


The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained do not waver between right and wrong, as the reed trembles in the wind; but as soon as matters come before them, they discern at once that principle is involved, and they instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth.

—Testimonies, vol. 3, p. 22.



What Was The 1888 Message?

By

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WHAT WAS THE 1888 MESSAGE?

Our study this evening will be on the subject of the 1888 message. But first, a brief review of the sanctuary service will be in order, because it will be impossible to understand the nature of the great righteousness by faith message which came to our church in 1888 unless we know the foundation message of the Advent Movement.

Brief Review of the Sanctuary Service

The purpose of the sanctuary service was to provide and to make an atonement for the sinner. We found in our first study of the series that we are the temple of God. This temple has been defiled with sin. The whole man is sick from the crown of the head to the sole of the foot. There is no soundness in us, but wounds, bruises, and putrifying sores. Perhaps we could draw another temple here--a sanctuary to represent the sanctuary of the soul. When a man sins, he bears the record of sin. This record is written also in the books of heaven. When that sin comes to his knowledge, he bears its guilt. Thus the sanctuary becomes polluted.

Now there are two divisions in the sanctuary service to provide a cleansing for the sinner. They are called the daily and the yearly service. What was done in the type is done in reality in the anti-type. The purpose of the daily service is to provide a daily atonement. When the sinner confessed his sin here at the outer court, the priest took some of the blood and sprinkled it on the horns of the golden altar of incense. In the daily atonement the blood was sprinkled in the first apartment of the sanctuary. This provided a cleansing from the guilt of sin. But the daily ministry in the first apartment could not complete the work. There was another division called the yearly, or day of atonement. On this day the high priest entered into the most holy place, while the congregation of Israel assembled around that sanctuary with prayer, fasting, and deep searching of heart. This day was often called the cleansing of the sanctuary. The cleansing of the sanctuary was not just a cleansing of the tent as so many people imagine. It is clearly stated in Leviticus 16:30: "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." The yearly atonement provided for the cleansing of the record of sin--not just the record of sin that was kept in the tent, but it was to illustrate the cleansing of the inner sanctuary of the soul from the very effects of sin.

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Thus it is with the ministry of Jesus. There are two divisions. We first come to Him for forgiveness of sin. When we kneel in penitence at the foot of the cross, claim Him as our personal Saviour, He cleanses us from the guilt of sin. Our hearts are sprinkled from an evil conscience. That does not say that we are perfected. We cannot be fully perfected while the record of sin remains. Every sin that we have committed scars the soul. We, being the temple of God, bear the record of every sin that we have committed. Sin leaves an imprint--a scar. The soul is marred because of sin. The ministry of Jesus in the most holy place, which commenced in 1844, is to provide a special atonement.

Early Writings, p. 251: "Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel." The thought is brought out in Volume 5 pp. 473-5 that this record of sin which we bear is a "defective character." The ministry of Jesus in the most holy place is to remove the record of sin--not only from the books of heaven, but in the lives of God's people and to restore the sanctuary of the soul to its rightful state. When God's people receive that complete cleansing, which they receive at the judgment, they will receive the latter rain. It is important to remember that the only place where we can receive the final cleansing from the record of sin is at the judgment. We are called at this time to by faith enter into this experience.

1888--The Uplifted Cross

The sanctuary message was the great truth that was given to God's people in 1844. Then in 1888, just a little over 40 years after the birth of the third angel's message, the Lord sent a most precious message to His people. I read these words from Testimonies to Ministers, p. 91:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world."

Then the servant of the Lord goes on to say that this message was to be attended with the outpouring of His Spirit in a large measure. From what is recorded in the Spirit of Prophecy, one thing is clear:

that this message was designed to bring such an experience to God's people that they would have received the latter rain and speedily finished God's work upon the earth. More than 70 years have passed since God first sent that message to His people, and we should be very interested to know what was the message of righteousness by faith which came so definitely to God's people in those years. Let us read from the words of inspiration: "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world."

In a word, what did the message present? The cross! It presented the uplifted Saviour, the sacrifice for the sins of the whole world. What was presented to God's people through the uplifting of the cross of Christ? I continue to read:

(1) "It presented justification through faith in the surety."

(2) "Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ, and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins. . . ." p. 97.

(3) "It invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God."

Now here is set before us three simple and direct principles of salvation through the uplifted Christ: justification, cleansing, and obedience. The most thorough presentation of righteousness by faith which is found in the Scriptures, is presented in the book of Romans. Now we are going to see that in the book of Romans the doctrine of righteousness by faith is set forth in logical sequence, that here the Apostle Paul presents the three great principles of salvation through the uplifted cross.

