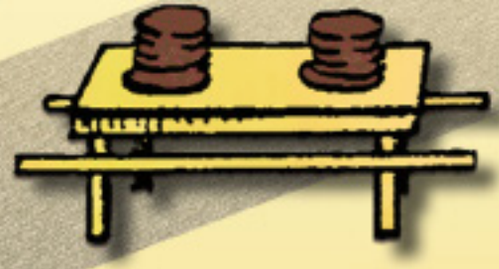
The Sanctuary
in Heaven



and in the Heart

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The Sanctuary
Shadow and Reality

Worship in the Desert

When the people of Israel were led out of Egypt, God gave them many counsels and directions for security and survival.

God not only provided for their physical, but also for their spiritual welfare. To give the Israelites a correct understanding about Him and the plan of salvation, He instructed them to build Him a "sanctuary". It was to be a divine/human meeting place and the "dwelling place" of the Most High. Ex. 25:8.

"The holy places made with hands were to be 'figures of the true', 'patterns of things in the heavens' Heb. 9:24,23 – a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf." PP343

"The sanctuary in heaven, in which Jesus Christ ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy." GC 414 CHS 91

"The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption." AA 14 CHS 42

But few understood the deep meaning of the God-given instructions concerning "His dwelling place" on earth.

Contemplating the earthly sanctuary will give us an understanding of the deep truths contained in the gospel, as well as the ministry of Jesus in behalf for us today.

►1

The Sanctuary – Shadow and Reality

There are three temples brought to view in the Bible – the **heavenly temple**, the dwelling place of the Most High, where Christ intercedes in our behalf; the temple of the **human body**, where God's Spirit rules and reigns; and the **earthly temple**, with its typical services, designed to teach mankind how to receive divine help from the great storehouse above, so that God can honor them by abiding with them continually.

The earthly sanctuary with its types and symbols is like the powerful lenses of the telescope, which make it possible to view heavenly bodies that otherwise would be invisible. To the eye of the ignorant those wonderful lenses appear like ordinary glass; but the astronomer, who longs to know of the wonders of the heavens, is filled with rapture as he gazes through them.

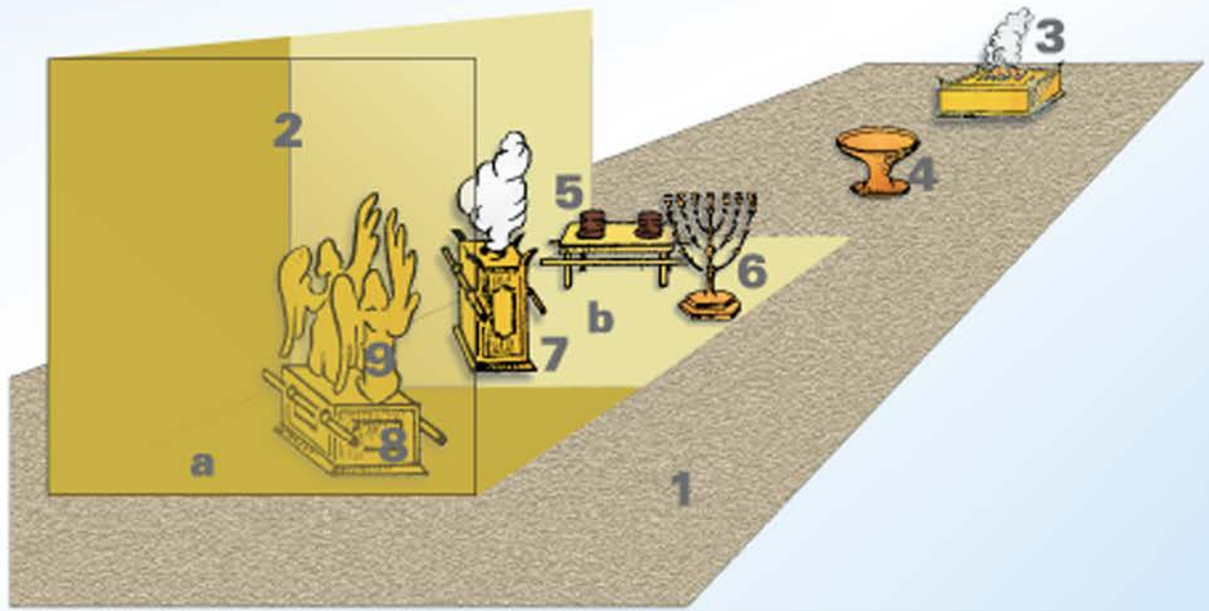
In like manner the Christian who will study the typical service of the earthly sanctuary, not as a collection of dry, lifeless relics of ancient worship, but as a wonderful art gallery, where, by the hand of a master-artist, the different parts of the marvelous plan of redemption are portrayed, will be astonished at the beauty revealed. The figures fairly speak to him, as it were, from the canvas. They tell the beautiful story of the Savior's love until his very soul is filled with rapture as he gazes upon them. He sees the vivid picture of the priest in snow-white robe leading the red heifer out to the rough uncultivated valley, there to offer it a sacrifice for sin. He sees him sprinkle its blood on the rough stones of the valley, to teach that Christ died for the most worthless, for the veriest outcast. Who can gaze on that picture without having his heart filled with love for such a compassionate Redeemer?

The Sanctuary and Its Furniture

From the moment man sinned, sacrifices were presented, while the worshippers looked by faith to the future sacrifice of Christ. It symbolized their gratitude and trust in God. Genesis 3:21; 4:3-5

God gave His people not only the Ten Commandments at Sinaï, but also instructions for the building of the Sanctuary.

There were numerous sacrifices, and ordinances for the feast days and ceremonies, which were to illustrate to the Israelites God's plan with mankind.



God's Dwelling Place

There were ceremonial laws in connection with the sanctuary:

"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all instruments thereof, even so shall ye make it."

Ex. 25:8,9.

God did not leave the ceremonies and the needed instruments to human imagination. The danger was too great that God and the plan of Salvation would be misrepresented. Even the workmen were ordained by God, for the work was not only to be done with skill, but also with a correct attitude see Ex. 31:1-11.

1	Outer court	Ex. 27: 9-19
2	Sanctuary	Ex. 26
	a) most holy place	**b**) holy place
3	Altar of burnt offerings	Ex. 27:1-8; 40:6
4	Laver	Ex. 38:8; 40:30
5	Table of shewbread	Ex. 25:23-30; 37:10-16
6	Golden candlestick	Ex. 25:31-40; 37:17-24
7	Altar of incense	Ex. 30:1-10
8	The ark	Ex. 25:10-22; 37:1-5
9	Mercy seat	Ex. 25:10-22; 37:6-9

►2

The Sanctuary and Its Furniture

«The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Therefore it was not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of "fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work;" the other three respectively were of goats' hair, rams' skins dyed red, and sealskins, so arranged as to afford complete protection.

The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth.

The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without.

In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.

In the first apartment, or holy place, were the table of showbread, the candlestick, or lamp stand and the altar of incense. The table of showbread stood on the north. With its ornamental crown it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never extinguished all at one time, but shed their light by day and by night. Just before the veil separating the holy place from the

most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle.

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant between God and Israel.

The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezek. 1:11) in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption.

Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection.

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.

No language can describe the glory of the scene presented within the sanctuary – the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption.

It took a period of about half a year to build the tabernacle. When it was completed, Moses examined all the work of the builders,

comparing it with the pattern shown him on the mount and the directions he had received from God. “As the Lord had commanded, even so had they done it: and Moses blessed them.” With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. “And the glory of the Lord filled the tabernacle.” There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them.

By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the firstborn of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense or to see the holy things till they were covered.

In accordance with their office, a special dress was appointed for the priests. “Thou shalt make holy garments for Aaron thy brother, for glory and for beauty,” was the divine direction to Moses. The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus constantly the lesson was taught that all defilement must be put away from those who would approach into the presence of God.

The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on

its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "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." Ex. 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me." Ps. 40:17.

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

The mitre of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, "Holiness to Jehovah." Everything connected with the apparel and the deportment of the high priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.

Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Heb. 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offerings in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.

No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat the high priest made the atonement for Israel; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord.» PP 346-352.

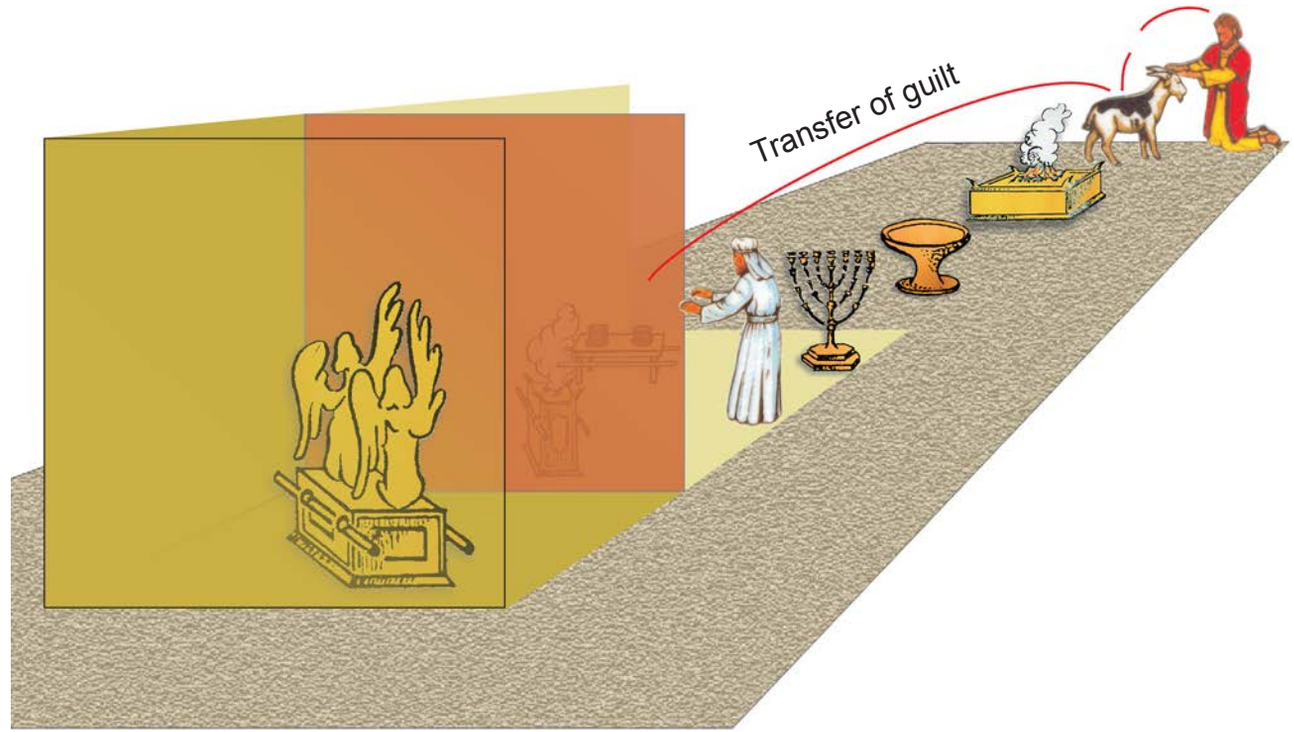
The Sanctuary and Its Ceremonies

In connection with the sanctuary were the several rituals with their diverse offerings, meat offerings and feast days (sabbaths). The book Leviticus gives insight into these ordinances, it teaches how those rituals full of symbolism were to be carried out.

The ministration of the sanctuary (conducted by the priests and the high priest), consisted of two parts:

1. The daily service (Lev. 1-7) and
2. The yearly service (Lev. 16)

"The daily service consisted of the
- morning and evening burnt offering (Ex. 29:38-42; Num. 28:3,4)
- the offering of sweet incense on the golden altar (Ex. 30:1-8)
- special offerings for individual sins (Lev. 4 and 5)
- And there were also offerings for sabbaths, new moons, and special feasts." (e.g. Lev. 23; Deut. 28 and 29; 15:1-21) PP352, CHS 31



The Daily Service – the sin offering (Lev. 4)

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary ...

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins."

PP 354, CHS 34

►3

The Sanctuary – and it Ceremonies

«The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons and special feasts.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Ex. 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was found. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Pet. 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly to perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all their hearts, will desire to give Him the best service of life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.

In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extent to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he should not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect rigtheousness, which through faith is imputed to His people, and which also alone can make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy an altar of continual atonement. By blood and by incense God was to be approached – symbols pointing to the great Mediator, through whom sinners may approach Jehova, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was

a time of intense interest to the worshippers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest heart searching and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour, prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed at the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.

The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, "I am the living Bread which came down from heaven." John 6:48-51. Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.

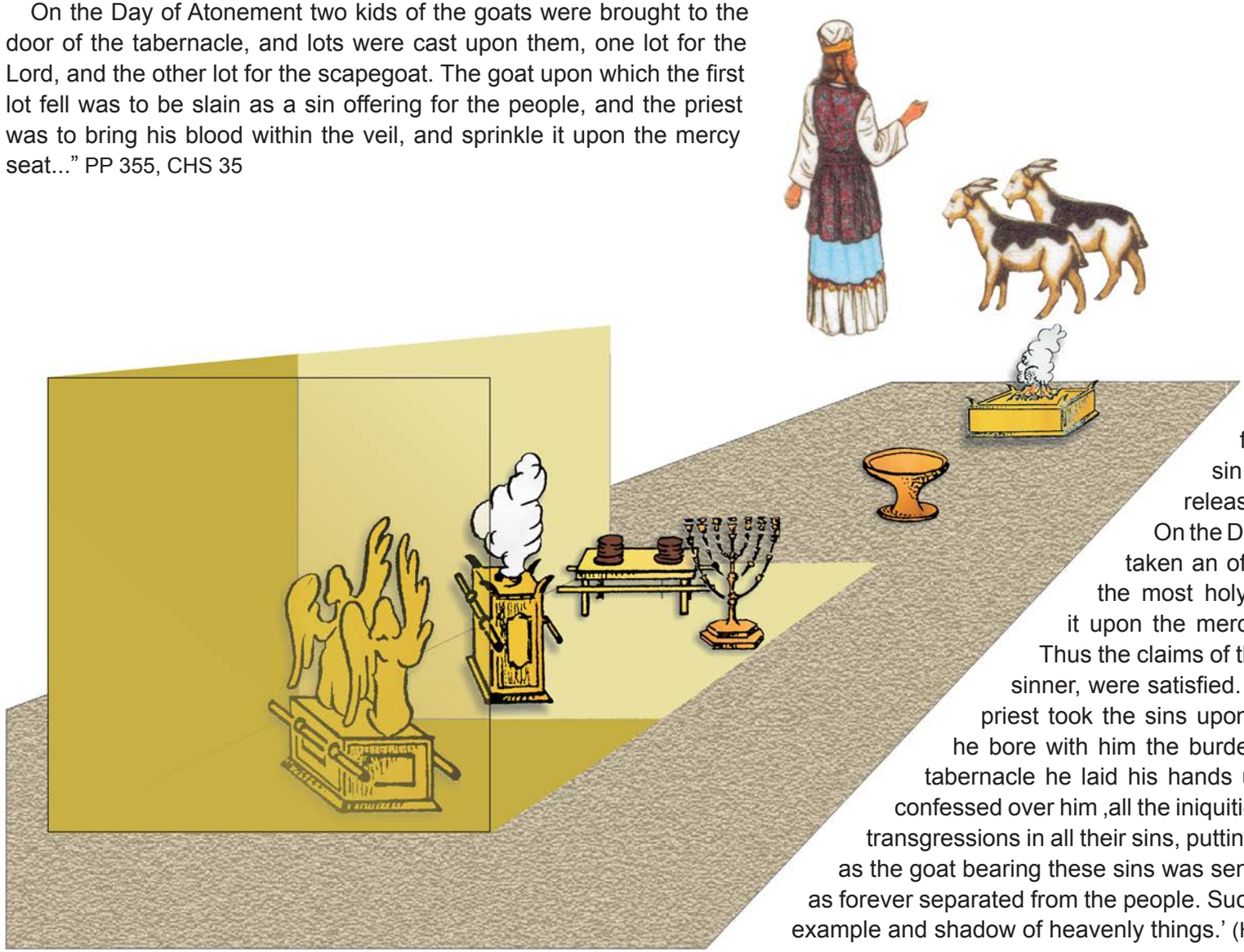
The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. Then by his own hand the animal was slain and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Lev. 10:17. Both ceremonies alike symbolized the transfer of sin from the penitent to the sanctuary.

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:19.» PP 352-355.

The Yearly Service – the Day of Atonement (Lev. 16)

"Once a year, on the Great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

On the Day of Atonement two kids of the 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 goat upon which the first lot fell was to be slain as a sin offering for the people, and the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat..." PP 355, CHS 35



"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him ,all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed 'unto the example and shadow of heavenly things.' (Heb.8:5)." PP355-356, CHS 35-36

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The Yearly Service – The Day of Atonement (Leviticus 16)

«Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

On the Day of Atonement two kids of the 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 goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel. And because of their transgression 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 Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited." Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinners's stead; but the blood of the victim had not made full atonement for sin. It had only provided a means by which sin was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took sin upon himself, and leaving the sanctuary, he bore with him the burden of Israel's **guilt**. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Heb. 8:5.

As had been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure of the time then present, in which were offered both gifts and sacrifices;" its two holy places were "pattern of things in the heavens;"

Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 9:9,23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 4:5; 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he there saw the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Rev. 11:19) and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of his testament" (Rev. 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

Moses made the earthly sanctuary, "according to the fashion that he hath seen." Paul declares that "the tabernacle, and all vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Heb. 9:21,23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto him and ten thousand times ten thousand stood before him" (Dan. 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration – no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

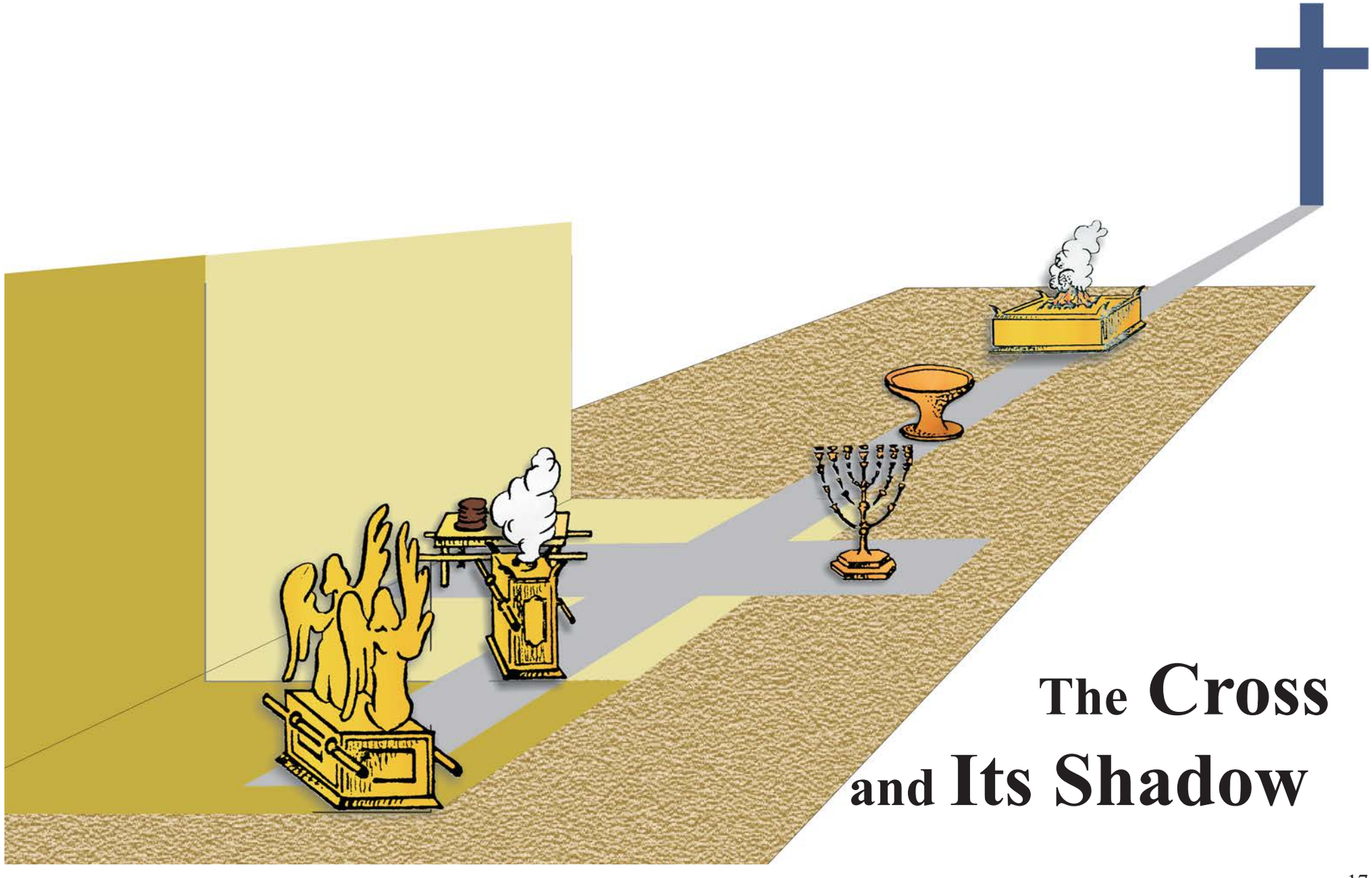
The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Rev. 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In type, this great work of atonement, or blotting out of sins, was represented by the service of the Day of Atonement – the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. **Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary, placing these sins upon Satan, who will bear the final penalty**. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary and the confessing of sin on the head of the scapegoat.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.» PP 355-358.



The Cross and Its Shadow

►5

The Cross and its Shadow

«The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. **There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption**. The salvation of man is accomplished at an infinite prize to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.» GC489.

«Jesus refused to receive the homage of His people until He had the assurance that his sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men and would love them even as He loves His Son. **Christ was to complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12**. All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory.» DA 790.

«Jesus refused the homage of His people until He knew that His sacrifice had been accepted by His Father, and until He had received the assurance of God Himself that His atonement for the sins of His people had been full and ample, that through His blood they might gain eternal life. Jesus immediately ascended to heaven and presented Himself before the throne of God, showing the marks of shame and cruelty upon His brow, His hands and feet. But He refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted.

He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have glory, His people must share this with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interest with theirs and advocating, with love and constancy stronger than death, their rights and titles gained through Him.

God's answer to this appeal goes forth in the proclamation: "Let all the angels of God worship him." Every angelic commander obeys the royal mandate and 'Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror!' echoes and reechoes through all heaven. The innumerable company of angels prostrate

themselves before the Redeemer. The request of Christ is granted; the church is justified through Him, its representative and Head. Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, take them into divine favor through the merits of Christ. **Christ guarantees that He will make a man "more precious than fine gold; even a man than the golden wedge of Ophir**." All power in heaven and on earth is now given to the Prince of life; yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and glory. Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with heaven, and finite man with the infinite God.» 5BC 1150.

«What inexpressible love has the Savior manifested toward the children of men! Not only does He take off the brand of sin, but He cleanses and purifies the soul, clothing it in the robe of His own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with Himself, reflecting upon him the bright beams of His righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! He accepts the law of Jehovah as his counselor, his reprover, his standard of character, and thus testifies to worlds unfallen and to this sinful world, that the law is immutable in its character, and has been exalted and honored by the death of Christ, the only provision through which man could be saved. **O, how precious is the atoning sacrifice, because of that which it accomplishes!** The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of His great love wherewith He has loved us. It testifies to the world, to angels and to men the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah.» RH May 23, 1899.

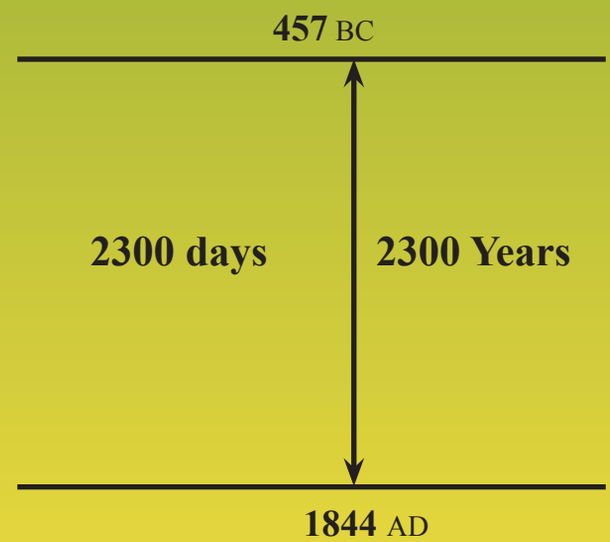
The Vision of Daniel 8

"How long shall be the vision, concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Daniel 8: 13 Hebrew

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Daniel 8: 14 Hebrew

Daniel saw in the Vision (Daniel 8:1-13)	**Time Period of the Vision** (Daniel 8:13-14)	**Interpretation of the Vision** (Daniel 8:15-26)
• **Ram** Verse 3 • **He goat** Verse 5 • **Great horn** Verse 5 • **Four horns** Verse 8 • **Little horn** Verse 9 • **waxed exceeding great** Verse 9-12		• **Medo-Persia** Vers 20 • **Grecia** Vers 21 • **Alexander de Great** Vers 21 • **Diadochi Empires** Vers 22 • **Pagan Rome** Vers 23 • **Papal Rome** Vers 23-25

All the powers mentioned in the chapter were trodding down the sanctuary and the people of God. The question "How long the vision ...?" is equivalent with "How long Medo-Persia, Grecia and Rome?" The content of the vision must harmonize with the given time period. It is impossible to make the vision fit within 2300 days (= 6,4 years)! Each single event of the vision took more than 2300 days (= 6,4 years). It has to do with year/days. Numbers 14:34; Eze. 4:4-7

►6

The Vision of Daniel 8

In the eighth chapter of Daniel we find beasts that represent kingdoms. There is a ram and a he-goat and also some horns. The he-goat had a great horn, which was broken "when he was strong." Out of this one horn came four horns; and out of one of them came a little one, which grew until "he was exceedingly great." These beasts were all seen in a vision (verses 1-12).

Daniel heard two heavenly beings speak to each other. One of them asked: "How long shall be the vision?" (verse 13). The answer was: "Unto two thousand and three hundred days; then the sanctuary will be cleansed" (verse 14). After this the angel explained the beasts and horns to Daniel. The ram is the king of Medo-Persia and the he-goat is the kingdom of Greece (verse 20-25). The essence of the whole chapter is the vision and the length of the vision (verse 26).

This is the third line of prophecy in the book of Daniel with a view of world affairs. The other lines are in chapters 2 and 7. The only new thing here is that the length of the vision is given. Let's concentrate on the question, so that we may understand the answer.

The Question... put in four different ways...

1. How long shall be the vision?

2. How long shall be the time of the ram and the he-goat, the big horn, the four horns, and the little horn which grew exceedingly great?

3. How long shall be the kingdom of Medo-Persia, the king of Greece, the four kingdoms, and the king with the fierce countenance who shall destroy wonderfully (which is Rome in both its phases)?

4. How long shall be the daily *(sacrifice)* (Medo-Persia, Greece & pagan Rome) and the abomination of desolation (Papal Rome)?

All these different ways of looking at the question (in verse 13) are the same!

►All the beasts and horns are 'in' the vision (see verse 2)

►The angel, who had to explain the vision to Daniel, understood that the question in verse 13 was about the whole vision (see verse 16)

►Gabriel started with the ram and ended with the evenings and mornings of verse 14. That is the whole vision (verse 26)

►Gabriel explains the powers as Medo-Persia, Greece and Rome (the king with the fierce countenance)

►The 'daily' *(sacrifice* is not in the original text) and the 'abomination of desolation' are two powers which follow each other. They „shall take away the daily and they shall place the abomination that make desolate". Daniel 11:31 "And from the time the daily shall be taken away, and the abomination that maketh desolate set up..." Daniel 12:11

►All the powers of the vision trampled on God's Sanctuary and persecuted God's people

The Answer... in just one way...

"And he said unto me: Unto two thousand and three hundred days; then the sanctuary shall be cleansed." Verse 14. It is immediately

clear that the length of the vision cannot be literal evenings and mornings (days), for it is impossible to fit the history of Medo-Persia, Greece, Pagan and Papal Rome in 2,300 literal days (which is 6,4 years). Days must be a symbol for years. Then it fits exactly. We find the year-day principle in Numbers 14:34 and Ezekiel 4:4-6.

Since Medo-Persia was part of the prophecy, the 2300 years must begin sometime during their reign. The end of the 2300 years must then be between 1762 and 1969, because the Medes and Persians overthrew Babylon in 538 B.C. and Greece overthrew them in 331 B.C..

The exact date is in Daniel 9, but the prophecy shows very clearly that the date must be between 1762 and 1969. The exact date is 1844.

Daniel's prayer in chapter nine shows the connection between the sins of the people of the sanctuary, and the treading down of the sanctuary as well as the people of the sanctuary. The desolation of the sanctuary (Dan. 9:17) is caused by the behavior of the people (Dan. 9:11-16).

Dan. 8:13 mentions two different powers that destroy the sanctuary; the daily and the transgression of desolation. The daily desolation are the pagan powers of this vision (compare Matt. 24:15) and the transgression of desolation is the papal power of the vision. (See 2 Thess. 2:1-12).

'The daily' are the pagan powers of Medo-Persia, Greece and Pagan Rome. The papal power is the abomination of desolation. (Dan. 9:27)

So, once again.

►Question: How long is the vision?

►Answer: Unto two thousand and three hundred days.

►The question put in another way: Until how long is the ram, the he-goat, the great horn, the four horns and the little horn that waxed exceeding great?

►Answer: Unto two thousand and three hundred days.

►The question put in a still more definite way: How long is Medo-Persia, Greece, Alexander the Great as the first king, the four Diadochi Empires, pagan Rome and papal Rome?

►The answer is still the same: Unto two thousand and three hundred days.

We realize immediately that the days must be symbolic for years just as in Numbers 14:34 and Ezekiel 4:4-6.

At the end of the 2300 years then the sanctuary shall be cleansed. That means that the cleansing of the Sanctuary is the turning point in history.

The Pagan – Papal Roman Horn.

Seven activities of the Great Horn in Dan. 8:10-12:

1. And it waxed great even to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them.
2. Yea he magnified himself even to the prince of the host.
3. And by him the daily was taken away.
4. And the place of his sanctuary was cast down.
5. And a host was given against the daily in iniquity.

6. And it cast down the truth to the ground;
7. And it practiced and prospered.

1 *And it waxed great even to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them.*

Explanation:

The great horn, the Roman Power - as clearly shown in the question of verse 13 - did cast down some of the host and of the stars to the ground, and stamped upon them. The exceeding great horn was just like the other powers, a persecuting power. The question was about the trampling down of the host, the people of God, as well as the sanctuary of God. The meaning of the word "stars" is to be found in Dan. 12:3; Rev. 1:20; Rev. 12:4. They are the people of God.

2 *Yea he magnified himself even to the prince of the host.*

Explanation:

This power (pagan, imperial Rome) magnified himself even to the prince of the host. The prince of the host (the people of God), is Christ, and this power crucified our Lord Jesus Christ, the Prince of the people of God.

3 *And by him the daily was taken away.*

Explanation:

The third activity of the Roman power is "the taking away of the daily." In verse 12 we find an identification mark of the daily. Every commentary that uses the original Hebrew text will tell you that the literal words are; "the daily in iniquity." All commentaries agree that the "daily" has to do with a religious service in a sanctuary. The difference is in the kind of sanctuary and the kind of service. There are three possibilities.

a. The ritual ministry in the Old Testament Temple.
b. The ministry of Christ in the heavenly sanctuary.
c. The pagan ministries in the pagan temples.

Dr. Alberto R. Treiyer says that the Hebrew word means "in rebellion." ("The Day of Atonement and the Heavenly Judgment," page 352.) So we have to find out which ministry is "in rebellion." Since the daily is a sanctuary ministry, it must mean "the ministry in rebellion or in iniquity." Was the ritual service in the Old Testament temple a ministry in rebellion? No, it was not. The ministry itself originated with God and was given in order to make the plan of redemption plain.

Is the ministry of Christ in the heavenly sanctuary a ministry in rebellion? No, it is not, it is just the opposite. If followed by faith, His ministry brings the rebellion in our hearts to an end. The very purpose of his ministry is to make an end of sin in His followers.

Is the ministry in the pagan temples, where idols are worshipped, a ministry in rebellion against God? Surely it is and it was never anything else. In the New Testament we have a comment on the words **"in unrighteousness":**

*"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth **in unrighteousness**; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Romans 1:18-23.*

Here we have the meaning of the words **in unrighteousness,** and they simply mean "worshipping God in the image of a man, birds, four footed beasts and creeping things." (Verse 23). **This is a ministry of unrighteousness or iniquity or in rebellion, this was paganism!**

If it is agreed that "the daily" has to do with the worship of God in the temple service, then doing this in iniquity means, doing it the pagan way.

Let us consider the third activity of the Roman horn once more. It would take away the daily. The Hebrew says: "by him the daily was taken away." Just suppose this would mean that the Roman Power took away the ministry of Jesus in the heavenly sanctuary. Nobody would believe that. But some people say; yes, the papal power "thinks" to take away the ministry of our Lord in the heavenly sanctuary. But that is not what the text says. Let us compare that with Dan. 7:25. Here the little horn "**thinks** to change the law." But who can change the law of God? No one in the universe. Even if nobody kept the law, that would not change the law. Even though many people "think" that the law is changed, that still does not change the law.

It is the same with "the daily." If the ministry of Christ in the heavenly sanctuary had been taken away from the minds of the people Daniel would have said: he "**thinks** to take away the daily." But that is not in the text.

There is one more thing. Is it true, that the ministry of Christ was really taken away from the minds of the true followers of Christ? Absolutely not. The Waldensian people, the Albigenses and the Reformation of the Middle Ages looked up to Jesus as their High Priest in heaven. And one thing is for sure: Christ's ministry was never in any mind that was not truly converted.

Verse 11 has two parallel texts in Daniel 11:31; 12:11. In both texts it says that the daily will be taken away: "...and shall take away the daily, and they shall place the abomination that maketh desolate." Dan. 11:31. "And from the time that the daily is taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan.12:11.

So it is clear, that the one was taken away and the other set up in its place. That is explicitly said. The daily is paganism. Was this really taken away by imperial Rome?

Yes, this was exactly what imperial Rome did. It was done progressively. It started with Constantine the Great who united church and state. He was a pagan and also the high priest of paganism, the Pontifex Maximus, and he became a church member.

«The Roman Emperors till Gratian in 376 A.D. held the office of Pontifex Maximus, and consequently they were the high priests of the pagan religion in Rome. Gratian refused the office for Christian reasons. Two years later the office of Pontifex Maximus was offered to Damasus who accepted it. He was the bishop of Rome. So, from that moment on the bishop of Rome, a Christian bishop, was at the same time the high priest of paganism.» Babylon Mystery Religion, p. 80.

One year later Theodosius became emperor of Rome and during the 16 years of his reign paganism was completely absorbed into the Christian church. Edward Gibbon tells us:

«The ruin of Paganism, in the age of Theodosius (379-395), is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentine; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist.» Decline and Fall of the Roman Empire, Chapter 28, first paragraph.

In the last sentence of the chapter he describes how it happened. «The religion of Constantine achieved in less than a century, the final conquest of the Roman Empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals.» Ibid. Chapter 28.

To put it very simply; that kind of Christianity, which came out of the union of church and state, absorbed paganism in its own bosom, it was incorporated. The outcome was something worse than paganism, it was papalism. And the papacy is "the abomination of desolation." Verse 13.

We have already mentioned that the daily would be taken away and the abomination that maketh desolate would come in its place. The words are in apposition. We should read "the daily desolation and the abomination of desolation."

Is it really true that the papacy is worse than paganism? Yes. Wylie says: «It (Popery) is the greatest calamity, next to the Fall, which ever befell the human family.» The Papacy pg. 14.

Someone else says: «The papacy sees herself as a divine institute, founded by Christ the founder of Christianity, gifted with infallibility in all questions of faith and morals. She is the biggest, the most disastrous, the most successful error of all world history.»

«The papacy is nothing less than an idolatrous institution. Like no other power in the world it brought condemnation and destruction, bloody desolation and shame

into religion, which is the inner sanctuary of humanity.» Count of Hoensbroech, Das Papsttum in Seiner Sozial-Kulturellen Wirksamkeit, pg. 6,7.

4 *And the place of his sanctuary was cast down.*

Explanation:

Here we come to the next activity of the exceeding great horn (imperial Rome): «The place of his sanctuary was cast down." Montgomery translation: "The place of his sanctuary was rejected.» Daniel ICC, pg. 335.

So the horn, imperial Rome, had a sanctuary. It was "his" sanctuary and it was in a certain place, and that was Rome. The emperor himself was worshipped as a god. The emperor himself was the highpriest, the Pontifex Maximus of paganism. The Pantheon, the sanctuary of all the gods, was in Rome. That was "his" sanctuary, so the place of "his" sanctuary was Rome. Did the emperor reject Rome as the seat of his government? Yes, he did. It is this very removal of the seat of his government to Constantinople that opened the door of opportunity to the bishop of Rome. In the book of Revelation we read that imperial Rome gave its seat to the second beast, the papacy. (Rev. 13:2). Rome, still looked upon as the centre of the world, left a vacant place for a very ambitious bishop. «A secret hand» says De Maistre, «chased the emperors from the Eternal City, to give it to the head of the Eternal Church.» Wylie, The Papacy, pg. 33.

«If Constantinople was "New Rome," the implication was clear for Rome itself and consequently for the standing of its church. Constantinople had become the empire's governmental and political centre of gravity. This factor was to a very large extent to determine the path of the Roman Church.» Walter Ullmann, A Short History of the Papacy in the Middle Ages, pg. 6,7.

5 *And a host was given against the daily in iniquity.*

Explanation:

And a host was given against the daily in iniquity. A host (an army) would fight a military campaign against paganism. Imperial Rome in the West was flooded by foreign tribes. Many of them were pagans. One of these tribes, the Franks, and Clovis their king, evangelized in a military campaign other tribes. Here the prophecy tells us that military force was used against paganism to adopt a new religion. Evangelism by the sword! It started around 508 A.D.

6 *And it cast down the truth to the ground.*

Explanation:

The exceeding great horn would cast the truth to the ground. The general idea of the commentaries is that the word truth in this context means true religion. The Interpreters Bible on Daniel says (pg. 475): «True religion, as Daniel and the three confessors had exemplified, consisted of faithful observance of the law.»

The International Critical Commentary says: «The truth is not the abstract truth ... but the True Religion as embodied in the Scriptures.» Did imperial Rome cast down the truth to the ground? Yes, it did. The downfall of religion in the age of Constantine was many times called "The downfall of Christendom." Paganism was baptized to become Christianity. Paganism was embodied in the Christian church.

I want to mention again that Daniel 8:12 has a parallel text in the New Testament: "And a host shall be given upon the daily **in iniquity**. And it cast down the **truth** to the ground; and it practiced and prospered." "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness**." Rom. 1:25.

a. Both texts speak of trampling down "the truth."

b. Both texts say that it is done "in unrighteousness" or "in iniquity."

c. The context of Romans 1:18-23 tells us something about the context of Dan. 8:12.

d. In both cases the context is paganism.

The trampling down of the truth, which is the true religion of the Bible, started with the first Sunday law in all history. That was in 321 A.D., and it was issued by Constantine. Then one corruption after the other followed. In 378, just 57 years later, the bishop of Rome united in his own person, the highest office of paganism, the high priest of paganism, with the highest office in the Christian church, the bishop. He united in himself all corruption to the religion of Christ. He cast down in his own person the very essence of true religion, which is true obedience according to the scriptures.

7 *And it practiced and prospered.*

Explanation:

The seventh activity of the Roman horn: "It practiced and prospered." The meaning of these words is that it went from bad to worse in persecution and corruption. As the papacy met paganism it baptized paganism everywhere. Wherever it found truth, it trampled upon it. That started in imperial Rome. Jesus, the very Truth of God was crucified and His followers were burned in the gardens of Nero. They had to fight the lions. The catacombs in Rome show that the truth was trampled down in such a way, that true Bible religion went underground. Afterwards the emperor became a member of the Christian church and he cast down true religion. And finally we see the bishop of Rome set on the pedestal of infallibility. Incredible! The very prerogatives of the Godhead were claimed by sinful human beings. It practiced on a large scale. It fought religious wars. The demand was; "Baptism in the church, or killed with the sword." This was the essence of the Dark Ages.

Conclusion to the question:

We come again to the question in Daniel 8: 13. "Then I heard one saint speaking, and another saint, said unto that certain saint which spoke, How long the vision: the daily and the transgression of the desolation, to give both the sanctuary and the host to be trodden under foot?"

The question is very easy to understand now. How long is Medo-Persia, Greece,

Rome in both phases. How long does the paganism of Medo-Persia, Greece and Rome last as the daily desolation, and the papacy as the abomination of desolation. How long shall these powers tread down "the sanctuary" of God and the people of God? And the answer is "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. 8:14.

It all started when Israel was deported to Babylon, and the holy vessels of the divine service in the ritual temple were brought to Babylon. In Daniel 5 we read that the king of Babylon used the golden and silver vessels that were taken "out of the temple which was in Jerusalem," verse 2. Daniel told the king: "But thou has lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee ... and have drunk wine in them; and thou hast praised the gods of silver, and gold, and brass, iron, wood, and stone ..." Dan. 5: 23.

It didn't always happen in the same way but it never stopped. How long will that be? The angel told Daniel "until the cleansing of the sanctuary" and this cleansing starts after two thousand three hundred years.

It is the same with the papal phase of the horn. It is trampling on the heavenly sanctuary. It tramples upon the sacrifice of Christ through the mass. It tramples upon the Mediator by making Mary a mediator. It tramples upon Scripture through tradition. It tramples upon Christ as the head of the church by popery. It tramples upon justification by faith through sacramental justification. How long? Until the sanctuary is cleansed. Then it will be destroyed.

The King of Fierce Countenance (Pagan and Papal Rome) - Verses 23-25

1. He was mighty but not by his own power.
2. He shall destroy wonderfully.
3. He shall destroy the mighty and the holy people.
4. Through his policy he shall cause craft to prosper in his hand.
5. By peace destroy many.

The very nature of this power, this king, is destruction. Verse 13 points to this power when it speaks of the transgression of desolation. In Daniel 9:26, 27 it is called desolation and abomination. It is very interesting that Jesus calls the Romans who destroyed the city of Jerusalem, "the abomination of desolation." Matt. 24:15; Mark 13:14; Luke 21:20-21. On two occasions He points to this power as described by Daniel the prophet. In Daniel 7, the prophet tells us about this same power "which devoured, brake in pieces, and stamped the residue with his feet." verse 19. This is desolation and destruction.

Strong but not by his own power.

Plutarch says this about the policy of the Roman Empire: «It is manifest to him that will reason aright, that the abundance of success which advanced the Roman Empire to such vast power and greatness is not to be attributed to human strength and counsels, but to a certain divine impulse and a full gale of running fortune which carried all before it that hindered the rising glory of the Romans.

For new trophies were erected upon trophies, and triumphs hastened to meet one another: before the blood was cold upon their arms, it was washed off with the fresh blood of their falling enemies. Henceforth the victories were not reckoned by the numbers of the slain or the greatness of the spoils, but by the kingdoms that were taken, by the nations that were conquered, by the isles and continents which were added to the vastness of their empire.» Morals, Plutarch, Fortune of the Romans, pp. 11, SDA Source Book 1919, pg. 429.

The profound policy of imperial Rome.

Destruction by promising peace and liberty.

«As for Macedonia, by the Roman Senate it was decreed in particular that the Macedonians and Illyrians **should be declared free**, in order that all nations might know that the end of the Roman arms **was not to subject free people, but to deliver such as were enslaved**; so that one, under the protection of the Roman name, might always retain their liberty, and the other, who were under the rule of kings, might be treated with more lenity and justice by them, through consideration for the Romans; or that, whenever war should arise between those kings and the Roman people, that nations might know that the issue of those wars would be victory for the Romans and liberty for them.»

It must be confessed that this people, on certain occasions, show such a moderation and disinterestedness, as (judging of them only from their outside) exceed everything we meet within history, and to which it seems inconsistent to refuse praise. Was there ever a more delightful or a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim in a general assembly that the Roman people restored all the cities to **their liberty**, and desired to reap no other fruit from their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glory sufficed to endear them to the Romans? The description of what passed on that immortal day can hardly be read without tears, and without being affected with a kind of enthusiasm of esteem and admiration.

Had this delivery of the Grecian States proceeded from a principle of generosity, void of all interested motives, had the whole tenor of the conduct of the Romans never belied such exalted sentiments, nothing could possibly have been more august or more capable of doing honor to a nation. **But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon a profound policy**, - wise, indeed and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness which has been so highly extolled upon the present occasion. **It may be affirmed that The Grecians then abandoned themselves to a stupid joy, fondly imaging that they were really free because the Romans declared them so.**» The Empires of Prophecy, pg. 244-245, A.T. Jones.

The Edict of Milan in 312 A.D. which offered peace and liberty to the church by the Roman Empire laid the foundation for the utter corruption, the moral and spiritual devastation of the church of Christ. Moreover, shortly after, the persecution of those who would not corrupt themselves by absorbing paganism, started all over again. This way the holy people were destroyed.

The profound policy of papal Rome.

Destruction by promising peace and liberty.

Did the papacy plunge men into destruction, by offering them peace and liberty? Yes, it happened several times. The most shameful act of the papacy, the St. Bartholomew's day massacre, was the result of the Peace Treaty of St. Germain, August 3, 1570.

The immediate result of this peace was the slaughter of twenty thousand Protestants in Paris, on the 23rd and 24th of August 1572.

«The slaughter continued in France for two months. Seventy thousand of the best of the nation perished.» GC 273.

Bohemia is another example. Horrible things took place when peace was offered to the Hussites. (See GC 114-119). More examples could be given, but we shall take a closer look at our time.

The Second Vatican Council.

The Second Vatican Council must be considered in the light of Daniel 8:23-25. A king who caused terrible ruin by offering peace. There is an offer of peace, but it still rules with an iron fist. Can this be found in the decrees of the Second Vatican Council?

The Declaration of Vatican II on Religious Freedom: on the right of the person and of communities to social and civil freedom in matters religious.

«A sense of dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man. And the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. The demand is also made that constitutional limits should be set to the powers of government, in order that there may be no encroachment on the rightful freedom of the person and of association. This demand for freedom in human society chiefly regards the quest for the values proper to the human spirit. In the first place it regards the free exercise of religion in society. **The Vatican Synod takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in account with truth and justice. To this end, it searches unto the sacred tradition and doctrine of the Church – the treasury out of which the Church continually brings forth new things that are in harmony with things that are old.**

First, this sacred Synod professes its belief that God Himself has made known to mankind the way in which men are to serve Him, and thus be saved in Christ and come

to blessedness. We believe that this one true religion subsists in the catholic and apostolic Church, to which the Lord Jesus committed the duty of spreading it abroad among all men. This He spoke to the apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). On their part, all men are bound to seek the truth, especially in what concerns God and His Church, and to embrace the truth they come to know, and to hold fast to it.

