, was issued by the Persian King Artaxerxes in 457 B.C., and went into effect in the autumn of that year.

Verse 24: 70 prophetic weeks, or 490 years [each prophetic day equals one year; see Numbers 14:34; Ezekiel 4:6] were "cut off" from the 2300 years, and given to the Jews.

Verse 25: From the commandment to restore and to build Jerusalem (457 B.C.) unto the baptism of Christ would be 69 prophetic weeks, or 483 years. Accordingly, Christ was baptized and anointed as the Messiah in 27 A.D.

Verse 27: For one prophetic week, or seven years, the gospel invitation would be extended to the Jews. After His baptism, Christ personally preached salvation to the Jews for 3½ years. After His death the disciples preached to the Jewish nation for another 3½ years. In the martyrdom of Stephen in 34 A.D., the Jewish nation sealed their rejection of the gospel, and the disciples, forced to flee from Jerusalem because of persecution, "went everywhere preaching the word" (Acts 8:4). The gospel was then preached to the Gentiles. In the midst of the prophetic week, that is between 27 A.D. and 34 A.D., Christ was crucified. By His great sacrifice for the sins of men, he put an end to that system of offerings at the earthly sanctuary which had for so long pointed forward to His death.

Every specification of the prophecy surrounding the first advent of Christ was strikingly fulfilled. This fixes beyond all question 457 B.C. as the beginning of the 70 weeks and 2300 days. Thus it is certain that the 2300 days ended in 1844.

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

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

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

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

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Revelation 13:11-15).

The lamb-like beast, arising out of the earth, points unmistakably to the United States of America. Notice the explicit identification:

1. It was seen rising to strength and prominence in 1798, as the Papal beast was being led into captivity (verses 10, 11).

2. It arose in the New World. The Papal beast arose from the sea, a symbol of the "peoples, and multitudes, and nations" (see Revelation 17:15) of the Old World. But this new beast was seen coming up out of the earth; i.e., territory previously unoccupied, that place which "helped the woman" escape from the flood of persecution which existed in Europe (see Revelation 12:16) (verse 11).

3. It arose peacefully. No winds strove upon the great sea as in Daniel's vision (Daniel 7:2). As the words "coming up" signify in the original language, this nation grew up as a plant, gradually and peacefully. The appearance of this beast denotes youthfulness, gentleness and innocence.

4. Republicanism and Protestantism are the secret of its great power and strength. These features are represented by its two horns. Notice that the horns are uncrowned (compare verse 1 of chapter 13 and Revelation 12:3). It has a government without a king, a church without a Pope. The power of its government resides with the people, for it is the people who are appealed to in order to make an image to the first beast (verse 14).

5. It is the leading nation on earth (verse 12). God has wonderfully blessed the nation that has been the great bulwark against Papal intolerance and religious persecution. Under the shield of Omnipotence, it has become the greatest nation of all time.

A WORD TO THE READER

After reading this book, we hope that you will decide to give these themes further study. The books described below are by the same author and you will find them very helpful.

REVELATION—This is in magazine format and covers the prophecies of Daniel and Revelation quite thoroughly. Some of the topics covered are: The Final Struggle For World Supremacy; The Man with the Mystery Number; What Will Be the End Result of the Movement for Church Unity; Communism in Prophecy; The Significance of the Common Market; Signs of Christ's Soon Return; The Great Second Advent Movement; God's Last Reformation; Rome's Return to World Power; and many others. Price: \$1.00.

GOD'S ETERNAL PURPOSE—This deals primarily with the great themes of righteousness by faith. Some of the topics covered are: The Covenant of Righteousness by Faith; The Red Sea Victory; The Purpose of the Sanctuary Service; The Incarnation of Christ; What the Cross Reveals to Us; The Latter Rain and Loud Cry; The Sealing of God's People; The Awakening; The Meaning of the Marriage; The Shaking Time; A Glorified Church; The Final Gathering; The Mystery of Godliness Finished; and many others. Price: \$1.00.

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