Justification

Come with me to Romans, chapter 3, and let us read verses 19, 20, and 23:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. . . . For all have sinned, and come short of the glory of God."

These verses present a summary of Romans, chapters 1-3. We are all condemned before God. Every mouth is stopped. The law shuts all up in the same condemnation. After the scripture puts us all under condemnation, before us is set forth the uplifted Christ:

"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." (verses 24-26).

In the sanctuary service, when a man realized that he was out there without God and without hope in the world, he could look toward the sanctuary to see the morning and evening sacrifice God had provided for him. We have all sinned and come short of the glory of God. We are all on the same footing. But looking to the uplifted Christ, we see that God has provided an atonement for us. As the lamb was wholly consumed upon that altar, so in that great gift at Calvary, God poured out for the human family all the accumulated love of eternity. "Being justified freely by his grace through the redemption that is in Christ Jesus." Now there are two words that are linked together: "freely" and "grace". What does the word "grace" signify? Unmerited favor--something is free. Now if Paul had only used the word "grace" it would have been sufficient, because grace means that something is free. But to make it doubly sure, and to bring it home to our consciousness, he puts the word "freely" with it. "Being justified freely by his grace through the redemption that is in Christ Jesus."

Perhaps it would be well for us to define this word "justification." It signifies the act of declaring one righteous. It is a judicial word. It is essentially a legal term. It verily means that God, by an act

of His judgment, declares a man righteous.

Now, whom does God declare righteous. In Romans 3:28 it says: "Therefore we conclude that a man is justified judged righteous by faith without the deeds of the law." Our obedience to the law does not come into justification, in being "judged righteous." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

Whom does God judge righteous? Whom does God declare righteous? The ungodly! We can thank the Lord for that, because we have all sinned and come short of the glory of God. How can God declare a sinner righteous? After all, it is written in Proverbs that "he that justifieth the wicked is an abomination." Does not that seem a contradiction? In one place in the Bible it says that he that justifieth the wicked is an abomination, and here it says that God justifieth the ungodly. Yet it says that God is "just, and the justifier of him that believeth in Jesus." Now there's the secret. God justifies the ungodly, (Jews and Gentiles, for there is no difference), if we believe in Jesus. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. Why can God judge a sinner as righteous before the whole universe? Faith is counted for righteousness! This faith does not signify a mere mental assent to truth. Faith signifies an entire resting of the life on Christ. It involves a complete turning away from self to Christ. It means resting the whole life upon Him. It is therefore, inseparable from true heart broken repentance for sin. God justifies the ungodly who have faith in Jesus. Just think of it, friends! Being justified, judged righteous, by the great God of this universe. We are declared or judged righteous solely by virtue of faith in Jesus. "Therefore, we conclude that a man is justified by faith without the deeds of the law."

"In my hands no price I bring,
 "Simply to the cross I cling,
 "Naked, come to thee for dress,
 "Helpless, come to thee for grace.
 "Foul, I to the fountain fly,
 "Wash me, Saviour e'er I die."

In Selected Messages, vol. 1, pp. 342 and 343 I read these words;

"The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to God."

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. . . . Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, 'Whosoever will, let him take the water of life freely.' (Rev. 22:17)."

From Romans 3 to 5, Paul outlines the great gift of the unspotted righteousness of Christ. In Romans 5, he uses two words that come home to the mind with special force. Notice the following verses:

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. . . . But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. . . . Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." Rom. 5: 9, 10, 15, 17, 20.

Did you notice the two words which were repeated five times? What are they? "Much More." What does it mean? Well, Paul is contrasting sin and the gift of righteousness. You can take all the sin that there is in this world, from the very foundation of this

earth, to the last sin that will ever be committed, (and truly, it is enormous), but over that you can put the grace of the Lord Jesus Christ. Now, which is the greatest? The grace of Christ is much more! We are "justified freely by His grace." Here is infinite grace abounding to all men. All that man can do to be justified, is to accept the invitation. We must come to Christ just as we are.