This sacred Synod likewise professes its belief that it is upon the human conscience that these obligations exert their binding force. The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power. Religious freedom, in turn, which men demand as necessary to fulfill their duty to God, has to do with immunity from coercion in civil society. **Therefore, it leaves untouched traditional Catholic doctrine on the moral duty of men and societies toward the true religion and toward the one Church of Christ**.

Over and above all this, in taking up the matter of religious freedom this sacred Synod intends to develop the doctrine of recent Popes on the inviolable rights of the human person and on the constitutional order of society.» The Declaration on Religious Freedom of Vatican Council II, Enda Mc Donagh, by Darton, London & Todd, pg. 13-15.

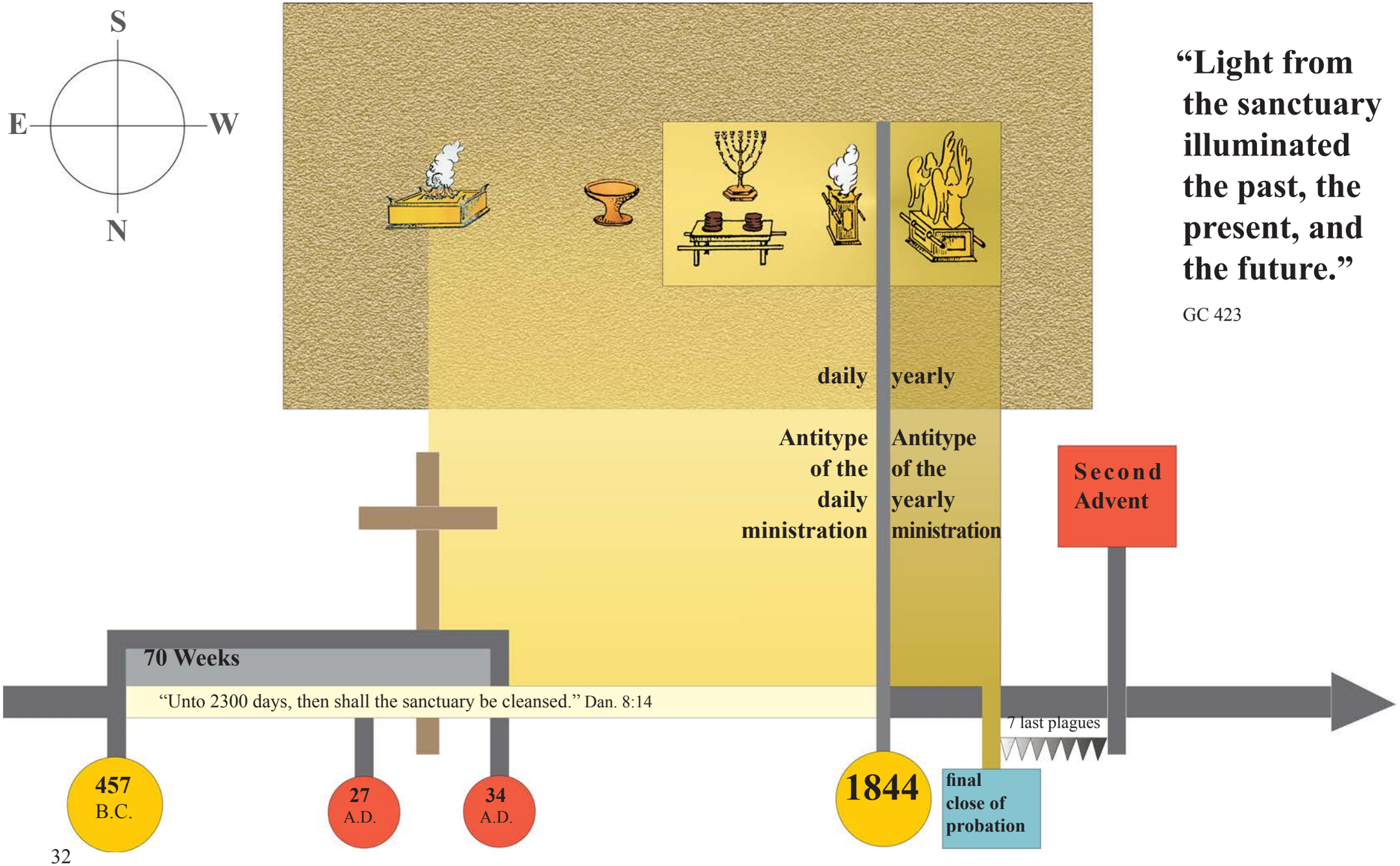
What does this text tell us?

«To this end, it searches into the sacred tradition and doctrine of the Church – the treasury out of which the Church continually brings forth new things that are in harmony with the things that are old.»

It is a process we are familiar with in nature. We put a seed in the ground. From the seed, in harmony with the old, emerges something new. What does this mean?

The horn of Daniel 8:9 (symbol for kings) has a history of more than 2500 years. Somewhere in that history the Roman Senate decided to offer liberty to the nations. This way the Romans subjugated the world and stamped upon it. The papacy adopted this principle, persecuted and destroyed the Huguenots and Hussites, and many, many others by offering them liberty. The papacy has not changed and is doing the same things again today. Rome's tactic is still the same as in the old days of the Senate. When will the seed germinate? We do not know. In the meantime, however, the tactic of the papacy is quite successful.

The Great Time Prophecies of Daniel 8 and 9



"Light from the sanctuary illuminated the past, the present, and the future."

GC 423

►7

The Great Time Prophecies of Daniel 8 and 9

The 2300 Years and the 70 Weeks.

We learned that the 2300 evenings and mornings were in reality 2300 years. It was impossible to place the events of the vision within 6 years and 4 months. We could not even put one single event within 6 years and 4 months.

Another important point we established was that the 2300 years had their beginning somewhere in the time of the Medo-Persian Empire.

In *Daniel 8:15,16* Gabriel was commissioned to explain *„the vision.“* He started to do this and spoke about several specific features, but when he began to interpret the 2300 evenings and mornings, it was too much for Daniel and he fainted.

„And the vision of the evenings and mornings which was told is true: wherefore shut up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the kings business; and I was astonished at the vision, but none understood it.“ - Dan. 8: 26,27.

Gabriel, who was to explain the vision, is mentioned only twice in the Old Testament, and these two places are in Daniel 8 and 9. Gabriel could not finish his mission, because Daniel fainted. But when Daniel began to pray, *„the commandment came forth“* and Gabriel received the charge to explain the vision again. He continued where he had been interrupted. We must remember that in Daniel 8 the word *„vision“* has a key function, which helps us to understand what Gabriel said to Daniel. „*Therefore understand the matter, and consider the vision.“ - Dan.9:23.*

„Seventy weeks are determined upon thy people and upon thy holy city...
a. ...to finish the transgression
b. ...to make an end of sin
c. ...to make reconciliation for iniquity
d. ...to seal up the vision
e. ...to anoint the most holy.“

„Seventy weeks are determined.“ The Hebrew word actually means **„cut off“**.

1. Montgomery states in the volume of Daniel, International Critical Commentary (ICC), page 376: „cut off“ and by that „determine.“
2. Ibid p. 374 „shortened.“
3. The Gesenius Dictionary (1889 ed.) states on page 288: «Cut and determine, cut through, tear off.» 70 weeks are cut off for thy people.
4. The Brown-Driver-Briggs Dictionary states on page 367: «Distribute, determine, cut, cutting off.»

We could interpret this passage like this: „Seventy weeks are cut off for your people, i.e. cut off and therefore determined.“

CUT OFF for what reason?

1. To do something with sin, iniquity and transgression. The Old Testament has seven texts with these three words: Ex. 34:7; Lev. 16:21; Job 13:23; Ps. 32:5; Isa. 59:12; Eze. 21:24; Dan. 9:24

2. Seventy weeks are cut off to „bring in everlasting righteousness.“ Montgomery

mentions, that the Jews of old applied this to the Messiah. He quotes: «What is the Everlasting Righteousness? It is King Messiah.» - ICC, Daniel. p. 376.

3. Seventy weeks are cut off, „to seal up the vision and prophecy.“ Here is the explanation of the 2300 evenings and mornings. Daniel was to keep this vision sealed, it was to be kept secret. And how was this done? By sealing it up. The 2300 evenings and mornings - the 2300 years - were sealed by cutting off the seventy weeks. If the vision was sealed by the cutting off, then it can be unsealed, by adding the missing piece to it. So, we add to the vision the seventy weeks that were cut off and thus declare, that the 70 weeks are an integrated part of the vision. This is how it is done even today. Yesterday, I received a new credit card through the mail. There was also a letter from the bank informing me that I would recieve the codenumber in a few days. So they sealed important information, by cutting it in two parts and sending it separately. This is just how it was done in Daniel 8 and 9.

4. Seventy weeks are cut off to anoint the most holy. The Hebrew words for most holy never refer to persons. Several Commentaries indicate this: The “Interpreters Bible” states that this term «refers to a place and not to a person.» Montgomery states in the Volume Daniel of ICC, p. 375, 376: «The term is used always of sacrosanct things or places: of the tent of meeting, the temple, its debir or adyton, of the territory belonging to the temple, the altars, holy vessels, incense, sacrificial flesh, etc.... This wellnigh universal use of “the holiest” compels us to interpret the term as of either the temple or especially the altar of burnt offerings...» Then he addresses the several positions that have been taken in the exegesis of this term. «This mediating position is found in some early Protestant Commentaries, referring it to the earthly temple which was to be consummated in Jesus, or to the heavenly temple He was to consecrate, Hebrew 8, etc.»

Thus we may reason that the prophecy turns our attention to the anointing of the heavenly sanctuary, because when the prophet said, that the 70 weeks sealed up the 2300 years, he directed us in the next point to the sanctuary, which was to be cleansed at the end of the 2300 years, and the same was to be anointed at the end of the 70 weeks (490 years).

To Summarize Again:

1. At the end of the 70 weeks, transgression, sin and iniquity would be finished and reconciled by the death of the Messiah.
2. An everlasting righteousness - the Messiah, was to come in. The Messiah became the everlasting righteousness of His people by His resurrection.
3. The seventy weeks sealed the vision and the prophecy, these can also unseal them.
4. The sanctuary in the vision was not the sanctuary of Jerusalem, but the sanctuary in heaven was to be anointed at the end of the seventy weeks or 490 years.

When did all this take place?

1. Sin, transgression and iniquity were finished and reconciled by the death of Jesus. „*By his Son... by whom also he made the worlds,... when he had by himself purged*

our sins, sat down on the right hand of the Majesty on high." - Heb. 1:1-3.

„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 Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." - Heb. 8:1,2.

2. The resurrection of Jesus made Him our righteousness.

„*Who was delivered for our offences, and was raised again for our justification." - Rom. 4:25*.

3. The heavenly sanctuary was anointed shortly after the ascension of Christ. Jesus became High Priest.

„*This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." - Acts 2:32,33.*

4. After Jesus had died for sin, transgression and iniquity, and rose from the dead for the righteousness of His people, He began His ministry in the heavenly sanctuary. When the anointing of it was completed, He poured out the Holy Spirit.

CUT OFF, from what?

The beginning of the 2300 evenings and mornings

After Gabriel told Daniel what would take place at the end of the 70 weeks, he also told him when these weeks would begin. And he told us at the same time the commencement of the 2300 evenings and mornings.

„*Know therefore and understand, that from the **going forth of the commandment to restore and to built Jerusalem** unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the streets shall be built again, and the wall, even in troublous times." Dan. 9:25.*

There were three decrees in relation to the return of the Jews from Babel. We find all three of them in the book of Ezra.

- **The decree of king Cyrus** - in Ezra 1:1-4
- **The decree of king Darius** - in Ezra 6:2-12
- **The decree of king Artaxerxes** - in Ezra 7:11-26.

Only the last decree was a decree for the rebuilding of Jerusalem, which was finally carried out under the supervision of Nehemiah. Thus we read: *„And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." - Ezra 6:14.*

This came to pass in the seventh year of Artaxerxes. The restoration of the city, the establishment of a civil government and the

temple service took place in troublesome times. The books of Ezra and Nehemiah describe this in detail. Nehemiah himself was governor in Jerusalem for a period of twelve years. Years later he returned to the city to set things in order again. (See Neh. 13:6).

The beginning of the 70 weeks was in the seventh year of the reign of Artaxerxes (Ezra 7:8). Ezra took the king's decree with him to Jerusalem. Thirteen years later Nehemiah arrived, to work out the decree under fierce opposition. He was the first governor. The seventh year of Artaxerxes was 457 B.C. This means, that the starting point of the 70 weeks (the 490 years), and also of the 2300 years was in the year 457 B.C., when the decree to rebuild the city was issued.

The Messiah and the End of the Seventy Weeks.

From 457 B.C. to the Messiah were 7 and 62 weeks. This makes 69 weeks. 69 weeks are 483 literal years. This time period reaches to the year 27 A.D. The Messiah would appear at that time. And indeed He did. It is the year that Jesus was baptized by John the Baptist. Then He began to preach: *„The time is fulfilled, and the kingdom of God is at hand..." - Mark.1:15.* That means, a time period is completed!

„And after threescore and two weeks shall Messiah be cut off, but not for himself." - Dan. 9:26.

After His baptism, Jesus ministered for three and a half years, then He was *„cut off,"* He was put out of the way, crucified.

The text also states that this was not for Himself. He was the One of whom Isaiah said: *„But he was wounded for our transgressions, he was bruised for our iniquities." - Isa. 53: 5.*

„And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." - Dan. 9:26.

The people of the prince is imperial Rome. Rome destroyed the temple and the city of Jerusalem in 70 A.D. This people would finally perish by a flood. The flood was the migration of nations. Ten tribes invaded the Roman Empire and brought it to an end. However this was not yet the end of the war. Desolations were to continue until the end of time.

„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." - Dan. 9:27.

The Messiah would confirm, or strengthen the covenant with many in Israel. There was to come no new covenant, because a covenant existed already. But this covenant would be strengthened, confirmed. But how can a covenant be confirmed? The covenant which God established with Israel, cannot be confirmed other than by the preaching of the gospel. The hearing of the message of the gospel establishes the covenant in the heart of the believers. This week is the 70th week. This message began with the baptism of Jesus and ended with the death of Stephen. From then on the covenant was

also confirmed outside of Israel. From then on the apostles also turned to the Gentiles. Saul was present at the stoning of Stephen. This Saul would become the great apostle to the Gentiles. Other apostles would also turn to the heathen. This began with Peter in the house of Cornelius. We find this story in Acts 10. It was a revolutionary step, that would cause many a storm within the church, but finally it prevailed.

„And in the midst of the week he shall cause the sacrifice and oblation to cease.“ - Dan. 9:27.

Jesus died three and a half years after He began His mission. Between His baptism and death are four Passovers. He began at a Passover feast and died at a Passover feast (see *John 2:13-25; 5:1-15; 6:1-15; 12:1-21*). That is three and a half years altogether. In the midst of the week He made an end to the ceremonial service of the temple by His death and resurrection. As far as God was concerned, the temple service on earth was finished. The veil in the temple was rent from top to bottom. The temple service changed from shadow to reality, type met antitype.

The Passover Lamb was slain and shortly after He began His ministry in the heavenly sanctuary, to make the salvation which He bought by His death available to everyone that believes. Heaven was filled with song. That the Prince of life, the King of the universe, He who was from everlasting, the infinite God, would die, filled the entire heaven with marvel and great amazement. Nobody in heaven was astonished therefore, when He arose from the grave. It was self-evident. Those who celebrate His resurrection on Sunday, would arouse more understanding by the angels, if they would celebrate His death on Friday. But neither this nor the other was possible, because for just this reason Jesus died on the cross, for the law could not be abrogated.

„And for the overspreading of abominations he shall make it desolate, even until the consummation.“ - Dan. 9:27.

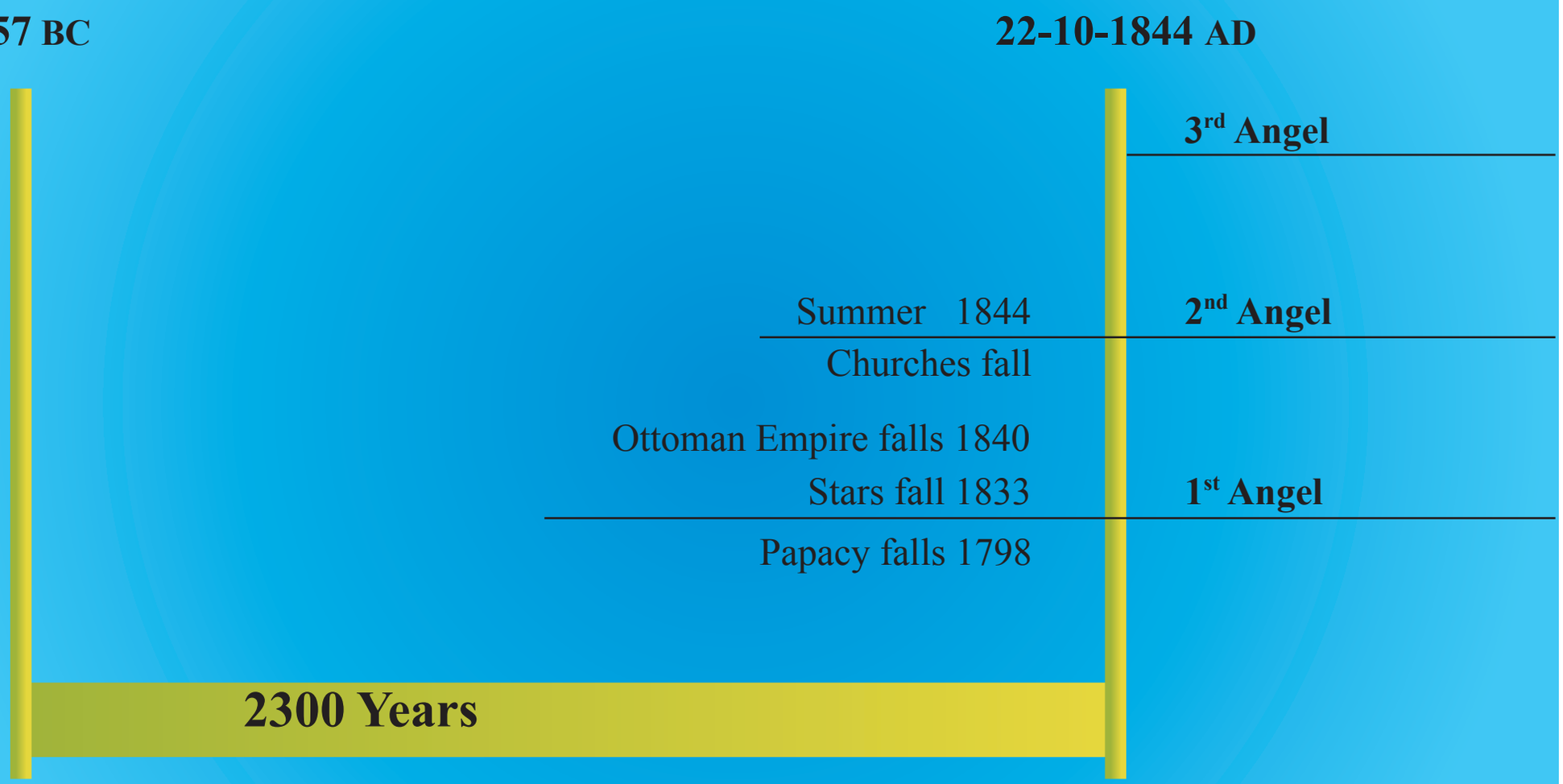
After the fall of Rome a new power emerged. A destroyer until the end. Out of the ruins of the Roman Empire appeared the papacy like a phoenix from the ashes, on the wings of abominations. The papacy is a spiritual power that came up and was maintained through the adoption of all the abominations found in the Roman Empire.

The End of the 2300 Years.

Now it is justified to ask: What have the 70 weeks to do with the 2300 years? The answer is: Very much, for they are a part of them. When Gabriel started his interpretation, he said: *“Seventy weeks are determined,”* etc. The Hebrew word for ‘*determined*,” is translated in various ways. But the translation which best meets the entire context and the Hebrew language and logically jumps to focus, is the one of Dr. Allioli. He translates it with *”cut off”*. Thus the angel says: *“Seventy weeks are cut off”* - cut off from the 2300 years. He was sent from heaven to explain this to Daniel. When we cut those 70 weeks or 490 years off from the 2300 years, - there remains a remnant of 1810 years. The 490 years reach from 457 B.C. to 34 A.D. and the 1810 years from then on to 1844 A.D.

Thus we have doubtlessly reached a reliable result in this prophecy, for the 2300 years definitely extend from 457 B.C. to 1844 A.D. From this date on - 1844 - the sanctuary was to be cleansed. The meaning of the most holy will be explained in another chapter. One thing is certain however; we are living in a most solemn time.

The Chronology of the Three Angels of Rev. 14:6-12



See "Great Controversy" E.G. White

Chapter	18-20	on the 1st Angel
Chapter	21-22	on the 2nd Angel
Chapter	23-25	on the 3rd Angel

►8

The Chronology of the Three Angels of Revelation 14:6 12

The Earthquake in the Line of the Seals.

«These signs were witnessed before the opening of the nineteenth century. In fulfilment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave (tsunami) swept over the coast of Spain and Africa engulfing cities and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, “some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into adjacent valleys. Flames are related to have issued from these mountains.» Sir Charles Lyell, Principles of Geology, pg. 495.

At Lisbon «A sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level.» «Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface.» Ibid. 495

‘The shock’ (of the earthquake) «was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holyday, when the churches and convent were full of people, very few of whom escaped.» Encyclopedia Americana, art. “Lisbon,” note (ed. 1831). «The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, “Misericordia! The world’s at an end!” Mothers forgot their children, and ran about loaded with crucifix images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin.» It has been estimated that ninety thousand persons lost their lives on that fatal day.» GC 304-305

The Darkening of Sun and Moon in the Line of the Seals.

«Twenty-five years later appeared the next sign in the prophecy – the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church, - the 1260 days, or years of papal persecution, concerning which He had promised that the tribulation should be shortened, - He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

«Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780, - a most unaccountable darkening of the whole visible heavens and atmosphere in New England.» R.M. Devens, Our First Century, pg. 89.

An eyewitness living in Massachusetts describes the event as follows: «In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they so appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening. ...

Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. "What is coming?" queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn. ... Fowl retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come. ...

Dr. Nathanel Whittaker, pastor of the Tabernacle church in Salem, held religious service in the meeting house, and preached a sermon on which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were

invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. ... The darkness was most dense shortly after eleven o'clock.» The Essex Antiquarian, April 1899, Vol. 3, No. 4, pg. 53,54. In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles.

«The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend.» William Gordon, History of the Rise, Progress, and Establishment of the Independence of the U.S.A., Vol. 3, pg. 57.

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. «After sundown, the clouds came again overhead, and it grew dark very fast.» «Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays.» Isaiah Thomas, Massachusetts Spy; or, American Oracle of Liberty, Vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: «I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete.» Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, Dec. 1785 (in Massachusetts Historical Society Collections, 1792, 1.Series, Vol.I, pg. 97). Though at nine o'clock that night the moon rose to the full, «It had not the least effect to dispel the deathlike shadows.» After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes." Joel 2:31.

Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed His followers to the budding trees of spring and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28,30,31.» GC 306-309.

The Falling of the Stars in the Line of the Seals.

«In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matt. 24:29. And John in Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13. This prophecy received a striking and impressive fulfilment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; «The whole firmament, over all the United States, being then for hours in fiery commotion! No celestial phenomenon has ever occured in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another.» «Its sublimity and awful beauty still linger in many minds. ... Never did rain fall much thicker than the meteors fell towards the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. ... The display, as described in Professor Silliman's Journal, was seen all over North America. ... From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens.» R. M. Devens, American Progress; or, The Great Events of the Greatest Century, ch. 28, pars. 1-5.

No language, indeed, can come up to the splendor of that magnificent display; ... no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted – thousands swiftly followed in the track of thousands, as if created for the occasion.» F. Reed, in the Christian Advocate and Journal, Dec. 13, 1833. «A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold.» "The Old Countryman," in Portland Evening Advertiser, Nov. 26, 1833.

In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: «No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true.»

Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked

in terror sought to flee from the presence of the Son of man. (Rev. 6:12-17).

Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, «an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.» "The Old Countryman," in Portland Evening Advertiser, Nov. 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.» GC 333-334

The Fall of the Ottoman Empire in the Line of the Trumpets.

«In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown «In A.D. 1840, sometime in the month of August;» and only a few days previous to its accomplishment he wrote: «Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years; fifteen days, commenced at the close of the first period it will end on the 11th August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.» Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.» GC 334-335.

The Fall of the Papacy in the Line of the Beasts.

«A great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "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." "With a loud voice" he proclaims the message: "Fear God, and give glory to him; for the hour if his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." Verses 6 and 7.

The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell

on the earth," – "to every nation, and kindred, and tongue, and people," – to give evidence of the rapidity and worldwide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thess. 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which as foretold in prophecy, was to maintain its supremacy for 1,260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Savior's advent was near.» GC 355-357.

The Philadelphian Movement in the Line of the Churches in the Midnight Cry.

«In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried

strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. ...

Said Miller in describing that work: «There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting:, that too is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven. ... There is no clashing of sentiments: all are of one heart and of one mind.» Bliss, 270-271.

Another who participated in the movement testified: «It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never witnessed before. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, ... and those who were looking for the Lord afflicted their souls before Him.» Bliss, in Advent Shield and Review, Vol. 1, pg. 271, January 1845.

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.

At the call, "The bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepared them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led out in the cause were among the last to join in this movement. The churches in general closed their doors against this mes-

sage, and a large company of those who received it withdrew from their connection. **In the providence of God this proclamation united with the second angel's message and gave power to that work.»** GC 400-402.

Daniel 8: 14, Basis for the Three Angels' Messages.

«The prophecy which seemed most clearly to reveal the time to the second advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following this rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numb. 14:34; Ezek. 4:6); he saw that the period of 2300 prophetic days, or literal years, would extent far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If then the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with «all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;» when the curse would be «removed from the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth.» Bliss, 76.

With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue for the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more and the angel left him for a time. Daniel "fainted, and was sick certain days." "and I was astonished at the vision," he says, "but none understood it."

Yet God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Dan. 8: 27, 16; 9:22,23; 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time – the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time:

"Seventy weeks are determined upon thy people and upon thy Holy City. ... Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah 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 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."

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time – "unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were thy cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin at the same time. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

In the seventh chapter of Ezra the decree is found. Verses 12-16. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment ("decree" margin) of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" – namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word "Messiah" signifies the "Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Savior Himself declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14,15.

"And he shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, ex-

tending from A.D. 27 to A.D. 34, Christ, first in person and afterward through His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Savior's direction was : "Go not into the ways of the Gentiles, and into any other city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10:5,6.

"In the midst of the week he shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary that system of offerings ended, which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

The seventy weeks or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4,5; 22:21.

Thus far every specification of the prophecies is strikingly fulfilled, the beginning of the seventy weeks is fixed beyond question at 457 B.C. and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks – 490 days – having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 were closed in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary which was almost universally believed to take place at the second advent –was definitely pointed out.

Miller and his associates first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844 and that the great event represented by the cleansing of the sanctuary must take place by then.

Entering upon the study of the Scriptures as he had done, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But Scripture evidence was

too clear and forcible to be set aside.»
GC 324-329.

The First Angel.

«In explaining Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When he found therefore, that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary.

In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement – a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case will have been decided. Says Jesus: “My reward is with me, to give every man according as his work shall be.” Rev. 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: “Fear God, and give glory to him; for the hour of his judgment is come.”

Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, “The time is fulfilled, and the kingdom of God is at hand,” based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7; and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.

Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love.

Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.» GC 352-353.

The Second Angel.

«The second angel's message of Revelation 14 was first preached in the summer of 1844, and it had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen. ... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thess. 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.

Notwithstanding the spiritual darkness and alienation from God that exists in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to a time when as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communions. This message is the last that

will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, my people" (Rev. 18:4).» GC 389-390.

«The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps." The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and His word, which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.

"While the bridegroom tarried, they all slumbered and slept." By the tarrying of the bridegroom the passing of the time is represented, when they expected the Lord and experienced disappointment at the seeming delay. In this time of uncertainty, the interest of the superficial and half hearted soon began to waver and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. "They all slumbered and slept;" one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The half hearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.» GC 393-395.

«"While the bridegroom tarried, they all slumbered and slept. And at midnight there was heard a cry, "Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matt. 25:5-7. In the summer of 1844, midway between the time when had been thought at first that the 2300 days would end, and the autumn of the same year, to which afterward it was found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the bridegroom cometh!"

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as formerly had been believed. Reckoning from the autumn of 457, the 2300 years end in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Cor. 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of all His people: "Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of the immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord on the third day was raised from the dead, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body." Verse 20; Phil. 3:21.

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service, Under the Mosaic system the cleansing of the sanctuary, of the great day of Atonement, occurred on the tenth day of the seventh Jewish month (Lev. 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented, that the 2300 days would terminate in autumn. The conclusion seemed irresistible.» GC 398-400

The Third Angel.

«The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844 the proclamation, "Behold, the bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed – one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse; had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, " they that were ready went in with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception of His kingdom by Christ. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet," and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9,10.

Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In Revelation the people of God are said to be the guests of the marriage supper. (Rev.19:9). If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14, Rev. 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matt. 8:11, Luke 22:30) to partake of the marriage supper of the Lamb. The proclamation, "Behold, the bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to earth, as people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. "They that were ready went in with Him to the marriage: and the door was shut." They were not to be present at the marriage in person; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for the Lord, when he will return from the wedding." Luke. 12:36. But they are to understand His work, and to follow Him by faith as He goes in to the marriage. ...

And all who through the testimonies of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom – all these are represented as going in to the marriage.

In the parable of Matthew 22 the same picture of a marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character, washed and made white in the blood of the Lamb. Matt. 22:11; Rev. 7:14. He who is found wanting is cast out, but all who upon examination are seen to wear the wedding garment are accepted of God and accounted worthy of a share in His kindom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not until then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with him to the marriage: and the door was shut," we are carried down through the Savior's final ministration, to the time when the great work for man's salvation shall be completed.

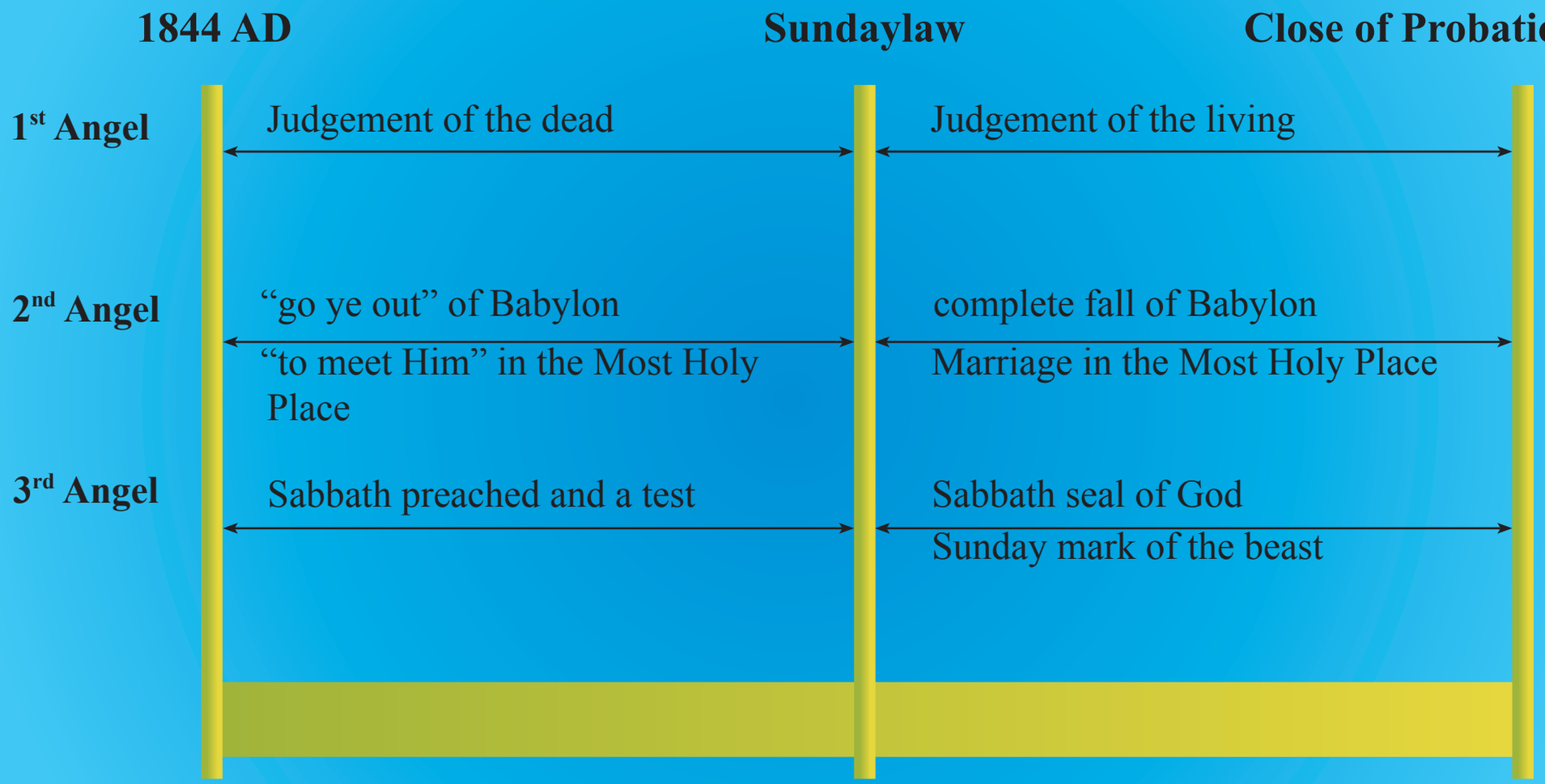
In the service of the earthly sanctuary, which, as we have seen, is a picture of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he comes out." Lev. 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time the Saviour was expected, they still believed His coming to be near; they held that they had reached an important crisis and that the work of Christ as man's intercessor before God had ceased. It appeared to them that the Bible taught, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point unto a time when men will seek, knock and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the

Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, “the door of mercy was shut.”

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that this door of hope and mercy, by which men had found access to God for eighteen hundred years, was closed, another door was opened.» GC 426-429

The Message of the Three Angels of Rev. 14:6-12



"Great Controversy" E.G. White

Chapter		
	28, 38	on the 1st Angel's Message
	25, 27, 35, 38	on the 2nd Angel's Message
	25, 26, 36, 38	on the 3trd Angel's Message

►9

The Message of the three angels of Revelation 14
(verses 6-12)

The Structure of this Chapter.

I. 1844 and the Messages of the Three Angels
- **a. First Angel**
- **b. Second Angel**
- **c. Third Angel**

II. The Three Angels Messages and the Sanctuary
- **a. First Angel**
- **b. Second Angel**
- **c. Third Angel**

III. The Three Angels Messages and the Sunday Law
- **a. First Angel**
- **b. Second Angel**
- **c. Third Angel**

IV. The Close of Probation

The events in their chronological order and how to be prepared for them is clearly revealed, but most of the people who could know them, know nothing about it and are totally unprepared.

«In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.» GC 594.

«God has a people upon the earth who in faith and holy hope are tracing down the roll of fastfulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.» 4T 307.

«I saw ... that events come in order.» EW 41.

«We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy.» MH 442.

When history is compared with the events in our time, it becomes very clear what is about to happen. If we cannot read history, Rome can!

«Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bids her time...» GC 580.

«As we near the close of this world's history the prophecies relating to the last days especially demand our attention.» COL 133.

The point of view from which to study the chronology of the last days is the Sanctuary.

«Light from the sanctuary illuminated the past, the present and the future.» GC 423.

«Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who

were keen, noble and true, were among those who, after the passing of time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God was made plain to me, and **I gave to others the instruction that the Lord had given me.»** Special Testimonies, Ser. B2, 56-57.

I. 1844 and the Messages of the Three Angels.

a. The First Angel and Daniel 8:14.

«A great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14. ... The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. ... Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry: "Fear God, and give glory to him; for the hour of his judgment is come."» GC 355, 368-369.

b. The Second Angel and Daniel 8:14.

«God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic period .... The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Savior, experienced a bitter disappointment.» GC 373-374.

«The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him.

Had they received the message from heaven, humbling their hearts before the Lord and seeking with sincerity a preparation to

stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." Acts 4:32,31; 2:47.

If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes as, "the unity of the Spirit in the bond of peace." "There is," he says, "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:3-5. Such were the blessed results experienced by those who accepted the advent message.» GC 379.

«In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844. In Revelation 14 the first angel is followed by a second, proclaiming: "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.» GC 380-381.

The second angels' message - the fall of Babylon - was preached with power after more light was shed on Daniel 8:14.

«In the summer of 1844, midway between the time when it first had been thought that the 2300 days would end, and the autumn of the same year, to which it was found afterward that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!" That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had formerly been believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take pace. This was made very clear as attention was given to the manner in which the types to the first advent of Christ had been fulfilled. ...

The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. ...

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn

of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still felt the holy influence of that blessed work and bear witness that it was of God.

At the call, “Behold, the Bridegroom cometh; go ye out to meet him,” the waiting ones “arose and trimmed their lamps;” they studied the word of God with an intensity of interest unknown before. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel’s message and gave power to that work. ...

At that time there was faith that brought answers to prayer - faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Savior’s approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. But again they were destined to disappointment. The time of expectation passed, and their Savior did not appear.» GC 398-403.

«Jesus commissioned other angels to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angel cried, “Behold, the Bridegroom cometh; go ye out to meet him.” Then I saw these disappointed ones rise and in harmony with the second angel proclaim, “Behold, the Bridegroom cometh; go ye out to meet him.” The light from the angels penetrated the darkness everywhere.» EW 248.

c. The Third Angel and Daniel 8:14.

«The Scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844. But the appointed time had passed, and the Lord had not appeared.

Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truth already gained, and to continue the same course of Bible research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. ...

The question, What is the sanctuary? Is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of

both the earthly and the heavenly sanctuary is plainly taught. “Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavenly should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these” (Hebr. 9:22-23), even the precious blood of Christ. ...

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.» GC 409-422.

II. The Three Angels Messages and the Sanctuary.

a. The Sanctuary and the First Angel.

«Both the prophecy of Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” and the first angel’s message, “Fear God, and give glory to him; for the hour of his judgment is come,” pointed to Christ’s ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked.» GC 424.

b. The Sanctuary and the Second Angel.

The Call of the Second Angel is connected with the Call “The Bridegroom cometh; go ye out to meet Him.”

«In the summer and autumn of 1844 the proclamation, “Behold, the Bridegroom cometh,“ was given. The coming of the Bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called the “bride, the Lamb’s wife.” Said the angel to John: “Come hither, I will show thee the bride, the Lamb’s wife.” “He carrieth me away in the spirit,” says the prophet, “and showed me that great city, the holy Jerusalem, descending out of heaven from God.” Rev. 21:9-10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church.

The proclamation, “Behold, the Bridegroom cometh, “ in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom.

They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to “wait for their Lord, when He returns from the wedding.” Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.

In the parable it was those who had oil in their vessels with their lamps that went into the marriage. Those who with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light – these saw the truth concerning the sanctuary in heaven and the Savior's change of ministration, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom – all these are represented as going in to the marriage.» GC 424-428.

c. The Sanctuary and the Third Angel.

«Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angel's messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.

"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen, points to the opening of the most holy place of the heavenly sanctuary in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Savior's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was, merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined – the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger in the tables of stone.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point

were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Savior's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, "as a faithful witness in heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast for ever and ever." Ps. 119:89; 111:7,8.

In the very bosom of the Decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy...."

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. ...

The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus...." In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God...

Concerning the Sabbath, the Lord says further, that it is "a sign, ... that ye may know that I am the Lord your God." Ezek. 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

«The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God – because He is the Creator, and we are His creatures. The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, as no other institution does this. The true basis for divine worship, not of that on the seventh day merely, but of all worship is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.» J.N. Andrews, History of the Sabbath, chpt. 27.

After warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristics of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy": "He shall think to change times and the law." Dan. 7:25, RV. And Paul styled the same power the "man of sin," who was to exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience

to papal laws would be a mark of allegiance to the pope in the place of God. ...

The most fearful threatenings ever addressed to mortals are contained in the third angel's message. It must be a terrible sin which calls down the wrath of God unmingled with mercy. ...

In the issue of the contest all Christendom will be divided into two great classes – those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bound" (Rev. 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb.(Rev. 15:23).» GC 433-450.

After 1844 there is no message based upon specific time.

«This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.» 7BC 971.

«God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty.» 7BC 989.

«Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. ... Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourselves to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of the refreshing from the presence of the Lord – fitted for the baptism of the Holy Spirit.» RH March 22, 1892; 1SM 188, 191.

III. The Sunday Law and the Three Angels' Messages.

The same crisis will come to all God's people in all parts of the world

«Wonderful events are soon to open before the world. The end of all things is at

hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath.

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

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek Him. Those who have wrought His judgments are to seek Him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; His everlasting arms encircle them, and He will not leave them to perish by the hands of the wicked. What is it to be a Christian? – It is to be Christlike.» RH Nov. 19, 1908

«A great crisis awaits the people of God. A crisis awaits the world, the most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?»
5T 711.

«As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning,» 6T 18.

«The less we make direct charges against the authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.» 6T 395.

a. The Sunday Law and the First Angel. The Investigative Judgment and its Chronology.

Both the investigative judgment and the blotting out of sin began in 1844.

«At the time appointed for the judgment - the close of the 2300 days, in 1844 – began

the work of investigation and blotting out of sins.» GC 486.

The investigation and the blotting out of sin has to be finished before the second coming.

«The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord.» GC 485.

Sins have to be investigated before they can be blotted out. Sins which are blotted out have no existence, and that which has no existence cannot be investigated any longer.

«Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.» GC 485

According to Peter in Acts 3:19, the sins of the living are blotted out during the showers of the latter rain.

«But the apostle Peter distinctly states that the sins of believers will be blotted out "when the refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." Acts 3:19,20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.» GC 485.

«Our true position, and the only one in which there is any safety, is that of repentance and confession of sins before God. Feeling that we are sinners, we shall have faith in our Lord Jesus Christ, who alone is able to pardon transgression, and impute righteousness unto us. **When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven,** and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, "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." » ST May 16, 1895.

«The Lord has shown me clearly that the image of the beast will be formed before probation closes; **for it is to be the great test for the people of God, by which their eternal destiny will be decided.** "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 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. 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 had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday Sabbath, will receive the mark of the beast.» 7BC 976.

The sunday law will bring us to that point where the Master will say, "Give account of thy stewardship." This means that the sunday law is the starting point of the judgment of the living.

«Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should have done has been left undone. Some to whom the Lord has entrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when He shall say, "Give account of thy stewardship?" We are not ready for this great issue to which the enforcement of the Sunday law will bring us.» RH Jan. 1, 1889.

The Judgment of the Living and the Sunday Law.

«In the time of testing and trial the shield of Omnipotence will be spread over those whom God has made the depositories of His law. **When the legislators shall abjure** the principles of Protestantism, so as to give countenance and the right hand of fellowship to Romanism, **then God will interpose** in a special manner in behalf of His honor and the salvation of His people.

The principles necessary for the youth to cultivate must be kept before them in their daily education, **that when the decree shall go forth** requiring all to worship the beast and his image, they may make the right decisions, and have strength to declare, without wavering, their confidence in the commandments of God and the faith of Jesus, even **at the very time when the law of God is made void** by the religious world. Those who wave now and are tempted to follow in the wake of apostates who have departed from the faith, "giving heed to seducing spirits, and doctrines of devils," will surely be found on the side of those who make void the law of God, unless they repent and plant their feet firmly upon the faith once delivered to the saints.

If we are living amid those fearful perils described in the word of God, should we not be awake to the realities of the situation?

Why make of the least importance the things that are of the greatest interest to every one of us? The Bible should be our dearest treasure and should be earnestly studied and zealously taught to others. How can this marvelous indifference continue upon those who have had light and knowledge?

Prophecy and history should form a part of the studies in our schools, and all who accept positions as educators should prize more and more the revealed will of God. They should, in simplicity, instruct the students. They should unfold the Scriptures and show by their own life and character the preciousness of Bible religion and the beauty of holiness; but never, for one moment, let the impression be left upon anyone that it would be for his profit to hide his faith and doctrines from the unbelieving people of the world, fearing that he might not be so highly honored if his principles were known.

It is no time to be ashamed of our faith. We are a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan. **At such a time as this, just as the great work of judging the living is to begin**, shall we allow unsanctified ambition to take possession of the heart? What can be of any worth to us now except to be found loyal and true to the God of heaven? What is there of any value in this world when we are on the very borders of the eternal world? What education can we give to the students in our schools that is so necessary as a knowledge of "What saith the Scripture?"» 5T 525-526.

b. The Sunday Law and the Second Angel.

«The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall , in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, ... because she made all nations drink of the wine of the wrath of her fornication."

She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should

believe a lie." 2 Thess. 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will that fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.» GC 389-390.

Revelation 18 points to the time when the second angel's message will be repeated.

«Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, my people" Rev. 18:4.» GC 390.

The sins of Babylon will reach unto Heaven through the sunday law decree.

«The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ – when that land shall through its legislators abjure the principles of Protestantism and give countenance to Romish apostasy in tampering with God's law – it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of His truth. The prophet says: "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 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." When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is His opportunity to show who is the governor of heaven and earth. As a satanic power is stirring up the elements from beneath, God will send light and power to His people, that the message of truth may be proclaimed to all the world.» ST June 12, 1893.

«The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin.» RH May 2, 1893.

The way in which the Spirit of Prophecy connects Rev. 13:11-18; 17:14 and 18:1-5.

«The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will He be glorified again in the closing work of the gospel, when He shall prepare a people to stand in the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that 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 the beast; saying to them that dwell on the earth, that they should make an image to 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."

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "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 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 the cage of every unclean and hateful bird. ... 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 had remembered her iniquities."

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Savior. ... The revelation of Christ by the Holy Spirit brought to them a realizing sense of His power and majesty, and they stretched forth their hands unto Him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Savior of men will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness.» RH Nov. 29, 1892.

The sunday law, the second angel and the cry: "Behold, the Bridegroom cometh; go ye out to meet Him"

«There is a world lying in wickedness, in deception and delusion , in the very shadow of death, asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, **when the signal will be given,** "Behold, the "bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.» RH Feb. 11, 1896.

«When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of them were wise, and five of them foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time.» RH Aug. 19, 1890.

«The words should come to us now with impelling earnestness: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. There are many among us who are deficient in spirituality and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard: "Behold, the bridegroom cometh." Matt. 25:6. They have the theory of the truth, but they have no oil in their vessels with their lamps. Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp and cause the light of life to shine forth, showing the way to those who are in darkness.» 9T 155.

In 1844 the message of the coming judgment and the fall of Babylon coincided with the cry: "Behold, the Bridegroom cometh." So it will be in the future. The Bridegroom comes to the judgment of the living and the cry will be given. Note that Christ comes to the balances of Heaven to weigh the character. In other words to investigate our lives.

«In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heartwork wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. **When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or** whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be

the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power.» RH Aug. 19, 1890.

The last call and the wise and foolish virgins.

«In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. ... The first and second angel's messages are united and made complete in the third. ...

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

The first, second and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. ... 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."

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.» RH Oct. 31, 1899.

c. The Sunday Law and the Third Angel.

1. The mark of the beast.

«Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol Sabbath. The time will come when this day will be the test, but that time has not come yet.» 7BC 977.

«If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the

Sabbath which God calls “My holy day,” you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.» RH July 13, 1897.

«God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God’s law comes to them, continue to disobey and exalt human laws above the law of God in the great crisis before us will receive the mark of the beast.» EV. 235.

«The change of the Sabbath is a sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God’s appointment. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of “the third angel” shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.» ST Nov. 8, 1899.

2. The seal of God.

«The Lord has shown me clearly that the image of the beast will be formed (the Sunday law decree) before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. “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 to 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 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. 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.” Rev. 13: 11-17. This is the test which the people of God must have before they are sealed.» 7BC 976.

IV. The Close of Probation.

The close of probation is the next great chronological event. The close of proba-

tion coincides with the close of Christ's ministry in the heavenly sanctuary.

1. The General Close of Probation.

«When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he that 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." Rev. 22:11. Every case has been decided for life or death. Christ has made the atonement for his people and blotted out their sins. The number of His subjects is made up; "the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.» GC 613-614.

«Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.» EW 280.

2. The Individual Close of Probation.

The individual close of probation coincides with the judgment of the living. One class receives the mark of eternal separation from God (the mark of the beast); and the other class receives the seal of the living God.

«The Lord is coming in power and glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ: "Two woman shall be grinding together; the one shall be taken, the other left. Two men shall be in the field; the one shall be taken, and the other left." The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character; He discerns who are obedient children, who respect and love His commandments.

The looker-on may discern no difference; but there is One who said that the tares were not to be plucked up by human hands

lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. **The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares.** Those who have been members of the same family are separated. A mark is placed upon the righteous. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have **the mark of the eternal separation from God.**

The tares and wheat are now comingled, but then the one hand that alone can separate them will give to everyone his true position. Those who have had the light of truth, and heard the warning message, heard the invitation to the marriage supper – farmer, merchant, lawyer, false shepherds who have quieted the convictions of the people, unfaithful watchmen who have not sounded the warning or known the time of night – all who have refused obedience to the laws of the kingdom of God, will have no right therein. Those who have sought an excuse to avoid the cross of separation from the world will, with the world, be taken in the snare. They mingled with the tares from choice. Like drew to like in transgression. It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin – the devil.

Upon those who keep the commandments of God the benediction is pronounced: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They are "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" that they should show forth the praises of Him who hath called us out of darkness into his marvelous light. The obedient are called the just; they are drawn to the magnet, Jesus Christ; the holy attracts the holy. He that is unjust will be unjust still. Character can not then be made or transformed.» TM 234-235.

While the Door is closed to Those who would not enter in, it is a Time of Mercy for Those who have had no Opportunity

«Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart is touched: His hand is still stretched out to save, while the door is closed to those who would not enter.» 9T 97.

The individual close of probation follows the persistent resistance of the Holy Spirit.

«When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been placed upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.»
GC 614.

The results of the judgment of the living will be clearly seen.

«During the time of trouble, the position of God's people will be similar to the position of Joshua. They will not be ignorant of the work going on in heaven in their behalf. They will realize that sin is recorded against their names, but they will also know that the sins of all who repent and lay hold of the merits of Christ will be canceled. Jesus says: "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 will confess his name before my Father, and before his angels." The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out.» ST. June 2, 1890.

3. The Time of the General Close of Probation.

The moment that Jesus ceases His intercession will not be known, but the plagues will show that it happened.

«So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The form of religion will be continued by a people from whom the Spirit of God has been fully withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.» GC 615.

The only way to be prepared to live in the time of Jacob's Trouble when there is no Mediator in the sanctuary above is to be filled with the Holy Ghost in the latter rain power

«This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but

few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. "The commencement of that time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, but a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.» EW 85-86.

The Three Angels lead us into the Most Holy Place

Three things take place in the Most Holy Place of the heavenly sanctuary that have a decided influence on every human being in the church and in the world

1st Angel

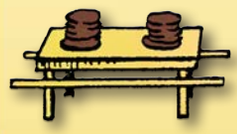
The Judgement. Judgement takes place in the Judgementhall, it is in a specific place and commences on a specific date. The Most Holy place is the judgementhall. Dan. 7:9-14; 26-27; Lev. 23:27-32; Lev. 16:1-2; Rev. 14:6-7; Acts 17:31

In this Judgement mercy is granted to the repentant sinner.

2nd Angel

Unity or separation. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh. This is a great mystery: But I speak concerning Christ and the church." Eph. 5:31,32 The call to leave Babylon has a specific purpose, it is to enter into the marriage. Psalm 45:10 speaks about the marriage between Christ and the church; "forget also thy people, and thy fathers house". The marriage takes place after the bride has left Babylon. Rev. 18+19. Through the last outpouring of the Spirit the church becomes fully one with Him. Then she will call the remaining children of God out of Babylon, then the voice of the bridegroom or the bride will never again be heard in Babylon. Rev. 18:1-5, 23

3rd Angel



Mark or seal both for eternity. The Most Holy place is not only the place of Judgement. The Judgement is in the marriage hall. The King looks around in the marriage hall. Matt. 22:12-13

The covenant between bride an bridegroom is sealed. It is the law which unites bride and bridegroom. Rom 7:1-4 Then the bride receives a new name. It is the name of her husband and the name of the father of the groom. Rev. 14:1; 3:12 The Sabbath is the seal or sign of this covenant. Isaiah 8:16; Ex. 31:12-17; Ezechiel 20:12-20.

1st Angel – The time of the Judgement
2nd Angel – Go ye out to meet Him
3rd Angel – The ark of the covenant

►10

The Three Angels Lead Us into the Most Holy Place

The book of Revelation gives an outline of the entire history of the great Second Advent Movement. In the prophetic picture, we may trace the rise of the three angels' messages, the Laodicean condition of the church, and the Advent Movement baptized with the power of the latter rain, going forth to final triumph. It is important that we know each stage in the history of the church, and understand just where we stand in the stream of time.

1. The Rise of the Three Angels' Messages.

The first stage is the rise of the three messages of Revelation 14. These messages arose in response to the unsealing of those prophecies of Daniel that pertain to the time of the end. Revelation 10 describes the unsealing of this little book. At the end of the 1260 days in 1798, the time of the end had arrived – the time for God's people to know what was contained in the sealed book.

The study of the prophecies of Daniel, especially Daniel 8:14, gave rise to the preaching of the first angel's message: "Fear God, and give glory to him; for the hour of his judgment is come ... Rev. 14:7. In 1833, William Miller received a license to preach and began to sound the message in earnest. That same year the stars fell from heaven, giving impetus to the message. Although interest in the coming of Christ was world-wide, there was a definite movement in the United States. In the summer of 1844, due to the churches' rejection of the first angel's message, there followed the second angel's message, and 50.000 Advent believers left the Protestant bodies. In the late summer of 1844, the light of the midnight cry shone upon God's people, giving mighty power and impetus to the movement as it announced that the end of the 2300 days would be on the 22nd of October in that year. The day came, but Christ did not come as confidently expected. The little book, which was sweet in the mouth, became bitter in the belly (see Rev. 10:10).

The prophecies declared that there was another message to be given. To those who passed through the bitterness of the great disappointment, the prophecy declared: "… thou must prophesy again before many peoples, and nations, and tongues and kings" (Rev. 10:11). This was the three angel's messages. Where was this message found? In the sanctuary! God's people were commanded to rise and study the temple (Rev. 11:1). When they did, they found Jesus ministering in the most holy place of the sanctuary in His closing mediation, preparatory to His coming. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament (the ten commandments) ..." Rev. 11:19.

As the people of God reverently considered the law of God, the light of the Sabbath shone upon them and they found the meaning of the third angel's message.

2. The Laodicean Condition.

The second stage in the history of the Advent Movement is the Laodicean condition. It was not the will of God that Christ's coming be so long delayed after the passing of time in 1844. Christ declared that "... there should be time (delay) no longer" Rev. 10:6. The third angel's message is the last

message; and after it has done its work, Christ will come (see Rev. 14:9-14).

But, instead of receiving the power of the latter rain and giving the third message with a loud cry, the Advent people settled down into a Laodicean condition of spiritual slumber (see Rev. 3:14-18).

3. The Laodicean Message.

The remedy for the Laodicean condition is the call to repentance found in the message to Laodicea. "Laodicea" means "judging the people." The message calls for a repentance that is consistent with the hour of God's judgment. Just like ancient Israel was called to gather about the sanctuary with affliction of soul while the high priest went into the most holy place, so the people of God are called to gather by faith to the heavenly sanctuary, and afflict their souls on this great antitypical Day of Atonement.

"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: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering 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, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:12-17.

Now we have some very definite comments in the Spirit of Prophecy where this call to repentance of Joel 2 is linked directly with the "straight testimony" of Revelation 3:

«Some, with strong and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest anxious look would settle upon them. (At this point, Joel 2:15-17; James 4:7-10; and Zeph. 2:1-3 are quoted in a footnote.)

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually waving their wings over them, to scatter the thick darkness.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.» 1T 179-181.

These passages of Inspiration, as well as others, such as Mal. 3:1; Zeph. 2:1-3, depict an awakening among God's people. It is caused by the call to repentance as given by the trumpet on the day of atonement. The door to the most holy place has been opened since 1844 (see Rev. 3:8). The people of God have been invited to enter into the experience of the cleansing of the sanctuary. This calls for an intelligent understanding of the work of Christ in the most holy place, and for cooperation with Christ on the part of God's people. There must be deep repentance and affliction of soul on this day of judgment. Those who remain in the Laodicean complacency will be "cut off" in the judgment of the living. We are told that this "straight testimony" will bring about a shaking in the church of God, yet it is not really the call to the sanctuary that causes the shaking: «Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.» 1T 181.

4. The Latter Rain, Loud Cry.

After the gathering at the sanctuary in affliction of soul comes the latter rain. This is very clearly presented in the second chapter of Joel, and also in Ellen G. White's comments in 1T 179-183. The final outpouring of the Spirit on the church is brought to view in Revelation 18:1. Another mighty angel is seen descending to the earth to unite his voice with the third angel. Thus the third message is given with the "loud cry", it is the final warning to be given to all the world. All people are thereby brought to take their stand and then probation closes for all. The latter rain also perfects the saints, enabling them to stand during the time of the seven last plagues without a Mediator in the sanctuary, and then to meet the Son of man as He comes in power and great glory.

The Counterfeit Latter Rain in the Prophetic Plan.

The book of Revelation also presents the rise and progress of the counterfeit movement – the false prophet, which parallels the Advent Movement – the true prophet.

1. Rise of Protestant America.

In the same place where the prophet saw the Advent Movement arising, and at about the same period of history, he saw "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" Rev. 13:11. Adventist students of prophecy have understood that this beast symbolizes Protestant America. In profession peaceful and gentle, originally standing for civil and religious liberty, this power will eventually follow in the track of Romanism in trampling upon the rights of conscience. Satan will use this power in an attempt to thwart God's loud cry movement to the world. It is important that we understand the steps that lead Protestant America to such a work. We will now trace the steps to the final crisis.

In consequence of rejecting the great Advent awakening of 1840-1844, the Protestant churches of America experienced a moral fall in the summer of 1844, and became Babylon. Thus we have both the Remnant and Babylon identified by 1844 – those two movements are destined to become the true Elijah and the false Elijah to Christendom.

2. Spiritual Declension of Protestant Bodies.

Since Jesus entered the most holy place in 1844, these churches have been left in darkness, and have been fast filling up with every type of corruption. They offer up their prayers to an apartment that Jesus has left (see EW 261, 274). Paralleling the Laodicean condition of the true church, the Protestant bodies have been going down the road of spiritual declension toward that complete moral fall which is foretold in Rev. 18:2-4.

3. The False Latter Rain.

Just like the latter rain will come to the true movement of prophecy, the false latter rain will come to the false prophet. A great false revival will begin in the Protestant churches of America just before the outpouring of the latter rain and the giving of the loud cry by the people of God:

«Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what

is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extent his influence over the Christian world.» GC 464.

«I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them.» EW 261.

This counterfeit outpouring of spiritual power is brought to view in the prophecy of Revelation 13: "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..." Rev. 13:13,14.

The descent of "fire from heaven" is an allusion to the experience on Mount Carmel when Elijah, the true prophet, brought fire from heaven to expose the false prophets of Baal. In Revelation the reverse happens. Here we have the amazing deception of the modern priests of Baal bringing fire from heaven to prove that apostate Protestantism is the true prophet. This will appear to be the conclusive evidence of heaven's endorsement of the great false revival.

Fire from heaven is a symbol of the outpouring of spiritual power. John the Baptist told his hearers that the Messiah would baptize with the Holy Ghost and with fire. At Pentecost the 120 were assembled together when there appeared holy tongues of fire from heaven. Long has the devil prepared for his Pentecost. Bible prophecy shows us that he will indeed have his Pentecost, and that it will begin before the true latter rain (Rev. 18:1). Indeed, it takes place at the same time as the shaking is going on among God's people. The "fire from heaven" is a counterfeit outpouring of spiritual power so closely resembling the work of the Holy Spirit, that it will deceive, if possible, the very elect.

Today, this movement is well under way. Right throughout the land of America, there is a remarkable revival of Pentecostalism in the ranks of all Protestant bodies. Thousands have received, and are receiving, what appears to be the baptism of the Holy Spirit. They speak in tongues, work miracles, and appear to be genuinely converted. The Saturday Evening Post, May 16, 1964, reports the phenomena to the nation as follows:

«The charismatic movement began on a tiny scale in the major denominations in about 1956, with perhaps 20 ministers openly involved. The movement began spreading very rapidly in California in 1960 and has been gathering velocity ever since. It is now established in every state and has begun to appear in England and on the European Continent.

Every mission board and every large Protestant organization has seen its ranks suddenly penetrated by this phenomenon. College students were quickly caught up in the movement's advance. Students at Yale, Dartmouth, and Princeton Theological Seminary – including Phi Beta Kappa members – are now praying in unknown tongues. Charismatic prayer groups have sprung up in colleges and seminaries in every state in the Northeast, the North Central States and on the West Coast. Their appearance has astonished chaplains. "Charismatic time bombs are going off in schools and universities all over the country," says the Rev. Dr. Harold Bredesen, a Dutch Reformed minister who is a sort of charismatic envoy to the nation's campuses. ....

The charismatic movement often includes not just speaking in tongues but a whole variety of apparently supernatural events. On the West Coast it is alleged that "tongues of flame" have fleetingly appeared during some charismatic services. The wife of a Methodist minister tells of a "room that was filled with a beautiful, supernatural blue light."

Parishioners from 20 to 70 who had received the experience told of estranged husbands and wives finding renewal of love, of atheist relatives suddenly reaching for God, of off-and-on churchgoers becoming twice-a-week attenders, to tranquility and a new effervescence. "You just bubble, bubble, bubble," one man said.» The Saturday Evening Post, May 16, 1964

Other "Evangelistic" groups are calling God to send them "fire from heaven," to use the very familiar expressions used in their papers and magazines. Today we have the spectacle of the modern priests of Baal crying for the fire from heaven, and the astonishing fact that their prayers will appear to be answered. They are already receiving this "fire from heaven," and we may observe the fulfillment of this prophecy before our eyes.

«The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. …

Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.» GC 588, 589.

God's people will be agonizing and pleading for purity of heart, they will be sighing and crying for the abominations that are done in the land and in the church, while

those of the synagogue of Satan are "enjoying" what appears to be the great blessing of God. Many in Israel will be deceived by this false manifestation of spiritual power, and will import some of this strange fire into the church (see 2SM 53-55; and TM 409).

The *Great Controversy* pages 589, 590, shows that great calamities, such as earthquakes, tidal waves, tempest, and pestilences accompany the false revival, for as the people of the United States imbibe Spiritualism, the Spirit of God is grieved, and the shield of Omnipotence begins to be withdrawn from the nation. The modern charismatic movement is serious about politics now. They want a union of church and state. They are on track.

4. The Decree Enforcing Sunday Observance and Persecution.

The false revival, accompanied by the calamities, will lead directly to the formation of the image to the beast in the United States. This is made very clear in the prophecy of Revelation 13:14: "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."

The roots of separation of church and state are still strongly established in this country, but the false prophet brings the fire from heaven, deceives the people of the nation with the miracles, and when the calamities begin to fall, the religious leaders will point to the desecration of Sunday as the cause.

«It will be declared that men are offending God by the violation of the Sunday – Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity ... and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.» GC 590, 592.

"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" Rev. 13:15-17.

Although America, the land of religious liberty, leads out in the enforcement of Sunday observance, every nation on the earth will quickly follow the example of the United States. This the same crisis will develop in every area of the world (see 6T 18, 395).

The Final Crisis.

The events leading up to the enforcement of the Sunday law by the national decree in the United States of America are called "the impending conflict" (see GC 582). That period of time from the enforcement of the Sunday law to the close of human probation

is called "the final warning," or "the final test" (see GC 603-605). The greatest events of the gospel dispensation converge on this short period of time. The judgment of the living, the blotting out of sins for the living, the sealing of the 144 000, and the latter rain and loud cry take place during the time of "the final warning." These great events are inseparably connected; but we will take them one by one here for the sake of clarification.

1. The Judgment of the Living.

We have seen how the Laodicean Message causes a shaking among God's people. This shaking increases in intensity, and reaches its consummation when the Sabbath test comes to the church. At this time the shaking develops into a visible, physical sifting in the house of God. This final separation of the two parties in the church is most clearly brought to view in the following passages:

«The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ.» 5T 81.

«Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats and abuse, they will cowardly take the side of the opposers.» Ibid. 136.

«Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out – the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.» 2SM 380.

The real shaking at this time will be in the book of life as judgment passes to the house of God. Hence the expression quoted above: «All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.» This is a clear reference to the judgment (see Rev.

16:15; GC 490). So is also the expression: «When trees without fruit are cut down as cumberers of the ground,» a reference to the final judgment (see 5T 139). That the sifting time is the time of the judgment is explicitly stated: «The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is place upon the righteous. ... The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.» TM 234,235.

Another way of proving that the test of the image to the beast brings the judgment of the living to the church, is to consider the following statement:

«The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided ...» 7BC 976.

Eternal destiny is fixed in the judgment.

Another way to demonstrate that the judgment of the living commences with the Sabbath test is to consider that the sealing commences then:

«This is the test that the people of God must have before they are sealed.» Ibid.

«While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.» GC 605.

Now inasmuch as the sealing and the judgment go together, it is evident that the judgment of the living commences with the final test (see 6T 130; 5T 473, 475; TM 234,445).

The Revelator declares that all whose names are not in the book of life will worship the beast (see Rev. 13:8).

God's people have their names in the book of life, but when the testing time comes, the vast majority will not stand the test, and will worship the beast and receive his mark (see 5T 81, 136). This proves that they must have had their names blotted out of the book of life in the judgment, for no one who has his name in that book will worship the beast. Hence, at that time, the judgment is in progress for the living. Those in the house of God who have their names blotted out of the book of life in the judgment of the living will worship the beast and receive the mark of eternal separation from God.

The judgment of the living, being "a ...period," obviously begins with those in the church of God, who have the light on the third angel's message; for those who have such light, are first to face the final test. Then, as the test comes to every soul, judgment will pass upon those who have their names in the book of life. When the judgment of the living has finished, probation will close for all.

2. The Blotting out of Sins.

As each case is decided in the investigative judgment, either the sins are blotted out forever, or the name is blotted out of the book of life forever. The time of the judgment is therefore the time of the blotting out of sin (see GC 483-486).

«It is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.» GC 485.

«“Repent ye therefore and be converted, that your sins may be blotted out (in the investigative judgment), when the times of refreshing shall come from the presence of the Lord” Acts 3:19.» GC 612, 1888 edition.

3. The Sealing of the 144,000.

The period of the judgment of the living is also the period of the sealing. Those who are accounted worthy in the judgment of the living are sealed for eternity (see TM 234; 5T 475). This sealing is a period of time, being designated «the sealing of the 144,000» (3T 266). It cannot commence until the enforcement of the mark of the beast.

«The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided ... This is the test that the people of God must have before they are sealed.» 7BC 976.

«While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.» GC 605.

The sealing is completed before the close of human probation:

«Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation. …» 1SM 66.

«An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal, to the divine precepts have received the “seal of the living God.” Then Jesus ceases his intercession in the sanctuary above, He lifts His hands, and with a loud voice says, “It is done.” ...»GC 613.

4. The Latter Rain and the Loud Cry.

The time of the final test is also the time of the latter rain. This is proven by a number of facts:

a. Acts 3:19 shows us that sins will be blotted out “when the times of refreshing shall come from the presence of the Lord.” The time of the latter rain is therefore the time of the judgment and blotting out of sins. The reference quoted above from the 1888 edition of the Great Controversy links the judgment, the blotting out of sins, and the latter rain together. Two other references from the Spirit of Prophecy make an interesting comparison:

«... that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life.» RH April 29, 1884.

«...sins should be confessed and go beforehand to judgment, that when the times of refreshing shall come they may be blotted out.» RH Oct. 21, 1884.

b. We have seen how that the Sabbath test brings the sifting to the church. Inspiration is clear that the latter rain will only fall after the church has been thoroughly sifted. There will be no latter rain outpouring of the Spirit on a mixed multitude. Foolish virgins will not participate in the loud cry (see 5T 81,82; 1T 180-183; Hosea 5:14,15; 6:1-3).

c. The time of the latter rain is the time of the sealing, for the baptism of the Spirit and the sealing cannot be separated. As Christ retains the name of the book of life in the judgment of the living, the Spirit impresses the seal in the mind, and the soul retains the moral image of God (5T 475; Eph. 4:30).

Heaven's seal of approval is the gift of the Spirit. It was so with Jesus (John 3:34; 6:27). It was so with the disciples at Pentecost who were sealed with the former rain (AA 37,38; 6BC 1055). It will be so when those who gather around the sanctuary for the judgment of the living are sealed with the Spirit under the latter rain (Eph. 4:30; 3T 267; 5T 214; 6BC 1118; TM 506). It is the latter rain which completes the work of grace in the life; perfects and seals the saints for translation.

For an individual, the order of experiences is the Sabbath test, the investigative judgment of the living, then the blotting out of sins and the sealing through the baptism of the latter rain. That those who give the loud cry and lighten the earth with the glory of God are a sealed people is made plain by a study and comparison of the following scriptures: Isa.62:2,3; Rev. 3:12; 14:1; 7:2; Ezek. 43:1-3; Rev. 18:1; Isa. 44:22-23; 55:5; 4:2-5.

d. Revelation 18:1-5 is the latter rain and loud cry: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 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 had remembered her iniquities."

Since Revelation is a book of order, we can locate the timing of the latter rain and the loud cry more clearly in the book of Revelation than in any other scripture. In Early Writings we read that this angel of the 18th chapter «comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry.» EW 277.

As students of prophecy, we ought to know what this right time is – not datewise, but eventwise:

Firstly, this angel of Revelation 18 announces with mighty power that Babylon is completely fallen, for she "is become the habitation of devils, and the hold of every foul spirit" (verse 2). This is a declaration that the churches have become full of Spiritualism through receiving the false latter rain of Revelation 13:13,14 (see also 16:13,14). Thus the true latter rain follows the false revival. This will be a most startling message, coming as it does when the fallen churches are rejoicing in the greatest religious revival that they have ever witnessed. Although thousands will gladly receive the precious light from heaven, many more thousands will be stirred to great wrath against those who expose their religious experience for what it really is (see GC 606,607).

Secondly, the angel announces that Babylon is fallen because "all nations have drunk of the wine of the wrath of her fornication..." (verse 3). The unclean spirits, working under the guise of a mighty religious revival, cause the kings of the earth and the nations to drink of the wine of Babylon. This wine leads them to commit fornication with Babylon – that is, to unite church and state (see GC 389,390). Therefore the latter rain comes after the church-state union. The "refreshing" empowers the servants of God to boldly denounce the union of church and state.

Thirdly, the message of Revelation 18 calls for a complete and final separation from Babylon, "For her sins have reached unto heaven ..." (verse 5). «The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the Papacy through the strong hand of the law of the land.» 7BC 977.

Therefore the loud cry comes in after the passing of the Sunday law.

The period of time between the passing of the Sunday law in America and the close of human probation is the climactic hour of the gospel dispensation, the great final battle between the true and the false gospel, when each is operating in unprecedented power.

«It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect.» 9T 16

Thus the inhabitants of the earth will be brought to take their stand. When the last decision has been made, probation closes for all.

Gathering at the Sanctuary before the Decree.

It will be too late for us to arise with our empty vessels and lamps when the great

Sabbath test comes, and with it the judgment of the living and latter rain. The time of the loud cry will not be a time of mercy for those who have had an opportunity to know what is truth. It will be a time of mercy for those only who have never heard or rejected the third angel's message (see EW 278; 7BC 979).

We have been warned many times in the Spirit of Prophecy that those who have not made the needful preparation will not be able to receive the latter rain. It will then be too late (see EW 71, 270, 271; TM 506,507). The judgment of the living will have found them destitute of the wedding garment; they will have appeared in the shame of their own nakedness in the great testing time; and they will have been shaken out of the Lamb's book of life. In the darkness of eternal separation from God, they will neither discern nor recognize the latter rain, even though it might be falling all around them (see TM 507). Oh, who can afford to be passed by when the Holy Spirit, represented by the man with the writer's inkhorn, will pass through the church with the seal of God? To be passed by then will be to be passed by forever.

The false revival had begun in the fallen churches. Revelation 13 shows us that this is the sign that the image of the beast is about to be formed in the United States. Revelation 16:13-15 shows us that this Scriptural movement is also God's sign that He is about to come as a thief in the judgment of the living (see also GC 490). We do not know the date of the judgment of the living, but we are commanded to watch and trace down the prophecies in holy faith that the judgment might not come upon us as a thief. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3; see GC 490).

There is a definite preparation to be made for the judgment of the living, and that preparation is illustrated by the ancient Day of Atonement when the children of Israel gathered about the sanctuary with prayer, fasting, and deep searching of heart. God is calling this gathering now in the church, which is the fulfillment of Joel 2:15-17. No one can deny that it is right on time. It is before the "buy and sell" decree of Revelation 13 is about to go forth: "Gather yourselves together yea, gather together (at the sanctuary), O nation not desired (meaning "O shameless, unrepentant people"); before the decree bring forth .... Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3).

Ellen G. White, in the Review and Herald, Nov. 19, 1908, designates the decree mentioned in this scripture as the Sunday-law Decree of Revelation 13. So God is telling us that the antitypical Day of Atonement gathering must take place in the church just before the decree goes forth. In the false revival we have the assurance that the decree is soon to go forth, and in the light which now shines from the most holy place of the sanctuary, we see that there must be an awakening from our Laodicean condition to a fulfillment of the conditions of the great Day of Atonement.

To what searching of heart and putting away of sin this present hour calls us! With what earnestness must the King‘s highway be cleared! With what diligence should we be engaged in the study of the Word which is soon to judge us! What deep repentance, confession, and humbling of heart should characterize us in this present hour! Have we the wedding garment on? Have we oil in our vessels with our lamps? The Laodicean Message calls us to go forth and meet the Bridegroom. Like the ten virgins, the waiting people of God have responded to the call to the most holy place. But God must test us by delay, by apparent failure, by disappointment. Then, at midnight – the darkest hour – the final cry will go forth, “Behold, the Bridegroom cometh; go ye out to meet him.” This cry is given at the time of the great final test, when probation’s hours must close for a whole living generation (see COL 412; GC 604, 605). Those who are ready will go with Him in to the marriage – the final atonement. They will be fully united to Christ, sealed with His name, and filled with His glory. Then they will reflect that glory to the ends of the earth.

“Gather yourselves together ... before the decree bring forth... Zeph. 2:2,2.

“Blow the trumpet in Zion ... gather the people ... “Joel 2:15,16.

“Repent ye therefore, and be converted,
that your sins may be blotted out...” Acts 3:19

“... ye shall afflict your souls ... for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” Lev. 23:27, 29

«Get ready, get ready, get ready.»
EW 66

The Final Test

National Sunday Law USA

Close of Probation

Second coming of Christ

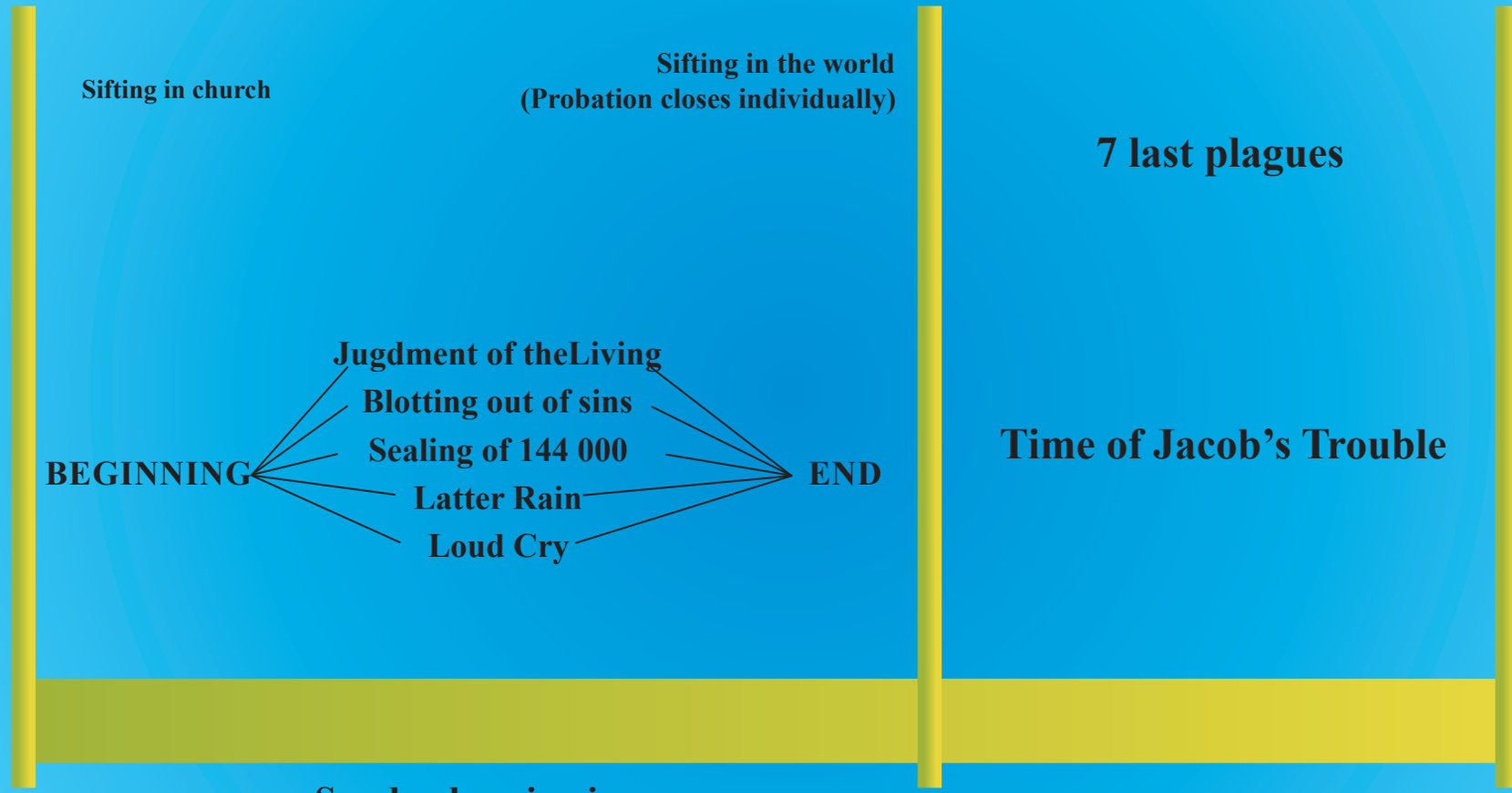
Sifting in church

Sifting in the world
(Probation closes individually)

7 last plagues

Jugdment of theLiving
Blotting out of sins
Sealing of 144 000
BEGINNING — END
Latter Rain
Loud Cry

Time of Jacob's Trouble



Sunday keeping is
the mark of the beast.
Sabbath keeping is
Seal of God.

Final Conflict

- **JUDGMENT OF THE LIVING**
  5T 472-475, 210-211, 81; IT 179-183; GC 603-6012; EW 85-86, 277-279; 9T 16; Acts 3:19; Rev. 18:1-5; Joel 2:15-32; Eze. 9; Rev. 7; TM 234-235.

- **TIME OF TROUBLE**
  GC 613-652; Rev. 15 and 16.

- **INTERNATIONAL DEATH DECREE**
  EW 37, 282-283; IT 204; GC 610-611, 615.

►11

Last Day Events and how they are Related to Each Other

The Sunday Law, the Shaking and the Latter Rain.

«Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils and obey the national laws to exalt the sabbath instituted by the man of sin, to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out – the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ. ...

The great issue (the buy and sell decree; the Sunday law) so near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.» Letter B-55, 1886.

The Shaking and the Judgment of the Living.

«The looker-on may discern no difference; but there is One who said that the tares were not to be plucked up by human hands lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17. Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have a right to the tree of life, while those with whom he associated shall have the mark of eternal separation from God. ...

Those who have sougth an excuse to avoid the cross of separation form the world will, with the world, be taken into the snare. They mingled with the tares from choice. Like drew to like in transgression. It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin – the devil.» TM 234-235.

The Judgment of the living and the Blotting out of Sin.

«When sin has been repented of, confessed and forsaken, then pardon is written against the sinner's name; but his sins are not blotted out until after the investigative judgment.» ST May 16, 1895.

The Blotting out of Sin and the Latter Rain.

«When the times of refreshing (the latter rain) shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever.» ST May 16, 1895.

«"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. He marks our contrition of soul; and sins will go beforehand to judgment; and when the times of refreshing shall come, they will be blotted out by the blood of the Lamb and our names will be retained in the Lamb's book of life.» RH May 7, 1889.

The Judgment of the Living decides either the Seal of God (the 144,000) or the Mark of the Beast.

«Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?

In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God. And now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven? What is there that we should prize above His truth and His law?» 6T 130.

The Latter Rain and the Sealing of the 144,000.

«We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fulness, ever pressing toward the mark set before us – the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished."» 6BC 1118.

«Those who are waiting to behold a magical change in their characters, without a determined effort on their part, will be disappointed. With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability we are to make manifest the truth and love and excellence of the divine character, and for this reason we must draw from the living fountain. As the wax takes the impression of the seal, so the soul is to take the impression of the

Spirit of God, and retain the moral image of Christ. We are to become partakers of the divine nature, realizing in our experience the vigor and perfection of spiritual life.» RH Nov. 1, 1892.

«Jesus is in His holy temple and will now accept our scarifices, our prayers and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary.» EW 48.

«Especially in the closing work for the church, in the sealing time of the one hundred and forty and four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set the mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thererof." Ezekiel 9:4. ...

Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for the abominations that be done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.» 1T 266-267.

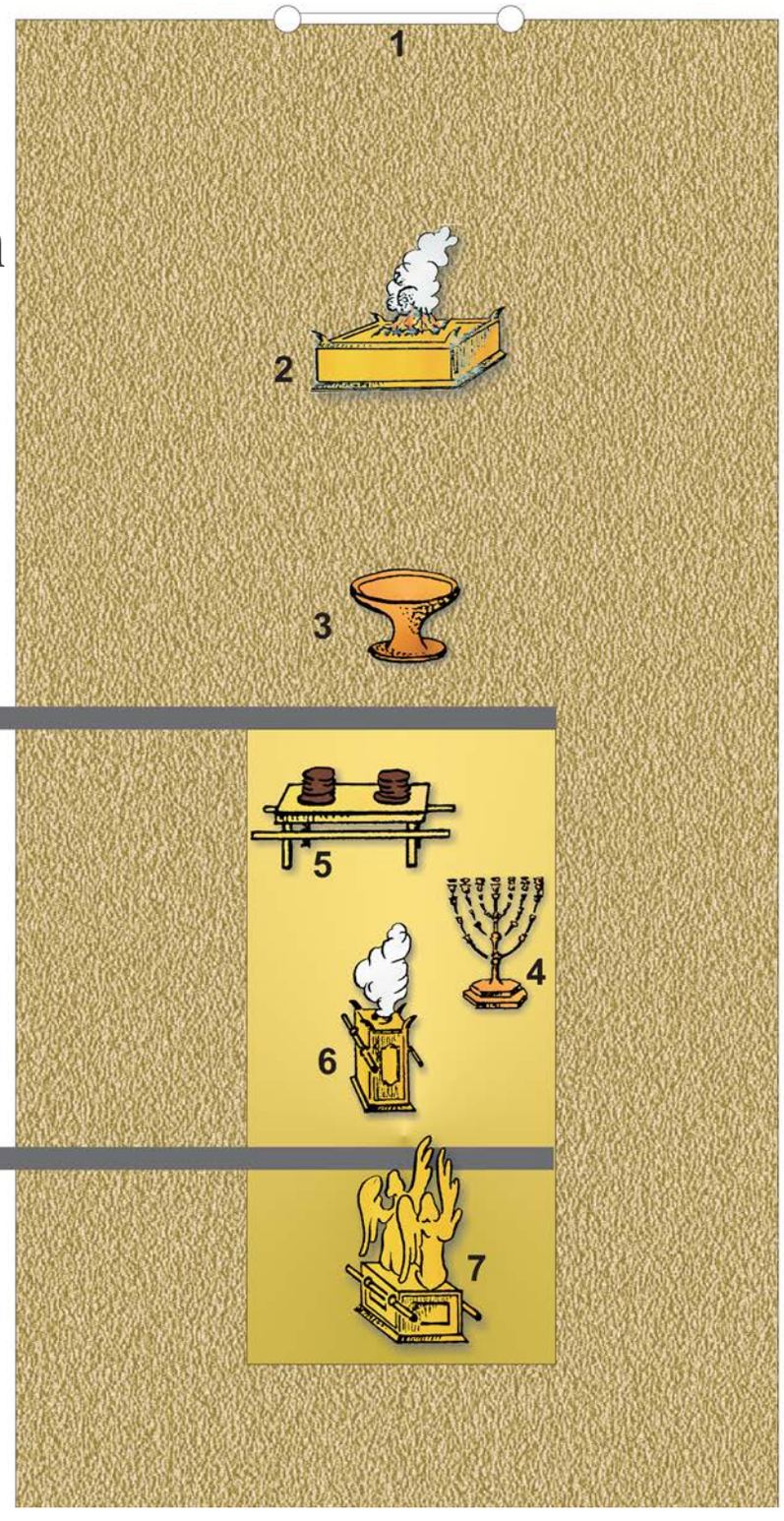
«Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.» 5T 214.

The Way to Perfection

Justification

Sanctification

Perfection



Principles of Salvation

- All men are sinful by nature. Rom. 3:9-20; 8:7; Psalm 51:7

- Christ has accomplished human redemption in Himself and has opened the gate or door of salvation. The light of Gods love shines from the cross and draws the sinner. John 3:14-16; 12:32; Heb. 1:3; 2.Cor. 5:21; Jer. 31:3

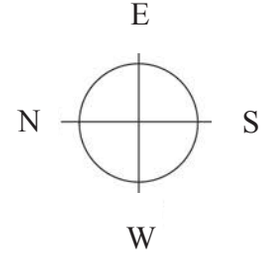
- The convicted sinner must choose to respond. John 5:40; 7:37; ISM 323; SC 47,48; John 7:17; Rev. 22:17

- The believer enters the door of faith and repentance; both are a gift from God. Acts 14:27; 20:21; 5:31; SC 26

- Faith is counted for righteousness for it unites the believer to Christ and places the him in Christ. Rom. 3 and 4; 8:1; DA 347

- Sanctification is justification experienced day by day. Rom. 8:26-39

- Perfection is “entire sanctification”, also called the “sealing”, the “final atonement”, the “blotting out of sins”, or the “latter rain”. Lev. 16; Acts 3:19; Joel 2:15-32; IT 179-183; 5T 472 - 5; TM 506



KEY

1. Door of the court
2. Altar of burnt offering
3. Laver
4. 7-branched candlestick
5. Table of shewbread
6. Altar of incense
7. Ark of the Testament

►12

Principles of Salvation

The Third Angel Calls to Perfection.

«I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.» EW 118.

It behooves every soul to understand the awful and thrilling reality of the third angel's message. It is the last message to be given to mortal man. It is the message to gather out from every nation, kindred, tongue and people a community of saints who will be prepared for translation from this earth without seeing death. Such a people must be sealed with the Father's name in their foreheads. They must also live without an Intercessor in the sanctuary during the time of trouble. «Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.» Ibid. 71. The sinless perfect character of this company is set forth by the Revelator:

"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." Rev. 14:4,5.

The Spirit of Prophecy spells out in the plainest language what this translated company will be in character development:

«Are we seeking for His fullness, ever pressing toward the mark set before us – the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished."» OHC 150.

«Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.» 6BC 1118.

For over one hundred and sixty years this sealing message has sounded, and still God waits for the development of those who can receive the seal, pass through the time of trouble without a Mediator, prove to the entire universe that fallen man may render perfect obedience to the law of God under all circumstances, and finally stand before the presence of Christ's exceeding glory in their mortal state. The gospel cannot be finished until this work of grace is accomplished in the hearts of God's people. The four mighty angels of God hold back the four winds, waiting until the servants of God are sealed in their foreheads. Over one hundred years ago the servant of the Lord saw the four angels beginning to let lose the four winds, when Jesus, looking in pity upon His unsealed people, commanded that further time be given them to prepare for that seal.

Are we as a people experientially any nearer to receiving that seal than one hundred years ago? A generation of Adventists arose. They expected to see the coming of Christ.

But they were not prepared for translation. Thus they died. Another generation arose. They did not press forward to receive the seal of eternal perfection. They died. Another generation has arisen and yet another, and there will be no end to these funerals unless the people of God catch a vision of the translation message. The special work of the third angel is to prepare the church for translation – not just for death. The light given to Luther and Wesley could prepare men for death, but the light of the third angel is to put an end to death by perfecting a company who will pass beyond the reach of death.

We must realize that God is not going to wait for His people indefinitely, and by every indication this is the generation that will face the final scenes. It is therefore imperative that we understand how to make the special preparation required for translation. This means we must be made ready for the seal of eternal deliverance from sin. If we are honest with ourselves, we must admit that unless there is a radical change somewhere and somehow, we shall never attain that condition of sinlessness that all must have to live through the time of the seven last plagues and to meet Jesus as He comes in power and great glory.

The Way to Perfection Revealed in the Sanctuary.

None need despair of being able to attain to the perfect sinlessness of Christ's character. "Thy way, O God, is in the sanctuary" Ps. 77:13. Here the path to perfection and translation is so clearly marked out, that "the wayfaring men, though fools, shall not err therein." The sanctuary and its service have been given to reveal God's purpose for the human soul (see Education 36). This purpose is that we reflect the divine image by being wholly transformed into the likeness of Christ. If we will but follow the simple steps to perfection which are made plain in the sanctuary, the work of grace may be completed in our lives, and we shall be ready to stand in the great day of God.

Conversion – Revealed in the Outer Court.

The first step on the path to Christian perfection is to "repent ... and be converted" Acts 3:19. The repentant Hebrew entered the gate into the outer court, confessed his sins upon the head of his sin offering, and secured pardon and acceptance with God through the blood of the atonement. He stood surrounded by the pure white linen of the outer court. If we do not resist the love of God which shines from the cross of Calvary, we shall be led through the gate of repentance to the foot of the cross where we will confess our sins and unite our lives to Christ. Then we shall be surrounded by the pure white robe of His imputed righteousness. We shall be crucified with Christ upon the altar of sacrifice (Rom. 6:6; 12:1) and washed in the "laver (Greek) of regeneration" Titus 3:5.

Conversion means a change of life, even a new life and transformation of character. At this point the perfection of Christ is imputed to us (Rom. 4:2-6), but the work of grace is not yet completed in the life. Indeed, it has just begun.

Sanctification – Illustrated by the Holy Place.

Conversion is not just an act, it is also a process that must go on in life daily until perfection of character is attained (see 2T 505). The believer must grow up in Christ, his living head. The altar of incense, the table of shewbread, and the seven lamps in the holy place represent the experience of prayer, eating the Word of God and being filled with the oil and the light of the Holy Spirit. Through these three great channels, the divine life is imparted daily for sanctification.

Daily conversion, or sanctification, is not perfection; but it is growing in grace toward perfection. «John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection...» Sanctified Life 48.

Some people imagine that a sinless life will be attained in the normal course of sanctification if only the Lord grants them enough time. But Inspiration specifically says: «Man may grow up in Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation closes.» 4T 367.

The reason that the probationary process of sanctification will not bring to the believer the experience of sinless perfection is twofold:

1. In a true Christian experience, «The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature.» ST 64.

Because of this, a true Christian will recognize that in his life there is such a thing as hidden sinfulness.

2. A true child of God will be like the holy apostles and prophets who, though living nearest to God, «confessed the sinfulness of their nature.» AA 561.

«When Adam and Eve sinned, the great wisdom they obtained was the knowledge of sin and a sense of guilt.» SR. 37. The guilt of sin is removed at the moment of repentance toward God and faith in the Lord Jesus Christ. But the knowledge of evil is something that man retains during his probationary life. It is not a knowledge about evil, but an actual experience of the mind in evil (see 5T 504). This knowledge of evil has brought to man's nature a state of sinfulness and a bent to sin (see Ed. 25-27, 29).

Every man has not only inherited this sinfulness, but he has also cultivated it. Every repeated sin further impresses the knowledge of evil on man's mind. "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." Jer. 17:1.

Of course God retains a record of sin in the books of heaven, too. But we must not forget that the mind certainly retains the record, even though the sin has been confessed, and its guilt removed from the mind.

Notice how the following statements shows how every mind retains this record of sin:

«It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, "Then shall ye remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." Ezek. 36:31.» COL 160-161.

«The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred.» DA 302.

«Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain.» TM 447.

«The character of the thoughts leaves its imprint upon the soul...» FCE 195.

«Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclinations to self-indulgence. His long resistance of light, warnings and appeals has left its mark upon his life; and although the Lord has forgiven him, he feels that he cannot forgive himself.» RH Jan. 13, 1891.

This is sufficient evidence to illustrate that there is a real record of sin in every mind. Each sin has impressed on the mind the knowledge of evil. Although through regeneration and the daily experience of sanctification the believer has many hereditary and cultivated tendencies to wrong cut away from the character, that record of sin still remains.

Therefore, because of (1) hidden sinfulness and (2) the record of sin, sinless perfection of character is not attained in what we might call "the daily" experience – to use the symbolism of the sanctuary.

Now, if perfection is not experienced at conversion, nor in that daily walk of being sanctified, when and where is it found? Some claim that the Lord will bestow such an experience on His people by some unrevealed source of grace when probation closes for all. This can't be true, for then Christ simply says, "He that is holy, let him be holy still" Rev. 22:11. We must be careful to note that «the living righteous receive the seal of God prior to the close of probation.» 1SM 66.