Cleansing

There are some who imagine that if Christ would only overlook their past, they would be then ready to set out on the Christian pathway, asking Christ to give them help and strength to walk in the way of God's commandments. This is not so. I want to read a few extracts from a 17th Century reformer who, I think, expresses it very well:

"Men in a natural state may have strong conviction of the infinite power, wisdom, justice, and goodness of God, and of judgment to come, and . . . labor with great earnestness to avoid all known sin, to subdue their lusts, to perform universal obedience to God in all known duties, and to serve Him with their lives and estates to the utmost. . . . The highest preferment of those that are born only after the flesh, in Abraham's family, is but to be children of the bond-woman (Gal. 4:23). And though they toil more in God's service than many of His dear children; yet God accepteth not their service, because their best performances are slavish, without any child-like affections towards God, and not better than glittering sins. And yet these natural men are not at all beholden to the goodness of their natures for these counterfeit shows of holiness, or for the least abstaining from the grossest sins.

". . . We have no ground to trust in Christ to help us to will or to do that which is acceptable to Him, while we continue in our natural state. . . . So we may conclude, that our natural state is irrecoverable and desperate, because Christ, the only Saviour, did not aim at the recovery of it. It is neither holy nor happy, but subject to sin, and to all miseries, as long as it remaineth. . . . Our old natural man was not revived and reformed by the death of Christ, but crucified together with Him, and therefore to be abolished and destroyed out of us by

virtue of His death (Rom. 6:6). It is like the part of a garment infected with the plague of leprosy, which was to be rent off as incurable, that the garment might be clean (Lev. 8:56)."

Walter Marshall, "The Gospel Mystery of Sanctification"

What he is saying is this: We are born with a nature that is evil, with a bent and a bias toward sin. God Himself does not aim at the recovery of the evil nature. That is why the servant of the Lord tells us that conversion is not a modification of the old life, but a new life altogether (DA 172). While justification is a free gift which abounds unto all who will come and accept that gift, it is not an indulgence. Perchance some may think that they can continue in sin. Paul continues in Romans 6 and 7 on the great principle of true cleansing from sin.

"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? . . . 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." Rom. 6:1-3, 6.

There is only one way to escape from the power of sin--it begins right here as we enter in through the gate of repentance. It begins right here at the altar. It begins by death with Christ. The sanctuary service shows us that cleansing is accomplished by a transfer of life. The blood was taken into the sanctuary. Our life is to be hid with Christ in God. The blood not only represented the blood of Christ, it represented the forfeited life of the sinner (GC 418).

We can represent sin by a tree. Here is this tree with all its branches. In the plant kingdom, how much of the plant is visible, out of the ground? One third! About two thirds of the tree is under the ground. We will call these branches sin. By sin I mean the manifestations of sin--the deeds that transgress the law of God. Too often in dealing with sin we endeavor to deal only with the particular sins that appear in our lives. It is an endless work confessing this sin and that sin, and trying to overcome this sin and that one. Somehow there seems to be an endless supply of them, and there's no victory in the life. Why? Because

the top is cut down and the roots remain. You remember John the Baptist said, "Now the ax is laid [where?] at the root of the tree." Now what is the root of sin? The root of sin, friends, is the selfish, unregenerate nature of man. It exists in all of us. And there is only one way to be delivered of sin, for the true cleansing of the gospel is not merely a cleansing from this sin and that sin, but a cleansing from the principle of sin, which is that evil nature that exists in all of us. Christ took our nature. He crucified it in Himself. He brought it to Calvary. The Father and the Son wrought out the death of the old man for us. It is the gift of God in Christ to us that we might stand in true acceptance of the Lord Jesus Christ as we yield fully to Him. "Knowing this, that the old man is crucified with Him." It is done, friends, with Him. And the Holy Spirit, the third person of the Godhead, makes effective in the life of the true believer the true death to sin. "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," Rom. 6:6. This principle of cleansing, which is a cleansing from the evil nature that exists in us, is outlined in Romans 6 and 7. In chapter 7 Paul uses the parable of a woman married to one husband and then married to another. A woman cannot be married to two husbands at once. But when the first husband is dead, she is free to be married to another man. That is an illustration of the union with the Lord Jesus. By nature we are married or united to the flesh. Sin is a part of our very being. It is wrapped up in the fiber of our being. We cannot be married to the Lord Jesus Christ while we are in union with the flesh. When the old nature is dead, through the body of Christ, then we can be married to Him who is alive from the dead that we might bring forth fruit unto God.

Obedience

The evil nature being destroyed by virtue of the death of Christ, the Holy Spirit can now bring to us a new nature that has not that old bent to sin and bias toward evil, but one which has a bent and bias to righteousness. It is not possible to keep the law of God unless there exists in the life a bent toward keeping that law. The law is a positive thing, not just negative. It not only demands that we abstain from certain sins, but that we love God with all our heart, soul, mind, and strength. And can't we do that unless we

have a heart to do it. David prayed, "Incline my heart unto thy testimonies, and not to covetousness." Ps. 119:36. He knew the impossibility of keeping the law of God unless his heart was inclined to keep it. Notice what it says in Ezekiel:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Chapter 36:26, 37.