Others, realizing that this experience of perfection is not attained at conversion, nor in "the daily" process of being sanctified, nor when Christ throws down the censer at the close of probation, think that such a state will be made possible when Christ changes the "vile body" at the second advent. Could this be true? No! No! The entire work of grace for the human mind must be accomplished before Jesus comes. «When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then.» RH Aug. 7, 1888.

If this experience of perfection is not found in conversion, nor in the normal course of sanctification, nor in the act of closing human probation, nor with the change of the

body at the second advent to Jesus, then where is it found?

Perfection – in the Most Holy.

The third angel, whose message is to perfect a people for the great day of God, points to the most holy place:

«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, ... I saw the third angel pointing upward, ... to the holiest of the heavenly sanctuary ... the third angel was pointing them to the most holy place, ...» EW 254-256.

It is evident, therefore, that we shall find the experience which the third angel is calling for, if we direct our minds by faith to the most holy place. What is this work in the most holy place of the sanctuary that will perfect saints?

«As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary.» Ibid. 253.

In the ancient service, the high priest entered the most holy place once a year to make a final atonement for Israel by sprinkling the blood upon the mercy seat (Lev.16). For Israel this was a day of judgment. All were required to gather around the sanctuary with prayer, fasting, and deep searching of heart. Whosoever did not afflict his soul was "cut off" from the congregation (Lev. 23:27-30). In this symbolic service, not only were the sins of Israel removed from the sanctuary, but all who complied with the conditions of the day of Atonement were fully cleansed: "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.

So to us today, the message of Revelation 14 announces: "Fear God, and give glory to him; for the hour of his judgment is come: ... This calls us to become intelligent concerning the position and work of our great High Priest, and to know what duties are required of us while the great work of atonement is going forward in the sanctuary above. As the trumpet was sounded throughout the camp of Israel on the Day of Atonement, so there can be heard in the Israel of today the sound of a trumpet: "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 priest, the minister of the Lord, weep between the porch and the altar. ..." Joel 2:15-17.

Commenting on this passage of Joel, the servant of the Lord says: «Some, with strong faith and agonizing cries, were pleading

with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. ... Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless ... The angels of God left these (those who do not afflict their souls will be "cut off")...» 1T 179-181.

Will we be among those who afflict their souls in repentance on this day of atonement, or will we be among the careless and indifferent? As the true followers of Christ understand His special work in the most holy place, they will follow Him in by faith. In order that His people be in the required position of deep repentance and humiliation of soul, the Lord will pour upon them the "Spirit of grace and supplication." Another passage from the Spirit of Prophecy describes the affliction of soul that will come to God's people as they gather by faith around the sanctuary:

«Zechariah's vision of Joshua and the Angel (Zech. 3) applies with peculiar force to the experience of God's people in the closing up of the Great Day of Atonement. The remnant church will be brought into great trial and distress. ... Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives. (Thus God will bring His people to the place where there will remain no hidden sinfulness – God's people will see fully the condition of human nature, just as God sees it.) The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. ... (Says Satan) "Look at the sins which have marked their lives."» 5T 472-474.

We have seen how not only every sin is recorded in heaven, but every sin leaves an impress, a mark, a record, a knowledge of evil upon the soul. As God's people present themselves to the judgment by faith, they realize it all. On the ancient Day of Atonement "there is a remembrance again made of sins every year" Heb. 10:3. The people gathered about the sanctuary, and with deep repentance and humiliation, reviewed the sins of the year. Even so, as God's people today gather about the sanctuary, there will be a "remembrance again made of sin." "The Spirit of judgment and the Spirit of burning" will bring to God's people the full consciousness of the sinfulness of their lives. Only those who have previously confessed and forsaken their sins will endure this mighty shaking, agonizing experience. It is when His people have this "broken and contrite spirit" that Jesus can take up their names in judgment, and make the final atonement for them. Continuing this account of Joshua and the Angel, we read seven promises:

«As the people of God afflict their souls before Him, pleading for purity of heart, the command is given,

1. "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."

2. The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God.

3. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world.

4. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. ...

5. Now they are eternally secured from the tempter's devices

6. Their sins are transferred to the originator of sin

7. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen were passing to and fro, placing upon them the seal of the living God.» 5T 475.

Thus we see that the purpose of the judgment is not only to make an examination of the lives of Christ's professed followers to see who shall be accounted worthy of eternal life, but in the judgment Christ makes the final atonement for His people and blots out their sins. Christ delivers His people forever, and places upon them the seal of the living God. The victory through the judgment is set forth in the following words of Inspiration:

"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" Psalm 72:2,4.

"But the judgment shall sit, and they shall take away his (the man of sin's) dominion, to consume and to destroy it unto the end" Dan. 7:26.

"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.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins." Isa. 43:25.

"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..." Jer. 50:20.

«In the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, ...» PP 358.

"...the worshippers once purged should have had no more conscience of sins. ...For by one offering he hath perfected for ever them that are sanctified." Heb. 10:2,14.

«Their sins have gone beforehand to the judgment, and have been blotted out; and they cannot bring them to remembrance.» GC 620.

Therefore, the special ministry of Jesus in the most holy place brings everlasting perfection, a complete work of grace, to those who can be benefitted by His closing mediation. God is calling a people to the sanctuary to put away their sins and afflict their souls before Him. Then Christ will take their names in judgment, stand in the presence of God for them, and make the final atonement. This will blot out the record or knowledge of evil from their natures, and bring to them the seal of perfect sinlessness.

The Latter Rain.

It is important that we notice the relationship of the latter rain to this work of final atonement or blotting out of sins. After Joel calls God's people to afflict their souls at the sanctuary, he promises that God will "restore the years that the locust hath eaten" – the evil ravages of sin upon the soul – by sending the latter rain to His people (Joel 2:23-28). Peter, commenting upon this prophecy, says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" Acts 3:19.

It is the latter rain which blots out sin from the experience of Israel (see also Isa. 4:2-5).

Christ ministers in the heavenly temple, but the Spirit ministers in the soul temple, applying the benefits of Christ's work to the individual soul who connects with that ministry. Thus when Christ removes the record of sin from the books of heaven, the Spirit does the corresponding work in the soul temple. So too, when Christ retains the name in the book of life after that candidate is judged, the Holy Spirit seals the mind so that it retains the moral image of God (see Eph. 4:30; 3T 267). That it is the baptism of the latter rain which completes this work of grace in the life is made clear by the following statement:

«The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle ... The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. ... Unless the early showers have done their work, the latter rain can bring no seed to perfection.» EW 271.

The latter rain, therefore, is the blessing of the most holy place, and will not come until we make the necessary preparation, enter the judgment of the living, and receive the final atonement. Then the sins are blotted out "when the times of refreshing ... come from the presence of the Lord" Acts 3:19.

Those who receive the seal of God through the anointing of the Spirit will herald the final message of mercy in the loud cry of the third angel's message. (this is made plain in some of the great prophecies of the Bible. Compare Isa. 44:22,23 with 55:5; 62:2,3;

Rev. 3:12; 14:1; and Ezek. 43:1-3 with Rev. 7:2; 18:1).

Those converted during the loud cry will also enter the judgment of the living and receive the blotting out of sins and sealing through the baptism of the latter rain. When the last soul has been sealed, probation will close for all. The speed with which the work will close when these times of refreshing come defies any adequate description. God is simply waiting for His people to awake to the realities of the Great Day of Atonement.

The Open Door.

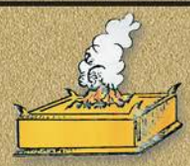
In 1844 Jesus entered the most holy place, and gave the invitation to His people, "Behold, I have set before thee an open door" Rev. 3:8.

We are invited to enter with Jesus into the experience of the most holy place. The third angel is pointing us to the most holy place. Jesus is waiting to judge His people, blot out their sins, and grant them the seal of eternal deliverance. The angels are holding the winds of strife, waiting for the people of God to be sealed. But Laodicea is asleep, she knows not the great work which has been left undone. God, therefore, commands His servants," Blow the trumpet in Zion." To the church comes the final invitation, "All things are ready: come unto the marriage" Matt. 22:4. Shall we not therefore awake, come to the sanctuary, make the necessary preparation, and plead before God with those of like precious faith, that He perfect us forever through Christ's final atonement? For Jesus' sake, let there be delay no longer.

Steps in Christian Experience

Justification

The sinner, having entered the door of the outer court (repentance), places his hands on the head of the innocent sacrifice (confession). Acts 2:38; John 1:9

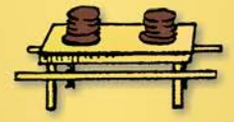


The altar of burnt offering symbolizes consecration, death to self and sin.
Matt. 13:45-46; Rom. 12:1; Gal. 2:20; Luke 14:33

The laver represents the washing of regeneration, the renewing of the Holy Ghost. Tit. 3:5; Ex. 30:18-21; John 3:3. The repentant sinner, inside the court, surrounded by the beautiful white linen of the outer court, represents man in Christ, clothed with His righteousness. Rom. 3:24 to Rom. 4:8

Sanctification

The golden altar of incense contains the sacred fire. The fire represents the sacred fire of love which must be kindled on the altar of the heart. The incense represents both the prayers of God's people and the merits of Christ's righteousness and intercession which are mingled with the prayers. Ex. 30:1-10; I.Cor. 13; Rom. 5:5; Rev. 5:8; 8:3,4; Eph. 5:2



The table of shewbread represents the Living Bread, the Word of God. John 6:35-63; Ex. 25:23-30

The beautiful golden candlestick represents the sanctifying ministry of the Holy Spirit.
Ex. 37:17; Rev. 4:5; 1.Pet. 1:2

Perfection

The experience of perfection was symbolized by the ministry in the most holy place. On the Day of Atonement the high priest went in before the ark that contained the ten commandments to blot out the sins of Israel, thus making a final atonement for them. Lev. 16; Deut. 10:1-5; Heb. 10:1-4,15-17

Those who enter by faith into the solemn work of judgment in the most holy place will experience the complete blotting out of sin from the life, and will receive the final baptism of the Holy Ghost, the perfecting latter rain. The Holy Law of God will be sealed in their hearts. Heb. 10:1-3, 14 -22; Acts 3:19; Joel 2:15-29; Rev. 7:2-3. The last showers of redeeming grace, the latter rain from the presence of the Lord who ministers in the most holy place, will ripen and perfect those who have been sanctified by the daily experience. Thus a people will be made ready for the coming of the Lord. Mark 4:28-29; Rev. 14:14-16

►13

Steps in Christian Experience

I. Imputed and Imparted Righteousness of Christ and the Daily Service.

The righteousness of Christ the only means of salvation.

«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. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail. 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." No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation.» MS 50, 1900; BC 1071.

Nothing can be added to the righteousness of Christ.

«The Lord would have His people sound in the faith – not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Savior. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.» 1SM 394-395.

«You cannot gain an entrance by penance nor by any works that you can do. No, God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection. It is broad enough to receive the greatest sinner if he repents, and it is so narrow, so holy, lifted up so high, that sin cannot be admitted there.» 1SM 184.

Our only hope is being united with Christ. Faith justifies because it unites us to Christ.

«No human being is righteous any longer than he has faith in God and maintains a vital connection with Him.» 7T 194.

«The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Savior; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.» DA 347.

«Faith is the clasping of the hand of Christ in every emergency.» GW 262.

«"I am the vine, ye are the branches," said Christ to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life to the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Savior the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.» DA 675.

«So long as we are united to Him by faith, sin has no more dominion over us.» DA 123.

The soul that by faith is united to Christ and claims His merits is accounted by God as righteous and sinless and God declares it so:

«The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfection is imputed to him.» FE 429.

«The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. «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.Cor. 5:21).» 2SM 392.

«In ourselves we are sinners; but in Christ we are righteous. Having made us righteous

through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children.» 1SM 394.

«Christ is called "the Lord our righteousness" and through faith each one should say, "the Lord my righteousness."» 1SM 337.

A soul who is righteous through the imputed righteousness of Christ is still a sinner. But through the new birth he is on the way to perfection.

«Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.» 1SM 331.

«Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly sin against Him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of His great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ.» RH Aug. 25, 1885.

«Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Savior.» 5T 48.

«Man may grow up in Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases.» 4T 367.

The rebirth which goes along with justification in which the believer is declared righteous, brings the divine life, the life of Jesus in the soul.

«Christ alone can help us and give us the victory. Christ must be all in all to us, He must dwell in the heart, His life must circulate through us as the blood circulates through the veins. His spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy.» (Letter 43, 1895); 5BC 1144.

«Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Selfishness is death. No organ of the body could live should it confine its service to itself. The heart, failing to send its lifeblood to the hand and the head, would quickly lose its power. As our lifeblood, so is the love of Christ diffused through every part of His mystical body. We are members of one another, and the soul that refuses to impart will perish. And "what is a man profited," says Jesus, "if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?» DA 417.

«Christianity – how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus.» TM 131.

«The Christian's life is not a modification or improvement of the old, but a transforma-

tion of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.» DA 172.

«Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit.» DA 509.

«The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.» DA 805.

«The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity.» COL 384.

This life of Christ, His character, His righteousness imparted unto us through the Holy Spirit brings out good works.

«Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sinpardoning love.» 5BC 1122.

«"Herein is my Father glorified," says Jesus, "that ye bear much fruit." God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Savior does not bid the disciples labor to bear fruit. He tells them to abide in Him. "If ye abide in me," He says, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live "by every word that proceedeth out of the mouth of God." Matt. 4:4. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ.» DA 677.

«A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment as well as a work of attachment. Pride, selfishness, vanity, worldliness – sin in all its forms – must be overcome if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is that they try to attach themselves to Christ without first detaching themselves from these cherished idols. After

the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.» 5T 231.

These good works, inspired by the Holy Spirit, the life of Christ working in us are not our acceptance with God. Christ Himself is our acceptance with God.

«I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith – which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason.» MS 36, 1890; MS 371.

«The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Savior, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us if we shall fail to come into the unity of the faith? » TM 468.

«Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merits of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merits of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth Him not.» RH July 4, 1893.

II. The Imputed and Imparted Righteousness of Christ and the Yearly Service

The yearly service in the anti-typical day of atonement since 1844 can be summarized for the living, last generation as follows:

1. **The investigative judgment**
2. **The blotting out of sin**
3. **The latter rain of the Holy Spirit**

«The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly stated that the sins of believers will 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.

When the investigative judgment closes, Christ will come, and His reward will be with Him to give every man as his works shall be.»GC 485.

«I have no specific time of which to speak when the outpouring of the Holy Spirit will take place – when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that you sins may be blotted out when the times of refreshing shall come from the presence of the Lord.» RH March 29, 1892; 1SM 192.

The only thing which can stand in the investigative judgment is the imputed righteousness of Christ.

«Works without faith are dead and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in Him, Christ will make all our imperfect efforts acceptable to God.» ST June 16, 1890.

«Our good works alone will not save any of us, but we cannot be saved without good works. And after we have done all that we can do, in the name and strength of Jesus we are to say: "We are unprofitable servants."» 4T 228.

«Said the Judge: All will be justified by their faith and judged by their works.» 4T 386.

«The imputed righteousness of Christ blots out sin. He would have us comprehend something of His love in giving His Son to die that He might counteract evil, remove the defiling stains of sin from the workmanship of God, and reinstate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness.» RH Nov. 8, 1892.

«The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths are to be set forth in living characters. The Holy Spirit's work is to open them to the mind. Jesus said, "He shall receive of mine and shall show it unto you." Has not this promise been verified in our experience?

The Lord is soon to come; there must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? It is soon to be seen who are the vessels unto honor.

"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."

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul that continues in sin in the face of the light now shining upon our pathway, will be blinded and accept the delusions of Satan. We are now nearing the close of this world's history. Where are the faithful watchmen on the walls of Zion, who will not slumber, but faithfully declare the time of night?

Christ is coming to be admired in all them that believe. How painful it is to contemplate the fact that the Lord Jesus is being kept in the background. How few magnify His grace and exalt His infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who seek to be like Jesus in character.

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures; reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of godliness. We need the divine touch.» RH March 19, 1895.

«The brand of sin upon the soul can be effaced only through the blood of the atoning sacrifice.» 1SM 371.

The latter rain imparts the righteousness of Jesus completely to heart and life and cleanses the soul temple completely.

«Earnestly and solemnly we should prepare ourselves for the cleansing of the soul temple, remembering that we are a spectacle to the world, to angels and to men.» MS 14, 1901, pg. 21.

«We must have all of Christ, and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul-temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart; this is the life of God in the soul, and it will be made manifest by good works. The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the

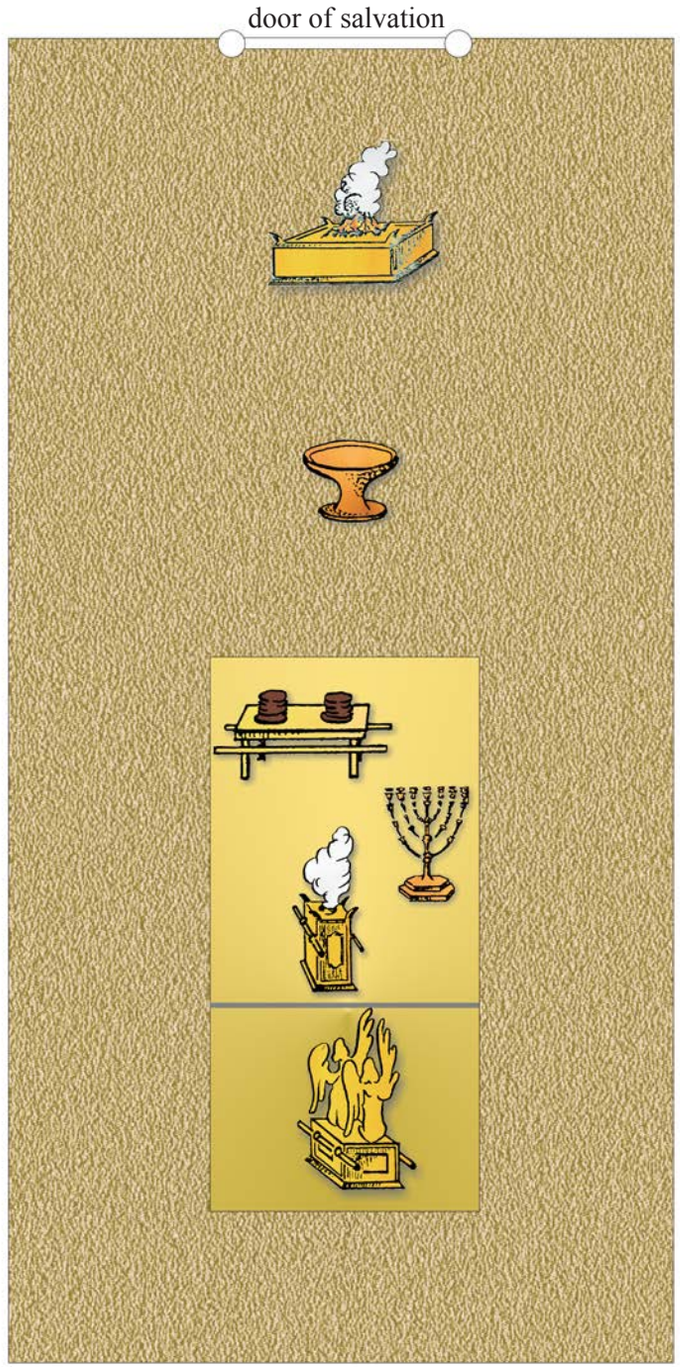
past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life.» RH July 7, 1891.

«You can show to the world that there is power in the religion of Christ. Jesus will help those who seek Him with all their hearts, to overcome the world, the flesh and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name.» RH Sept. 16, 1890.

«The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory – Christ, the great center from which radiates all glory. "Blessed are they which are called unto the marriage supper of the Lamb."» TM 18-19.

Pathway of believer in appropriating atonement ... as told in Leviticus.



Pathway of Christ in providing atonement ... as told in Exodus.

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The Way of Christ's Atonement

The Word made a tabernacle among us (John 1:14; DA 23, 209; Ed 36). He veiled His divinity with humanity (Heb. 10:20). The divine and human nature were united in one soul temple. Christ's human heart was sinless because it was filled with the Word (shewbread), the Spirit (lamps), and continual communion with God (incense).

Having developed a perfect human character, He was baptized. Finally He gave Himself as a divine-human sacrifice on the cross. As He died the veil of His flesh was rent (5BC 1105), the divine and the human became one in Christ. Justice and mercy, the two great pillars of the law, were united in the atonement and Christ opened the door of salvation.

"In every part it (the sanctuary,) **was a symbol of Him."** DA 29.

Jesus said, "I am the **door**." (John 10:1,9; Num. 3:16).He is the **Lamb** (John 1:29). The **white linen** that surrounded the repentant sinner that entered the door of the court is His righteousness (Rev. 19:8; Jer. 23:6).

Christ Symbolized in the Sanctuary

We must be baptized into Christ, for He is the fountain of life (Gal. 3:27; Ps.36:9). He is the substance of the holy place – the **Bread**, the **Light**, and the **Incense** (John 6:35; 8:12; Eph. 5:2). The veil is a symbol of His flesh (Hebr.10:19). His life is the **law**, for the law was in His heart (Gal. 6:2; Ps.40:8).

He is our **mercy seat** or atonement (1 John2:2 Rom.3:25).
He is the **living manna** and the rod that budded (John 6:33; Isa. 11:1,2).
He is the **book of life** (Ex. 28:29; John 1:1 Rev. 13:8, 17:8).
He is the **judge** and **advocate** (John 5:22; 1.John 2:1).
He is the **glory** of the tabernacle (John 1:14; Heb. 1:3).

Every spiritual blessing is in Him, both forgiveness of sins and blotting out of sins, former rain and latter rain (Eph. 1:3). Christ is the way to perfection, the beginning of the way and the end of the way (John 14:6; Ps.77:13). We do not receive blessings from Christ, that is, apart **from** Him, but we may receive them only **in** Christ. (1. John 5:10-11)

When we enter the door of the court we find two living "streams", blood and water (1John 5:8; John 19:34), to wash away the old life and to resurrect the new. Then may we be united to the "divine-human nature of Christ." ISM 251.

►14

Christ Symbolized in the Sanctuary

«The sanctuary, however, is not just a revelation of historical truths. It is a revelation of Christ Himself. The earthly typical service had been instituted by Christ. «In every part it was a symbol of Him...» DA 29.

Jesus even spoke of Himself as the temple which He would rebuild in three days (John 2:19-21). The sanctuary and its service, earthly and heavenly, must be studied as a revelation of the glory of Jesus. At the eastern end of the enclosure of the outer court was "the door of the court" (Numb. 3:26). Peace, pardon, and reconciliation through the blood of atonement was only for those who found their way through that one door. This door was the only means of access to the sin-pardoning God of Israel. Jesus said, "I am the door: by me if any man enter in, he shall be saved" "No man cometh unto the Father, but by me" John 10:9; 14:6.

Once inside the court the repentant sinner found himself surrounded by the white linen enclosure. Here was symbolized the righteousness of Christ which covers every repentant sinner who abides in Him. The bleeding lamb upon the great altar of sacrifice was a symbol of Him. Pointing to the Messiah, John the Baptist declared: "Behold the Lamb of God, which taketh away the sin of the world" John 1:29. The laver was a symbol of Him: "for with thee is the fountain of life" (Ps. 36:9). He is that fountain opened to the house of David for sin and uncleanness (Zech. 13:1).

Everything in the first apartment was a symbol of Him. The sweet-smelling incense, ascending with the prayers of Israel, was a symbol of Him: "Christ ...hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2). The bread on the table pointed to Him. Jesus declared, "I am the bread of life" (John 6:35). The light of the seven-branched candlestick was a representation of Him: "Then spake Jesus again unto them, saying, I am the light of the world" (John 8:12). "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" Revelation 5:6; see also Rev. 4:5.

The ministry of the first apartment of the sanctuary was a ministry of forgiveness (Lev. 4). This blessing of forgiveness is found in Christ (Eph. 1:7). Forgiveness literally means a release from the guilt of sin. God has already released humanity from sin in Jesus Christ. He became sin for us, bore the stroke of justice, paid the debt to the broken law, and in Himself secured forgiveness for the whole human family. The continual ministry of the heavenly sanctuary directs us to Christ our only Mediator in Whom we have forgiveness of sins and power for obedience unto life.

But that is not all. The whole sanctuary is a revelation of Christ and of the blessings which God has given to us in Him. In 1844 the Lord opened the door to the most holy place of the sanctuary in heaven (Rev. 3:8). We believe He gave additional truth to His people. Jesus is the truth (John 14:6). Christ is the only light. If further light came to God's people in the great 1844 message, it must have been more light of Christ Himself. The sanctuary is a revelation of Him. Every part of the service points to Him. Therefore it must become plain to our minds that the opening

of the most holy place in 1844 was intended to be a greater revelation of Jesus to His people in the last days. True, our Laodicean blindness has prevented us from seeing this. We have been all too content with the historical truths of Adventism, without seeing them as the means of receiving a fuller revelation of Jesus Christ.

Dividing the holy and the most holy place of the ancient tabernacle was a veil. (There was another veil at the entrance of the most holy place). The apostle Paul tells us plainly that the flesh or humanity of Jesus is represented by the veil of the sanctuary (see Heb. 10:20). This a mighty truth. Without the full light of the truth on the human nature of Christ we will have no door of access into the most holy place of the sanctuary.

Among Catholics and Protestants in general there is great darkness surrounding the truth of Christ's humanity. It is generally conceived by them that Christ in His incarnation took some type of superior human nature, a nature beyond the reach of the rest of us. The Catholic Church has the doctrine of the Immaculate Conception of Mary so that Christ could escape from taking the fallen nature of man. The Protestant theologians, not fully escaping the darkness of Romanism, always depict Christ as taking the human nature which Adam had before he fell. Most Protestant theologians will throw up their hands in horror when they read the concept of the human nature of Christ from the Spirit of Prophecy. Listen to what is emphatically stated:

«Having taken our fallen nature, He showed what it might become...» Questions on Doctrine, 657.

«... He would take man's fallen nature...» EW 150.

«He came as a helpless babe, bearing the humanity we bear.» 7BC 925.

«Like every child of Adam He accepted the results of the working of the great law of heredity.» DA 48.

The Savior took fallen human nature, united it to divinity, and thereby lived a sinless life. Thus the sinless human character of Christ is a revelation of God's purpose for us in this life.

The mighty truth that Christ fully identified Himself with fallen man enabled God not only to forgive sin in Christ, but also to utterly blot out sin from human character in Christ. It shows us that in Himself Christ restored the moral image of God in fallen humanity. A sinless life is not only proved possible, but through His ministration in the sanctuary it is made available.

What is a sinless life? There is only one standard: the law of God. This standard of perfect righteousness is found in the most holy place of the sanctuary (Rev. 11:19). Most professed Christians will concede that Jesus perfectly kept the law. Almost none will believe that the atonement has made provision that we may keep the commandments the same way Jesus kept them: by receiving strength from His Father in heaven. Calvary is thought of as a great event in the past which

provided enough merit to cover our inability to come into harmony with the perfect rule of righteousness. With such a faith, men do not expect to be overcomers; at least they do not expect that sin can be utterly blotted out of their experience. The atonement is thought of as a skillful way to have sin forgiven rather than a divine remedy for man's disposition to transgress the law of God.

To correct this misunderstanding of the atonement, and to give to His people a full view of the atonement, Christ opened the door to the most holy place in 1844. As He entered there, He called His people to follow Him with the eye of faith. The Scripture was fulfilled: "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" Rev. 11:19. The attention of the Remnant was drawn to the law of God in that sacred ark. Without a proper view of this law, it is impossible to have a full view of the atonement. Above the law is the cover of the ark called the *kapporeth*. From Luther's German we have borrowed the expression mercy seat to describe this important place. But the word really means *place of atonement*. In the ancient tabernacle service, God commanded that the High Priest take the blood of atonement and place it upon the cover over the ark. Hence it was called the *kapporeth*, place of atonement. Here the Lord showed us that the cross is not something to be left in the outer court of earth. The cross is to be seen in its direct relation to the law of God. The *mercy seat* is in reality the cross of Christ. More directly, it is the Crucified One in the midst of the throne (Rev. 5:6). "He is the *mercy seat* for our sins" (1 John 2:2). The word translated *propitiation* in the KJV is from the same word translated *mercy seat* in Hebrews 9:5.

One of the greatest misunderstandings of the Christian world is concerning the relationship of the law and the cross. But the oneness of the ark and the mercy seat demonstrates the oneness of the law and the atonement.

«No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.» COL 128.

This is so because everything in the sanctuary points us to Christ. The law points us to Him. It is called "the law of Christ" (Gal. 6:2). He is also the *Kapporeth*, our Mercy Seat. The cross of Christ unfolds the law, and establishes it. Let us see how.

In his apostasy, Satan attacked the law of God upon its two foundation pillars; justice and mercy. He knew that justice and mercy are the two great principles upon which the law of God rests (Ps. 89:14). By introducing sin, Satan sought to prove that the law is an impossible arrangement. He argued that God cannot punish in justice and at the same time forgive in mercy. When the government of God was thus challenged before the universe, the time had come for Christ to unfold that law, not only to His earth-bound creatures, but to all the intelligent inhabitants of the unfallen worlds. In the fullness of time the One designated as the Lamb of God from the days of eternity

was revealed. His infinite humility and love, as revealed in the cross, was seen to be a bridge reconciling justice and mercy. Here it was demonstrated that justice and mercy are not impossible. But that they perfectly blend in the Crucified One. In Him, our Mercy Seat, our Atonement; "mercy and truth are met together; righteousness and peace have kissed each other" Ps. 85:10.

The cross of Christ magnifies the law, and displays its manifold wisdom to the whole universe. In the ancient tabernacle the cloud of glory appeared above the mercy seat. This typified the rainbow of promise that spans the throne of God.

«As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of justice and mercy. ... It is the mingling of judgment and mercy that makes salvation full and complete.» 6BC 1071-1072.

Now let us see the oneness of the ark (the law), the mercy seat (the cross), and the rainbow of promise (the gospel). The law is the foundation of the throne of God. The cross is like the spectrum or prism through which we can take a true view of the beauty of the light of God's law. When light is seen through a prism it becomes a rainbow of color. Thus when God's law is viewed through the illumination of the cross, it becomes a rainbow of promise. This is so important. Without the true illumination of the atonement, the law of God is seen as a restriction of liberty. It appears to be negative – "thou shalt not." Man may try to keep this exceeding great and holy law, but in all his promises and resolutions to keep it he can receive from the law nothing but wrath, condemnation, and terror. Deep down in his heart he has no love for it. Indeed he wishes that there was no such thing as a holy law that ever condemns all his best efforts to keep it.

Oh, the blindness of the human heart in regard to the law of God and to the goodness and grace of God. Let not such a one look at the law through carnal eyes. Let him take the "prism" of Calvary and look at the law. What does he see as he looks at the great law of God? Why, he sees the law as a rainbow of promise. He sees its matchless beauty. He is attracted to all the beautiful attributes of the divine character which are blended in the law of God. But more glorious than all, he sees no negative in the law of God. In the light of the cross, God's law is a promise: «The ten commandments... are ten promises. ...There is not a negative in that law.» 1BC 1105.

The first words he hears in the law are the good news of redemption: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2). The Passover, instituted when Israel departed from Egypt, pointed to the far greater deliverance of Calvary. Christ has signed our emancipationpapers from the slavery of Satan with His Own blood. If the sinner will hear these words, and accept the Savior as his Lord and Redeemer, God will make with him the covenant of Abraham, Isaac and Jacob. This is the everlasting covenant, the everlasting promise, the good news of righteousness through faith in Christ. Each commandment is given as

a promise. It is not “you must not” but “you will not.” Here is God’s pledge that as long as the helpless soul clings to Christ, the law of God is a glorious promise, and he will not come under the dominion of transgression.

The gospel is not a promise of freedom from the law (for such ”freedom” every criminal desires), but it is a promise of freedom in the law. God promises to write His law in the hearts and minds of those who believe in Jesus. The seal of God’s covenant promise is found in the fourth commandment. It teaches us to remember that He alone can make us holy, keep us holy, and will gladly do it all as we rest on His every word in implicit obedience.

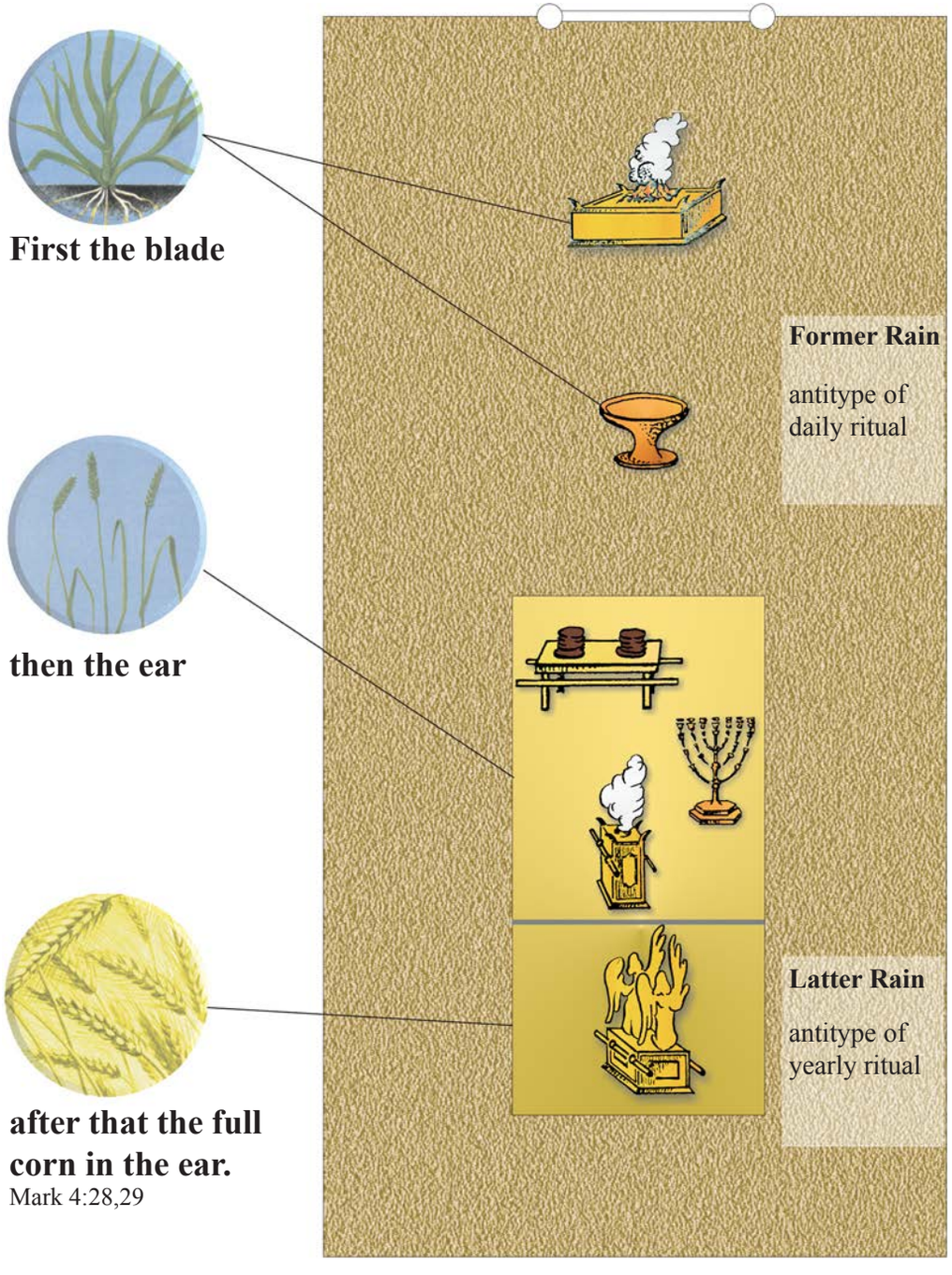
The light of the most holy place shows us that we live in the hour of His judgment. Christ is the Judge as well as the Advocate. The Book of Life also points us to Him. He is that Book of Life just as He is the Bread of Life, and the Tree of Life. (Remember the manna and the budding rod in the ark!) Upon His heart is written the names of all His children. (Remember Aaron’s breastplate of judgment which bore the names of the tribes of Israel).

Why does He call them into judgment? To arraign them to be charged with grievous crimes? No! No! He that believes in Christ shall not come into this type of judgment. When man fell to the temptation of Satan, he lost the perfect impress of God’s image. The judgment is for God’s people. It is in the judgment that Jesus seals His Own with the seal of the living God, the perfect impress of His own image. What a promise that His faithful people shall remain in the Book of Life, written in His heart forever.

«Thus will be realized the complete fulfillment of the new-covenant promise: “I will forgive their iniquity, and I will remember their sin 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” (Jer. 31:34; 50:20).» GC 485.

What causes the Lord to forget our sins? Do not our sins bring Him untold sufferings? Is not Calvary a revelation to our dull senses of the pain that our sin brings to His heart? (See Education 263). Yet when the Lord can look upon His sealed people and see the perfect impress of His moral image upon them, His joy will be so great that He will forget all the pain, shame, and agony that He suffered on our account – just as a woman forgets the pain and sorrow of childbirth immediately when she sees her child. Yes, God’s joy will be so great, so eternally great as He rejoices over His people who reflect His image fully, that He will eternally forget the pain that our sins have brought to Him. What a glorious promise that He will remember our sins no more!

Let us summarize the lesson of the sanctuary as it points us to Christ and His great salvation. The opening of the most holy place in 1844 was an opening of a greater revelation of Jesus Christ to His people. Unless we so study the light of the most holy place it will become stale, flat and unprofitable. And let us ever remember that the truth of His humanity is the way into the holiest of all (Hebrew 10:20).



The Former and Latter Rain

"First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately He putteth in the sickle, because the harvest is come." Mark 4:28,29

- Christ went into the heavenly sanctuary so that the Holy Spirit could be bestowed upon the church. John 14 and 16; 7:37-39; Acts 2:33; DA 671
- As there are two apartments in the sanctuary, so there are two great outpourings of the Spirit: the former and the latter rain.
- After His ascension, Christ began His ministration in the first apartment of the heavenly sanctuary. The blessing of that mediation was Pentecost, the former rain.
- Christ entered the second apartment in 1844, and when the church claims by faith the benefits of His mediation in the most holy place, she will receive the latter rain. "The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle... The ripening grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth' s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection." TM 506
  "They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God." (Without a mediator in the sanctuary) EW 71
- "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." COL 69; Mark 4:28,29; Rev. 14:1-5, 14 -16

►15

The Former and Latter Rain

We know from Scripture that there is a difference between the fruits of the Spirit and the gifts of the Spirit.

"The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22-23. The gifts of the Spirit are given for a specific purpose to the church and her activities in the world. The apostle Paul gives us a very good illustration about the gifts in 1 Corinthians 12 and 13. The apostle tells us that after the church is perfected and her work and mission is accomplished, God will withdraw the gifts, they will cease to be needed anymore. But the fruits will remain forever. 1 Cor. 13:13.

Ellen White gives us a detailed description of the Holy Spirit and fruit bearing through the latter rain:

«**Pray for the Latter Rain** – "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens that grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.» TM 506.

The Holy Spirit brings the soul, the character to perfection. He does it from one stage to the next "first the blade, then the ear, then the full corn in the ear."

Nature has three stages in the process of growth till it reaches maturity. Interesting is that at first all the energy is transmitted to the blade. After this phase all the energy goes to the ear and the final step is that all the energy goes to the filling in the ear.

These steps are the same in the sanctuary. The court is the place to die and the rising up into newness of life – justification. Then follows sanctification and this is followed by perfection through the latter rain and the blotting out of sin.

«The latter rain, ripening the earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that

we may adorn the doctrine of Christ our Savior.» TM 506-507.

If the stages do not follow each other, there will be no salvation at the end. As in nature without the blade there cannot develop the ear, and without the ear, there will be no maturing of the grain. There must be in the life of the believer a constant development of Christian graces.

«Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intent to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit.

It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent has only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestation of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.» TM 507.

Sanctification is growing daily and it is also confessing sins and putting them away. Sanctification is cleansing, daily cleansing. The apostle Paul said: “I die daily.”

«At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact, **without the latter rain, to fill out the ears and ripen the grain, the harvest will have been in vain**. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, “Watch unto prayer,” “Watch, ... and pray always.” A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.» TM 508.

What will a farmer do who has a field of wheat, but the ear of the grain has not been filled? Is he going to harvest it? No, not at all. If in the last stage the grain has not matured, the farmer will put the plough to the field and plow the entire crop failure under, there will be no harvest.

«“Ask ye of the Lord rain in the time of the latter rain.” Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s cooperation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, “Where two or three are gathered together in my name, there am I in the midst.” The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain.» TM 508.

We have to put ourselves in the channel of blessing. What does that signify? The word is preached at the holy convocations of the church. The Holy Spirit is poured out at the preaching of the word. Do not mislead yourselves the apostle says. The Holy Spirit is poured out by the hearing of faith and not on the works of the law. (Gal. 3:1-5).

«But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. **But God Himself must command the rain to fall**. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend our prayers should ascend, that at this very time God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependency upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.» TM 509.

Do not think that ordinary hearing will bring the blessing. It will be brought by the hearing of faith. But faith means to understand. By faith, the apostle says, we understand. (Hebr. 11: 3). It is the understanding of the word which brings the blessing. But God must command the blessing. That is the reason that the blessing will be received on prayer. Prayer moves the arm of God.

Another point is that we should see the absolute necessity for the perfecting latter rain. The former rain is the conscious dependence on the perfecting latter rain.

Meekness and humbleness of mind is the only right attitude for the Christian.

«The continued communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? .... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world.

This work is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. **Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night.**

Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency.

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have

walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith. From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, longsuffering, gentleness, love.

Everyone is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from His company and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God; to show forth His glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life.

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work.

What can I say to my brethren in the name of the Lord? What portion of our efforts has been made in accordance with the light the Lord has been pleased to give? We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. “Not by might, not by power, but by My Spirit, saith the Lord of hosts.” Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit.» TM 510-512.

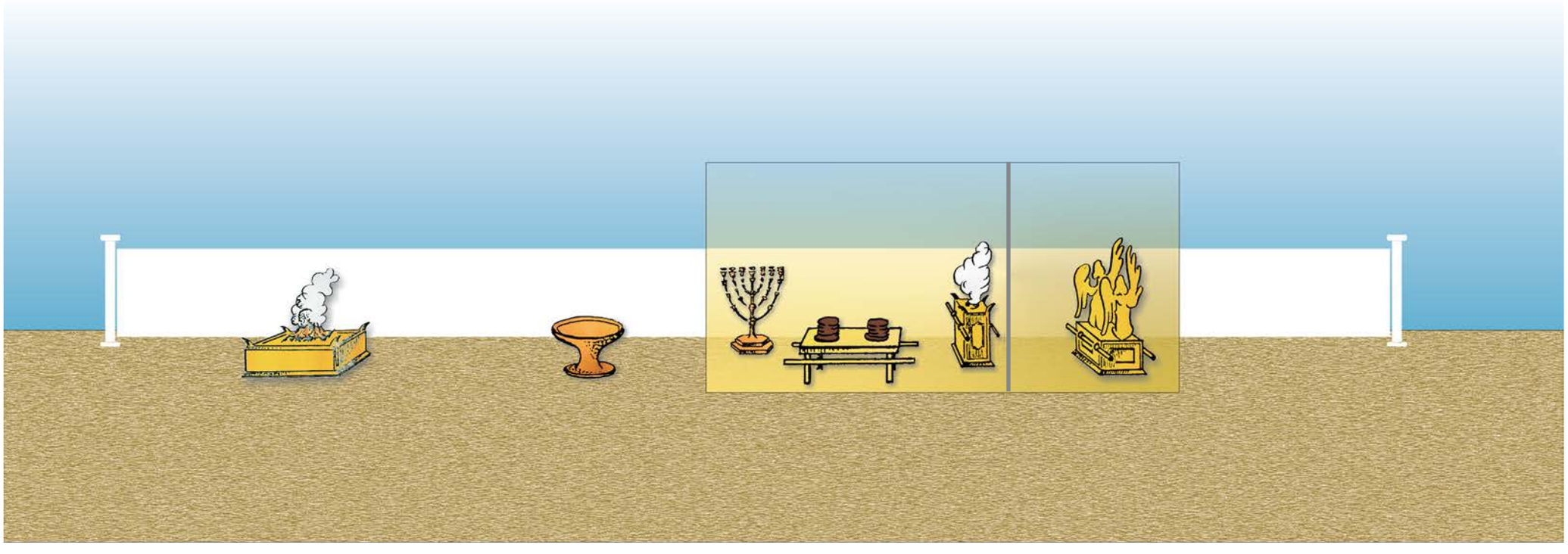
The Jewish Feasts Leviticus

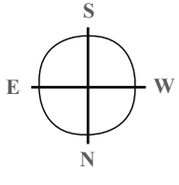
Leviticus 23; Ex. 23:14-17

Feast of the Passover

Feast of Pentecost

**Feasts of Trumpets,
Day of Atonement,
Tabernacles (or Harvest)**





Calvary
the 4 Gospels

Former Rain
Acts 2

Advent Awakening
Latter Rain
2nd Advent
Joel 2; Rev. 7, 10, 14, 18

►16

The Jewish Feasts

The Jews had annual springtime festivals: *Passover and Pentecost*. They also had three annual autumn festivals: *The Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.*

All these feasts were celebrated each year around the sanctuary and each of the feasts had its special offerings. We can read about them in Numbers 28 and 29 and in Leviticus 23. Most of these festivals were commemorative.

The first feast was Passover.

Passover was the celebration of Israel's deliverance from Egypt and also of the deliverance by the blood of the passover lamb in the last night. If the blood was not applied to the two side posts and the upper door post, the firstborn of man and animal would be killed. We find the full story in Exodus 12. But the Passover pointed also forward to Jesus who came to give us life through His blood. „For even Christ our passover is sacrificed for us." 1Cor. 5:7.

The second feast was Pentecost.

Pentecost was called the Feast of Weeks. It was celebrated on the 50th day after the waving of the sheaf of the firstfruits (3rd day of the Passover or the Feast of the Unleavened Breads). The Jews celebrated it as a commemoration of the giving of the Law. After Israel's delivery from Egypt they went to Mount Sinai, the mountain of the Law. According to Paul, the mountain was in Arabia. All Israel gathered at the foot of the mountain and then God proclaimed the Ten Commandments from the mountaintop. A little later they received the Law on a rock (tables of stone) written by the finger of God. All this was celebrated in the Feast of Weeks.

But this also pointed forward to the moment when the Finger of God, the Holy Spirit would be poured out upon the children of God on the day of Pentecost. See Luke 11:20 and Matthew 12:28.

The Holy Spirit, the Finger of God, wrote the divine Law "not on tables of stone, but in the fleshly tables of the heart." 2 Cor. 3:3. This was the fruit of Jesus' labor. On the day of the annual celebration of the giving of the Law, the Lawgiver Himself came and took possession of those who accepted Jesus as their Lord and Savior.