The principle of true obedience, the only obedience that God can accept, is outlined here in Romans 8. Notice verses 3 and 4:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"That the righteousness of the law might be fulfilled in us"--the Spirit of God now implants a new principle in the life. The believer becomes a partaker of a new nature. It is from above. It is a divine nature. He walks at liberty, for the law of God is in His heart. The servant of the Lord says that when we walk truly in the way of God, we will do His will as if carrying out our own impulses. Does God want slaves in His kingdom? Not at all! "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

These are the three principles of true conversion to the Lord Jesus, of salvation through the uplifted cross. They unite the law and the gospel, binding up the two in a perfect whole. First, here is the law, shutting us up in condemnation. It is the schoolmaster to lead us to Christ that we might be justified by faith. We turn from its wrath and flee to the Lord Jesus. Then what does He do? Why, He takes the law and puts it in our hearts. Now the law, which formerly condemned us and goaded us, and shut us up in condemnation, is written in our hearts through this saving grace.

We must not separate those three great principles of the gospel. The Protestant world very largely presents forgiveness through

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Christ, but how often death to sin is left out! And thus the gospel is not complete. It is a false gospel. How many present justification by faith and salvation through Jesus, but leave the law of God out of the gospel. They don't present a gospel that will bring the believer into harmony with the sacred precepts of the law of God. There are three inseparable principles: (1) justification, being judged righteous, outlined to us in Romans 3-5; (2) cleansing, which is not just a cleansing from sin, but from an evil nature, outlined to us in Romans 6 and 7; (3) obedience through the Spirit, outlined in Romans 8.

1888 Message--Centered in the Most Holy Place

Well, you say, is that the 1888 message? What is so special about the 1888 message, then? As you look at those three principles you will see that they have always been the principles of the everlasting gospel since the fall of man. Didn't Abraham understand that? Yes! Didn't David understand those principles? You'll find them in the Psalms, friends. The apostle Paul, Luther, Wesley, and others, understood them as well. Yes, these have always been the principles of the everlasting gospel since the fall of man. Then you say, Why the great emphasis on the 1888 message?

Well, let us continue reading the passage in Testimonies to Ministers about the 1888 message: "This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." (p. 92) What did she say it is? It is the third angel's message which is to be proclaimed with a loud voice. In our studies of the third angel's message, what have we found to be the heart and substance of the message itself? By way of review let us read the passage in Early Writings, p. 254:

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

Now, where is the third angel pointing? To the most holy place of the heavenly sanctuary. And what does the servant of the Lord

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say about this message of 1888? It is the third angel's message. And thus, while the 1888 message was certainly the everlasting gospel, presenting the uplifted cross for justification, cleansing, and obedience, it presented the everlasting gospel in the setting of the most holy place of the heavenly sanctuary. It was the everlasting gospel presented in the light of the day of atonement.

"The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character." TM 92-3.

"As the high priest sprinkled the warm blood upon the mercy seat." Where is the mercy seat? Is it not speaking here of the ministry of Jesus in the most holy place on the day of atonement? The 1888 message was the preaching of the everlasting gospel which we see so clearly outlined in the book of Romans, but this time presented in the setting of the most holy place of the heavenly sanctuary.

Well, you say, what difference does it make to present the everlasting gospel in the most holy place, or to present it as Luther and Wesley presented it, when Jesus was still ministering in the holy place? What is the difference? As we look at the sanctuary service, we see that in principle, the ministry in the first apartment is essentially the same as the ministry in the second apartment. The principles of the gospel are always the same. But there is an essential difference between the ministry in the first apartment and the ministry in the second. It is this: the daily ministry did not make a full atonement for sin. It did not entirely release the sinner from the condemnation of the law. You will find that clearly stated in Patriarchs and Prophets, pp. 355-6, and Great Controversy, p. 420. The ministry in the first apartment was not a full and complete ministry. It did not provide a full atonement. But the ministry on the day of atonement completed the work of the sanctuary service. It was a full and complete ministry. One the day of atonement the high priest completed his work. He brought the work of the atonement to its full and

final end. And so with the ministry of Jesus in the most holy place. He has entered there to make a final atonement for the people of God. (EW 253). Thus, when we place the everlasting gospel in the setting of the most holy place (which is a full and complete ministry), it means the presentation of the uplifted cross in the setting of the day of atonement. It presents:

- (1) Justification--full and complete
- (2) Cleansing--full and complete
- (3) Obedience--full and complete

Let us examine the gospel of the Lord Jesus Christ in the setting of the most holy place as we find it in Revelation 14. We look into the second apartment of the heavenly sanctuary, and what do we see? "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

When God brought His people out of Egypt, He led them up to Mt. Sinai, and what did He give to them? His holy law. He delivered it to them in fire and a great demonstration of His majesty and holiness. So exceedingly terrible was the sight that Moses said, "I exceeding fear and quake." How did the people feel before that presentation of the law? Were they also uncomfortable? They were condemned because of the sinfulness of their hearts. "Moreover the law entered, that the offence might abound," "That sin by the commandment might become exceeding sinful." (Rom. 5:20; 7:13).

The law was given on Sinai to show the people how sinful they were. Was this just to shut them up in hopeless condemnation? Oh no! ". . . The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. When the Lord brought us out of Babylon in 1844, He did not bring us to the thunderings and lightnings of Mount Sinai. He has brought us to Mount Zion, and to the more terrible scene of the judgment--the lightnings, voices, and thunderings of the great judgment bar of God. Friends, it is a more solemn place to stand in the presence of the judgment than to stand in the presence of Sinai. The Lord has brought us right up to the judgment, and in the setting of the judgment, He has given us the law of God. Just as the writings of Moses were given to ancient Israel to magnify and expound the law, the Lord has given us the Spirit of Prophecy to magnify and

expound the law of God. Has any other people on the face of this earth had such a full revelation of obedience? Has any other people had so much light? What does the Spirit of Prophecy do to the Law of God? Doesn't it take this Law and exalt the standard of righteousness? It magnifies the law. From the most holy place of the sanctuary there shines upon our pathway today a fuller revelation of obedience than has ever been given to any other people upon the earth. Since the law is a revelation of God's character, we who worship in the most holy place are to see unveiled the righteousness of Jehovah.

Isaiah was given a view of the most holy place as a type of the experience of the remnant.

"Suddenly the gate and the inner vail of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while his train filled the temple. On each side the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, 'Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory,' until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.

"Never before had Isaiah realized so fully the greatness of Jehovah or his perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. 'Woe is me!' he cried; 'for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.'" 5T 750.

That is what the Lord calls us to the sanctuary for, at this time. As we see in the sanctuary the fullest revelation of the law, we of all people, should realize our sinfulness and have the fullest revelation of conviction. We cannot open the book, neither look thereon. Yet, we are not to give up or despair, because the words of the scripture say: "Weep not ~~weep~~ not in the consciousness of our deficiency, our sinfulness when we stand before the

great and holy law of God in the presence of the judgment . . . I beheld, and, lo, in the midst of the throne. . . stood a Lamb as it had been slain." Rev. 5:5, 6.

Remember how the Lord gave to Simon a parable at the feast where the ointment was broken upon the feet of the Master. Simon sat there in his self-righteous state, and Jesus said to him:

"Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly judged." Luke 7:40-43.

We, friends, will only appreciate that revelation of divine love as we appreciate and understand our own sinfulness. As we gather about the sanctuary, see our own defectiveness, then look upon the Lamb of God in the midst of the throne, God will give us the true repentance consistent with the day of atonement.

"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." Zech. 12:10.

Repentance follows the vision of the uplifted cross. Only the love of Christ can lead us to repentance. It says in Desire of Ages, p. 176:

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour."

And since, friends, we have the privilege of seeing in the most holy place the fullest revelation of the law, that we might have

the fullest conviction, we may also have the full unveiling of divine love. It is our privilege to have the fulness of the experience of heartbroken repentance.

Then there is unveiled before us the three greatest messages that have ever been given to mortal man. They are the three angels' messages.

Judgment--Justification Full and Complete

"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." Rev. 14:6, 7.