The first annual autumn feast was the Feast of Trumpets.

The Feast of Trumpets was celebrated on the first day of the seventh month and it was connected with the Day of Atonement. It was a call to repentance, to put everything straight. Its message was, "Put your house in order" the Day of Judgment, the Day of Atonement is coming. It was the beginning of the ten days of repentance.

The fourth feast was the Day of Atonement.

The Day of Atonement was the end of the daily service of the sanctuary. During the daily service the guilt of sin was forgiven, but

during the Day of Atonement sin itself, sin as uncleanness was wiped out, blotted out, in such a way that the worshipper was clean from all past unrighteousness.

All this pointed to the real Day of Atonement, where sin is blotted out of existence as far as the worshipper is concerned, and a pure people will remain. See Leviticus 16.

The fifth feast was the Feast of Tabernacles.

The Feast of Tabernacles commemorated the 40 years of wandering in the wilderness, where the Israelites lived in tents or tabernacles. It was the most joyful feast of the year. It started a few days after the Day of Atonement and pointed forward to that blessed day, when all of God's children will have entered the heavenly Canaan.

Back to the Passover.

On the 14th day of the first month the passover lamb was killed and eaten. The 15th day was a shadow Sabbath and on the day after the Sabbath the first-fruits were offered. A sheaf was gathered from the harvest and waved before the Lord in the temple. And as it was waved a voice was heard saying: the harvest is ripe (compare Rev. 14:15, 14:4). It was a type of Jesus' resurrection. He was "the first-fruits of them that slept." (1Cor. 15:20). And He presented Himself before the throne of God as the first-fruit.

«In the early morning of the resurrection day, when Jesus appeared to Mary Magdalene, she fell at His feet to worship Him, but Jesus said to her, "Touch me not; for *I am not yet* ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father; and to my God, and your God." John 20:17.

In these words Jesus notified His followers of the great event to take place in heaven, hoping that on earth there might be an answering chord to the wonderful rejoicing in heaven; but just as they had slept in the garden on the night of Christ's agony, and failed to give Him their sympathy, so now, blinded by unbelief, they failed to share the joy of the Savior's great triumph. Later on the same day Jesus appeared to His followers, and allowed them to hold Him by the feet and worship Him, showing that in the meantime He had ascended to His Father.» The Cross and its Shadow 111, S.N. Haskell.

«For centuries God had met with His people in the temple, and accepted their offerings of praise and thanksgiving; but a change came. When Christ died on Calvary and the veil of the temple was rent asunder, the virtue of the temple service came to an end. The Jews slew their paschal lambs as formerly, but the service was only a mockery; for that year, upon the fourteenth day of the month Abib, "Christ our Passover was sacrificed for us." (1 Cor. 5:7). The Jews kept the empty form of the Sabbath on the day following the Passover; but it was the rest experienced by Jesus and His followers that was accepted of God. On the sixteenth day of the month, in the year the Savior died, the Jews, in the temple that God had forsaken, went through the empty form of offering the heads of grain, while Christ, the antitype, arose from the

dead, and became "the first-fruits of them that slept." Type had met antitype.» Ibid. 109.

The Spirit of Prophecy describes vividly how Jesus presented Himself as the first-fruit on the resurrection day:

«Jesus refused to receive the homage of His people until He knew that His sacrifice had been accepted by the Father, and until He had received the assurance from God Himself that His atonement for the sins of His people had been full and ample, that through His blood they might gain eternal life. Jesus immediately ascended to heaven and presented Himself before the throne of God, showing the marks of shame and cruelty upon His brow, His hands and feet. But He refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted.

He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have glory, His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interest with theirs, and advocating with love and constancy stronger than death, their rights and titles gained through Him.

God's answer to this appeal goes forth in the proclamation: "Let all the angels of God worship him." Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through Him, its representative and head. Here the Father ratifies the contract with His Son, that He will be reconciled to repentant obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that He will make a man "more precious than fine gold; even a man than the golden wedge of Ophir." All power in heaven and on earth is now given to the Prince of life; yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and glory. Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with heaven, and finite man with the infinite God.» BC 7a, 1150 on John 20.

The Festival of Weeks Pentecost.

Pentecost was one of the three feasts when the people had to come to the temple.

"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty: And the feast

of harvest, the first fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in their labors out of the field. Three times in the year all thy males shall appear before the Lord God." Ex. 23:14-17. At that time two loaves, „the fruit of thy labor", were waved before the Lord.

Pentecost was a time when they were enjoying the first-fruits of their labors. So it was with Christ. At Pentecost He saw the first-fruits of His labors and agony of Calvary. From now on His people would be an independent spiritual church endowed with the Holy Spirit. In the same way the giving of the law on Sinai established the theocracy of ancient Israel. They were a theocracy until they declared in the judgment hall of Pilate, "We have no king but Caesar." (John 19:15).

«However, there is still another view held concerning this Feast of Weeks, that is, that God gave the Law to Israel on Mount Sinai, which this feast also commemorates. This view of Pentecost was widely believed and accepted by the Jews at the time of Christ. It was observed also as the anniversary day of the giving of the Decalogue. Jewish tradition teaches that the Lord called Moses up to the mount on the second day of the Jewish Month, Sivan, which is the third month mentioned in Exodus. Pentecost is observed on the sixth day of this third month.» Practical Lessons, pg. 250-251, F.C. Gilbert.

The Blowing of the Trumpets.

The next feast was the Blowing of the Trumpets. It was a call to prepare for the Day of Atonement. The Jews called it The Ten Days of Repentance, or the Ten Awesome Days. (The antitype is the Laodicean message, because Laodicea means, "The Judgment of the People").

After this came the Day of Atonement.

This was on the tenth day of the seventh month. This day (the Jews called it "The Day," Yoma) was the most solemn.

«**First**, the priest must make an *atonement for the sanctuary* (Lev. 16:33); that is, the sanctuary must be cleansed on this day. At the conclusion of his ministry in the holy of holies, "he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:18,19. By this act the priest cleansed the sanctuary. Then he removed from the sanctuary the sins which had gathered during the year, and carried them forth from the tabernacle of the congregation. "In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement, the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.» PP 358.

Second, this Day of Atonement was a work of judgment. The man who fulfilled the requirements of God for this day was judged worthy of continued existence. All his sins were confessed and pardoned. There was no guilt attached to his record. He had rectified every wrong. He had put away every known sin. His case was decided. To this day the Jewish people call the Day of Atonement the "*yom haddin*," "the day of judgment." The Scripture says: "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.

Third, this Day of Atonement was the time when *sins were blotted out*. When the high priest left the holy of holies to go out of the tabernacle, he took with him the record of the sins which had been confessed and forgiven on that day and during the year.

«Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for sin. It had only provided a means by which sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the Law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the Law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat above the tables of the Law. Thus the claims of the Law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt. ... And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people.» PP 355, 356.

Fourth, this day was a *day of sealing*. The Jewish Encyclopedia makes this observation on the sealing in connection with the Day of Atonement:

«Down to the first century, ... the idea of the divine judgment was mainly eschatological in character, as deciding the destiny of the soul after death rather than of men on earth. But ... the idea developed also in Jewish circles that on the first of Tishri (the seventh Bible month) the sacred New Year's Day, ... man's doings were judged and his destiny was decided; and that on the tenth of Tishri (the Day of Atonement) the decree of heaven was sealed.» Vol. II, pg. 281.

«The belief in the sealing work on this most holy day has been prevalent and accepted among the seed of Abraham for many centuries. This idea is found in their literature through the ages.

With these four things definitely accomplished at the close of the Day of Atonement, not only were the people and the sanctuary cleansed, but the camp of Israel also was cleansed, for unless the congregation were cleansed, they would be cut off. The command was that those who failed to carry out Heaven's instruction for this day were to be cut off from among the people – destroyed

from among the congregation. (See Lev. 23:29,30).» Messiah in His Sanctuary 69-71. F.C. Gilbert.

After the most solemn day of the year came the most joyful week of the year – the Festival of Tabernacles.

This feast looked forward to the time when we shall be in the heavenly Canaan. Also called the feast of ingathering (Lev. 23:34:36, 39-43).

«The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." (Obadiah 16).

And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.» PP. 541.

Seven Shadow Sabbaths that belonged to the five sanctuary festivals:

*** Passover.**
1) 15th day of the first month. Lev. 23:7.
2) 21st day of the first month. Lev. 23: 8.

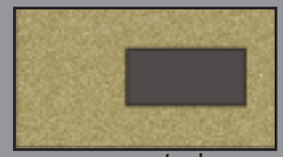
*** Pentecost.**
3a) 7 Sabbaths later (the 50th day after waving the sheaf of the firstfruits). Lev. 23:15,21.
3b) Or, according to another view: 6th day of the third month (the day Moses was called unto Mount Sinai).

*** Trumpets.**
4) The first day of the seventh month. Lev. 23:24.

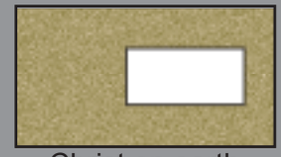
* **Day of Atonement.**
5) 10th day of the seventh month. Lev. 23:27.

* **Tabernacles.**
6) 15th day of the seventh month. Lev. 23:35 - Till the 21st day of the seventh month. Lev. 23:36.
7) 22nd day of the seventh month. Lev. 23:36, John 7:37-39.

Sinless Adam

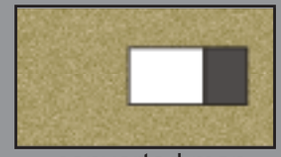


unconverted man

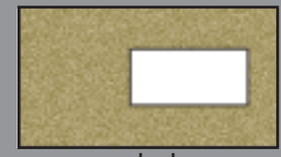


Christ on earth

Christ resurrected



converted man



sealed man

changed at Second Advent

The Nature of Man

Sinless Adam
Man was created to be a temple for the in dwelling of the Creator.
2.Cor. 6:16; 5:1-4; 1.Cor. 6:19; 3:16,17; Lev. 26:11,12; Ed 36; DA 161.
Like the temple with its outer court and inner sanctuary, man is two-fold in nature.
2.Cor. 4:16; 7:1; 1.Cor. 6:20; 1.Sam. 16:7; Rom. 12:1,2; 8:16; Eph. 4:23; 3:16,17; 2SM 32.
When created, Adam was in the image of God in body and spirit. He was perfect in all his faculties (outward man) and perfect in the spirit of his mind (inward man).

Unconverted
Because of the fall, all men are born with a degenerate body (outward man) and a sinful heart (inward man). 1.Cor. 15:53; Ps. 51:5; Rom. 8:7; Eph. 2:1-3; Jer. 17:9; Job 14:4; Ps. 14:1-3

Christ on earth
"Christ became one flesh with us, in order that we might become one spirit with Him." DA 388. He possessed man's degenerate body, the whole human organism with its weakened powers. Heb. 2:14-17; Rom. 1:3; 8:3; Heb. 5:7; DA 49, 117; SBC 1130; 1SM 267,268. His heart and mind were sinless. Luke 1:35; Phil. 2:5; Heb. 7:26; John 5:30; 2T 202

Christ resurrected
Our risen Lord has a glorified, immortal body. Phil. 3:21; Rom. 6:9,10

Converted
A new heart does not mean entire holiness of heart. Heb. 6:1; 2.Cor. 1:1, 7:1; Phil. 3:10-12; 4T 496; 5T 397; 4T 55,56.
The record of sin remains in the converted mind. Jer. 17:1; Eze. 36:31; DA 302; TM 447; COL 55,160,161; 3BC 1158

Sealed
The judgment and final atonement provide final cleansing of the mind.
Lev. 16:30; Mal. 3:1-3; Acts 3:19; Jer. 50:20; Heb. 10:1-3, 14-18; PP 358, 202; GC 620; 3SG 135.
The judgment of the living and latter rain bring a state of perfect holiness. 5T 475; TM 506; Joel 2:23

Changed at Second Advent
At His coming Christ will change the mortal, corruptible bodies of His saints to perfect, immortal bodies. Phil. 3:21; 1.Cor. 15:53

OUTWARD MAN
Human organism, flesh, body, nerves and brain, physical, mental and moral powers, powers of the mind

INWARD MAN
Spirit, heart, spirit of the mind, soul temple

degenerate

perfect

sinful

►17

The Nature of Man

The Atonement in the Light of the Nature of Man.

Flesh and Spirit.

The nature of man is twofold, flesh and spirit. So the apostle Paul exhorts, "...let us cleanse ourselves from all filthiness of the flesh and the spirit..." (2 Cor. 7:1). As a reaction against the Christian world's false concepts of the state of man in death, it seems that many Adventists have swung to a completely materialistic concept of the nature of man. This is evident in that the word "spirit" as it relates to the inward man is frequently avoided.

The belief is common that man is nothing but a material body with a certain life current in it. But to what conclusion does such an assumption lead? If man is only a material body, then sin is merely a matter of wrong actions. Thus some conclude that when they rid themselves of all wrong actions they will be righteous. Such was the religion of the Pharisees, and such a legal religion is the charge made against the remnant church (1SM 386-388).

Some people rightfully discern that the "tree" must be made good before the "fruit" can become good. But note their predicament! If man is only a material body that thinks and loves and acts, the sinful "tree" would be the material organism of man. This philosophy leads many to confuse sinfulness with the *body*, and since it is plain that the body is not changed in this life, the natural conclusion is that neither can sinfulness be entirely expunged from the nature of man in this life.

But the Bible not only speaks of man as having a material body; it frequently says that man also has a spirit. In these instances "spirit" does not mean the breath, nor does it mean the life force that God put into men and animals. God created the human spirit. Man has a spirit. Says the apostle Paul, "The Spirit itself beareth witness with our *spirit*, that we are the children of God" (Rom. 8:16). Jesus said to His disciples, "...the *spirit* indeed is willing, but the flesh is weak" (Matt. 26:41). In other passages of the Scripture the apostle Paul shows that by spirit he means the *heart* or *mind* (Rom. 12:1,2; Eph. 3:16,17).

Mind, in this context does not mean the power of mind, the intellectual power of man, but as Paul says, "the *spirit* of your mind" (Eph. 4:23). The body is merely "the house in which we live" (Healthful Living 13, 14). Concerning the body, the Spirit of Prophecy further says that it is a "living habitation for the *mind*" (Special Testimonies on Education, 33). *Mind* is not physical. It is *spirit*. It is the *individual himself*. To define the *mind* or *spirit* of man as being the function of the organism is incorrect (Ed. 195). Rather, the body is the house in which the spirit of man dwells (2 Cor. 4:16; Eph. 3:16). The relation between the outward and the inward man may be illustrated by the sanctuary with its outer court and inward temple (1 Cor. 3:16,17; 2 Cor. 4:16).

It is doubtful that anyone has ever been able to define *mind*. The attempts of philosophers, scientists, and theologians only serve to illustrate the truth of the following words:

«Human beings cannot explain themselves.» MM 92.

«It is a wonderful thing for God to create man, to make mind.» ST May 31, 1896.

The human spirit was the very seal of God's creative genius. Is it any wonder that no man can really know himself? Man can see the body. He can even look into the brain and see its working. But the mind is mysterious, invisible, and metaphysical. "Who can know it?" exclaims the prophet Jeremiah, (Jer. 17:9), emphasizing that only God can understand the mysterious existence and working of the human spirit which He created for fellowship with Himself.

The Advent movement rightly proclaims that there is no part of man that lives on in a conscious existence following the dissolution of the body. The mind cannot live without the body, for the body is the only means through which it can find expression. God has bound body and mind together in one existence. They are intimately associated. (4T 60; 3T 486). There is no joy, pleasure, or expression for the mind apart from the body. Not only will death be a mystery unless this is understood, but the great lesson of divine love will not be seen in the truth of the nature of man. As the spirit can have no joy, pleasure, or expression apart from the body, so Christ needs His body which is His church. The church, those who believe in Christ as a personal Savior, is His body. (Eph. 1:22,23; 2:19-22; 3:10,11; 4:11-14).

Because of his eternal love, Christ, the great head of the church, linked Himself to His people in ties that could never be broken. His love for His body was so great that for Him there was no joy or pleasure in heaven apart from the salvation of His people. Having died for the salvation of His body, He now lives to express His character to the entire universe through it. Just as man can find no expression except through his body, so there is no other way that Christ can finish the work but through His body. (TM 17 50). Therefore, a proper understanding of the nature of man has utmost significance to one's relationship with Christ.

The Nature of Man and the Fall.

At his creation, Adam was in the image of God in body and mind, flesh and spirit. Adam's body was perfect in all its arrangements. All his faculties were fully developed and harmoniously balanced. The organism was not marred by any defect in brain, bone, or muscle. But Adam was more than a perfect organism. His spirit was perfect, for it was in harmony with the divine Spirit. Christ dwelt in his inward man, and in mind he expressed the image of the divine.

Then the fall brought a great change to the nature of man. His God-given powers were perverted. That beautiful human organism became subject to death because of its separation from the tree of life. Once perfect, the human body now possessed the seeds of decay and death, and degeneration began. Yet this change was a process. Adam's body after the fall was still a wonderful organism compared to the bodies men possess today. With twenty times more life force in brain and body (3T 138,139), he lived for nearly one thousand years. On the other hand, the

change in Adam's spirit was not a gradual process. There was an immediate and absolute fall. Before he sinned he was in the image of God. After he sinned he was in the moral image of Satan. His mind was sinful (GC 505; PP 58; SC 17).

Here the need to define sin and sinfulness arises. The apostle John says that "sin is the transgression of the law." 1 John 3:4. Most translators agree that this is more accurately translated, "Sin is lawlessness." This means that sin is not just an act of transgression, but it is the spirit of lawlessness. So the apostle John adds, "He that committeth sin is of the devil; ..." 1 John 3:8. This means that one who commits an act of sin has the spirit of the devil. In Ephesians 2:2 the apostle Paul shows that sin is "the spirit.... of disobedience." The same thought is given in the writings of the Spirit of Prophecy: «...selfishness took the place of love» SC 17; «the spirit of selfishness is the spirit of Satan.» AA 339; Isa. 14:12-14.

It may seem a simple and obvious definition of sinfulness, but it needs to be pressed home upon the mind that sin is the spirit of Satan. The great root of this spirit of Satan is selfishness. This spirit of selfishness has many branches – the spirit of envy, the spirit of pride, the spirit of rebellion, the spirit of impatience, the spirit of independence of God, the spirit of impenitence, the spirit of covetousness, the spirit of anger, etc.

Sinfulness is not an organic problem. It is not a disease of the human body. It is not a condition of the human organism. "Every sin that a man doeth is *without* the body; ... " 1 Cor. 6:18.

Sin is a malady of the human spirit, a disease of the human heart, a sickness of the human mind. Sin is not physical or material. Sin is the *spirit* of Satan – the *spirit* of selfishness, the *spirit* of rivalry, the *spirit* of disobedience, the *spirit* of pride, envy, exaltation, covetousness, hate, etc. If this simple and basic fact is kept well in mind, much confusion will be avoided and the meaning of some great aspects of salvation will be more readily grasped.

Inheritance.

It is clear from Inspiration as well as from observation that man inherits his fallen condition from Adam. (PP 80). With the advent of sin, human nature became corrupted at its very source. The stream of life from Adam was corrupted. (RH April 16, 1901). But this matter of inheritance needs to be more closely scrutinized because of many wrong conclusions being drawn about the human nature of Jesus, the atonement, and the perfecting of the saints. Inheritance must be considered as it relates to the degenerate body and the sinful mind. (6T 282; 167; AH 106; 5BC 1128).

It is a matter of observation and scientific fact that the body is physiologically inherited from one's parents. This is a biological process. Through genes and chromosomes (twenty-three from the male sperm and twenty-three from the female ovum) the inherited characteristics are transmitted to the cells of the body. The whole bodily structure is composed of thousands of millions of cells, and every one of these bodily cells carries

an identical set of genes and chromosomes. Thus every cell of the human body from the head to the feet carries the biological result of the fall. Every man and woman inherits a degenerate body. Weakness of physical powers means a corresponding loss of mental and moral power. (MH 128). The tendencies of man's biological nature have been perverted, and men have to endure unnatural cravings, loss of will power, and perverted appetites as a result of inheritance. (PP 306; DA 117).

The degeneration of the outward man (the body) is inherited physiologically. Let us call this man's *biological inheritance*.

But man is not only born with a degenerate body; he also has a sinful mind, a corrupted human spirit. This sinful condition of the heart is inherited for the simple reason that a man is a sinner by nature even before he commits an act of sin. (SC 62). David confesses, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" Psalm 51:5. But it must not be mistakenly concluded that sinfulness is inherited genetically like the body itself. Man's sinful condition is not inherited biologically:

1. Sin is the spirit of Satan.

2. If sin were inherited genetically, then it would have to be concluded that the spirit of Satan exists in all the cells of the body, such as the skin, bones, muscles, brain, etc. But sin does not exist in the fabric of the body. It is not a malady of the organism. It is a condition of the human spirit.

3. Those who think that sin is passed on through gene and chromosome must logically conclude that it is impossible to eradicate sin from the human nature until the body is changed at the second advent of Jesus. Otherwise they would have to believe in "holy flesh" in this life. Neither of these propositions is valid. (2t 355). Jesus took upon Himself the degenerate human body, yet there was no sinfulness in Him.

4. Neither righteousness nor sin could be passed on by the physiological mechanism of procreation. If Adam had remained sinless, his children would have been sinless. But Adam did not possess righteousness innately, which the fall amply demonstrated. If he had preserved his connection with God, his children would have been born connected with God, and because of the infilling of the Spirit of holiness, they would have been as holy as their father. One needs to keep in mind that both righteousness and sin are principles and not biological elements. Neither one is transmitted through the biological mechanism.

5. Ezekiel says, "...The son shall not bear the iniquity of the father, ..." Ezek. 18:20. The third commandment is often misquoted. God only visits the iniquity of the fathers upon the children "of them that hate me" Ex. 20:5. And so the Spirit of Prophecy adds, «...they are not punished for the parent's guilt, except as they participate in their sins.» PP 306.

Then why are the children of Adam all conceived and born in moral corruption? What is this original sin? The Augustinian view that Adam's guilt is passed on through the sexual act of procreation must be rejected. The idea that man's

innate sinfulness is transmitted through any biological process in unacceptable. Yet the essential part of the great Reformation emphasis on original sin remains – namely, that every child naturally born has a corrupt, sinful spirit.

The apostle Paul is clear that man's relation to Adam has constituted him a sinner: ".... by one man's disobedience many were made sinners, ..." Rom. 5:19. How did Adam's sin make men sinners?

As the father of the race, Adam's action involved his entire family. What he did affected all men even though they were in no way responsible for his act of transgression. The fall consisted of two things: *detachment* and *attachment*. Adam severed his connection with God and became an ally of the devil. Selfishness took the place of love. The spirit of Satan took the place of the Spirit of holiness. Adam sold himself to Satan. (Rom. 6:16).

Since Adam was the father of the race, his act of transgression separated the human race from God. All of his children inherited this separation. This was not a *biological* inheritance but a *legal* inheritance, just as the inheritance of a father's debt or a father's fortune is not transmitted biologically but legally. Again, Adam sold himself to Satan. Consequently, his children inherited bondage to the devil. This bondage to the devil is not transmitted biologically but *legally*, just as the children of Negro slaves were slaves by legal inheritance. (COL 112; PP 306).

Moreover Adam was not only the father of the human race, he was also the king. When the king fell, the kingdom fell. All nature was infected with the spirit of the king.

The apostle Paul says, "I am carnal, *sold* under sin" Rom. 7:14. We have all been sold under sin. Adam sold us. Satan and his evil angels have a lawful claim to every child conceived and born in the natural course. Thus every son of Adam is born with the spirit of Satan in him. Not only does he have Adam for a father, but he is included among those of whom Jesus said, "Ye are of your father the devil, ..." John 8:44. Adam's sin meant that we would all be born cut off from God and connected to Satan. This is why all men are sinners by nature. (Eph. 2:1-3). Sinfulness, which is the spirit of Satan is not a *biological inheritance,* but a *Satanic inheritance*.

To summarize, the degenerate human organism is received by biological inheritance. Sinfulness of the human mind is received by Satanic inheritance.

«The inheritance of children is that of sin. Sin has separated them from God.» CG 475.

«Having conquered Adam, the monarch of the world, he (Satan) had gained the race as his subjects...» RH Feb. 24, 1874.

«Through man's sin, Satan had gained control of the human race...» PP 77.

«As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin ... serving Satan.» ST July 23, 1902.

«Children are the lawful prey of the enemy, ... and the evil angels have access to these children...» RH Sept. 19, 1854.

The Human Nature of Jesus.

While the incarnation is a mystery, we should know the things that God has revealed for us and for our children. Jesus came to dwell in a body of human flesh. He possessed the whole human organism. The apostle Paul says that He partook of the same flesh and blood as every child of Adam. (Heb.2:14).

Through the physiological process of birth, He partook of man's degenerate body. «Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.» DA 49.

«Four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity.» DA 117.

He inherited everything that we inherit through gene and chromosome. Biologically speaking, Jesus was exempted from nothing. All the tendencies that are transmitted biologically to fallen humanity were transmitted to His human body. He bore in His human body the strengthened appetites and the weakened human will power to resist and overcome. (1SM 267, 268, 273; DA 329).

«Christ became one flesh with us...» DA 388.

Yet Christ was not born in sin. His human character was not sinful at birth as is that of other infants. His birth was decidedly different than that of any other child, for He was born of the Holy Spirit. (Matt. 1:20).

«Jesus was sent of God. His position was different from ours. He accepted human nature to redeem it. He was the redeemer sent by God and accepted human nature as we get it.» DA 49.

Neither did Satan implant in His mind the spirit of disobedience. When the divine Spirit came to dwell in a temple of human flesh, (4BC 1147), a new human spirit was created. Through His supernatural birth He escaped from participating in man's Satanic inheritance. There was no trace of sin in His human character.

One point about the humanity of Christ should be made clear. It was the Holy Spirit, and only the Holy Spirit, that created the unique sinlessness of the human spirit of Christ. There was one thing, just one thing, that made the inward man of Christ different from the inward man of sinful mankind – the Holy Spirit.

Christ's likeness to us and difference from us are concisely expressed as follows: «Christ became one flesh with us, in order that we might become one spirit with Him.» DA 388.

Christ's body, His entire human organism, was the same as that of other men. All the appetites and tendencies that are in their bodies were in His body. (CG 378; AH 128; 4T 244). The Holy Spirit did not give a different body to Him. (COL 99). His human body was a creation of the flesh. His human mind was a creation of the Spirit. It was His mind that had no sinful tendencies. It was the divine-human spirit that had no «propensities of disobedience.» (2T 201, 214; DA 655).

We read in Scripture 'create in me a new spirit', 'a new heart will I give you'. The sinless life of Jesus is a revelation of what the human heart may be when filled with the Spirit. All that Jesus received is available to us. His life testifies that the Holy Spirit can make the human mind sinless. (DA 664).

Yet apart from the atoning blood of Christ, God could not give to humanity the Holy Spirit as He gave it to His Son. Adam's sin has separated mankind from God and made the human race children of Satan. Only by the death of Christ could man's separation from God be terminated. Only by the blood of His cross could the human soul be ransomed from the spirit of Satan. It is by the shedding of His blood and by the application of His blood through His ministry in the sanctuary that the Holy Spirit is made available to mankind. (EW 55).

«The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fullness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race.» QD 669.

In the ancient sanctuary service there were both blood on the altar and water in the laver. This met its antitype when the blood and water flowed from the pierced side of the Redeemer. Here are the two streams of divine grace. The blood of the cross is to wash away sin, and the water of the former and latter rain represent that living water obtained from Jesus that brings the believer into union with God. (EW 209). Both of these streams of divine grace are employed in the ministration of the heavenly sanctuary.

The Daily and Conversion.

The earthly tabernacle with its daily and yearly ministration was "the example and shadow of heavenly things." Heb. 8:5. Upon His ascension Christ entered the first apartment of the heavenly sanctuary to plead His blood in behalf of penitent believers, and so secure their pardon and acceptance with the Father. (GC 420, 421). As typified by the daily service in the earthly ritual, Christ's ministry provided forgiveness of sins. His blood was presented to wash away the guilt of the confessed sin. But the water of life also flows out of the sanctuary. (Ezek. 47:12). When Christ began His ministration in the first apartment of the heavenly sanctuary, He poured upon His people the Holy Spirit. This ministration of Christ in the first apartment brought forgiveness of sins and the *former rain*. (GC 611, 612; 5T 214; AA 54,55).

As the blood and the water are inseparable streams of grace, so forgiveness of

sin and the baptism of the former rain are inseparable. Said the apostle Peter in his Pentecostal sermon, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission (forgiveness) of sins, and ye shall receive the gift of the Holy Ghost." Acts, 2:38.

The ministry of forgiveness and the grace of the former rain are great and precious. They wash away the guilt of every known sin and regenerate the believer in Jesus. They bring victory over every known sin and provide power for obedience unto life. Yet one great fact is still evident. The former rain did not make the apostles sinless. It did not accomplish the perfecting of the saints. This was also the testimony of the great Reformers who revived the apostolic message of justification by faith. Speaking of man's inborn corruption, his hereditary sinfulness, Luther said:

«The lives and confessions of these (Paul, Jerome, Cyprian) and all saints prove the saying of St. Paul in Romans 7: "I delight in the law of God after my spirit, yet find in my members a contrary law of sin," so that no one can deny that sin is still present in all the baptized and holy men on earth, and that they must fight against it.» Works of Luther, Vol. III, 27-29.

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

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

As one looks back to the earthly shadow of heavenly realities, he may gain a clearer insight into the mystery of human redemption. In the daily service of the ancient tabernacle, a substitute had been accepted in the sinner's stead; «But the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in the Redeemer to come; but he was not yet entirely released from the condemnation of the law.» GC 420.

The passage used above goes on to show that it was only on the Day of Atonement that final atonement was made for the repentant sinner. There Ellen G. White draws the comparison: «For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record.» GC 421.

The Final Atonement.

The most fundamental truth of Adventism is that Jesus entered the second apartment of the heavenly sanctuary in 1844 «to make a final atonement for all who could be benefited by His mediation.» EW 253. None need be ashamed of this teaching which is peculiar to the Advent movement. While at times it may have caused temporary embarrassment, this has been only because of a lack of understanding and a consequent inability to stoutly defend this central pillar of the Advent faith. It should be emphasized that the concept of the *final atonement* is the one and only contribution that Adventists have made in Christian theology. There must be a refusal to be embarrassed with this peculiar teaching, for the promise of the *final atonement* is full of the promise of glory and power if its climactic significance in the light of the nature of man is seen.

The *final atonement* is made for the righteous dead as well as for the righteous living. (EW 254). In case of the dead, Jesus gives them the *final atonement posthumously*. They will experience the glory and joy of it when He calls them to life at His second appearing. But in case of the living saints, they will be alive upon the earth as Jesus makes the *final atonement* for them, alive to experience the glory and power of it in their lives.

There are a number of passages in the Bible and the Spirit of Prophecy that explicitly declare that the *final atonement* will be experienced by those who participate in the service of the Great Day of Atonement. This was foreshadowed in type as follows:

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:27-29.

"And there shall be no man in the tabernacle of the congregation when he (the high priest) goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Lev. 16:17.

"For in 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, ... And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Lev. 16:30,33.

As the pen of Moses delineated the final atonement in type, so other inspired writers clearly foretold its reality. Some of these are cited as follows:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to

his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

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

«Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great Day of Atonement. ... Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

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, nevermore 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. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair mitre" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this

company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.» 5T 472, 473, 475.

No one can candidly read the above passages without concluding that the *final atonement* does something for the people of God. It is more than a judicial act in the heavenly sanctuary, just as forgiveness is more than a judicial act. This *final atonement* is called the *blotting out of sins*. That the blotting out of sins is not merely a judicial act in the heavenly records for the living saints is made abundantly clear in the following statements:

«The righteous in the time of trouble will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance.» SG Vol. 3, 135.

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

«...in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind...» PP 358.

The Latter Rain.

The relationship of the *final atonement* and the latter rain will now be considered. As has been seen, there are two streams of divine grace – blood and water. In the first apartment ministration, forgiveness of sin was associated with the former rain. (Acts 2:38). In the same way the blotting out of sins is associated with the latter rain. Says the apostle Peter: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19.

In the ancient *type* the whole congregation of Israel obeyed the trumpet call to gather at the sanctuary on the Day of Atonement, There they afflicted their souls so that in that ceremony their sins could be blotted out in figure. The final atonement in *figure* portrayed the restoration of Israel’s lost state of holiness. It typified the final deliverance from their bondage to Satan. In this *antitypical* Day of Atonement, the prophet Joel calls the Laodicean people of God to the heavenly sanctuary that their sins may be blotted out in ***reality***:

“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 breast: 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 2:15-17.

As the people of God thus cooperate with their great High Priest as He goes in before God to make *final atonement* for them, they

will not only receive a judicial blotting out of their sins, from the records of heaven, but they will also receive the great baptism of the Spirit called the latter rain. Joel describes how the ravages of sin will be fully healed as he continues:

"And I will restore to you the years that the locust hath eaten, the cankerworm and the caterpillar and the palmerworm, my great army which I sent among you ... And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:25,28, 29.

E.G. White comments upon Joel 2 in detail in the chapter called "The Shaking" in 1T 179-184. First she describes God's people afflicting their souls in this great antitypical Day of Atonement. Then she sees them receive the latter rain:

«Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of Heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy ... Still the evil angels pressed around them, but they could have no power over them .... I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."» 1T 181-183.

Blotting Out the Sinful Inheritance.

It has been seen that the *final atonement* brings a great experience to the living saints. What is the nature of this experience in the light of the nature of man? It has been observed that forgiveness and the former rain do not entirely eradicate the Satanic inheritance from the experience of God's people. They do not completely release the saints from their state of sinfulness. Then what is the nature of this final struggle of the saints at the sanctuary as they weep, agonize, and plead for "purity of heart"? What is this "great change" that the latter rain brings? What is the atonement "to cleanse" you? (Lev. 16:30). What is this "change of raiment" which the judgment brings to the saints? (5T 475). What are these "filthy garments" that the High Priest commands to be taken away as He stands for His people in the judgment of the living? (Ibid.).

To all this can be given the decided answer that the *final atonement* blots out the saints' Satanic (legal) inheritance. Along with their own personal record of sin, the entire experience in sin is blotted out, no more to be remembered or come

into mind. "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, they shall not be found: for I will pardon them whom I reserve." Jer. 50:20.

When the saints receive the latter rain, their sinfulness will be totally removed from them. This may not only be seen in the light of the sanctuary service, but also in the light of the incarnation. Jesus was sinless because He was filled with all the fullness of God through the Holy Spirit. Through Christ's work in the sanctuary, the saints finally receive all that He had in His conquest with Satan. They have the latter rain. They have His seal and reflect His image. (see TM 506; EW 71).

The atonement means at-one-ment. (6BC 1077). The *final atonement* brings the final union of divinity and humanity in the experience of the saints. This union with Jesus began when their sins were forgiven. It was made more and more complete under the experience of the former rain. But the *final atonement* consummates the saint's union with Christ. Hence the sacred work in the most holy place is called the *marriage*. (GC 427; COL 307; EW 55).

It means that the estrangement through sin is at a total end. The saints are one with God as Jesus' human nature was one with God as He walked this earth. Thus the prayer of Christ as recorded in John is fulfilled, and the earth can be lightened with the glory of God as the third angel's message swells to a loud cry. (6T 401).

It will be valuable to review again the final atonement in the light of the fall of Adam. In the fall there were detachment and attachment. Adam separated the race from God and sold it to the control of the spirit of Satan. But this is reversed by redemption through Jesus Christ. There is detachment from the spirit of Satan and attachment to Christ through the Holy Spirit. This experience in the process of redemption begins in conversion and is consummated at the final *at-one-ment*. This is what Jesus holds out to His church through His final ministry in the most holy place of the heavenly sanctuary.

The Judgment and the Final Atonement.

The investigative judgment is not a mere scrutiny of records in the heavenly sanctuary. There are two phases to the judgment in the most holy place – the examination and the atonement. This is clearly expressed in the following quotation:

«Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man, to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.» GC 480.

The examination of the candidates is the first phase of the judgment. This work of investigation is also brought to view in the parable of the king examining the wedding guests. (Matt. 22:1-14). Only those who

are shown to be converted have upon them the righteousness of Christ and pass the King's inspection. Only genuine saints remain in the Book of Life. Then comes the climactic blessing of the judgment – *the final atonement*. Sins are blotted out and the times of refreshing come from the presence of the Lord. (Acts 3:19).

This atonement phase of the judgment must be boldly proclaimed so that God's people may realize the wonderful blessing waiting for the Israel of God who enter into the judgment of the living by faith.

The Cleansing of the Sanctuary and the Second Advent.

The great Protestant reformers did not have the light of Christ's final work in the most holy place. Therefore they did not conceive of final release from *original sin* (the Satanic inheritance) in this present life.

In the nineteenth century the Advent movement arose through the preaching of William Miller and his associates as they proclaimed the second advent of Christ on the basis of Daniel 8:14, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." They thought this cleansing of the sanctuary would take place at the second coming of Christ, and believed that the perfecting of the saints would take place at the same time. This was good Protestant doctrine. But after the disappointment of October 22, 1844, the Advent believers found it was the sanctuary in heaven that would have to be cleansed before the coming of Christ. This led them to conclude that the sin problem would have to be entirely dealt with in the experience of the saints before the second advent. They saw that as Jesus had no sinfulness in Him, so those who live without a Mediator during the time of trouble must have no sinfulness in them. (GC 623). Thus the Lord committed to His people a message far in advance of the former Protestant teachings, a message providing a most fitting climax to the Protestant reformation, a message emphatically declaring that Jesus Christ came to utterly save His people *from sin* through the *final atonement.*

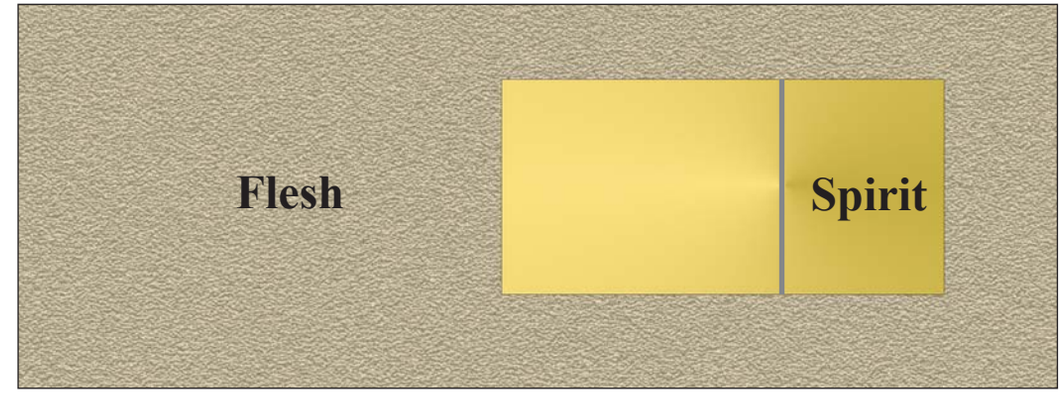
Yet there are some who postulate that it is impossible to have all sinfulness eliminated from the nature of man while the degenerate body remains. **But while it is perfectly clear that the degenerate body, which is biologically inherited, remains until its change at the coming of the Lord, (Phil. 3:21), it must be reemphasized that sin is not in the genes and chromosomes of the human body. The Lord Jesus Christ possessed our flesh, yet there was no sin in Him. Sin is not a thing that is in the fabric of the organism. Sin and sinfulness are simply the spirit of Satan. This spirit has been implanted and imprinted (Jer. 17:1; DA 302; TM 447) in the mind of man. As Jesus had not a trace of this spirit in Him and was kept by a double angel guard, so the sealed saints will have no trace of the spirit of evil in them and will pass through the final conflict with a double angel guard. (EW 271).**

In the last few years, there has been a marked swing toward modern Protestant thinking in the ranks of Adventist theologians. Many now teach that the saints will not be

sinless until the second advent of Christ. But such teaching must result in casting aside the doctrine of a cleansed sanctuary before Jesus comes. It must lead to a rejection of the *final atonement* in the most holy place and the special sealing to take place in the minds of the 144,000.

At this late hour in earth's history, it is imperative that none be found drifting into the ranks of those who reject the wonderful truth of the cleansing of the sanctuary which has made us a people. May none lead God's people to give up the cap sheaf of the gospel, the final atonement for the saints through Christ's ministry in the most holy place, the final sealing to take place in the minds of the 144,000. May none presume to sell the mighty Intercessor short of what He has promised to do. May none prevent the required response to the great High Priest's call to gather by faith at the heavenly sanctuary in order that He might totally eliminate the sinful inheritance of His people before probationary time shall cease.

Man Is a Temple



1. **Man has two natures:** The inward man and the outward man 2.Cor. 4:16; spirit and flesh 2.Cor. 7:1. The heart and what you see 1.Sam. 16:7. The inward man and the flesh Rom. 7:22,18. Renewal of thinking and offering the body Rom. 12:1-2. The will of the flesh and the thoughts Eph. 2:3. Body and spirit 1.Cor. 6:20

2. **Man has two kinds of life:** Dead and alive at the same time Eph. 2:1-3; Gen. 2:17. The gospel is preached unto the dead. Eze. 37:1-10; John 5:24-25; 2.Pet. 4:6

3. **There are two kinds of eternal life:** Physical eternal life depended on a tree, the tree of life. Gen. 3:22; Rev. 22:14. This eternal life is called immortality in the New Testament and the door to it is the resurrection unto life. Eternal life of the spirit comes through faith. John 3:36; Rom. 8:9-11 It is the life of Jesus. Its quality is not its length but moral perfection. 2.Cor. 4:10-11; 1.John 1:1-4; 5:10-12

4. **There are two kinds of food:** Bread and the word coming out of God's mouth. Matt. 4:4; John 7:38-39; 6:63; Acts 10:44.

5. **There are two kinds of law:** The law of the 10 Commandments. Ex.20:1-17. This is a spiritual law, and records thoughts, feelings, the heart and spirit of man. Rom. 7:14; 7:7; Matt. 5:26-47; 1.Cor. 6:18 KJV
   Natural laws that rule over the outward man. Deut. 5; Lev. 11; Gen. 1:29

6. **Two kinds of resurrection:** Spiritual: Eze. 37:1-10; John 5:24-27; Phil. 3:7-14; Rom. 6:4-11.
   Bodily: John 5:28-29; Eze. 37:11-14; Rom. 8:11.

7. **There are two kinds of rebirth:** John 3:1-23, because our birth as a child was not sufficient for spiritual life. John 3:6; Luke 3:8; John 8:33 The rebirth of the body is at the second coming. Matt. 19:28; 1.Cor. 15:35-49, 53-57

8. **There are two kinds of inheritance:** One through genes and chromosomes. Jesus was from the seed of David. Rom. 1:3-4 He had sinful flesh. Rom. 8:3-4. In this flesh He was tempted. Luke 3:23-28; Luke 4:1-8.
   But Jesus was not a sinner. Heb. 7:26. He hated sin. Heb. 1:9; Gen. 3:15
   We are born sinners. Ps. 51:7; Ps. 58:4; Job 14:4. Sin is not inherited from the parents but from Adam. Rom. 5:12-19 The whole world lies in evil. 1 John 5:19. Jesus said "the devil is your father". John 8:44. John the Baptist talked about the offspring of vipers or the breed of vipers.
   We are born in "Adam", Rom. 5:12-14, but Jesus was born "in God". John 17:21. He was "in the Father". John 14:10-11 So we have to come out of Adam, and come "in Christ". John 15:1-8
   Jesus was partaker of the flesh of Mary, a daughter of Eli. Luke 3:24 But the throne is His through the line of Joseph the son of Jacob. Matt. 1:16 The Gibeonites inherited a promise of life, but when Saul denied them this promise of life, two sons and 5 grandchildren of Saul inherited the punishment. 2.Sam. 21:1-14
   Adam was told that he would die on the day that he would eat of the fruit of the tree. Gen. 2:17. He died spiritually and would have died physically, if Christ had not stepped in. But since that time all his descendents were born spiritually dead "by nature the children of wrath" Eph. 2:3, and "dead in trespasses" Eph. 2:1-3.
   If Adam had eaten of the tree of life afterwards, he would have lived for ever. Gen. 3:22

►18

Man is a Temple

Through a correct understanding of the Bible we learn that man is a temple for the Holy Spirit.

Man has a Twofold Nature.

Man is flesh and spirit. The Bible talks about the inward man and the outward man, spirit and flesh. God said to Samuel: "I look on the heart." (1 Samuel 16:7). Perhaps you could call it: the character nature. Let's go through Scripture to see the concepts based on the twofold nature of man.

Man has Two Kinds of Life.

The fall into sin by Adam and Eve makes this very clear. God said to our first parents: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Did they really die, or did God change His "surely"?

In Genesis 3:22 we read: "And the Lord God said, Behold, the man is become as one of us, to know good and evil, and now, lest he puts forth his hand, and take also of the tree of life, and eat, and live forever."

Genesis 2:17 talks about man's spiritual nature and Genesis 3:22 talks about his physical nature.

In Ephesians 2:1-3 we read about people being "dead in trespasses and sins." They are dead and alive at the same time. They are "by nature children of wrath even as others." But they also "walk."

The Old and the New Testament tell us that the gospel is preached to the dead. Jesus made this very clear. "Verily, verily, I say unto you, The hour is coming, **and now is**, when **the dead** shall hear the voice of the Son of God: **and they that hear shall live**." But of the future bodily resurrection Jesus said: "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice." John 5:25,28.

In verse 25 He says: "...and they that hear shall live." Some hear and some don't. Who are they that hear? "The dead." But in verse 28 there is no choice to hear or not to hear for: "all shall hear."

In the first instance Jesus talks about the gospel message "the voice of the Son of God." In the next He talks about the judgment of the godly and the ungodly. Peter also says: "The gospel is preached to the dead." 1 Pet. 4:6.

In the Old Testament, the word is preached to the dead by Ezekiel in chapter 37:1-11. And from verse 12 he speaks about the bodily resurrection which brings us into the land of Israel, which is "our own country". See Hebrews 11:13-15.

There are Two Kinds of Eternal Life.

The physical, eternal life is also called immortality. We recieve this life at the resurrection of the righteous. (1 Cor. 15:53-54). It comes to us through the fruit of the tree of life as the Scriptures tell us in Genesis 3:22 and in Revelation 22:14.

Paul says that through the gospel “life and immortality is brought to light.” 2 Tim. 1:10. If you believe the gospel you will “have eternal life. “ John 3:15,36.

Jesus assures us when He says: “Verily, verily, I say unto you: He that believeth on me has everlasting life.” John 6:47.

The one you have here and now, the other at the second coming of Christ, when we receive a new, glorious body (Phil. 3:21), this will happen “in the twinkling of an eye”. 1 Cor. 15:52.

Spiritual eternal life is quality life as far as moral standards are concerned. It is the life you recieve at the new birth. A careful study of John 3 shows this. It is not so much eternal life but it is a righteous life. It is the life of Christ.

John tells us that he saw the operation of that moral eternal life in the life of Jesus. John says: “For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.” 1 John 1:2.

It was a life of fellowship with God, verse 3. It depended completely on the word of God and it accepted it. It is moral life because Jesus says: “I know that his commandment is life everlasting.” John 12:50. It was this life which was lost to Adam and Eve when they chose to believe another spirit and thus became spiritually “dead.”

«If man will cooperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God’s favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Savior, we become one with Him, and our will is brought into harmony with the divine will. **We become partakers of the life of Christ, which is eternal.** We derive immortality from God by receiving the life of Christ for in Christ dwells all the fullness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human.

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. “As many as received him,” John writes, “to them gave He power to become the sons of God, even them that believe on his name.” John 1:12. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. “I am come,” said Christ, “that they might have life, and that they might have it more abundantly.” John 10:10. “As in Adam all die, even so in Christ shall all be made alive.” 1 Cor. 15:22. And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression.» ST June 17, 1897.

There are Two Kinds of Food.

Jesus shows very clearly in the wilderness of temptation that man needs two kinds of food to live. Bread, and the word that comes from God's mouth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. With the one he nourishes his body, with the other he feeds his inward man, his spirit. The spirit of man comes to life through the word of God, and that word sustains that spiritual life. Jesus said: "the words which I speak unto you are spirit and are life." John 6:63. The words of the Lord carry the Holy Spirit with them. (Acts 10:44 and John 7:37,38).

There are Two Kinds of Law.

First, the Ten Commandments and second, the natural laws. The first is the moral law. It is the law which governs the inward life of man. His thoughts, his feelings, his motives, everything pertaining to the human spirit.

Therefore it is said "the law is spiritual." Rom. 7:14. This law was given for life (Rom. 7:10). Everyone who transgresses this law will realize with Paul that it is "found it to be unto death." Rom. 7:10.

Paul tells us in 1 Corinthians 6:18 that you cannot sin with your body, however you can sin against your body. It is important to understand this, because it shows the extent of human sin and sinfulness.

The Scriptures teach us also about God's natural law. In Genesis 1:29 the Lord shows us our food. In Leviticus 11 we learn about clean and unclean food. This is repeated in Deuteronomy 14.

There were other natural laws, the law of hygiene for example. The washing and cleansing with running water, see Leviticus 15. Some of these laws were ritual, others were clearly hygienic.

There are Two Kinds of Resurrection.

The resurrection of spiritual life comes through the preaching of the gospel. This is what Ezekiel 37:1-10 teaches us. As a result of the preaching we see at first a reformation. Bone comes to bone, and flesh comes to flesh. Then follows an awakening by repeating God's words. An awakening and a reformation follow the pure preaching of the word in all those cases where there is a hearing of faith. (Gal. 3:1-5; Eph. 1:13,14; Acts 10:44). In Romans 6:4-11 we see that baptism is a symbol of this experience. First the spiritual resurrection and then baptism. It does not work the other way around. Jesus teaches the same thing. In John 5:21-29, we see two resurrections. The physical resurrection in verse 28 and 29. The spiritual resurrection in verses 24-26. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." That is the spiritual resurrection. This resurrection depends upon the hearing of faith, but the bodily resurrection does not.

Everyone will be resurrected, the good and the evil. (John 5:28-29).

We see the same in Philippians 3:7-14. Paul wanted to know Jesus and the power of His resurrection, verse 10. The condition is this: "being made conformable unto his death" and "the fellowship of his sufferings." This is then also the condition for the bodily resurrection, verse 11:"If by any means I might attain unto the resurrection of the dead."

The bodily resurrection is taught both in the Old Testament and the New Testament. It is called the resurrection out of the grave in Ezekiel 37:11-14. It is connected with entering into the land of Israel. In other places it is called "my land", Ezekiel 38:16, "the land of Israel in verse 18,19; "when they dwelt safely in their land", Ezekiel 39:26,28. (See Hebrew 11:13-16).

The meek shall inherit the earth (see Ps. 37). In 1 Cor. 15, we see that without the bodily resurrection this all has no meaning.

The same Spirit who gives us the spiritual resurrection, also gives us the physical resurrection. But the spiritual one is the condition for the bodily one. Paul says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raises up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

There are Two Kinds of Rebirth.

In the third chapter of John Jesus explains the rebirth of the human spirit. "That which is born by the flesh is flesh; and that which is born by the Spirit is spirit." John 3:6.

Our first birth is faulty. It is a birth by the flesh. But we must be born again. We must be born by the Spirit. There has to be a new life, even "everlasting life." John 3:15, 16 or "eternal life." That is the life the Spirit gives us the moment we are born again; and when we are born again, we do not get this life, we "have" it.

But our body is not born again. It is the same as before. Therefore we have to "overcome" our body (subdue, or "keep under" as Paul says in 1 Cor. 9:27), because it is to us a body of sin. And there is a war going on between the flesh and the spirit. (Gal. 5:17). In the meantime the flesh remains as corrupt as it always was.

Then there is a second new birth at the second coming of Christ. It is called the "regeneration" and has to do with the body. Then we shall receive a "glorious body" in the twinkling of an eye. Matthew 19:28; Phil. 3:21

There are Two Kinds of Inheritance.

Firstly through genes and chromosomes. You could call it a biological inheritance. Secondly through the law.

The Biological Inheritance.

This is a very important concept. Jesus was subject to the biological laws of inheritance. He was the son of David according to

the flesh, Romans 1:3. “Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same.” Heb. 2:14. “He took on him the seed of Abraham.” Heb. 2:16. His flesh was the flesh of Abraham, of David, of Mary. Jesus started life like every other human being. “Likewise took part of the same.” Heb. 2:11. So He took upon Him sinful flesh. (Rom. 8:3).

In the in the third chapter of Luke we find all the ancestors of Jesus. Jesus was the 77th generation. He was fully human.

But was Jesus a sinner? No, He was not! “Let this mind be in you, which was also in Christ Jesus.” Phil. 2:5. How could He be fully human, the 77th generation from Adam and not be a sinner?

The Inheritance through the Law.

Sin is not inherited through genes and chromosomes. Sin is inherited through the law. We are familiar with this kind of inheritance. A house, property and other things are inherited by the law.

Hosea says: “They like Adam have transgressed the **covenant, there** they did deceit against me.” Hos. 6:7. Green Interlinear Bible. Green himself translates in this way: “But like Adam they have broken the covenant they have acted like traitors against me there.”

The King James Version translates Adam as men: “But they like men have transgressed the covenant; there they dealt treacherously against me.” This is what Paul teaches in Romans 5:12-19.

Adam was the crowned king in Eden. He had dominion over the whole world. And by sinning he brought sin into the world. (Rom. 5:12). The king fell and so did his kingdom. Even Eve did not become naked through her own sin. When she came to Adam she was as beautiful as ever (PP 57). That means the garments of glory belonged to the kingdom. The scripture says that through Adam’s sin “the eyes of them both were opened.” Gen. 3:7. It is the same in the Spirit of Prophecy and in the Bible. Both became naked at the same time. The garment of light belongs to the kingdom, this is what Jesus taught. “and when the king came in to see the guests, he saw there a man which had not on a wedding garment.” Matt. 22:11. Paul tells us about the creation (the world): “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” Rom. 8:20.

Adam’s fall broke the covenant. What was in this covenant? Ellen White tells us:

«Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. But Adam failed to bear the test. And because he revolted against God’s law, all his descendants have been sinners. God’s law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly

effaced that writing. The impressions made by sin gradually wore away the impressions of the law.» MSR 126, 1901.

The above statement by Ellen White is simply the old Protestant doctrine of sin:

1. God made a covenant with Adam.
2. That covenant included his whole kingdom and all his posterity.
3. Adam broke the covenant and so we became sinners.

> This is Calvinist doctrine
> This is Arminian doctrine
> This is Protestant doctrine
→ This is not Roman Catholic doctrine!!

Catholic doctrine teaches that you inherit sin form your parents. See Mary's immaculate conception. Protestant doctrine teaches that you inherit sin from Adam, so Ellen White tells us that children inherit sin from Adam, not from their parents:

«These dear children received from Adam (not biological otherwise it would have been from their parents) an inheritance of disobedience, of guilt and death.» Baker Letter, 1. pp.

The letter was written in 1895. Just at that time there was another development in the church. W.W. Prescott held a series of Bible studies in Australia where he showed very clearly that "The sin of Adam was a typical sin," or as he called it "a representative sin." "Adam was the representative of the family; therefore his sin was a representative sin."

In a Bible study called "The Word became Flesh", (See "The Word became Flesh" page 90-99 by Ralph Larson), the author has included a chapter where Prescott gives his arguments. Ellen White was enthusiastic about it. Ibid. 88-90. According to Ralph Larson this teaching of Prescott received "unparalleled approval" from Ellen White. See page 109 of his book.

The Covenant in Scripture.

God made a covenant with Abraham. See Genesis 15. This covenant included all his posterity. In Jeremiah 34 we read that the people in Jeremiah's time were considered to be in that covenant.

"And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they have made before me, when they cut the calf in twain, and passed between the parts thereof. The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf..." Jer. 34:18,19.

The covenant spoken of here is the covenant in which Abraham passed between the parts of the calf. (Gen. 15:9-18). But Jeremiah lived almost one thousand and four hundred years later. Nevertheless all the blessings and all the curses were inherited. By a biological process? No!! But through the covenant. Through the law they inherited all that the covenant contained.

In Joshua chapter nine we read about a covenant which Israel made with the Gibe-

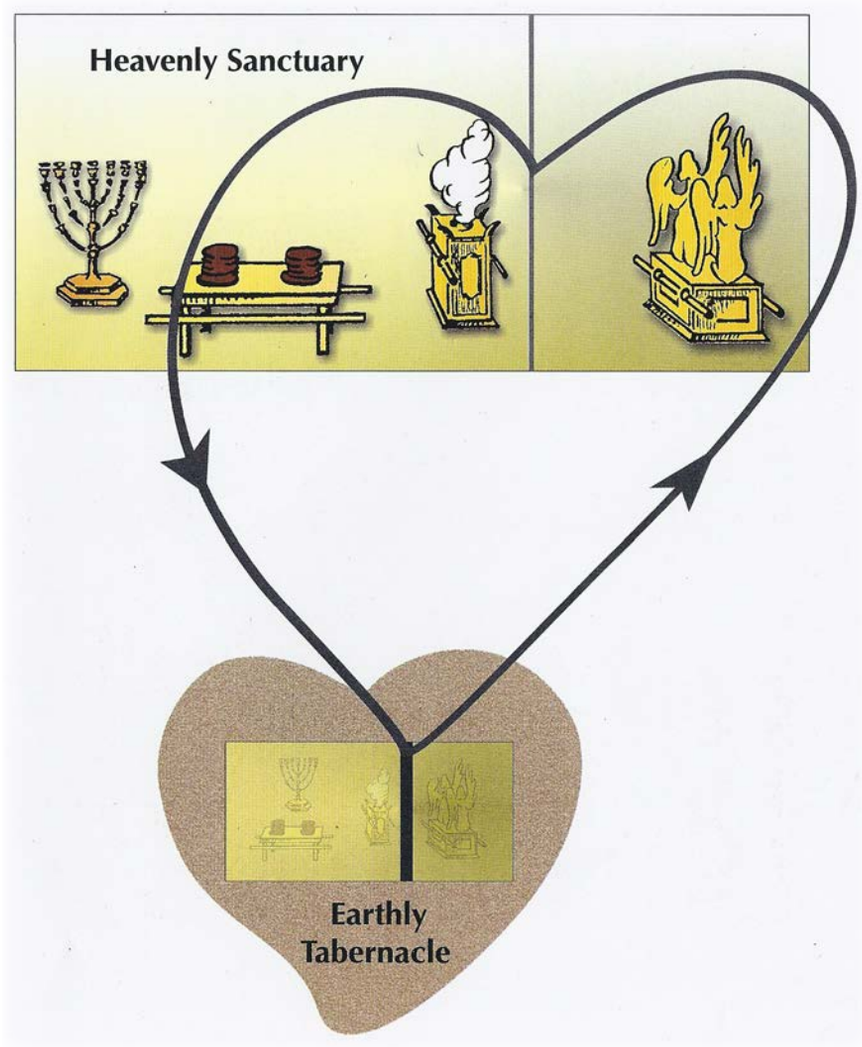
onites. In this covenant was a promise of life. They would not be killed. Hundreds of years later King Saul killed a number of these Gibeonites. After his death David became king and after a while it stopped raining for three years. (2 Sam. 21:1-14). In the third year David asked the Lord about it and the Lord answered: “It is because of the Gibeonites”. Saul killed some of them. David went to the Gibeonites and spoke with them. The conclusion of the whole matter was that two sons and five grandsons of Saul were killed. Then it began to rain. What had happened?

A legally inherited promise of life had been transgressed and it was atoned for through a legally inherited punishment. God waited till Saul was dead. Why? A legally inherited life that was not respected was punished by a legally inherited punishment.

We cannot escape the covenant with Adam. It is ours. But it is the same with Christ. We are saved by the obedience of Jesus, that righteousness saves and that imputed righteousness is the root of the new life of obedience.

So, Jesus did not inherit from Adam. Jesus inherited from Mary but not from Adam. He is the new head of the human family. He was the One sent from God. He was from Adam but not in Adam. If we destroy the Biblical understanding of the covenant, that it is valid through all generations, then Scripture becomes meaningless

The heart ... of the protestant Reformation



"Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart.

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the **heavenly sanctuary**; but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from **earthly tabernacles** must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

O, that all may see that everything in obedience, in penitence, in praise and thanksgiving must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat." (MS 50, 1900) 6 BC 1077/78

►19

The Heart of Protestantism

The Nature of the Mediation in heaven.

A. From the Bible:

John 15:1-8

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

Zechariah 6:13.

Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Acts 2:38.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Hebrews 13:21.

Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Romans 8:26,27.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Titus 3:5,6.

...washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.

James 1:17,18.

Every good gift and every perfect gift is from above, and cometh down from the Fa-ther of lights, with whom is no variableness, neither shadow of turning. Of His own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

Ephesians 2:18.

For through him we both have access by one Spirit unto the Father.

Colossians 1:14.

In whom we have redemption through his blood, even the forgiveness of sins: (see also Eph. 1:7).

Hebrews 9:11,12.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us.

1 Peter 2:5.

Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Colossians 3:17.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Philippians 1:11.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

John 16:23,24.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

B. From the Spirit of Prophecy:

1. Christ is in the heavenly sanctuary.
2. The true believer is the earthly tabernacle.
3. From the heavenly sanctuary comes, by the Holy Spirit, the sinless life of Christ in the believer.
4. The sinless life circulates in the believer. (This was E.J. Waggoner's concept of "Eternal Life").
5. This sinless life is defiled and ascends to heaven.
6. It is moistened by the blood of Jesus in the heavenly sanctuary.
7. Then Jesus presents it perfect to the Father.

«The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.» 1SM 344.

«Our sanctification is the work of the Father, the Son and the Holy Spirit. It is the fulfilment of the covenant that God has made

with those who bind themselves up with Him, to stand with Him, with His Son and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.» ST June 19, 1901.

1) The Impartation of the Spirit is the Impartation of the very Life of Christ.

«The Holy Spirit is the breath of spiritual life in the soul. **The impartation of the Spirit is the impartation of the life of Christ**. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.» DA 805.

«The Holy Spirit, which proceeds from the only-begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith **human nature is assimilated with Christ's nature**. We are made one with God in Christ.» 1SM 251.

«The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification their work could not be accomplished. Thus they were to fulfil the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension.» RH June 13, 1899.

2) The Sinless Life of Christ must Circulate in Us.

«If you would engage in the work of saving souls, the **knowledge of God and of His word must circulate in your heart**, as the vital current of life circulates through your body.» Letter 103, 1896, pg. 4 (To the workers in Sydney, July 17, 1896; 5MR 220).

«Our Redeemer determined on nothing less than that through His merits the love of God should be transfused through the soul that believes in Him. As our life, **the vitality of God's love is to circulate** through every part of our nature, that it may abide in us as it dwells in Christ Jesus. United with Christ by living faith, the Father loves us as the members of Christ's mystical body, of which Christ is the glorified head.» TMK 19.

«Christ alone can help us and give us the victory. Christ must be all in all to us, He must dwell in the heart, **His life must circulate through us as the blood circulates through the veins.** His spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy.» Letter 43, 1895; 5BC 1144.

«The end is near, and students should make most diligent effort to carry forward the work of acquiring knowledge that they may impart to others. If the converting

power of God should come upon these souls, if they should come to realize that they need a power out of and far above themselves, they would not remain a day longer like mere machines, but would have a desire to work for God. Has the truth been lodged in the soul? Has the love of souls for whom Christ died become a living principle in their hearts? Unless they become vitally connected with God, they can never resist the unhallowed defects of self-love and self-indulgence and temptation to sin. If they were soundly converted to God, **they would experience the love that dwells in the heart of Jesus; and under the inspiration of the Holy Spirit, it would well up like an irrepressible stream**, refreshing their own sterile lives, and men and women who are so willing to reach only cheap standards. O that the Lord might influence their minds to see what perfection of character is! O that they might know the faith that works by love, and purifies the soul! We are living in days of peril. Christ alone can help us and give us the victory. Christ must be all in all to us; He must dwell in the heart; **His life must circulate through us, as the blood circulates through the veins**. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy.» YI Oct. 31, 1895.

3) This life is ascending up to heaven defiled; and needs the cleansing drops of the blood of Jesus.

«Jesus is our atoning sacrifice; we can make no atonement for ourselves, but by faith we can accept the atonement that has been made. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.” “Ye were not redeemed with corruptible things, ... but with the precious blood of Christ, as of a lamb without blemish and without spot.” “The blood of Jesus Christ his Son cleanseth us from all sin.” It is by virtue of this precious blood that the sin-stricken soul can be restored to soundness. While you are putting up your petition to God, the Holy Spirit applies the faithful promises of God to your heart. In moments of perplexity when Satan suggests doubt and discouragement, the Spirit of the Lord will lift up as a standard against him, the faithful sayings of Christ, and the brigth beams of the Sun of Righteousness will flash into your mind and soul. When Satan would overwhelm you with despair, **the Holy Spirit will point you to the intercession made for you by a living Saviour. Christ is the fragrance, the holy incense, which makes your petitions acceptable to the Father**. When the light of Christ’s righteousness is fully understood and accepted, love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, “Thy gentleness hath made me great.”» ST Aug. 22, 1892.

«Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God’s word declares he must have, before he can be saved, is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man’s obedience can be made perfect only by the incense of Christ’s righteousness, which fills with divine fragrance every act of obedi-

ence. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord; and He bestows them on those who in humiliation and contrition seek Him for help.» PCP 58; RH March 15, 1906.

«Our expectation is from God, who has given us rich and powerful proof and weighty arguments to move the hearts of men through preaching Jesus Christ and Him crucified. Simple prayer, incited by the Holy Spirit, will find its way through the open door which Christ has declared He has opened, and no man can shut. **The prayers of the saints, mingled with the merits and perfection of Christ, will ascend up as fragrant incense before the Father**. Such prayers will be answered; **the Holy Spirit will descend**; souls will come to the knowledge of the truth; sinners will be converted; and the faces of many will be turned from the world toward heaven and the Sun of Righteousness. Men will have new motives for action, and will become witnesses for Christ.» RH March 24, 1896.

«I ask, how can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith – which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation for the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!» 1888 Materials, 816.

«Many who read this account fail to comprehend its significance. It means that in behalf of humanity the prayer of Christ cleaved its way through the hellish shadow of Satan, and reached to the very sanctuary, the very throne of God. That prayer was for us; the answer was for us, it testifies that you are accepted in the Beloved. That very prayer that entered heaven, bears upward your prayers, my prayers, and the prayers of every soul that comes to God with a hungering and thirsting after righteousness. The merit of Jesus, His righteousness, gives fragrance to our prayers as holy incense that ascends to God.» Bible Echo, Nov. 12, 1894.

«Christ offered up His broken body to purchase back God's heritage, to give man another trial. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer

containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. **Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savour. The offering is wholly acceptable, and pardon covers all transgression.»** COL 156.

C. From the Pioneers.

1888 James White.

«The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father's throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man's behalf, after His Priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints.» James White, Live Sketches of James White and Ellen G. White, 1888 ed. Pg. 431. (James White died in 1881 so this was evidently written before 1881).

1899 John A. Brunson.

«Is more required of the conditions for translation than of others, who have lived and died in Christ? I answer, Most certainly. Why? – Because those who shall be translated must reach that degree of perfection while in the flesh that will enable them to stand in the last time without a mediator. That means much, - a great deal more I fear than many of us realize. If His work as mediator began just as soon as the necessity for it arose, we conclude that it will cease only when the necessity for it ceases. But this necessity for mediation arose when man became a sinner, a being in rebellion against his Maker, an apostate. **Hence it will cease only when God's children in the flesh have been restored to that complete harmony with God which was enjoyed by man before he sinned**. That is to say, he who will be translated will be as perfectly conformed to the image of Christ, that purpose for which he was called (Rom. 8:28,29), as Adam before he sinned was conformed to the image of God.» GCB III, 79; Haddock 325.

1901 S.N. Haskell.

«Upon His work rests the salvation of every human soul. "For there is none other name under heaven given among men, whereby we must be saved." **It is His blood alone that can atone for sin. It is His work alone in heaven, made manifest in the lives of His people on earth that connects any soul with God.** He not only becomes the central figure in heaven and earth, but He connects heaven with earth, and earth with heaven. It is those whose hearts correspond with the heavenly work who are benefited thereby. None other can be saved in the kingdom of God. To understand this work is of great importance, and it cannot be understood unless thought be given to the subject, aided by the Holy Spirit. As the book of Hebrews was written while the destruction of Jerusalem was pending, it becomes a symbol of the world, hardened by sin, unbelief, and rebellion, hastening to meet the retributive judgments of God.» RH Aug. 13, 1901.

S.N. Haskell (on Rev. 8:2-5).

«Lest men, in following the details of national history, should, in the chronicle of all the distress of nations, lose sight of the work in heaven, a most precious phase of the Redeemer's work, is revealed, before the work of the trumpeters is described. Instead of introducing Christ as a sacrifice, bleeding in the presence of the heavenly beings, He is here shown as our great High Priest, ministering in the presence of the Father. John saw Him standing at the altar, having a golden censer. In the shadowy service of the earthly tabernacle, the altar of incense burned continually before the inner veil. The smoke ascended before the glory of the Shekinah, which shone above the mercy seat. On the Day of Atonement, when the high priest entered into the most holy place, he carried with him a censer filled with precious odours, the fragrance of which was wafted by the breezes far beyond the tabernacle court. **The priest entered the presence of Jehovah, bearing the sins of the people, and carrying with him their prayers. These prayers were acceptable with God because offered by faith in the righteousness of Christ. So in the heavenly court, God is enthroned and Christ stands before Him in behalf of His people. He pleads His own righteousness which is acceptable with God. There is an inexhaustible fund of perfect obedience, which is the "much incense" which He offers. This "perfect obedience," or righteousness, meets every need, covers every case. As He was tempted in all points, yet yielded in none, so where sin abounds grace more than meets the need.**

The offering which the high priest makes, is the prayers of all saints. From the time of the fall, heart yearnings have been felt in heaven. Every prayer has been recorded in the record books; never has one soul-longing been passed by unheeded. Parents have prayed for the conversion of their children, and children have pleaded for their parents. The burden of souls in distant lands, has often rested heavily on some faithful follower of God; and although the ones prayed for, may never have been conscious of the fact, a connection was made between heaven and earth, and the needy ones were within the circuit. Heaven always responded to the call of a soul it is pledged to do so, and will fulfil the promise. So the prayers which are ascending daily are as sure to be answered as the truth is sure that God's throne is eternal. Angels are rearranging environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender. God never forces Himself upon a single life, but there is one way to connect a man with heaven in spite of himself, and that way is through prayer.

Will none who are prayed for reject light? – Certainly they will; but when those upon whom the light has shone, do reject, they will be broken off like the dead branch of a tree, and some one else will be grafted in. Those who offered prayers may be quiet in death, but the prayers are lodged on heaven's altar, and will be answered before the censer is thrown down.

Thus John sees Christ pleading for sinners, while the sealing work is going on in the

earth. When the angel returns to heaven with the message that all are sealed, Christ casts the censer to the earth, and the thundering, the lightening, and the earthquake, proclaim that the end is at hand. Having seen Christ as man's intercessor, John follows the work of the seven angels which had the seven trumpets.

Belief in the imputed righteousness of Christ is the only means of salvation for man. Self-righteousness was the cause of Satan's fall, and it has ever been the studied plan of his satanic majesty to lead men from faith in the righteousness of Christ to a faith in their own works. When this is accomplished, destruction is inevitable. To an individual this means the loss of eternal life; to a church, it means the withdrawing of the Spirit of God; to a nation, it means subjugation by some stronger nation.» S.N. Haskell, Story of the Seer of Patmos, 146-148.

D. From the History of Theology.

John Bunyan.

«No way to heaven but by Jesus Christ. When I say there is no other way to be justified, I cast away to that end the law, and all the works of the law as done by us. Thus I have opened the terms of the proposition. Now the two first – to wit, what sin and the curse is, stand clear in all men's sight, unless they be atheists, or desperately heretical. I shall therefore in few words, clear the other four.

First, therefore justifying righteousness is the doing and suffering of Christ when He was in the world. This is clear, because we are said to be "justified by his obedience," Rom. 5:19; by His obedience to the law. Hence He is said again to be the end of the law for the very thing – "Christ is the end of the law for righteousness," Rom. 10:4. The end, what is that? Why, the requirements or demand of the law. But what is it? Why, righteousness, perfect righteousness, Gal. 3:10. Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God, Rev. 1:5. Now this lies only in the doings and sufferings of Christ; for "by his obedience many are made righteous;" wherefore as to this Christ is the end of the law, that being found in that obedience, that becomes to us sufficient for our justification. Hence, we are said to be made righteous by his obedience, yea, and to be washed, purged and justified by his blood, Heb. 9:14; Rom. 5:18,19.

Secondly, that this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear, for that we are said when justified to be justified "in him." – "In the Lord shall all the seed of Israel be justified." And again; "Surely, shall one say, in the Lord have I righteousness," etc. And again; "For him are ye in Christ Jesus, who is made unto us to God righteousness," Isa. 45:24,25; 1 Cor. 1:30.

Mark, the righteousness is still "in him," not "in us;" even then when we are made partakers of the benefit of it, even as the wing and feathers still abide in the hen when

the chickens are covered, kept, and warmed thereby. For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs, so the righteousness wherewith we stand just before God from the curse still resides in Christ, not in us. Our sins when laid upon Christ were yet personally ours, not His; so His righteousness when put upon us is yet personally His, not ours. What is it, then? Why, "he was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him. " 2Cor. 5:21.

Thirdly, it is therefore of a justifying virtue only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner – nay, sin, by God's reckoning of them to Him. It is absolutely necessary that this be known of us; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith; also in temptation, that man will be at a loss that looketh for a righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ. The apostle, who was His crafts master as to this, was always "looking to Jesus," he "might be found in him" (Phil. 3:6-8) knowing that nowhere else could peace or safety be had.

And indeed this is one of the greatest mysteries in the world – namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth.

Fourthly, therefore the law and the works thereof, as to this must by us be cast away; not only because they here are useless, but also they being retained are a hindrance. That they are useless is evident, for that salvation comes by another name, Acts 4:12. And that they are a hindrance, is clear, for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ, Rom. 9:31,32.

What shall I say? **As to this**, the moral law is rejected, the ceremonial law is rejected, and man's righteousness is rejected, for that they **are here** both weak and unprofitable, Rom. 8:2,3; Gal. 3:21; Heb. 10:1-12. Now if all these and their works as to our justification are rejected, where but in Christ is righteousness to be found?» John Bunyan, Justification by an Imputed Righteousness, 5-7.

John Calvin.

«We must strongly insist on these two things: That no believer ever performed one work which, if tested by the strict judgment of God, could escape condemnation; and, moreover, that were this granted to be possible (thought it is not), yet the act being vitiated and polluted by the sins of which it is certain that the author of it is guilty, it is deprived of its merit. **This is the cardinal point of the present discussion.**

There is no controversy between us and the sounder Schoolmen as to the beginning of justification. They admit that the sinner, freely delivered from condemnation, obtains justification, and that by forgiveness of sins; but under the term justification they comprehend the renovation by which the Spirit forms us anew to the obedience of the Law; and in describing the righteousness of the regenerate man, maintain that being once reconciled to

God by means of Christ, he is afterwards deemed righteous by his good works, and is accepted in consideration of them. The Lord, on the contrary, declares, that He imputed Abraham's faith for righteousness (Rom. 4:3), not at the time when he was still a worshipper of idols, but after he had been many years distinguished for holiness.

Abraham had long served God with a pure heart, and performed that obedience of the Law which a mortal man is able to perform: yet his righteousness still consisted in faith. Hence we infer, according to the reasoning of Paul, that it was not of works. In like manner, when the prophet says, "The just shall live by his faith" (Hab. 2:4), he is not speaking of the wicked and profane, whom the Lord justifies by converting them to the faith: His discourse is directed to the believers, and life is promised to them by faith. Paul also removes every doubt, when in confirmation of this sentiment he quotes the words of David, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

It is certain that David is not speaking of the ungodly, but of believers such as he himself was, because he was giving utterance to the feelings of his own mind. **Therefore we must have this blessedness not once only, but must hold it fast during our whole lives**. Moreover, the message of free reconciliation with God is not promulgated for one or two days, but is declared to be perpetual in the Church (2 Cor. 5:18,19). Hence believers have, even to the end of life, not any other righteousness than that which is there described. Christ ever remains a Mediator to reconcile the Father to us, and there is a perpetual efficacy in His death – viz. ablution, satisfaction, expiation; in short, perfect obedience, by which all our iniquities are covered. In the Epistle to the Ephesians, Paul says not that the beginning of salvation is of grace, but "by grace ye are saved," "not of works, lest any man should boast" (Eph. 2:8,9).

If these things are so, it is certain that our works cannot in themselves make us agreeable and acceptable to God, and even cannot please God, except in so far as being covered with the righteousness of Christ we thereby please Him, and obtain forgiveness of sins. God has not promised life as the reward of certain works, but only declares, "which if a man do, he shall live in them" (Lev. 18:5), denouncing the wellknown curse against all who do not continue in all things that are written in the book of the Law to do them. **In this way is completely refuted the fiction of a partial righteousness, the only righteousness acknowledged in heaven being the perfect observance of the law**. There is nothing more solid in their dogma of compensation by means of works of supererogation. For must they not always return to the proposition which has already been disproved – viz. **that he who observes the Law in part is so far justified by works? This which no man of sound judgment will concede to them, they are not ashamed to take for granted. The Lord having so often declared that He recognises no justification by works, to endeavour to secure some ground of glorying to ourselves**; that is, not to yield it entirely to God, by boasting of some kind

of **fragments of works**, and trying to supply the deficiency by other satisfactions?

Satisfactions have already been so completely disposed of, that we ought never again even to dream of them. Here all I say is, **that those who thus trifle with sin do not at all consider how execrable it is in the sight of God**; if they did, they would assuredly understand, that all the righteousness of men collected into one heap would be inadequate to compensate for a single sin. For we see that by one sin man was so cast off and forsaken by God, that he at the same time lost all power of recovering salvation. Those who flatter themselves with this idea will never satisfy God, who cannot possibly accept or be pleased with any thing that proceeds from His enemies. But all to whom He imputes sin are enemies, and, therefore, **our sins must be covered and forgiven before the Lord has respect to any of our works**. From this it follows, that the forgiveness of sins is gratuitous, and this forgiveness is wickedly insulted by those who introduce the idea of satisfaction.

Let us, therefore, after the example of the Apostle," forgetting those things which are behind, and reaching forth unto those things which are before, "press toward the mark for the prize of the high calling of God in Jesus Christ" (Phil. 3:13, 14).» Institution of the Christian Religion, Book III, chapt. 14).

The opinion of James Arminius on these very words of Calvin is shown in the next quotation:

James Arminius.

«It is on this ground that I am accounted to hold and to teach unsound opinions concerning the justification of man before God. But how unfounded such a supposition is, will be very evident at a proper season, and in a mutual conference. For the present, I will only briefly say, "I believe, sinners are accounted righteous solely by the obedience of Christ; and that the righteousness of Christ is the only meritorious cause on account of which God pardons the sins of believers and reckons them as righteous if they had perfectly fulfilled the law.

But since God imputes the righteousness of Christ to none except believers, I conclude that, in this sense, it may be well and properly said, To a man who believes, Faith is imputed for righteousness through grace, because God hath set forth His Son, Jesus Christ, to be a propitiation, a throne of grace, (or mercy seat) through faith in His blood." Whatever interpretation may be put upon these expressions, none of our divines blames Calvin or considers him to be heterodox on this point; yet my opinion is not so widely different from his as to prevent me from employing the signature of my own hand in subscribing to those things which he has delivered on this subject in the third book of his Institutes; this I am prepared to do at any time, and to give them my full approval.» (The Writings of Arminius, Book I).

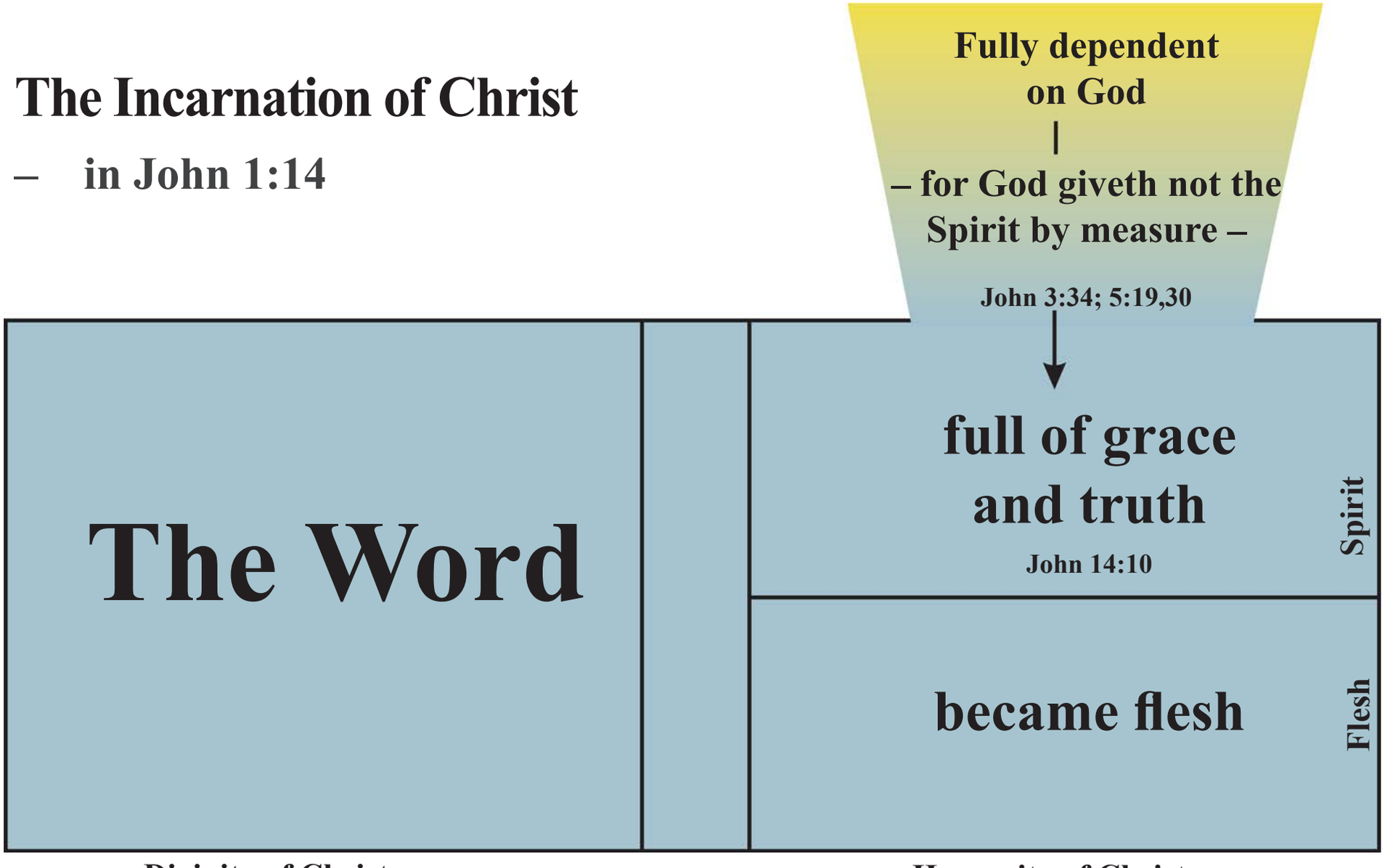
Martin Luther.

«Just as I do not willingly hear faith called a work, so I do not willingly hear righteousness, charity, or love called a quality in theology, although it is allowable enough in philosophy. Look at Acts where here is a debate concerning Jews or against Jews.

Peter is considering the conceptions of the Jews. For the Jews believed the Gentiles to be unclean, just as Peter himself believed, before that vessel was let down from heaven, like a great sheet, in which were all kinds of fourfooted animals, beasts of the earth, reptiles, and birds of the air, all of which Peter considered unclean, but which God really considered clean. Accordingly, Peter wants to say that God purifies the Gentiles whom you Jews judge to be unclean. You judge them to be godless, but God justifies them. The word for purifying, moreover, in Acts is the word for imputing. To purify the heart is to impute purification to the heart. God cleanses the Gentiles, that is, He considers them cleansed, because they have faith, although they are really sinners. Just as those animals let down from heaven by a rope were simply, really, and individually unclean, which Peter was unwilling to eat, nevertheless, God, as He pronounces those animals clean, which according to His own law were still unclean, so pronounces the Gentiles and all of us righteous, although as a matter of fact we are sinners just as those animals were unclean. For He begins in reality to cleanse. For He first purifies by imputation, then He gives the Holy Spirit, through whom He purifies even in substance. Faith cleanses through the remission of sins, the Holy Spirit cleanses through the effect. This is divine cleansing and purifies which is let down from heaven, by faith and the Holy Spirit. This is spiritual theology, which philosophers do not understand, since they call righteousness a quality. In short, the heart of the Gentiles are really unclean, but God considers them clean.» Luther's Works, Vol. 34; Career of the Reformer, 168,169.

The Incarnation of Christ

– in John 1:14



Jesus on earth was God and Man at the same time. As man He had our sinful flesh. Rom. 8:3. **In spirit and character He was completely sinless. His temptation was two-fold:**

1. He was tempted in the flesh (war between spirit and flesh). Hebr. 2:14-18; 4:15; 5:7-9.

2. He was tempted to use His divinity. Matt. 4:3,6; 27:40. **He was fully dependent upon His heavenly Father. He had to pray and plead, to believe the word of God and to be filled with God's Spirit.** Hebr. 5:7-9; Matt. 1:20; 3:16; 26: 36-46.

The Incarnation of Christ

– in the Book of Hebrews

Was fully dependent upon God His Father

Hebr. 5:7,8

Hebr. 4:15,16

Jesus was God over all

Hebr. 1:1-13

Jesus had a sinless mind

Hebr. 7:25
Hebr. 1:9

Spirit

Jesus had our flesh

Hebr. 2:11-18
Hebr. 5:2

Flesh

The Incarnation of Christ

– in the Spirit of Prophecy

Fully dependent upon:
Surrender of the will, prayer, the word of God and the Holy Spirit.

He had the nature of God

Divinity

Godhead Creator

His Divine Nature

His spiritual nature: (Spirit)

1. Character without a taint of sin
2. Receives no pollution
3. Maintained the purity of His divine character
4. Did not participate in sin
5. No evil propensity
6. No response to manifold temptations
7. No yielding to corruption
8. Perfect life

His human nature: (Flesh)

1. Sinful nature
2. Offending nature
3. Nature of Adam the transgressor
4. Sinful flesh
5. Fallen nature
6. Nature degraded and defiled by sin
7. Weaknesses and infirmities
8. Subject to temptation

7A BC. p. 443-456, 368-374, 248-251, 157

►20 - 22

The Incarnation of Christ

Jesus Christ, Human and Divine.

From John 1:14… we know that the Word became flesh and that He was full of grace and truth.

From Hebrews … we see the same, Christ divine and Christ human, and though he took men's nature He was still separate from sinners. Not in the sense of "I am holier than you," but in the sense that He was sinless. He hated sin and loved righteousness. (Ps. 45:70). This was already promised in Genesis 3:15. The mind of sin was to be destroyed. Sin would be hated and righteousness loved.

From the Spirit of Prophecy … E. White plainly states that:

1. Jesus was God on earth
2. Jesus took our human flesh
3. Jesus had a sinless mind or character

Only in this way could He be tempted just as we are tempted. Jesus was tempted by His pre-existence and so are we. But our pre-existence is the sin of Adam – a corrupt self. Jesus lived in His human body with human faculties, and by doing so He is our example.

Christ was Tempted to Use His Own Divinity.

"Tarry ye here," He said, "and watch with me."

«He went a little distance from them – not so far but that they could both see and hear Him – and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered from before it. **This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.» DA 686.**

«Satan thought that by his temptations he could delude the world's Redeemer to make one bold move in manifesting His divine power. ... It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. **It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures,** and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all His faculties **to resist the inclination when in danger, to use His power to deliver Himself from peril**, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.» 7BC 929-930.

«To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been

expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony.» 5BC 1081-1082.

A.T. Jones on the Temptations of Christ.

«Yet that divine One, when in sinful flesh, **never manifested a particle of His divine self** in resisting the temptations that were in that flesh, but emptied Himself. We are here studying the same subject that we have been studying these three or four years; **but God is leading us further along in the study of it, and I am glad**. We have been studying for three or four years, “Let this mind be in you, which was also in Christ Jesus,” who emptied Himself. That mind must be in us, in order for us to be emptied; for we cannot of ourselves empty ourselves. Nothing but divinity can do that; that is an infinite thing. Can the mind of Satan empty itself of self? – No. Can the mind that is in us, that minding of self, empty itself of self? – No; self cannot do it. Jesus Christ, the divine One, the infinite One, came in His divine person in this same flesh of ours, and never allowed His divine power, His personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.

What was it, then, that conquered sin there, and kept Him from sinning? It was the power of God, the Father that kept Him. Now where does that touch us? Here: we cannot empty ourselves; but His divine mind comes into us, and by that divine power, we can empty ourselves of our wicked selves; and then by that divine power, the mind of Jesus Christ, of God, the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying His divine self, His righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how He abolished in His flesh the enmity, and made it possible for the enmity to be destroyed in you and me.

Do you see that? I know it takes close thinking; and I know, too, that when you have thought upon that, and have got it clearly, then the mind cannot go any further. There we come face to face with the mystery of God itself; and human, finite intellect must stop, and say, That is holy ground; that is beyond my measure; I can go no further; I surrender to God.

(Question: Did not Christ depend on God to keep Him? Answer: Yes, that is what I am saying. That is the point).

Christ depended on the Father all the time. Christ Himself, who made the worlds, was all the time in that sinful flesh of mine and yours which He took. He who made the worlds was there in His divine presence all the time; but never did He allow Himself to appear at all, or to do anything at all that was done. That was kept back; and when these temptations came upon Him, He could have annihilated them all with the assertion – in righteousness of His divine self. But if He had done so, it would have ruined us. To have asserted Himself, to have allowed

Himself to appear, even in righteousness, would have ruined us, because we who are only wicked, never would have had anything before us then but the manifestation of self. Set before men who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed, and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our **wicked selves** might be delivered from our **wicked selves**, the divine One, the holy One, kept under, surrendered, emptied all the manifestation of His **righteous self**. And that does accomplish it. He accomplished it by keeping Himself back all the time, and leaving everything entirely to the Father to hold Him against these temptations. He was Conqueror through the grace and power of the Father, which came to Him upon His trust, and upon His emptying of self.

There is where you and I are now. There is where it comes to you and me. We are tempted, we are tried; and there is always room for us to assert ourselves, and we undertake to make things move. There are suggestions which rise that such and such things are "too much for even a Christian to bear," and that "Christian humility is not intended to go as far as that." Someone strikes you on the cheek, or breaks your wagon or tools, or he may stone your tent or meetinghouse. Satan suggests, "Now you send those fellows up; you take the law to them. Christians are not to bear such things as that in the world; that is not fair." You answer him: "That is so; there is no use of that; we will teach those fellows a lesson."

Yes, and perhaps you do. But what is that? That is *self*-defense; that is *self*- replying. No, keep back that wicked self; let God attend to the matter, "Vengeance is mine; I will repay, saith the Lord." That is what Jesus Christ did. He was spit upon; He was taunted; He was struck upon the face; His hair was pulled; a crown of thorns was put upon His head; and in mockery the knee was bowed, with "Hail King of the Jews." They blindfolded Him, and then struck Him, and cried: "Prophesy, who is it that smote thee?" All that was put upon Him.

And in His human nature He bore all that, because His divine self was kept back.

Was there any suggestion to Him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity, and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it, only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the faith of Jesus. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the faith of Jesus." We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.

So then, there was He, by that self-surrender keeping back His righteous self,

and refusing ever to allow it to appear under the most grievous temptations, and the Spirit of Prophecy tells us that what was brought upon Him there in the night of His betrayal were the very things that were the hardest for human nature to bear, the very hardest for human nature to submit to; but He, by the keeping back of His divine self, *caused human nature to submit to it*, by the power of the Father, who kept Him from sinning. And by that means He brings us to that same divine mind, that same divine power, that when we shall be taunted, when we shall be stricken upon the face, when we shall be spit upon, when we shall be persecuted as He was – as shortly we shall be – that divine mind which was in Him, being given to us, will keep back our natural selves, our sinful selves; and we will leave all to God. Then the Father will keep us now in Him, as He kept us then in Him. That is our victory, and there is how He destroyed the enmity for us. And in *Him* it is destroyed in us. Thank the Lord!

I will read a portion now from the Spirit of Prophecy that will help in the understanding of the subject. First from an article published in the Review and Herald of July 5, 1887. It is so good that I will read a few passages to go in the BULLETIN with this lesson, so that all can have it, and so that all may know for certain that the steps we have taken in this study are exactly correct:

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, human and divine. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God," He was the "brightness of his glory, and the express image of his person."

Now the human: He "was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might become rich. He laid aside his glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage.

When Peter, at the time of Christ's betrayal, resisted the officers and took the sword, and raised it and cut off an ear of the servant of the high priest, Jesus said, Put up your sword. Don't you know that I could call twelve legions of angels?

But He walked on earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and with curses instead of the anthems of praise. His lot was poverty and humiliation. As He passed to and fro on His

mission of mercy, to relieve the sick, to lift up the oppressed, scarce a solitary voice called Him blessed, and the greatest of the nation passed Him by with disdain.

Contrast this with the riches and glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family He was mortal, but as God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in doing so He might give life, and bring immortality to light. He bore the sins of the world and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice that man might not eternally die. He died, not by being compelled to die, but by His own free will.»

That is self-sacrifice; that is self-emptying.

This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

And He brings it into my human nature yet, to your human nature at our choice, by the Spirit of God bringing to us His divine presence, and emptying us of ourselves, and causing God to appear instead of self.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled. And the plan was entered into by the Son of God, knowing all the steps in His humiliation that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can never take it.