For God's people who are around the sanctuary, judgment is synonymous with justification. This is a legal word, a judicial word which means to be "judged righteous." So the first angel's message is declared to be the good news that the hour of His judgment is come, or the hour of His justification for God's people. For the wicked, of course, judgment means condemnation. But there is no condemnation for them that are in Christ Jesus. There is only justification. And since the ministry of Jesus in the most holy place is a final ministry and the end of His work, the judgment signifies the final justification of God's people. Remember, what is the difference between the ministry of the first and the second apartment? The second apartment brings the same experience of the first apartment, essentially, but it is full and complete. And so the first angel's message is the message of justification full and complete presented before God's people. When Jesus stands for His people in the judgment, what is He going to ask for them? I read these words from Great Controversy, p. 484: "He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne." That is what Jesus asks for. He "asks that this plan be carried into effect as if man had never fallen." (Ibid.) Is not the judgment good news? Jesus is going to ask that His plan be carried into effect as if man had never fallen. He asks for His people justification full and complete. The first angel's message unfolds the first principle of the everlasting gospel, Romans 3 to 5, full and complete in the experience of God's people forever.

The judgment message calls upon us to fear God and give glory to Him. To fear God means to have humility, and to afflict our souls before Him as did the Jews on the day of atonement. As we do that, we are to give glory to Him as Abraham did when he looked upon "his own body now dead" and "the deadness of Sarah's womb." He saw that humanly speaking it was impossible for he and his wife to have a son. What did he do? "He gave glory to God." In other words, what God had promised, He could do. He couldn't do it, but God could. "He gave glory to God." And so, friends, as we gather around that sanctuary, realizing our utter sinfulness and our defectiveness in contrast to the infinite standard of righteousness, we are to give glory to God and trust in His word. In the judgment, Jesus "shall judge the poor of the people, he shall save the children of the needy." Ps. 72:4. What was the first blessing of Jesus in the sermon on the mount? Blessed are the poor in spirit! And what was the next one? Blessed are they that mourn. These beatitudes are particularly significant in the light of the judgment. "Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me." Ps. 35:24. Notice the words "according to thy righteousness."

"Judge me, O God, and plead my cause against an ungodly nation." Ps. 43:1.

"Save me, O God, by thy name, and judge me by thy strength." Ps. 54:1, 2.

What does judgment mean? Didn't we find in our second study that when Jesus stands for His people who are afflicting their souls at the sanctuary that He will hear their prayer, He will plead their cause, He will save them, He will deliver them, He will defend them, and He will break in pieces the oppressor. The judgment is a message of good news. Jesus asks for His people (at the judgment) justification full and complete.

Babylon Fallen--Deliverance Full and Complete

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

Now why does the second angel's message go with the first? Daniel 7:26 says: "The judgment shall sit, and they shall take away his dominion." What does the judgment do? It takes away Babylon's dominion. When Jesus shall stand for His people in the judgment: "He shall break in pieces the oppressor." Ps. 72:4.

Now what is this oppressor that Christ breaks in the judgment? ". . . Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" Is. 14:4. Who is the oppressor? Babylon! And what does the judgment do? It breaks in pieces the oppressor. "The judgment shall sit and they shall take away his dominion."

I think, sometimes, that we are so busy in our presentation of prophecy, pointing the finger at other people, that we fail to see in our message the saving power of the Lord Jesus Christ. Revelation 14 is the unveiling of the saving power of the everlasting gospel. Babylon is first mentioned in Genesis. It was founded by Nimrod. Nimrod was the first deified mortal that ever lived on this earth. The foundation of Babylon is self-worship. Babylon is a spiritual kingdom that rules in the hearts of men. Its throne is the throne of self. Here it is:

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Is. 14:13, 14.

Everyone who has tried to live a Christian life knows what an oppressor Babylon is. I read from Romans 7: 15, 16, 19:

"For that which I do I allow not; for what I would, that do I. If then I do that which I would not, I consent unto the law that that it is good. . . . For the good that I would I do not; but the evil which I would not, that I do."

Finally, in desperation, this victim of self-oppression cries out: "O wretched man that I am! who shall deliver me from the body of this death?" Who is the real oppressor? Who is the only oppressor that we have to hear? It is "I".

Haven't you read in the Spirit of Prophecy of the hardest battle there is to be fought? It is with self. Friends, if we overcome "Babylon" within, there will be no problem with the great Babylon that is coming against us from without. Luther said, "I am more afraid of my own poor heart than of the pope with all his Cardinals. Pope self, ah, he is the chief pope." It is fundamental in fighting a battle to turn the guns on the real enemy, isn't it? And thus, when we fight the great spiritual conflict, it is proper to aim at the right target, which is self. The gospel of the Lord Jesus is to bring to men and women deliverance from themselves. This is the true deliverance that is presented in the Bible.

Now what does the judgment sit for? To break in pieces the oppressor! "The judgment shall sit and they shall take away his dominion." "They overcame him by the blood of the Lamb." When Jesus stands for His people in the judgment, ----He lifts His hands before the Father, and says, "I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' Ps. 51:17" GC 484. As our great High Priest He sprinkles the blood on the mercy seat, thus making the final atonement. What does this do? "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. Perhaps we could read again that wonderful passage in Volume 5 which describes the deliverance of the final atonement:

"As the people of God afflict their souls before him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices." p. 475.

What sort of security is that? Eternal security! This is the final cleansing of God's people. Their sins are blotted out from the books in heaven and from their minds. For the first time in six thousand years, God has a people upon the earth who can give that testimony: "Babylon is fall, is fallen." This victory calls forth from them the deepest gratitude and holy, sacred joy. (EW 271). Thus the second angel's message brings to view the final cleansing and deliverance of God's people from sin's dominion. Just as the first angel's message is Romans 3-5 in its fulness, the second angel's message is that great experience of Romans 6 and 7 in its fulness.

The Third Angel--Obedience Full and Complete

The third angel's message accompanies the other two, for the three angels' messages are inseparable. They all go together. The third angel follows with the other two saying: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. What principle is revealed there? Obedience! Speaking of this company Sr. White says, "They had upon their foreheads the seal of the living God." (6T 15). The seal is obedience full and complete-- the new covenant fulfilled in their experience through the power of the Holy Ghost (see GC 485). Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. The third angel's message is simply Romans 8 in its fulness. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," (v. 4) Romans 8 is the experience of being filled with the Spirit, having the law of God written in the heart. The third angel's message is the same. "Here are they that keep the commandments of God and the faith of Jesus."

Thus the first and the second and the third angels' messages are simply the everlasting gospel, but in a particular setting. And what is the setting of Revelation 14? The most holy place of the heavenly sanctuary. What difference does that make? Since this is the final ministry of Christ, it is the same gospel, but fully unveiled: (1) Justification full and complete; (2) Cleansing --deliverance from ourselves forever; and (3) obedience, through the infilling of the Holy Ghost under the latter rain, full and complete, that God might have a people to reflect the image

of Jesus fully. That was the 1888 message. It presented the uplifted Saviour, the true gospel of justification, cleansing, and obedience. It presented the same gospel that has ever saved fallen men, but this time in the setting of the most holy place. It was the third angel's message which unfolded to God's people the full saving power of the Lord Jesus Christ for His people. What a wonderful message! It was the true message of Christ our righteousness.

Can't you see, friends, how the remnant church has the privilege of preaching the gospel far in advance of the rest of the Protestant world? Does the Protestant world preach a gospel like that? Ah no! It cannot present the uplifted cross of Jesus in the light of the most holy place. But we can place the cross, preach the cross, and see the cross in the setting of the judgment to bring to God's people justification full and complete and an eternal deliverance from sin that they might reflect the image of Jesus fully. Can't you see how this gospel that is given to the remnant church is to establish God's truth in the tops of the mountains and make God's people separate and distinct from the rest of the Protestant world? Yes, indeed it will. And that, friends, was the great message that came to us in 1888.

Our Call to the Marriage

Jesus says in Revelation 3:8, "Behold, I have set before thee an open door." What does that mean? The door is wide open. We might come in there and see that law, see the Lamb. We may enter in to lay hold of this experience, while Jesus is saying, "Behold, I have set before thee justification full and complete at the judgment bar of God, cleansing full and complete through the final atonement of Christ, and sealing under the latter rain. The door is open. And moreover, the Holy Spirit invites us: "Having, therefore, boldness to enter." Why should there be delay? Jesus has declared with His hand raised to heaven that there should be delay no longer. But there has been a delay. The veil is before our eyes. It is time to remove it. It is time to enter by faith into the sanctuary, to seek and to lay hold of this experience.

I would direct your attention to the parable of Matthew 22. Friends, with all the certainty of eternal truth, our response to this parable

will determine the eternal destiny of everyone here tonight.

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son." vv. 1, 2.

This parable applies with peculiar force to the work of Jesus in the most holy place. Great Controversy, p. 424-6, show us that this marriage was made in 1844. At this time the king made a marriage for His Son. It represents this experience of the most holy place--to be justified, cleansed, and sealed. In 1844 the king made a marriage for His Son, and the door was open. God's people did not enter. After about 40 years had passed, God "sent forth his servants to call them that were bidden, [1844], to the wedding: and they would not come." The whole episode of 1888 is comprehended in this invitation and the response, "they would not come."