But we can take in the blessed *fact*, and enjoy the benefit of that to all eternity, and God will give us eternity in which to take in the rest. "The eternal Word consented to be made flesh. God became man." He became man; what am I? – A man. What are you? – A man. He became ourselves, and God with Him is God with us. "But He stepped still lower." What, still lower than that yet? Yes, sir. "The man," that is Christ, "must humble Himself *as a man*." Because we need to humble ourselves, He not only humbled Himself as God, but when He became man, He humbled Himself as a man, so that we might humble ourselves to God. He emptied Himself as God, and became man; and then *as man* He humbled Himself, that we might humble ourselves. And all that we might be saved! In it is salvation. Shall we not take it, and enjoy it day and night, and be ever just as thankful as a Christian?

But He stepped still lower. The man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from

place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked; He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but O, He felt the bitterness as no other being could feel it! He was pure, holy and undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the highest exaltation. Step by step, He humbled Himself to die, but what a death! It was the most shameful, the most cruel, the death on the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men die in battle. He died a condemned criminal, suspended between the heavens and the earth, and died a lingering death of shame, exposed to the reviling and taunting of a debased, crime-loaded, profligate multitude. “All they that see me laugh me to scorn: they shoot out the lip, they shake the head.” Ps. 22:7. He was numbered with the transgressors, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results He was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man’s substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to meet the demands of the broken law; but He died a shameful death. The prophet gives to the world His words: “I hid not my face from shame and spitting!”

In consideration of this, can men have one particle of self exaltation? As they trace down the life and humiliation and sufferings of Christ, can they lift their proud heads as though they were to bear no shame, no trials, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths He could reach, in order to lift man from his moral defilement.

How low down were we, then, when, in order to lift us up from moral defilement, He had to go step by step lower and lower until there were no lower depths He could reach? Think of it and see how low we were! All this was for you who are striving for the supremacy, striving for human praise, for human exaltation, you who are afraid you will not receive all that praise, all the deference from human minds, that you think is your due! Is this Christ like?

Let this mind be in you which was also in Christ Jesus. He died to make an atonement, and to be a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And shall those who set not before them the pattern, Jesus, extol your merits? You have none, except as they

come through Jesus Christ. Shall pride be harbored after you have seen Deity himself, and then as man debasing Himself until as man there were no lower depths to which He could descend? Be astonished O, ye heavens, and be amazed, O ye inhabitants of the earth, that such returns should be made to your Lord.

What contempt, what wickedness, what formality, what pride, what efforts made to lift up man and glorify himself, when the Lord of glory humbled Himself, agonized, and died the shameful death on the cross in our behalf.

Who is learning the meekness and lowliness of the pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome Satanic envying, jealousies, evil-surmisings, and lasciviousness, cleansing the soul-temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression on the mind that all who read them might cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. O, that we might write deeply on our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended, that we might be partakers of the divine nature.

Now I read a few lines from the advance pages of the new "Life of Christ." «In order to carry out the great work of redemption, the Redeemer must take the place of fallen man. Burdened with the sins of the world, He must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend Satan's temptations to our Savior. Every enticement to evil which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as His character was superior to that of fallen man.

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and communed daily with the holy angels. What a contrast to this perfect being did the second Adam present, as He entered the desolate wilderness to cope with Satan. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated Himself to the lowest depths of human woe, that He might sympathize with man and rescue him from the degradation into which sin had plunged him.

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Heb. 2:10. "And being made perfect, He became

the author of eternal salvation unto all them that obey Him.“ Heb. 5:9. “Wherefore in all things it behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted.” Heb. 2:17,18. “We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Heb. 4:15.

It is true that Christ at one time said of Himself, “The prince of this world cometh, and hath nothing in me.” John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could He be brought to the power of Satan’s temptations. Yet it is written of Christ that He was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan’s temptations to weaken or overthrow Him. Then Christ could not have been placed in Adam’s position, to go over the ground where Adam stumbled and fell; He could not have gained the victory that Adam failed to gain. Unless He was placed in a position as trying as that in which Adam stood, He could not redeem Adam’s failure. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and He relied upon divine power to keep Him.

The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, “Without controversy great is the mystery of godliness: God was manifest in the flesh.” 1 Tim 3:16. While it is impossible for finite minds fully to grasp this great truth, or to fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.

You see, we are on firm ground all the way, so that when it is said that He took our flesh, but still was not a partaker of our passions, it is all straight, it is all correct; because His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given unto us. “We know that the Son of God has come, and hath given us a mind;” and “we have the mind of Christ.” “Let this mind be in you, which was also in Christ Jesus.”» GCB 1895, 330-333.

The Mind of Christ was Sinless.

A.T. Jones:

«Now as to Christ’s not having “like passions” with us: In the Scriptures all the way through He is like us according to the flesh. He is the seed of David according to the flesh. Don’t go too far. He was made in the likeness of sinful flesh; not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh; but the mind was the

"mind of Christ Jesus," Therefore it is written: "Let this mind be in you, which was also in Christ Jesus." If He had taken our mind, how, then, could we ever have been exhorted to "let this mind be in you, which was also in Christ Jesus?" It would have been so already. But what kind of mind is ours? O, it is corrupted with sin also. Look at ourselves in the second chapter of Ephesians, beginning with the first verse, and reading to the third, but the third verse is the one that has this particular point in it:

Now I refer you also to page 191 of the BULLETIN, to the lesson we studied on the destruction of that enmity. We studied there where the enmity came from, you remember, how it got into this world, the ground is covered in this that I have just read. Adam had the mind of Jesus Christ in the garden; ...» GCB 1895, 327.

Christ's Fallen Human Nature, and the Origin of the Standpoints.

The words of Jesus:

«The angels prostrated themselves before Him. They offered their lives. Jesus said unto them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with theirs, that they would be witnesses of His humiliation and great sufferings; and that as they would witness His sufferings, and the hatred of men toward Him, they would be stirred with the deepest emotion, and through their love for Him would wish to rescue and deliver Him from His murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in His resurrection; that the plan of salvation was devised, and His Father had accepted the plan.» EW 150-151.

The words of Satan:

«Satan again rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from His exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower Him and hinder the accomplishment of the plan of salvation.» EW 152.

Jesus took our sinful nature.

«Clad in the vestments of humanity, the Son of God came down on the level of those He wished to save. In Him was no guilt or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In His own character He displayed to the world the character of God.» QD 656-657; 7ABC 452-453.

«Christ says, My sheep hear my voice, and they follow Me away from the byways of sin. As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the forgiving love of Christ. Daily the Savior's compassion

must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.» MM 181.

Jesus took upon Him fallen, suffering human nature, degraded and defiled by sin.

«Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. The Word was made flesh, and dwelt among us, because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.» YI, Dec. 20, 1900; 4BC 1147.

Jesus united our offending nature with His sinless nature.

«The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. Thus He has made it possible for us to partake of His nature. By making Himself an offering for sin, He opened a way whereby human beings might be made one with Him. He placed Himself in man's position, becoming capable of suffering. The whole of His earthly life was a preparation for the altar.» RH 17,7, 1900.

«In Christ were united the divine and the human, the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus the son of God, and the Son of man.» 7BC 926.

The Character of Christ.

The human nature of Christ in the sense of His human character was absolutely sinless.

«In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses (Matt. 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb without blemish and without spot (1 Pet. 1:19). Could Satan in the least particular have tempted Christ to sin, he would have bruised the Savior's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning Sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost; for He presented humility in His human character, and perfect and complete obedience to all the requirements of God. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Christ.» 1SM 256.

«Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin.» 5BC 1142.

«With His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character.» YI June 2, 1898.

«Jesus Christ is our example in all things. He began life, passed through its experiences and ended its record with a sanctified human will. He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God.» ST Oct. 29, 1894.

«But Jesus, coming to dwell in humanity receives no pollution.» DA 266.

«Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a

miracle of God; for said the angel, “Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Luke 1:31-35.

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called that holy thing. It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such as one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.

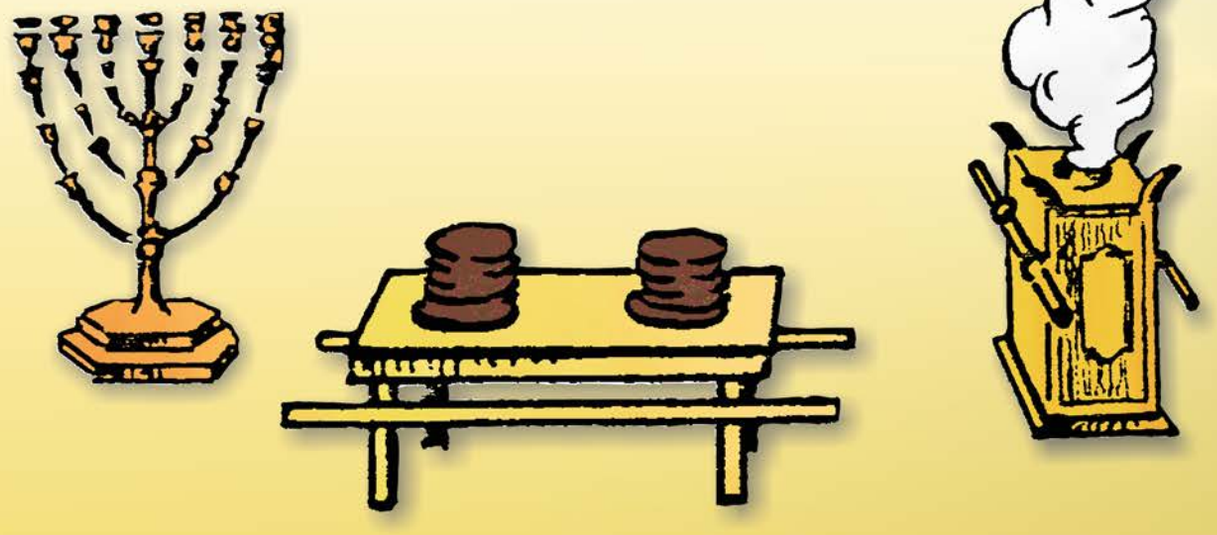
I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in his Father’s goodness, mercy, and love did not waver for one moment. It is written was His weapon of resistance, it is the sword of the Spirit which every human being is to use. “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” nothing to response to his manifold temptations. Not once did Christ step on Satan’s ground, to give him any advantage. Satan found nothing in Him to encourage his advance.» Letter 8, 1895; 5BC 1128

The Holy Place

The daily service

forgiveness of sins
justification
conversion
new birth
sanctification
former rain



Results in: Daily Witness

The Most Holy Place

The yearly service

blotting out of sin
final atonement
seal of the living God
perfection
refreshing
latter rain

Results in: Witness of Loud Cry

Preparation for the Loud Cry

►23

Preparation for the Loud Cry

The Loud Cry and the message of Revelation 14:6-12.

What is it and when will it take place?

The words the “loud cry” come from the message of the three angels.

“And I saw another angel fly in the midst of heaven ... saying with a loud voice...”
Rev. 14:6;

“And the third angel followed them, saying with a loud voice...” Rev. 14:9;

“I saw another angel come down from heaven ... and he cried mightily with a strong voice...” Rev. 18:1-2.

The voice swells loud and strong and mighty because the events taking place are the fulfillment of the message. If we consider the warning and the facts of the message, we see that:

a. The first angel is pointing to the judgment. According to Scripture every case will be decided in the judgment that takes place after you die. (Heb. 9:27). But some will live until Jesus comes. You could call them the last generation. They will be judged during their life. This is the message of the first angel. Every person on earth has to hear the message that his case is coming up in the judgment. So, as soon as the judgment comes to the cases of “them that dwell on the earth,” the message to them will be “the hour of judgment is come.”

That is the loud cry of the first angel.

The facts make it a “cry” and God will fulfil His part to make the cry “loud” through the outpouring of the Holy Spirit.

b. The topicality of the second angel (Rev. 14:8), is that Babylon is fallen. But the voice is not loud and strong yet, because the fall is not yet complete. But when the situation becomes dramatic because of the events that take place when Church and State unite and persecution begins, then the fulfilled facts turn the message into a “cry”. And God will fulfil His part by uniting “loud” to the “cry” through the outpouring of the Holy Spirit.

c. The third angel warns of a danger that is still in the future. However, when under the leading hand of the churches, the USA have indeed made an image of the beast, and Sunday will be a day, that unites Church and State, then the facts of the message make the message a “cry” and God will pour out the Holy Spirit in latter-rain-power to add “loud” to the cry.

This was the idea that developed in the church. The evidence is in the quotes from A.T. Jones that follow. After the Supreme Court declared the USA to be a “Christian nation”, from that very moment on, that declaration was used to promote Sunday laws. Our brethren saw and declared that the image of the beast was formed, but it was not yet alive. (See Rev. 13:14,15). Jones used the following argument:

«We are shut up to that one thing and there is no other way out. Every man from this day forth, who professes to work on the third

angel's message, can carry that message or give that message **in no other way than in the words which that message speaks**, "If any man worship the beast and his image."

But never before 1892 had one of us the right to say that, and warn the people against the worship of the image, because the image was not yet made. We have told the people that it was coming, and that when certain things come, the image would be made, and the warning then would be, do not worship it. That has been our message, but that is not our message any more. We cannot tell them that now. We cannot protest **against the making of it**; we cannot do that now, that thing is done. We are shut up therefore to this one thing. I say again, there is no way out but to preach the third angel's message as it reads: "If any man worship the beast and his image." But there is a word there that comes just before that: "The third angel followed them, saying with a loud voice." **What is that, then, but the loud cry of the third angel's message coming right in now.** Does that show us that when the time comes for the message to be given **directly as it reads** in word, **that the loud cry is right at that time?**

We have had enough before us in all these other things to show that: but is it not there in the words of the message itself, **that when the message goes to the world in the words in which it is given, that is the loud cry? For it goes that way, with a loud voice.**

Now another thought: How many of the nations of the earth besides this were there until this time that had no union of religion and the State? – None.

How many nations at all are there now that have it not? – None. But a union of religion and the State, a union of Church and State, that is Satan's way of doing things. Paganism was Satan's way of doing things, and so was the papacy. And what is this now in our own nation? – The image of the papacy.

Through what instrument did Satan make war against the church of God when Christ was born? – Through paganism. Through what instrument did he make war against the church in the wilderness? – Through the papacy. Through what instrument does he make war against the remnant? – Through the image of the papacy. See Revelation 13. But until now he did not have the government of the United States in his hands to wield against the truth of God.

He has it now. How much then of the power of the world has Satan now in his hands to wield against the church and the Sabbath of God? He has it all. Hasn't he?

Now you and I are pledged by years of profession to stand by the Sabbath of the Lord. We are pledged to that. But now opposed to this is every particle of power that this earth knows, with Satan the chief to wield the power. Then are we not brought face to face with this fact: that as certainly as we maintain our allegiance to the Sabbath of the Lord we shall have to do it in the face of all the power that this earth knows? Then does it not follow that in order to do that we must have with us a power that is greater than all the power that this earth knows? Can a man,

of himself, stand successfully against all the power of earth? No, sir. Well, then, are we not shut up to this, that we must have a power working for us that is greater than all the power of the earth put together? Is it not time then, that the angel should come down from heaven having great power?

That angel coming down and adding his voice to the other makes the loud cry. We are therefore just now, at the point where that angel had come down with great power, and we need not be afraid. Though all the power of the earth be against the Sabbath of the Lord and against us for standing by it, the power of God is given to every one who will be faithful to Him. ...

Now we have come to the loud cry, haven't we? That part of the prophecy is reached. We have come to the image of the beast; that part is reached; that prophecy is fulfilled. **Now, of course, in the workings of the image of the beast there are many things to come in fulfilment of that, but all these things**, – persecution, deceiving miracles, etc. – **are simply the consequence** of what had been done: simply the speaking and acting of the image that is already made. We are not to look now for any great, wondrous, marked movement in legislation or government to fulfil that part of the prophecy, because the image is made. That is fulfilled. What comes in the future in legislation and in the strives and contentions and the rioting and warring, with the evil that will come, is simply that inevitable outcome and consequence of this. Then what next will there be in the line of this prophecy which is here before us? Revelation 14:9,10. (Audience: "The wrath of God"). Yes. ...

The whole concept of the loud cry as understood by Jones, is sustained by E.G. White in this way:

I received a letter a little while ago from Brother Starr in Australia, I will read two or three sentences because they come in well just at this place in our lessons:

"Sister White says that we have been in the time of the latter rain since the Minneapolis meeting." That is just what we have found in our own study of these lessons, is it not?

"The loud cry of the third angel," the latter rain has already begun, "in the message of the righteousness of Christ". Is not that what Joel had told us long ago?» A.T. Jones, GC Bulletin, The Third Angel's Message, pg. 25,28,110, 68.

Our brethren were in a serious situation. The realities of the message were developing before the very eyes of the people. God met the situation with a message. The message became the bearer of the Holy Spirit, and wherever it was preached, the Lord poured out His Spirit. They were nearing the borders of Canaan.

Conclusion

The first angel:

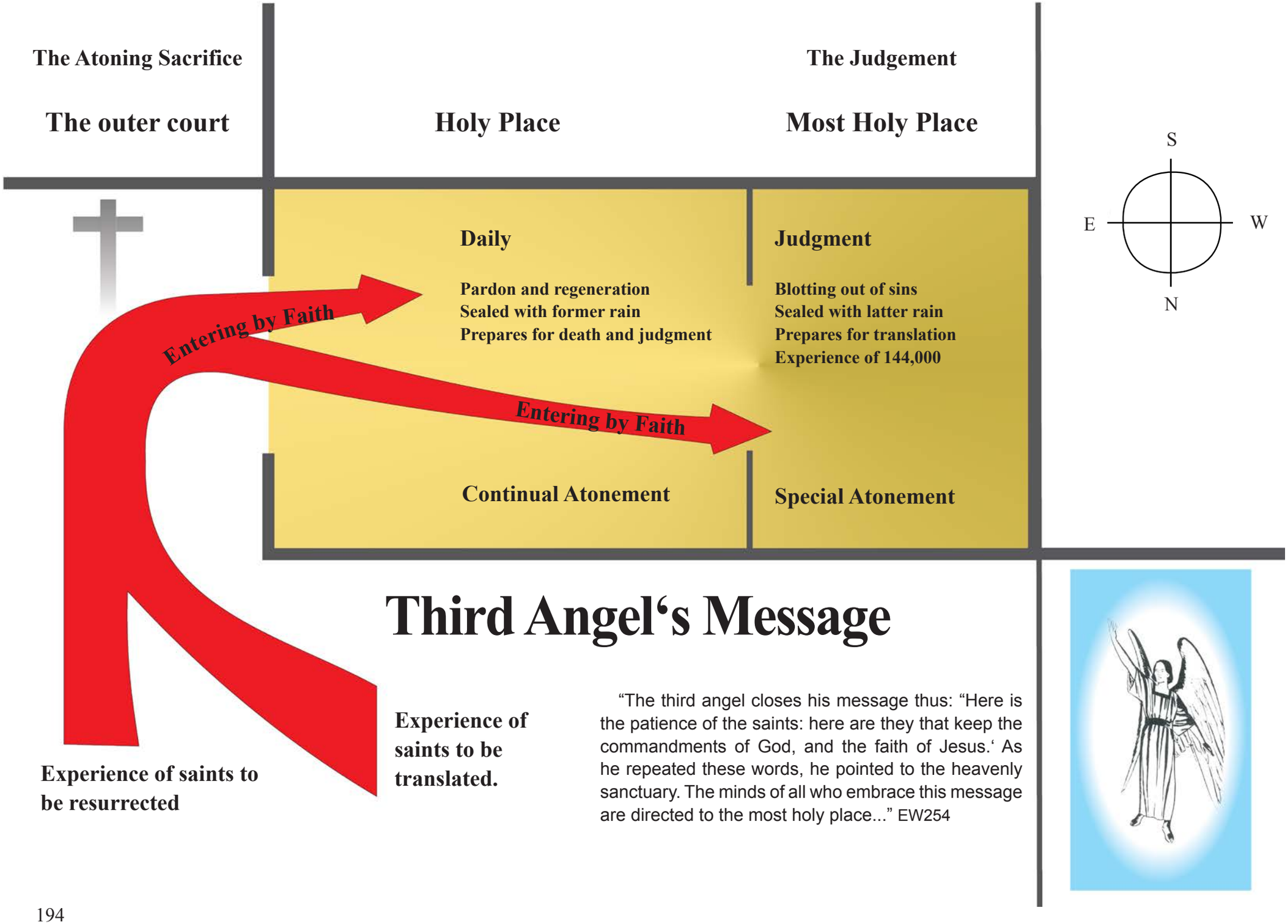
When the judgment has come unto those "that dwell on the earth", that is the living, then the "Loud Cry" will be heard.

The second angel:

When the fall of Babylon is complete through the union of church and state, then the “Loud Cry” will be heard.

The third angel:

When the beast, his image, and his mark are in the country, then the “Loud Cry” will be heard.



Third Angel‘s Message

“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...” EW254

►24

The Third Angel's Message

The Birth of the Message.

The third angel's message was born in the most holy place of the heavenly sanctuary. Its setting is distinctively the great antitypical Day of Atonement.

God committed certain prophecies to Daniel related to the church in the time of the end. (Dan. 10:14; 12: 4-7). After 1798 these prophecies were unsealed by Christ Himself (Rev. 10:1-11; 1:14-16) and given to His people. Accordingly, men of God found that the 2300 days ended in 1844. Believing that the cleansing of the sanctuary referred to in this prophecy (Dan. 8:14) pointed to the Lord's return in glory, and reckoning that this period would terminate in the Spring of 1844, they proclaimed the first angel's message (Rev. 14:6) from 1833 to 1844. As with the disciples of Christ, they preached the right message at the right time, but failed to discern its true application.

The first angel's message, received and preached by various adherents in the Protestant faiths, was God's ordained means of restoring the churches. Although the ardent and Spirit-filled preaching of the coming of the judgment and the Lord's return occasioned some great revivals, the churches largely discarded the message. When Christ did not appear in the Spring of 1844, some 50,000 of the American Advent believers were forced to withdraw from their mother churches. The result was a marked spiritual dearth in the abandoned communions. Then the people who were tracing down the unsealed prophecies in the holy faith saw the application of the second angel's message (Rev. 14:8), and began to preach it in particular reference to the fallen Protestant bodies. About this same time, it was found that the 2300 days would end on the 22nd of October of that year. That time was now only three months away. "Behold, the Bridegroom cometh" was the message of the "midnight cry" which joined the second angel; and from America it swept like a wave of glory to every mission station in the world.

God's people had eaten up the "little book" (Rev. 10:10), and the preaching of its message was sweet. With holy, solemn joy, and sweet anticipation they waited to see their Savior on the 22nd October. Their disappointment was crushing beyond description. The message had proved a bitter draught. After the passing of time, the little flock were as disillusioned as the disciples when Jesus fulfilled their message by dying on the cross. And as with the disciples, it seemed to the Advent believers that their work was finished. Yet they could not deny that God had been in their work. Why did Jesus not come? Where was He? The third angel's message was born when these questions were answered.

Why did Jesus not come? There was another message to prepare the church and warn the world before He could come. Where was Christ? He was still their great High Priest in heaven, but He had entered into the most holy place of His sanctuary to make a final atonement for His people. As the disappointed ones fixed their gaze on the closing ministry in the second apartment of the heavenly sanctuary, they saw the significance of the judgment message they had preached,

and discovered the additional message that was to be given to the world. As their faith went into the most holy place with Jesus they found the original commandments of God. Not only was their message to point men upward to Christ's final atonement, but they were to repair the breach (Isa. 58:12) in God's law by proclaiming the Sabbath truth, warning all against receiving the "mark of the beast." (Rev. 14:12). Thus the third angel's message was born.

The Purpose of the Message.

The third angel is the sealing angel. Its purpose is to gather out from every nation, kindred and tongue a people to receive the seal of the living God, a perfect character.

The third angel's message embraces far more than the preaching of the Sabbath and the warning about the papal Sunday; this message is to usher in the second coming of Christ. When it has accomplished its mission there will appear "a white cloud, and upon the cloud One ...like the Son of man." (Rev. 14:14). Christ is coming, presenting to Himself "a glorious church, not having spot or wrinkle, or any such thing" (Eph. 5:27). The third angel's message is God's ordained means to finish the work of salvation in the hearts of men, thus fitting them to stand before the King of Glory.

While the angel directs a fearful warning against receiving the mark of apostasy, it calls out a people who will receive the seal of the living God. In the last struggle between obedience and rebellion, God will have a people who will in their own lives vindicate His holy law. Without defect or spot in character they will reflect the image of Jesus fully and bear in their own lives a perfect transcript of the law of God.

It is natural that the Sabbath is prominent in this message. Not only is it the special badge of allegiance to the only true and unchanging God, but it is to be the sign of a finished work; first a sign of finished creation; second a sign of a finished work in Jesus Christ, and now in these last days a sign of this finished work in the lives of God's people. The Sabbath is to be the sign of the seal of God – a badge of a perfect recreation of character.

Never should we lose sight of the purpose of the third angel's message. Unless our faith is in the doctrine of perfection of Christian character, our faith is not at all in the third angel. If our relationship to this message is not, finishing the mystery of God in our lives and in the lives of others, then we are decidedly not in the faith of the third angel. Only let us lose sight of the goal set before us – the perfection of His character – and we will have lost sight of the third angel. If the church of God is no nearer the seal of the living God today than she was yesterday, she has made no progress yet, she is failing to attain to moral perfection, she is not fulfilling her God-given task. If her preachers are not preaching a message that will fit the hearers to receive the seal of God, if her teachers are not teaching how God's people are to receive the seal of God, and if her members are not established in a faith that will bring to them the seal of God, then she is not in the faith of earth's last hour message.

The Heart of the Message.

The heart of the third angel's message is Christ's final atonement in the most holy place of the heavenly sanctuary. This final atonement for God's people makes the seal of the living God possible.

On the 22nd of October 1844, God's Advent people expected Christ to appear the second time without sin unto salvation. But they were not ready for Christ's coming. Not only were there other sheep to be called into the fold of the Remnant, but the work of salvation had not been sealed in their lives. It was true that the faithful had repented of all their sins, and Jesus had accepted them as His children, but He could not come until His character was perfectly reproduced in them. Through Christ's continual sanctuary ministry they had received atonement to cleanse them from the guilt of sin, but they had not the atonement to cleanse them from every spot and stain in their characters. Thus they needed a further cleansing work to be performed for them – a final atonement to cleanse them from the very records of sin in the soul temple. Only Christ's final atonement, in the most holy place could accomplish this. The third angel's message directed the minds of His waiting children to the most holy place where He had gone to make this final atonement for them. When Jesus makes this final atonement, His people will be without spot or stain, and He can place upon them the seal of the living God.

Type.

The earthly temple was not only a picture of the heavenly temple, but an object lesson of the high destiny open to every soul. Through the earthly ritual, God designed to teach His people how He could cleanse each soul temple.

When a man sinned he defiled the temple of God and brought himself under the penalty of the law. The sinner could recognize that the law in the most holy place was cognizant of His record. God provided an atonement (cleansing) for the whole congregation in the morning and evening burnt-offering. Although cleansing was thus provided, the sinner had to follow by faith in the sanctuary service if his soul was to be cleansed from sin. There were two great cleansing services provided for him – the daily atonement, and the yearly or final atonement.

In order to appropriate the atonement in the daily service, the sinner was to bring his sin-offering through the door of the outer-court to the altar of burnt-offering. By placing his hands upon the sin-offering's head in the act of confession, he transferred his sin to the substitute. Then with his own hand he slew the victim. Taking some of the blood, the priest sprinkled it before the second veil, on the horns of the golden altar. Thus, in type, the sin was transferred from the penitent to the sanctuary, and the priest made an atonement for the sinner. In this atonement the sinner was cleansed from the guilt of sin and his heart was sprinkled from an evil conscience, but he was not cleansed from the record of sin. Just as the record of sin stood in the inner apartment of the temple, in the inner sanctuary of His soul each sin had left its mark. In other words, he had not yet appropriated a full atonement

(cleansing). Therefore in order to be saved, the worshipper had to follow on by faith in the sanctuary service. Day by day his faith had to be with the priest in the ministry in the first apartment. Not having received a full atonement, his only hope of standing before God was in the imputed righteousness of the priestly mediation, signified by the incense. Entering the sanctuary by faith, he could pray through the imputed righteousness of the incense, feast upon the Bread of life, and have his soul temple kept alight by the Spirit of God. As long as his faith was with the priest he was safe.

In both the Bible and the Spirit of Prophecy the word "atonement" is used synonymously with the word "cleansing." See Lev. 14:20, 31, 53; 12:8 16:30; Ex. 29:36; EW 253; GC 421.

Then on the final day of the year, in the yearly service, was the only time that the high priest entered into the most holy place to finalize the atonement – to finish the cleansing of the worshipper.

"On that day shall the high priest make an atonement for you, to cleanse you, that you may be clean from all your sins from before the Lord" Lev. 16:30. This special cleansing work was not a cleansing from the guilt of sin (all this had to be received through the continual ministry), but from the records of sin, not just in the inner tent, but in the inner shrine of the soul. Thus even the results of sin were completely removed from the character.

This great day of final atonement was a most solemn day for Israel. It was the final reckoning. If the Jew was to receive this final atonement, he had to enter the most holy place by faith, while he gathered with others that were afflicting their souls at the sanctuary with prayers, fasting, and deep searching of heart. He could not rest content with the benefits of the first apartment ministry, for on the Day of Atonement he would be lost without this final atonement. Only he who endured to the end of the sanctuary service was saved. This judgment day decided who was worthy of this final atonement (cleansing). At the close of the day, the Jew would clasp his fellow's hand and say, "Hope you have received a good seal."

Antitype.

All have been defiled with sin. God keeps an exact record of every man's deeds. Inasmuch as we are told that these records are opened in the judgment room of God, we may know that God keeps these records in the most holy place.

The heart of infinite love provided the atonement for us. In the gift of Jesus, the anti-typical burnt-offering, the Father poured out to us all the accumulated love of eternity. In one offering, Jesus provided a perfect and complete atonement for all men. Then He ascended into His great sanctuary to dispense that atonement for all who would come unto God by Him. There in the sanctuary, the light from the cross is reflected and the way of salvation opened. There we may find the Lamb "as it had been slain" (Rev. 5:6), torn and bruised on our account. Calvary is a present reality.

The love of God, shining from the uplifted cross, draws us through the gate of repentance to the altar of sacrifice where we lay our burden of guilt upon the Lamb of God and ourselves upon the altar with Him. In dying by faith with Christ we are released (Greek for "forgiven") from the burden of sin, cleansed from its pressing guilt. We thus appropriate atonement for the guilt of sin, and are made new creatures in Christ through the regenerating power of the Holy Spirit.

At this point in the Christian pathway we stand in reality where the penitent stood in the type after he had confessed his sin, slain his victim, and realized its blood had been sprinkled in the sanctuary. We have received atonement for the guilt of sin, but as surely as there still is a record of sin in heaven, sin has left its mark in the inner sanctuary of the soul. In the incompleteness of our characters, our only hope of standing before God is through the imputed righteousness of Christ. Now we may continue by faith in the sanctuary, praying through the incense of Christ's perfect life, feasting upon Him as the Bread of Life, and receiving the Holy Spirit through the "seven lamps of fire." (Rev. 4:5). At this point in our Christian experience we stand where the Israelite stood when his faith was with his priest in the first apartment. Only as our faith is with our High Priest we are safe.

When Christ ascended to heaven He entered into the first apartment. The faith of the early church entered into the first apartment sanctuary experience of justification and daily sanctification. Luther, Wesley, and other Reformers restored this mighty teaching of righteousness by faith to the Christian world. Yet while the ministry of Christ continued in the first apartment the believer could not appropriate the final atonement. That is to say, he was not completely and fully cleansed so that he had reached a perfect character. While Christ continued in the first apartment, God's people died without having attained to the seal of the living God; yet they died in faith that He Who had begun a good work in them would complete it. In the days of the early church and the Reformers, the way into the most holy place and Christ's finishing work was not made manifest; yet as their faith entered into the benefits of the first apartment, God gave them the former rain.

In 1844 Christ entered upon the final phase of His cleansing ministry – a final atonement that would usher in the fullness of righteousness by faith. Through His cleansing of the sanctuary he would bring the seal of the living God to His people. Speaking of Christ's entrance into the holy of holies, Malachi focuses the true significance of the cleansing of the sanctuary: "The Lord whom ye seek, shall suddenly come to his temple ... But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

This great cleansing work for the Israel of God is the heart of the third angel's message. Christ's final atonement in the most holy place is to the third angel's message what the cross is to the gospel. The third angel

points upward to the most holy place where this final atonement is going forward. The third angel commands God's people to enter the holy of holies by faith to appropriate this final atonement, so that they might be sealed with the seal of the living God.

Before Christ can make this final atonement (cleansing) for His people, there must be an examination of the books of record, to see who, through repentance of sin and faith in Jesus are worthy to receive this final cleansing. Therefore this atonement involves a work of investigative judgment.

To enter the sanctuary by faith at this time, in obedience to the third angel, is to answer the most solemn message of the ages. As the faith of God's people enters into this final atonement work, they must first pass the searching scrutiny of the investigative judgment. As Israel of old assembled at their sanctuary on their Day of Atonement, so God's people must answer the great call of this real Day of Atonement. They must assemble by faith at the heavenly sanctuary with deep searching of heart, affliction of their souls, and strong pleas for the mercy of their High Priest. As the people of God thus awake to the realities of the Day of Atonement, enter into the most holy place by faith, Christ will come to their names in judgment and command: "Make a complete end of sin in their lives, cleanse them forever from every record of sin, and clothe them with My everlasting righteousness." Having passed through the judgment, and then appropriated the final atonement, they will have received the seal of the living God – a perfect character. The work of cleansing forever completed, they will reflect the image of Christ fully.

When the faith of God's people enters the second apartment to appropriate Christ's final atonement, God will water its gospel work with the latter rain. Then, and only then, will the third angel's message fully sound, and the world will hear the loud voice of the heavenly message.

The Lost Significance of the Message.

The heart of the third angel's message has not been discerned by many who profess to believe the message. The truth of Christ's final atonement in the most holy has recently been erased, and many of God's people have allowed this tragic mistake to overtake them.

One can appreciate the emphasis of the perfect, final atonement which was provided on Calvary. This emphasis avoids needless misunderstanding by non Adventists. But certainly this should not be done in such a way as to obliterate Christ's final atonement (applied) in the most holy place.

In view of this, Dr. Donald Grey Barnhouse was justified in declaring our special message of the sanctuary "stale, flat and unprofitable". *Eternity*, September 1956. Could an honest Protestant not be justly unimpressed with our judgment doctrine, and reason thus: "I am a child of God. What does it matter if my judgment be next year

or next millennium?" This is not a saving message for the world! On the other hand, if we present a great finishing work of Jesus now in progress (the final atonement), which will bring God's people to perfection so that they can stand without a Mediator, then every one may see that he has a vital part in this work. If we rather point out that every believer must enter the most holy place by faith to appropriate this final atonement, it is a message that demands his understanding and cooperation. Then the message from the most holy place is a glorious revelation of the way to perfection, and certainly a life and death issue.

Christ's final atonement in the most holy place is the third angel's message in verity. This message was born in the most holy place. This is the message that God commanded the Advent movement to proclaim to the world in a loud voice; for in the closing hour of earth's history this sealing ministry of Jesus in the most holy place is just as essential to man's salvation as Christ's death upon the cross. God called this people into existence that they might preach this special message. Only this finishing atonement could finish the mystery of God. The seal of God, accomplished by this final atonement, is the only thing that will save God's people from the mark of the beast. It is the only shelter provided for the time of trouble.

A little reflection will cause us to be sympathetic to the blindness of men who have so discarded the third angel's message. After 1844 the church of God should have entered fully into the most holy place, received its blessing and finished the work. But she had settled into the peril of the Laodicean condition. No doubt Laodicea thought she had entered the most holy place. Did she not know about the third angel's message? Were not her scholars proving to the world beyond all doubt the unassailability of the 2300 day prophecy? Were not her books and printing houses proclaiming to the entire world the Sabbath truth? Did she not know that Christ entered the most holy place in 1844? Yes, Laodicea knew and believed all this. Viewing with pride her spiritual inheritance, she said, "What lack I yet?"

She knew the mechanics of her message, but she was ignorant to the dynamic of it. While she knew the skeleton and framework of it, she had no vision of its heart. If Jesus had anointed her eyes, she would have seen Him in the most holy place waiting to make the final atonement for her, and seal her with the perfection of His own character. Modern Israel did not catch the vision of the everlasting gospel of Revelation 14. She had not entered by faith into the mighty experience of the benefits of Christ's final atonement. She did not advance in her conception of the gospel beyond the first apartment experience of the early Reformers.

Again in 1888 God desired to lead His people right into the blessings of Christ's final atonement. For years the church had maintained its 2300 day prophecy and had proclaimed that Jesus had entered the most holy place for the cleansing of the sanctuary. But she had failed to apply the benefits of that mighty doctrine. She had neglected to demonstrate to the world what the second apartment ministry of Jesus could accomplish in the lives of men.

Now we stand many more years later in the history of our message. Yet in the experience of righteousness by faith, we are little advanced from Luther and Wesley. The doctrine of the investigative judgment is relegated to a dry, chronological proof of the 2300 day prophecy, a factual concept of a work in heaven, while it has had no force in the experience of the church. Not seeing this final atonement as a mighty sealing experience that we must enter into by faith, it has slipped into the background. We have lost sight of this final atonement work in the most holy place.

In the type this special ministry was to cleanse not only the tent, but the people. In the antitype, the purpose is to cleanse not only the temple in heaven, but the living temple upon the earth.

To deny the special atonement work, in the most holy place, is to deny the third angel's message, for without it there is no sealing message. It is to declare in the sight of heaven and before the world that we are no longer going to carry the sealing message to every nation, kindred, tongue and people. It destroys the reason for the existence of the Advent movement, and places before God's people a hollow form of a message, but with nothing that will bring to them the seal of God. It is to take away their only hope of countering the mark of the beast and withstanding the terrible delusions of Satan. It is to take away their only hope of meeting Jesus without spot of wrinkle or any such thing.

The Restoration of the Message.

God, in the midnight hour, will restore this final atonement, not as a mere theory as aforetime, but as a living experience in the lives of His people. This He will accomplish by a mighty Loud Cry.

The parable of the ten virgins illustrates this restoration. Christ foretold our condition accurately when He said, "They all slumbered and slept." (Matt. 13:25). There is abundant testimony that the finishing work has been delayed through our unbelief, and the coming of Christ forestalled through our failure to enter the final atonement experience. We are years behind, living on borrowed time. Now the enemy has entered and stolen the heart of our message.

There are two classes in the church. One class is of the opinion that the church is flourishing, that prosperity is upon all its borders. They sleep on in carnal security, blind to the tragedy on the doorstep. They cry, "Peace, peace, peace, when the Lord hath not spoken peace." (Jer. 6:14; 8:11). Perfectly satisfied with their own condition, blissfully ignorant of their own spiritual declension, they neglect the oil of grace. They are destitute of the oil of divine enlightenment. These are the foolish virgins. On the other hand, the wise have not been rocked to sleep in total abandonment to the crying need of the hour. While the darkness and lack of comprehension of the true nature of the third angel's message causes them also to be represented as in a state of slumber, they are not blind to the fact that the Bridegroom tarries. They know something is amiss. As the night wears on and the deepening darkness becomes apparent, they search their Bibles and pray for divine

enlightment. They search for clearer light on the work of the Bridegroom. They pray for the quickening power of the Holy Spirit.

At midnight, the darkest hour, a cry is made, "Behold, the Bridegroom cometh, Go ye out to meet him." (Matt. 25:6). This is a mighty message. It commands the sleeping church to go out to meet their Lord. Where do they find Him? How do they meet Him? "They that were ready went in with Him to the marriage." (Matt. 25:10). This marriage takes place in the most holy place of the heavenly sanctuary, and represents the work of Christ's final atonement. It represents the experience which the church of God must enter into by faith.

This is the nature of that tremendous message. Light, precious light, breaks upon the people of God. It is light from the most holy place. They see their great High Priest. The wise understand His work in heaven above. They realize that by faith they must enter into this work. They comprehend that they must obey the message or be lost. This conviction is reinforced by events and conditions in the world.

In the night of sleeping, the wise have prepared themselves for the terrible emergency. In obedience to the mighty cry, "Go ye out to meet him," they comprehend the awful significance of what it means to go "into the marriage." With strong faith and agonizing prayer, they gather in faith to the great final atonement of the most holy place. By faith they go to the judgment of the living. They afflict their souls in view of their own deficiency of character. Satan seeks to overwhelm them as he points to their past record of sin and their present defective character. With great drops of perspiration, they continue their earnest cries while others in the church are careless and indifferent. The Spirit of God fully reveals to them their unlikeness to Christ, and the people of God plead for purity of heart. They cooperate with God in this work of cleansing the sanctuary. While in their last effort of faith and abandonment of self in surrender to God, Jesus takes their names in judgment. For those who are fulfilling the type of the Day of Atonement, He pleads His merits, rebukes Satan, and makes the final atonement (cleansing) for them. They are sealed, and will never more fall beneath the temptations of Satan. Thus, "they that were ready went in with him to the marriage."

The foolish cannot enter into this final atonement. In the night of sleeping the knowledge of this final atonement has been robbed from them, and they have not the Holy Spirit to discern the way into the holiest of all. Thus the message, "Behold, the Bridegroom cometh, go ye out to meet him," brings a mighty shaking to the church of God. All who do not enter by faith into the final atonement are left behind in darkness. Like the ones in the typical Day of Atonement who did not afflict their souls while the high priest was in the holy of holies, they are cut off from the family of God. Chaff like a cloud goes up from the most flourishing sections of the church. This is the destined course of those who have allowed themselves to be robbed of the truth of Christ's final atonement in the most holy place of the heavenly sanctuary.

Even now, while the midnight shadows gather, may the Holy Spirit, the only effective teacher of divine truth call forth this sleeping church with the mighty cry "Behold the Bridegroom cometh, go ye out to meet him."

Reader, what is your response going to be? Upon it hangs our eternal destiny.

The Demonstration of the Message.

The third angel's message will be demonstrated in all its heavenly glory when God's people enter by faith into Christ's final atonement. Upon their stainless characters will be impressed the seal of God, and then the latter rain will be poured out upon them. Imbued with power from on high, the third angel's message will then give its loud cry.

When the faith of the early church entered into Christ's first apartment ministry and received its benefits, they received the former rain. When the faith of the Remnant church enters into Christ's second apartment ministry and receives its benefits, they will receive the latter rain. The power and glory of the apostolic church was great, but it is evident that the power and glory of the Remnant church will be more abundant.

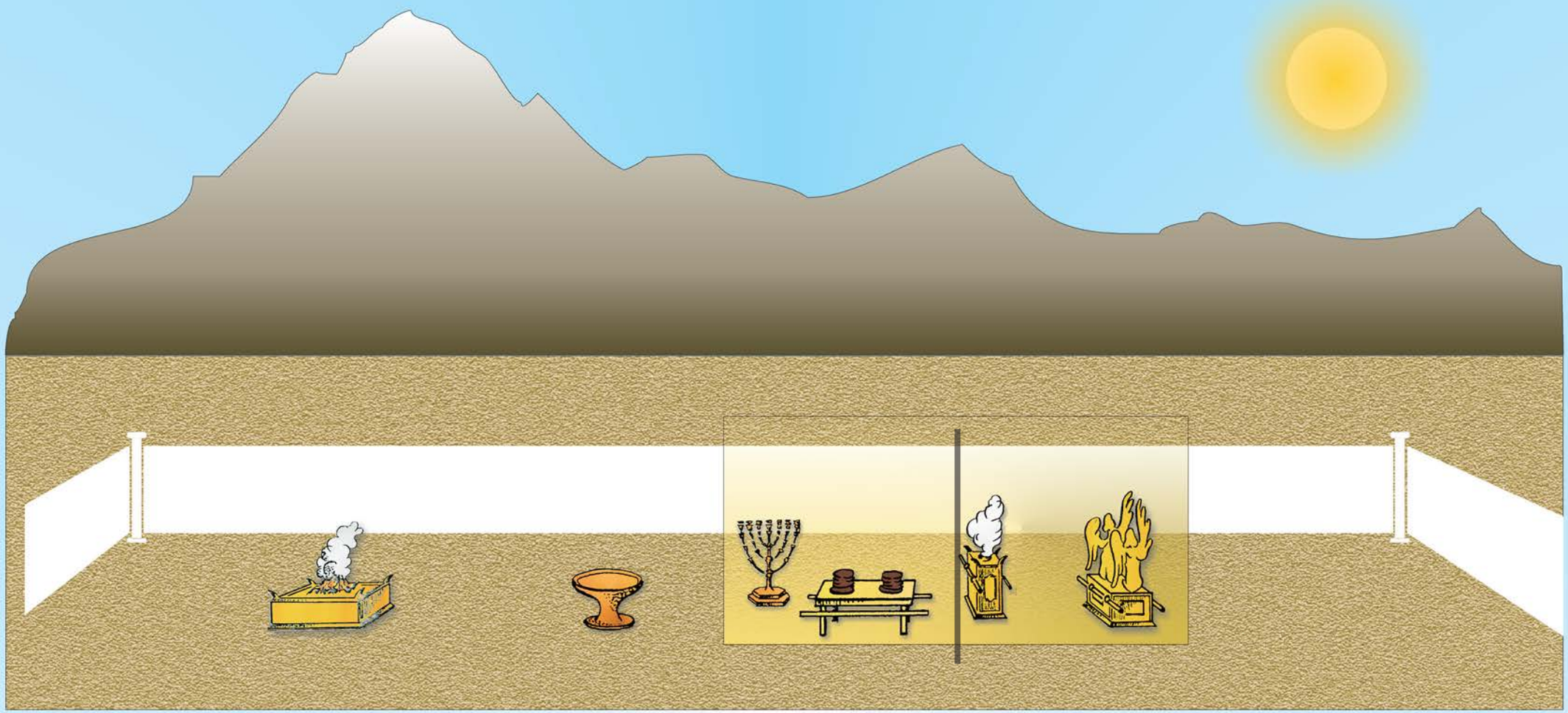
The loud voice of the third angel will be sounded by a people who have experienced the sanctifying power of the final atonement. The glory of God will rest upon them in rich abundance. The glory of God is the seal, name and character of God. Thus the angel of Revelation 18 unites his voice with the third angel and lightens the earth with its glory.

When truly given the third angel's message will be the fullness of the gospel revealed and demonstrated in the lives of those who accept the message. With unwonted power it announces the work of Christ in the most holy place. It heralds the good news that the blessed ministry of Jesus in this Day of Atonement finishes transgression in the heart, makes an end of all sin in the character, and ushers into the life of the believer the everlasting righteousness of Christ. The third angel will loudly proclaim the news that Jesus is doing His great final work for men; and it will be done in the life of every soul who accepts the message, follows the ministry in the true faith and claims for himself the gift of the final atonement.