But the Lord is merciful to His people, for, there are two calls given to them. There are two calls given to enter into this experience. Today, about 70 years later, we have come to the time of the second call. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." (v. 4)

Friends, all things are ready, and this world is ready--ripe for destruction. The wrath of God is about to burst forth upon this sinful old world, and the Lord can hardly restrain His wrath any longer. But Jesus stands pleading in the most holy place, "Hold, hold, hold the winds of strife. My people are not sealed." And while the angels are holding the winds of strife during this last vestige of time, and as we stand in the very vestibule of eternity, the Lord sends forth His servants with the message: "All things are ready--come unto the marriage."

We might imagine that this experience would meet with whole-hearted response in the church of God, but it says here: "They made light of it, and went their ways, one to his farm, another to his merchandise." (v. 5) Luke says that they all began with one accord to make excuses. Many excuses are offered in the church of God. The message is clear and simple. It is outlined so clearly in the sanctuary service, that the wayfaring man, even

though he be a fool, might not err therein. While the door is open, and everything is ready, the Holy Spirit invites us to enter. The word of God says "The hour of His judgment is come." That includes the living. What does judgment mean? It means deliverance for God's people who are gathered at the sanctuary. Now the judgment is here. Why need we struggle on in sin, friends, when the judgment is here, and the door is open. We might enter in, for Jesus is there to give us that deliverance. "All things are ready, come unto the marriage." But many make excuses. They say, "The time has not come." Notice in Haggai 1:2: "This people say, The time is not come, the time that the Lord's house should be built." We are busy making ourselves prosperous in this world. Therefore, the Lord says, "The heaven over you is stayed from yielding dew, and the earth from yielding its fruit." We're wretched, miserable, poor, blind, and naked, because we haven't co-operated in the work at the sanctuary. Some say: "Have any of the rulers or pharisees believed?" "This message meets with opposition among God's people."

These are only excuses, not good reasons. "And they made light of it and went their way, one to his farm, another to his merchandise." Some even go further. "And the remnant took His servants and treated them spitefully and slew them." There it is, friends. There is the response of many of God's people, and it is the last call to the marriage. Our second call has come. The Lord has held open that door to the most holy place for a hundred and sixteen years. Truly the scripture says, "All day long I have stretched forth my hands to a disobedient and gainsaying people." The Lord has called us again, friends. What is going to happen if we don't enter into that door while it is still open? We can thank Him that it is still ajar for us tonight. What is going to happen if we fail to awake? Is He going to leave it open forever, that we might despise His invitation of mercy? He will close the door. The King will say, "They which were bidden were unworthy."

Then the Lord will take those in His church who enter into that experience, give them the blessing, and say, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." Matt. 22:9, 10.

The Lord says, "Well, I've called My people. What more could I have done to My vineyard than I've done. They won't come. They've had the second call. They're making light of it. They've even taken My servants and treated them spitefully. They're not worthy. I'll prove now, to my stiff-necked people what I mean." And He says to His faithful people in the church, "Go out there into the highways and the hedges now, and bring them in--the good ones--the Christians in Babylon who have never heard the third angel's message. Bring them in. Not just the good ones, but the vilest sinners, too. I'll prove to My people that I can take a man from sin, bring him in to the judgment in My own righteousness, make the final atonement for him, and seal him with the seal of the living God." A short work will the Lord make upon the earth. It says in Luke 13, that the Lord is going to rise up and shut the door, but He warns His people and says:

"And ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: . . . And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." verses 25, 29, 30.

This will be the experience of many of God's advent people, friends. They will see the Gentiles come from the north and the south and the east and the west--in gladness they will lay hold of the message,--and many of God's people in this time of the latter rain, will be knocking at the door, but they won't find entrance. The Spirit of Prophecy says that many who have property that see the message going forth with mighty power, will bring their goods and their properties and lay it at the saint's feet. They will plead, "Take it and use it in the cause." God's servants will say, "Go to now, ye rich men. It's no use now." Many at that time, having despised the invitations to the marriage, will knock when the door is shut.

Friends, now is the time above all times that we are to heed the call, awake from our slumber, and come to the marriage. "All things are ready. Come unto the marriage." That's the call which determines our eternal destiny. That door is open and we by faith must enter in. If we don't respond and gather at the sanc-

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tuary, we're going to find ourselves without the seal of God and with the mark of the beast. What a challenge does this present before us. I think of the words of that hymn which says:

"Someone will knock when the door is shut.

"Shall you? Shall I?"

Early Awakening Pamphlet