No other people have heard such a proclamation of the saving power of the gospel of Jesus Christ. The full blaze of the everlasting gospel has been reserved for the last generation. The light from the throne of God flashes to every corner of the globe with the speed of lightning. Thousands in a day will hear and obey the call, and as the judgment of the living moves on rapidly they receive the final atonement and are marked with the seal of the living God.

The powers on earth are enraged and go forth to utterly rid the saints from the earth. Persecution rages, but from every assault the third angel's message illuminates the earth with even greater glory. In this final contest the Sabbath and Sunday will be the badge of allegiance to either side of the controversy. Speedily the issue brings the inhabitants of

the earth to take their stand for or against the truth. When the last soul has been judged, and when he has received the final atonement and seal of God, Christ ceases His intersession in the most holy place. The third angel's message has closed.



Cleansing the Sanctuary and the Subconscious Mind **Jeremia 17: 9; Hebr. 9:7**

The Hebrew sanctuary ritual was an illustration of God´s way of cleansing and restoring the human mind. As the tabernacle had two apartments, so the temple of the human mind has two divisions - the conscious and subconscious levels. The daily service in the first apartment pre-figured atonement for those sins which had become known to the mind. Lev.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" (Heb.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. Lev. 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." Lev. 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." Heb. 9:7 NEB.

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Cleansing the Sanctuary and the Subconscious Mind

The Subconscious Mind in the Light of Daniel 8:14.

«“The heart is deceitful above all things, and desperately wicked: who can know it?” Jer. 17:9. “Deep is a man’s mind, deeper than all else, on evil bent; who can fathom it?” Moffatt.

The plain teaching of the Bible is that all men are born in sin. They are not sinners because they commit this and that sin; they commit sin because they were born with a sinful nature. The inherited human mind is enmity against God. (Rom. 8:7). It is, as Jeremiah says, deceitful above all things and inscrutably wicked. “Who can know it?” he asks, implying of course that no man has any conception of the depth of depravity of human nature. “Who can understand his errors?” cried David (Ps. 19:12), while the apostle Paul testified, “I am not aware of anything against myself, but I am not thereby acquitted.” 1 Cor. 4:4 RSV. Again, he said, “I do not understand my own actions ... my conscious mind wholeheartedly endorse the Law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude ...” Rom. 7:15 RSV; 22-23 Phillips.

Testimony of the Saints.

The saints of all ages have confessed the truth that the mind is not fully conscious of its own sinfulness. **Luther** said:

«For no man was ever able to discover or comprehend his wickedness, since it is without end or limit.» Answer to Latomus, The Library of Christian Classics, Vol. XVI 356.

«... this wickedness is so bottomless that no one can know its depth...» Lectures on Romans, The Library of Christian Classics, Vol. XV 182.

«Deservedly Moses, therefore, calls sin something that is hidden, the magnitude of which the spirit cannot comprehend.» Comments on Psalm 90.

«By special benefit of divine goodness no one fully and perfectly understands and feels what sin and the power of the Law really are. If conscience truly touched and tormented a man, if he truly felt the gravity and the enormity of sin, he could not live long if indeed he did not suddenly die.» Exposition of Isaiah 9:4.

«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.» Smalcals Articles, Part Three, Sec. I Book of Concord, Vol. 1 321f.

John Wesley testified that the extent of the heart’s sinfulness is unconscious to the human mind:

«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, 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.» The Works of John Wesley, Vol. IX, 462-463.

Ellen G. White says:
«The vileness of the human heart is not understood.» MM 143.

The Laodicean Objection.

He who denies that he has an unconscious mind ought just as well deny that he has a foot. Rather, he is a living, walking proof of the unconscious mind for the very reason that he confesses that he is not aware of his hidden self.

Perhaps the most common objection to the Laodicean message is upon this matter of the subconscious. "Show me where the Bible speaks about the subconscious man," some will confidently ask, expecting that if there were such a thing the Bible would have to use the very word "subconscious." The same people will use expressions like "Trinity," "investigative judgment," and other terms that are not used in the Bible. Sincere as these objections may be, they are living proof of the Laodicean condition. To those who are perfectly satisfied that they are pure and right with God, Jesus declares: "Thou **knowest not** that thou art wretched, miserable, poor, blind, and naked." (Rev. 3:17). **Laodicea's sin is declared to be unconscious.**

Bible Examples of the Unconscious.

The Bible presents numerous examples to prove that neither the converted nor the unconverted are aware of all that is within their hearts.

The children of Israel at Sinai promised to keep the law of God. Had they had any real conception of the inherent evil of their hearts, they would not have confidently exclaimed, "All that the Lord hath said, we will do." (Ex. 19:8).

Luther pointed out that without clear light from God, no man knows the depravity of his heart. God had to teach Israel that man's promises and resolutions are like ropes of sand.

R.J. Wieland cites two Bible experiences (one of an unconverted man and another of a converted man) to demonstrate the existence of the unconscious mind:

«The reason that the gift of prophecy in all ages has usually been unwelcome is that it is a probing of this unconscious. Hazael's reaction to the prophecy of Elisha illustrates the normal human reaction. Elisha's prophecy of Hazael's future acts implied a latent present "mind" that Hazael was not aware of and which was repugnant to his conscious ego: "But what, is thy servant a dog, that he should do this great thing?" (2 Kings. 8:13). And yet future events confirmed the correctness of Elisha's penetration to Hazael's unconsciousness. (See 2 Kings. 12:17; 13:3,4,22).

Hezekiah's experience also illustrates the problem of the unconscious for the "converted" saints. Can any of us wish for a more glowing eulogy than the following?

"And thus did Hezekiah throughout all Judah, and wrought that which was good and

right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. 31:20,21.

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him ... And the Lord was with him." 2 Kings 18:5-7.

"If anyone could claim the full benefits of 1 John 1:7 and 9 that "the blood of Jesus Christ his Son cleanseth us from all sin" and "all unrighteousness," surely it would have been good King Hezekiah. Marvellous were the deliverances by which God honoured him. And had the good king been content to close his eyes in death when he was told by the prophet Isaiah, "Set thine house in order; for thou shalt die and not live," he would doubtless have gone down in history as one of the few "perfect" men of whom no fault is recorded.

But the fact in Hezekiah's case is that at that time the "blood of Jesus Christ" cleansed him from all known sin but not from all unconscious sin. After Hezekiah's miraculous healing and restoration to fifteen more years of added life, we read that "God left him, to try him that he might know all that was in his heart" (2 Chron. 32:31). What was the result of this deeper psychoanalysis?" "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up."

Yet when Hezekiah had faced death, we read that he was completely unconscious of that bedrock of sin lying beneath the surface of his heart; "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." 2 Kings. 20:3.

The sin that lurked within was the kind described in the following unpublished words of Ellen G. White:

«The heart is the treasure-house of sin; not being expelled, it is hidden until an hour of opportunity, and then it is revealed, and springs into action.» Letter, H.16, f-1892

In this case, the sin which good, honest Hezekiah did not know existed was so serious that it brought tragic consequences upon his people: "Therefore was wrath upon him and upon Jerusalem." 2 Chron. 32:25. Hezekiah's case seems a clear answer to the assumption that conversion cleanses the unconscious. Sacred history, including the history of the remnant church, provides further poignant illustration of the truth.» R. J. Wieland, Christology and the Human Unconscious 21-23.

Another striking example of the existence of the unconscious is the case of Peter at the last supper. Jesus had just declared that Peter and his brethren were cleansed.

«So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His.» DA 646.

But Jesus perceived that these "cleansed" men were unready for the great test ahead. He warned them that they would forsake Him that very night. Peter vehemently denied Jesus' warning, declaring that he was ready to follow his Lord to prison and death.

«When Peter said he would follow his Lord to prison and death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life.» DA 673.

James and John doubtless thought that they were righteously indignant with the Samaritans who refused Christ lodgement. They said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But He turned and rebuked them and said, "Ye know not what manner of spirit ye are of." Luke 9:54-55.

On another occasion James and John jealously forbade a man to continue casting out devils in the name of Jesus. The Spirit of Prophecy gives us this penetrating insight into how Jesus helped them to see the hidden motives of their hearts:

«James and John had thought that in checking this man they had had in view their Lord's honour; they began to see that they were jealous for their own.» DA 437.

Calvary and the Unconscious Mind.

Only in the light of the cross of Calvary can the true nature of sin be discerned. Lucifer was the originator of sin. He coveted God's place on the throne of the universe. (Isa. 14:13, 14). Implicit in his desire to have God's place was the will to get rid of God – to kill Him. But even Lucifer did not at first understand the real nature of his feelings. (GC 496). Jesus, however, declared that Satan "Was a murderer from the beginning." John 8:44. Calvary proved it.

«Christ had lived only to comfort and bless, and in putting him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown ... He had revealed himself as a murderer.» DA 57, 761.

The human race was also tempted to take God's place. (Gen. 3:5 RSV). Therefore the heart of man is guilty of the same sin:

- "He that committeth sin is of the devil." 1John 3:8.
- "The carnal mind is enmity (hatred) against God." Rom. 8:7.
- "Whosoever hateth his brother (or God) is a murderer." 1John 3:15.
- «Every sin committed awakens the echoes of the original sin.» RH Apr. 16, 1901.
- «Upon all rests the guilt of crucifying the Son of God.» DA 745.
- «By every sin Jesus is wounded afresh...» DA 33.

Although only Jews and Roman soldiers participated in the act of putting Christ on the cross, the Word of God says that the hearts of all men are fashioned alike. (Ps. 33:15).

Those who condemn other sinners should realize that the same sin is in their hearts. (Rom.2:1). All sin has one common root, and Calvary shows that it is the will to kill God.

The human mind is not conscious of its sin. Jesus prayed for His murderers, “Father, forgive them; for they know not what they do.” Luke 23:34.

«That prayer of Christ for His enemies embraces the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God.» DA 745.

So too, the apostle Peter charged the Jews that they had “killed the Prince of life ... through ignorance.” Acts 3:14-17.

The will to kill God is not a conscious sin, but a subconscious sin. Calvary witnesses to the truth of the prophet’s words: “Deep is a man’s mind, deeper than all else, on evil bent; who can fathom it?” Jer. 17:9. Moffatt.

Ellen G. White says: «The vileness of the human heart is not understood.» MM 143.

Although man represses his sin into his subconscious mind – for the full consciousness of sin would kill him – the hidden content of the mind is revealed in the process of projection. This is the human mind’s peculiar function of imputing its hidden guilt to another. Adam and Eve not only blamed each other for their sin, but they placed the blame upon God. (Gen. 3:11-13).

Guilt is the disposition to impute evil to God. Another remarkable illustration of projection is given by the children of Israel in the wilderness. Every time God brought them into straight places to test their hearts, they made the startling charge that God had it in His mind to kill them (Ex. 16:3; 17:3; Num. 14:3). This base accusation was merely a projection of their own attitude towards God. Calvary proved it!

Guilt, man’s disposition to impute the evil of his own heart to God, is the cause of all false doctrines which clothe the Creator in the evil characteristics of human nature. The supreme example of this is the doctrine of eternal torment. Where did men get the idea that God had it in His heart to take poor mortal man, and for the sins of a few brief years, thrust him into the pain of eternal torment? They got it from their own hearts. The doctrine of eternal torment is the result of the projection of human guilt. The disposition to perpetuate the crime of Calvary is hidden in the human heart.

There is a respectable community of Christians called Laodicea. (Rev. 3:14-21). They say, “I am rich, and increased with goods, and have need of nothing.” Christ replies sorrowfully, “Thou knowest not ... “ Significant words! – reminiscent of Christ’s words to His people nearly two thousand years ago: “They know not what they do.” “Blind!” says the True Witness as He renders

the verdict of Laodicea's condition blind to the reality of the cross, blind to the great sin of ignorance which is to be dealt with on this Day of Atonement. (Heb. 9:7 NEB).

Christ is speaking to us in the Laodicean message. That which we have failed to believe about our hearts, we are now acting out, and will act out to the full, unless we repent.

Regeneration and the Unconscious Mind.

When a sinner is brought to the knowledge of the gospel of Christ, the Spirit of God makes bare the hidden deformity of the natural heart. Through the Spirit's cleansing and regenerating power, the believer experiences the transforming power of the new life. The heart is cleansed, love is implanted, and as far as justification is concerned, the believer is altogether pure and perfect. But does regeneration totally destroy all sin in human experience? Does Christ reveal all that He might to the believer who sets out on the new life? Is the newborn Christian altogether and wholly conscious of his own sinfulness? The answer is an emphatic NO!

Conversion is not sinlessness, as the Scriptures so abundantly declare:

►"For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20.

►"Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9.

►"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

►"Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.

►"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4.

►"Wherefore I abhor myself, and repent in dust and ashes." Job 42:6.

►"Now then it is no more I that do it, but sin that dwelleth in me ... Now if I do that I would not, it is no more I that do it, but sin that dwelleth in 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." Rom. 7:7, 20, 22,23.

►"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3:12.

►"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that

we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-10.

►"For we all often stumble and fall and offend in many things." James 3:2 NEB.

«And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of His children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties. Yet at the same time they "know that they are of God." They cannot doubt it for a moment. They feel His Spirit clearly "witnessing with their spirit, that they are the children of God." They "rejoice in God through Christ Jesus, by whom they have now received the atonement." So that they are equally assured, that sin is in them, and that "Christ is in them the hope of glory."» John Wesley's Sermons pg. 12,13.

«Christ indeed cannot reign where sin reigns; neither will He dwell where any sin is allowed. But He is and dwells in the heart of every believer who is fighting against all sin; although it be not yet purified, according to the purification of the sanctuary.» Ibid 13.

«That believers are delivered from the guilt and power of sin we allow; that they are delivered from being of it we deny.» Ibid. 21.

« ... (sin) does not reign, but it does remain.» Ibid. 34.

The Spirit of Prophecy describes the Christian's condition and experience in conversion as follows:

«The closer you come to Jesus, the more faulty you will appear in you own eyes ...» SC 64.

«There is a wrestling with inbred sin; there is warfare against outward wrong.» RH Nov. 29, 1887.

«We must strive daily against outward evil and inward sin ...» RH May 30, 1882; 5T 397.

«None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honoured with divine light and power, have confessed the sinfulness of their nature.» COL 160.

«But because this experience (of regeneration) is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil.

Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory.» AA 476,477.

Of course a child of God will not cherish sin, practise it, or excuse it. Nevertheless, the process of sanctification will make him progressively more aware of the sinfulness of his own heart. Trials will make manifest weaknesses and defects in his character of which he was not aware.

Paul, as his great chapter in Romans 7 so forcibly shows, confessed that sin was deeply rooted in human nature. Phillips gives an interesting rendering of Paul's testimony: "My conscious mind wholeheartedly endorses the Law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude ... " Rom. 7:22,23.

Luther consistently taught that original sin (the sinful nature of the human heart) remained in Christians throughout their probationary life. «We should know,» he said, «that sin is left in the spiritual man for the exercise of grace, for the humiliation of pride, and for the restraint of presumptuousness.» Lecture on Romans, pg. 212. Luther was deeply aware that even believers were not conscious of sin in its fullest extent:

«Even if we recognize no sin in ourselves, we must yet believe that we are sinners. This is why the apostle says: "I know nothing against myself, yet am not hereby justified. " (1Cor.4:4). For as through faith also sin is alive in us, i.e., by faith alone we must believe that we are sinners, for this is not obvious to us; indeed, quite often we are not even conscious of it. Therefore, we must stand in the judgment of God and believe Him when He says that we are sinners, for He cannot lie. And it must be so, although it is not evident, for "faith is the evidence of things not seen" (Heb. 11:1) and rests content with the words of God alone.» Lectures on Romans 81.

Wieland and **Short** offer a sharp warning against the idea of using the expression "I am saved."

« ... the deeper calls to repentance which constitute the calls to progressive sanctification concern sins which were all the time present in the heart when the believer was "saved." He was cleansed from all known sin, but not from all subconscious sin.» A Warning and Its Reception 223-225.

John Wesley makes this penetrating statement:

«There does still remain even in them that are justified, a mind which is in some measure carnal (so the apostle tells even the believers at Corinth, "Ye are carnal"); a heart bent to backsliding, still ever ready to "depart from the living God"; a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as without light from God, we can not possibly conceive.» Sin in Believers 41.

The Subconscious and the Sanctuary Service.

We must thoroughly agree with Luther and Wesley that a fountain of evil still remains (but does not reign) in the heart of regenerate saints. But in the light of Daniel 8:14, it must be equally clear that it will not remain in the saints until Jesus comes. The final generation of saints must live through the time of trouble without a High Priest in the sanctuary above. All sin must be dealt with and cleansed from the saints in the absolute sense before Jesus leaves the sanctuary. In view of this Wieland says:

«Like good Hezekiah, we bear to ourselves and if possible to others the impression that we serve the Lord with “a perfect heart.” Perhaps the dear Lord is hesitating to subject His people to that ultimate test at the close of probation which will be like Hezekiah’s test when “God left him, to try him that he might know all that was in his heart.” For the saints in the last days, a corresponding experience will be the final decree when the High Priest quits the heavenly sanctuary, leaving the saints to “live in the sight of a holy God without an intercessor.” (GC 614). Thus the issue is too serious to haphazardly precipitate the end of probation without making certain that a deeper work has been accomplished for the people of God now than was ever obviously accomplished for the good king of whom it was said, “There was none like him among all the kings of Judah ... For he clave to the Lord, and departed not from following him.”

In conclusion it would seem clear that Hezekiah’s experience can be explained in no other way than as an illustration of the existence of the unconscious as a reservoir for sin. Further, it would seem that Hezekiah sleeping in his grave awaiting the first resurrection is a type of all “good” “saved” people resting there with him. None were required to endure the unprecedented test of living in the sight of a holy God without an intercessor as will those who endure the final ”time of trouble.”» Christology and the Human Unconscious 23.

In the daily and yearly ritual of the ancient tabernacle we have the divine illustration of two great works of grace – forgiveness of sins and final blotting out of sins; conversion and the sealing of the 144,000; the former rain and the latter rain.

From Leviticus 4 it is clear that the daily service specifically dealt with conscious sin. “If his sin which he hath sinned, come to his knowledge: then he shall bring his offering ...” (verse 28). Besides this, the daily burnt offering and incense offering were regarded as provision for a general covering of all sin. So it is when a sinner comes to Christ for pardon and regeneration. All known sins are confessed and forsaken. More than that, although the believer still retains a sinful nature, it is not imputed to him, but instead he has imputed to him the righteousness of God (Rom. 4:8; 3:22). The grace provided in the daily experience with Christ provides for the believer’s continual dying to his sinful nature, and his victory over it by partaking of the divine nature. While the process of eradication of sinfulness goes forward, the

Holy Spirit counteracts that which remains of his original sin.

As illustrated by the tabernacle ritual, the work of grace is completed through the ministration of the most holy place. Anciently, Israel was forgiven through the daily service, but was not fully and finally cleansed until the Day of Atonement. The Day of Atonement illustrated a deeper experience than the daily service. The Jews had some indication that the typical final atonement had to do with unconscious sin. Says the Jewish Encyclopaedia:

«Especially dangerous seemed errors unwittingly committed (Ps. 19:13). On the Day of Atonement such sins may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation. ...another goat was killed as usual and its blood sprinkled to make atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from the unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of the sanctuary.» Section on Atonement.

Apparently Paul also believed that the Day of Atonement provided a final atonement for the sin of which the worshipper had been unaware. He says:

"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." Heb. 9:7 NEB; EW 254.

The Levitical record of the Day of Atonement is very specific:

"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.

Malachi prophesies of Christ's coming to the holy of holies in the heavenly sanctuary to accomplish that final purification of a people to abide the great day of God.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. " Mal. 3:1-3.

Ellen White's comment on Zechariah (Joshua and the Angel) vividly describes how the living saints will enter the experience of the judgment of the living and final atonement. It shows that during the closing up of the great antitypical Day of Atonement, God's people will become «fully conscious of the sinfulness of their lives.» 5T 473.

This is a very remarkable statement, found in no other context but the judgment of the living experience. By reading the context, it is very clear that the saints would not be able to endure becoming fully conscious of their sinfulness unless they had previously gained a deep and living experience in conversion and sanctification. Certainly such an exposure of the last root of hidden sinfulness will be a very traumatic and devastating experience; but it will open the way for the blotting out of sins and receiving the latter rain (Acts 3:19). The light of Revelation 18:1 will be God's final answer to the problem of sin.

Conclusion.

1. Man is born with a sinful nature that means, a wicked heart, a carnal mind.

2. The full intent and real root of such sinfulness is unconscious to the mind.

3. Conversion and the daily process of sanctification brings a great change to the believer. While he is sinless as far as justification is concerned, he is not sinless as far as sanctification is concerned. Original sin does not reign, but still remains in the regenerate.

4. Normally, the believer is never fully conscious of his sinfulness. The nearer he comes to Christ, the more he becomes aware of his own imperfections.

5. The sanctuary and its service is an illustration of the daily work of grace and the final work of grace. There can be no final work of grace unless the last remnants of the sinful nature, which are buried in the unconscious mind, are cleansed away by the final atonement.

The thinking men of the world (modern Greeks) are acutely aware of the problem of the unconscious mind. But they have no solution. Laodicea has the solution in Daniel 8:14. But she, being blind, is not aware of the problem. When will God's people realize that Daniel 8:14 is not just an abstract theory about auditing books in heaven, but is heaven's plan for the human mind?

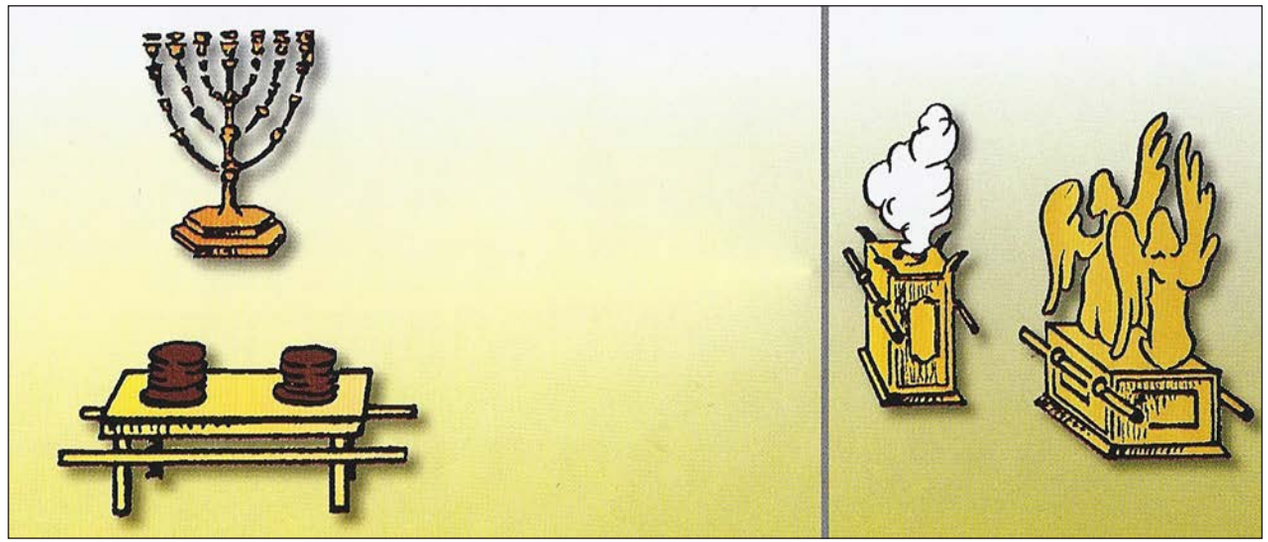
The sanctuary in the book of Hebrews – the Parable

First Apartment

symbolising the 1st or old covenant called the Tabernacle

Second Apartment

symbolising the 2nd or new covenant called the Holy Place



Paul uses the Sanctuary as an object lesson to explain the covenants. Hebrews 9:1-2. The difference between the old and the new covenant: **To make the Sanctuary fit to use as a parable he changes a few things.**

1. He puts the altar of incense in the Most Holy Place. But it was never there, it was always in the Holy Place. He puts the rod of Aaron and the pot of manna under the mercy seat, but they were never put in the ark. 1 King 8:9. The book of Moses completely disappears.

2. The services are changed too. The actual service for both apartments was a service for sin Lev. 4, 5, 16. Paul does not mention the service for sin in the first apartment. He says that the Holy Place had to be broken down before the High Priest could enter the Most Holy Place. Hebrews 9:6-8.

3. When Paul speaks about the materials he mentions the gold in the Most Holy Place, but not the gold in the Holy Place. Then he says it is a parable, a figure. Hebrew 9:9. A figure of what? Of the covenants.

When Jesus came to this earth, he came under the law. Gal. 4:4. He lived the old covenant, symbolized by the first apartment. He could not even transgress once, because for Him there was no forgiveness. He lived through the word (the table with bread), and through the Holy Spirit (the candlestick). He was born of the Spirit, filled with the Spirit and led by the Spirit. But for Him there was no altar of incense for forgiveness. Having lived a perfect life. He died for us. Through this death he broke down the old covenant and opened the door to the new covenant (Most Holy Place). So the new covenant was ratified "for the redemption of the transgressions that were under the first covenant". Hebrews 9:15. So Christ on earth in his redemptive work by his life went through the tabernacle (the first apartment symbolizing the first covenant) and through his death He went into the Holy Place (the second apartment, symbolizing the second or new covenant). By doing this he obtained an eternal redemption for us. Hebrews 9:11-12

►26

The Book of Hebrews – the Parable

The Sanctuary: Parable of the Covenant.

Jesus the Mediator of the New Covenant.

In the first seven chapters of Hebrews Paul explains that we have "such" a high priest. In chapter eight he tells us that Jesus, the qualified high priest, is also the mediator of the covenant. In fact, he tells us that the blessings of the new covenant are administered through the services of the sanctuary.

Paul explains two things about Christ. First that Jesus is the mediator of the covenant and secondly that Jesus is the high priest of the sanctuary. Paul tells us in chapter nine how the new covenant is ratified, how Jesus became the Mediator of the covenant. (Heb. 9:1-22). And secondly, he tells us how the blessings of the new covenant are ministered to the worshipper through the services of the heavenly sanctuary, Heb. 9:23-28 and Heb. 10:1-25. In fact, Hebrews 9 and 10 are merely an expansion on chapter 8.

We will start in chapter nine. How is the new covenant ratified? Paul uses the sanctuary to make that plain.

The Sanctuary used as a Parable.

In the book of Hebrews the sanctuary is used in two different ways.

1. As an **example** and **shadow** of heavenly things 8:5. As a pattern of heavenly things 9:23. As a shadow of good things to come 10:1. It was not the very image 10:1. Other translations use the words "copies" 9:23, copy and shadow according to the pattern 8:5.

The earthly sanctuary is as it were a copy but it is not "an express image." It is not the same as the real one in heaven.

2. Paul uses the sanctuary also as a parable, a figure, 9:9. The NIV uses the word illustration, the Living Bible "an important lesson." The Greek uses the word parable in the same way Jesus used the word parable in Matt. 13:3,10,13. A parable is given for comparison it is not given to show likeness. A type or a copy gives us the likeness; the earthly and the heavenly sanctuary for example. Jesus told us many parables of things which were not alike, yet the comparison has important lessons for us.

This is what Paul does in Hebrews 9:1-22. He uses the sanctuary as a comparison to make the covenant clear to us. In Hebrews 8:1-13 he explained that the high priest of the heavenly sanctuary is also the mediator of the covenant 8:6. "But now he has obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." – 8:7-13. But in chapter 8 he does not explain how the new covenant is ratified. He does that in chapter 9:1-22.

The Mediator of the Covenant and the Priest in the Sanctuary.

It is important for us to know that the sanctuary belonged to the covenant and not the covenant to the sanctuary: "Then verily the first covenant had also ordinances of

divine service, and a worldly sanctuary." – Heb. 9:1.

NIV: "Now the first covenant had regulations for worship and also an earthly sanctuary." In the Old Testament Moses was the mediator of the covenant. In Exodus 24:1-8 he was the one who inaugurated the sanctuary service, both the tabernacle, Lev. 8:1-12, and the priests, Lev. 8:13-36. It was the same when the temple was inaugurated. At that time it was Solomon who offered the prayer of intercession, 1 Kings 8:22-53.

But while Moses was the mediator of the covenant he was not the priest of the sanctuary. Aaron was the priest. This is shown clearly in Numbers 16 and 17 during the rebellion of Korah, Dathan and Abiram. Moses, as the mediator of the covenant, gives instruction to Aaron the priest on how to make atonement. Aaron, as the priest, stands between the living and the dead. (Num. 16:44-48). The priestly office is within the framework of the covenant. And the blessings of the covenant are ministered by the priest. In the Old Testament Moses was the mediator. See for example Exodus 32:30-35; 33:12-17; Ex. 33. In the New Testament Jesus is the mediator of the covenant as well as the high priest of the sanctuary.

After showing us that Jesus is the mediator and the high priest, Paul has to show us how and when the new covenant was ratified, and how this became the basis of the priestly office. For without the new covenant there is no priestly service in the heavenly sanctuary. Paul emphasizes in his letter to the Galatians that Moses was the mediator. "Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by the angels in the hand of a mediator." – Gal. 3:19. The law was put in the hands of Moses by angels.

Jesus the High Priest.

"Now of things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." – Heb. 8:1. This is the conclusion of the previous chapters where the qualifications of the high priest were summed up. In Hebrews one Paul showed that Jesus is God over all and blessed forevermore. In chapter two he showed that Jesus took our nature and lived our life. He had the flesh and blood of the children of Abraham. In chapter four and five he showed that Jesus was tempted as we are. Obedience meant suffering for Jesus. In chapter five verse seven he said that Jesus was saved. Not saved from guilt, but He had to put Himself into the hands of the Father day by day in the same way we have to. Finally, "the order" of His priesthood is discussed. That was His last qualification. After all these qualifications He makes an end of the law of the altar. (Heb. 7:12,13,19). He takes away the old covenant and gives us a new covenant 7:22. After all these things he speaks about the new covenant and its mediator.

Jesus the Mediator.

In Heb. 9:1-22 the apostle points to Jesus as the mediator of the new covenant and how He became the mediator. The verses

15-22 make this clear. Paul shows that the blessings of the new covenant are freely bestowed upon us through Jesus' death as testator.

But in order to make it perfectly clear that Jesus is the mediator of the new covenant he has to show how the old covenant was disannulled. So he uses the sanctuary as a "parable". In this parable he shows how Jesus lived the old or first covenant and how He put that covenant aside.

The Sanctuary modified.

In order to make the sanctuary fit as a parable he changes it in such a way, that we do not even recognize it from the Old Testament.

►In Heb. 9:2 he says that the first apartment had only the candlestick and the table of shewbread. In the Old Testament this was not the case, because the altar of incense was also in the holy place. (See Ex. 30:10; 40:22-26).

►In Heb. 9:3-5 Paul says that the altar of incense was in the most holy. Some translations say the golden censer. That is even worse because then the altar of incense disappears completely.

►Further it is said that in the ark of the covenant are "the tables of the law, the pot with manna and Aaron's rod." But the Old Testament says that only the tables of the law were in the ark. (Ex. 40:17-21; 1 King 8:9).

►The pot with manna was before the ark, (Ex.16:33-34), and had to be shown from time to time to the coming generations, (Ex. 16:2,7,8,9,12), in remembrance of their unbelief and murmurings. For forty years they called it "Manna", meaning "what is this." The psalmist called it bread of the angels. (Ps 78:24-25).

Paul tells us that the rod of Aaron was in the ark. That was simply impossible, because the ark was 1,10 meters and that rod was nearly 2 meters. Further, the Old Testament says that the rod had to be preserved in the place were it had blossomed, this means in the holy place. (See Numb. 17:1-4,10). From time to time it had to be shown as a symbol of their rebellion. Numb. 17:10.

In Heb. 9:6-7 the sanctuaryservice is described and that is not correct either. We miss the daily service for forgiveness in the holy place. The service of the most holy place was for the errors of the people, or in other translations, "for the sins of ignorance." And the service with blood and incense in the holy place is completely left out too. It is directly opposed to Leviticus chapters 1 through 7.

When we come to the materials in the most holy place everything is gold and the gold in the holy place is not mentioned at all. But the Old Testament shows that there was a lot of gold in the holy place.

In Heb. 9:8 we see a very strange thing. According to Paul the holy place had to be removed in order to enter the most holy place. "The Holy Ghost this signifying, that the way into the holiest of all was not yet manifest,

while the first tabernacle was yet standing." 9:8. The first tabernacle is in this context the holy place. Throughout the book of Leviticus the holy place was called the tabernacle. In other words the Holy Spirit signified that the holy place was to be broken down before the most holy place could be entered. This is surely not the Old Testament practice. Even on the day of atonement there was not just a service for the most holy place (Lev. 16), but also for the holy place (Ex. 30:10).

In 9:9 he says, all that I told you is a parable. A parable of what? A parable of the old and the new covenant.

The Structure of the Changes.

If we study these verses we find that Paul was not just changing the story but there is a structure to it.

Everything in the first apartment that pointed to forgiveness was taken away. The first apartment has no service with blood and it has no service with incense. Two things which point to forgiveness and the imputed righteousness of Christ. It was with blood and with incense that God was approached. (PP 353). The altar of incense was an altar of continual atonement. Without the altar of incense there was no daily atonement. In other words everything which pointed to atonement was taken out of the first apartment. There was no forgiveness in the holy place.

The altar of incense is put in the most holy place. And **everything in the whole sanctuary which pointed to condemnation is put under the mercy seat.**

1. The rod of Aaron
2. The pot of Manna
3. The law of God

The mercy seat is the place where mercy and justice kiss each other. The law condemns us, but the blood and the incense point to mercy. The law claims the life of the sinner, but justice is satisfied in the righteous Substitute. The Substitute is represented in three different ways.

1. The priest
2. The blood
3. The incense

And after these there is a gracious answer. **The law leads us to Christ and Christ leads us to the law.**

And finaly Paul says that the Holy Spirit tells us that the most holy can be entered only when the holy place is removed. **The tabernacle, meaning the holy place, stands in the way**. But we have seen already that even on the day of atonement there was a special service in the holy place. (Ex. 30:10).

What does this Structure teach us?

►Something is symbolized in this parable in which there is **no mercy and no forgiveness**.

►There is another thing symbolized in this parable in which there is **an abundance of mercy and forgiveness.**

►The last thing symbolized is that **the one which symbolizes mercy and forgiveness, cannot really function when the other is still there.**

What can this be? Only the old and the new covenant.

The new covenant can function only when the old covenant is taken out of the way. The apostle gives us an example in the book of Galatians. He says Abraham had two sons. These two sons represented the two covenants, (See Gal. 4:20-30). The one had Sarah and the other Hagar as mother. The one was free the other a slave. Hagar is compared with the old covenant made at Sinai. "All the Lord has spoken we will do." - Ex. 19:8; 24:3. That was the way Ishmael was born. Abraham and Sarah said: "Everything God has said "we" will do." It was a different story with Isaac. He was born of the promise. He was born at that point in time, when Abraham and Sarah were past the child bearing age. (See Rom. 4:19; Heb. 11:11-12). And then Paul says to the Galatians "But what says Scripture? Cast out the bondwoman and her son." - Gal. 4:30. In order for the new covenant to function, the old covenant has to be done away. E.G. White says about the experience of Israel at Mount Sinai:

«They could not hope for the favour of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.» PP 372.

The old covenant led them to the new one. But first the old one had to be done away. «As Abraham and Sarah had to cast out Hagar and Ishmael, and repudiate the whole scheme that had brought them in, and themselves come back to the original promise of God, to depend wholly upon that for all that was in it, so must the covenant from Sinai be cast out, and all that brought it in must be utterly repudiated by Israel and everybody else, and God's original covenant with Abraham be depended upon, trusted in, wholly and alone, for all that it promises.» - Studies in Galatians, A.T. Jones, p. 136.

"Thus the covenant from Sinai brought them to the covenant with Abraham. The first covenant brought them to the second covenant. The old covenant brought them to the new covenant. And thus the law, which was the basis of the covenant – the broken law – was the schoolmaster to bring them to Christ, that they might be justified by faith." - Ibid. 134.

Christ does away with the Old Covenant and ratifies the New Covenant.

Abraham had an old covenant experience with Hagar and a new covenant experience with Sarah. The people of Israel had an old covenant experience at the foot of Mount Sinai. After the old covenant was broken away the people started to trust Christ for the forgiveness of sin and grace for a new

life with Christ. How was this with Christ? How did He live? Christ was under the same covenant as Adam. And that covenant was "all that the Lord has spoken I shall do." For the Saviour it was "do it and you shall live." For Him there was no forgiveness in case of sin or transgression. That is what Paul shows in the parable. In the holy place was no censer with incense, no blood service and no forgiveness. But through His death he went through the veil and ratified the new covenant. Jesus had to live the old covenant and through dying He entered upon the new covenant. Because of this He completely destroyed the old covenant as a means of salvation. That is what Paul expressly emphasises in the letter to the Galatians. Christ became a curse for us because it is written: "cursed be everyone hanging on a tree." (Gal. 3:13).

The symbol used in the letter to the Hebrews is "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." - Heb. 9:11-12.

What does this mean? First: to go into the holy place through the tabernacle means, through the holy place into the most holy place. Throughout the book of Leviticus, but especially chapter 16, the tent or tabernacle is the first apartment and the holy place is the second apartment. (See Lev. 16: 2-3, 16, 17, 20, 23, 24, 27).

The greater and more perfect tabernacle is the perfect life of Christ, lived under the old covenant. How could He live this life? He could live this life because He was born of the Holy Spirit, He was filled with the Holy Spirit, He was led by the Holy Spirit. He lived by every word that came out of the mouth of God. This was symbolized by the table of showbread and the candlestick.

Then He went through the veil and the veil was rent. This is His death. He went through His resurrection into the most holy place. This means that He entered upon the new covenant as its mediator. And as the mediator He is the High Priest. And as High Priest He is dispensing the good things to come, obtaining eternal redemption for us. So, He can give us the eternal inheritance by means of His death for the transgressions under the first covenant. (9:15).

Adam and all his posterity transgressed "the first covenant." In this way the old covenant lost its power for life. (Rom. 7:10). Righteousness means the keeping of the law, all the law, all the time (Gal. 3:10). No one could offer that. This covenant had to be done away. Christ fulfilled it. He lived it in His life, and through His death He obtained eternal redemption for us. The first apartment is gone, now the way to the second apartment is open. Do not misunderstand this. It means the old covenant as a means to live is gone; the way to the new covenant is open. Now that the testator has died, the good things of the new covenant can be freely dispensed (9:7).

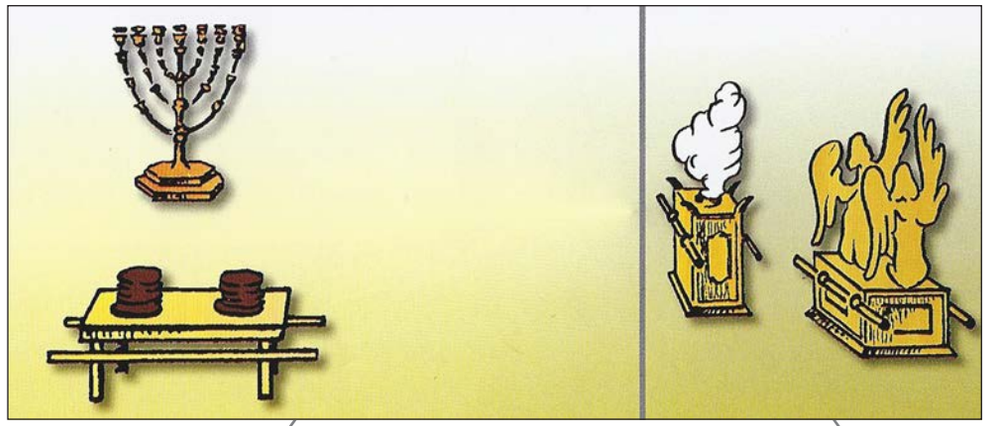
This is what Jesus did as Mediator of the covenant. Now He is our High Priest. And

as high priest He is ministering in both apartments of the heavenly sanctuary. “A minister of the sanctuary **and** of the true tabernacle which the Lord pitched and not man.” - Heb. 8:2.

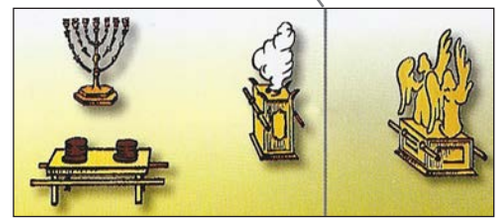
The sanctuary in the book of Hebrews – shadow and reality

Hebrews 8:1-13; 9:23-28; 10:1-25

Old Covenant **New Covenant**



Earthly Sanctuary Shadow



Heavenly Sanctuary Reality

Paul shows that the sanctuary is an object lesson of the covenants. He adjusts it for that purpose.

But how is the new covenant is ministered? Through the service of the new covenant in the heavenly sanctuary. Hebrews 8:5-6; 9:23; 10:1-4. The earthly sanctuary serves as a lesson book.

The object, the purpose of the service is perfection. The Highpriest as the mediator of the new covenant is better because he will reach the goal. Hebrews 7:11, 19, 25; 8:6-7; 8:8-12. By cleansing the conscience from sin. Hebrews 9:9; 10:1-4; 10:15-18 and putting the law in mind and soul.

Having reached the goal, the knowledge of sin, as an experience in sin, is completely eliminated. Sin will not be remembered by God and man. Hebrew 8:8-12; 10:1-4; 10:15-18.

The first apartment had a daily service for forgiveness. The second apartment had a service for the blotting out of sin once a year.

►27

The Book of Hebrews Shadow and Reality

Division of the Chapter:

1. The Two Apartments of the Heavenly Sanctuary
2. The Cleansing of the Sanctuary
A. 1st Argument: Heb. 9:23-28
The Judgment and Sin.
B. 2nd Argument: Heb. 10:1-14
The Day of Atonement as the worshippers experience it.
3. Protestant Commentators on Hebrews 10:1-4.
4. Ellen White and the Consciousness of Sin
5. A Personal Testimony by E.W. Farnsworth
C. 3rd Argument: Hebrew 10:15-18
The Witness of the Spirit
6. The Great Day of Atonement was in Paul's Day still Future
7. The Seven Last Plagues
8. The Time of Trouble

1. The Two Apartments of the Heavenly Sanctuary

The ministry of Christ in the heavenly sanctuary is described in Hebrews 8:1-13; Hebrews 9:23-28; and Hebrews 10:1-25. In Hebrews 9:1-22 the apostle considers the covenant and how Jesus became the mediator of the New Covenant. Now let us turn to the sanctuary.

"Now of the things 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." – Heb. 8:1-2.

A minister of the sanctuary **and** of the true tabernacle. A minister in two different places. What is the meaning of these two words? The answer to this question is crucial. In chapter nine of Hebrews, Paul uses these words two times. Verse 8: "The Holy Ghost this signifying, that the way into the holiest of all was not yet manifest, while as the first tabernacle was yet standing." KJV.

The Greek word used for "the holiest of all" is exactly the same as the word translated with "sanctuary" in verse 2. That is the way it was used in Leviticus 16, the chapter on the Day of Atonement. The Day of Atonement was the day when the high priest went into the most holy place and cleansed it. He also cleansed the holy place. (See Leviticus 16 and Exodus 30:1-10).

In Leviticus 16, the most holy place is called the holy place and the holy place is called the tabernacle (see verse 2,3, 7,16,17,20,23,27,33). We read in Hebrews 9:11-12: "...by a greater and more perfect tabernacle… entered in once into the holy place."

The two words "tabernacle" and "the holy place" mean the first apartment and the second apartment of the sanctuary. When Paul says that Christ is a minister of the sanctuary (meaning the most holy place) and the true tabernacle, that means that Jesus is the

minister of both apartments of the heavenly sanctuary.

That "tabernacle" and "the holy place" signifies two apartments, is very clear in Hebrews 9:11-12. "**Through the** greater and more perfect **tabernacle… entered** once for all **into the holy place**". (Green Interlinear Bible). "Through" the one "into" the other. In Heb. 9:8 it is equally evident that the way of the holies was not revealed as long as the first tabernacle was still standing. That means, as long as the holy place is standing, the way into the most holy is not revealed. We studied this in the chapter on the covenant. We know that "the tabernacle" is the first apartment of the sanctuary. But the word "tabernacle" has two meanings. First, the tabernacle as a whole, and also, the first apartment of the tabernacle. The words "holy place" have two meanings, first, the sanctuary as a whole, and also the second apartment of the sanctuary. The context should give us the true meaning.

The words "sanctuary" "**and**" "the holy place" can only mean service in two different apartments. Even in the setting of the covenant this is true. Christ first lived the Old Covenant and served God in obedience to all the law, all the time, and then He died. And through His death and His resurrection He opened for us the New Covenant, of which He is the only Mediator, having obtained eternal redemption for us.

In chapter 8:3-5 we are told that Jesus could not be a priest on earth, because there were priests already. But Jesus should have "of necessity" "somewhat also to offer." So Christ gave His life and offers that in the heavenly sanctuary. (Verse 3-5). According to Hebrews "offering" is done in the sanctuary. The blood is the judicial means of the transfer of sin. Jesus died to transfer sin from us, to take away sin. Jesus is "just" when He forgives our sins. His blood is the judicial means. (1 John 1:7-9). When He presents our case He pleads His blood.

What is the purpose of His ministry in the heavenly sanctuary? This is shown in Hebrews 8:6-13. Jesus is the mediator of the covenant. The purpose of the sanctuary service is to distribute and mediate the promises and good things of the covenant. The promises of the covenant are to be imparted to the believer. The judicial basis is the blood of Christ as the pledge. It is offered to impart to the believer the good things of the covenant. And the good things of the covenant are:

►God's law written in the heart and put into the mind

►God's personal guidance "for all shall know me from the least to the greatest."

►Sins will be forgiven "be merciful to their unrighteousness."

►Sins will be blotted out, "iniquity will be remembered no more." (Heb. 8:6-13).

And so the conscience of the believer will be purged from dead works to serve the living God. (Heb. 9:14).

2. The Cleansing of the Sanctuary.

A. First Argument:
Hebrew 9:23-28…
The Judgment and Sin

In chapter 8 we saw that Jesus had to offer in the heavenly sanctuary and that He offered His blood. “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” – Heb. 13:11-13.

“..it is of necessity that this man (Jesus) have somewhat also to offer.” – Heb. 8:3.

“And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” – Heb. 9:22-23.

How is it possible that the heavenly things, the heavenly sanctuary, is contaminated with sin? The answer is in verse 28. “So Christ was once offered to bear the sins of many.” – KJV. What do these words mean? Let us quote some other translations.

1. “So Christ having been offered once to bear the sins of many.” – RSV.

2. “Thus also the Messiah once was offered for the purpose of bearing the sins of many.” – Kenneth S. Wuest Translation.

This means in fact that the purpose of the sacrifice of Christ was to load Him with sin. That is exactly what the Old Testament teaches. The priest was loaded with sin through the sacrificial system “Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God has given it unto you **to bear the iniquity of the congregation**, to make atonement for them before the Lord?” – Lev. 10:17.

“And it (the golden plate) shall be upon Aaron’s forehead, **that Aaron may bear the iniquity** of the holy things, which the children of Israel shall hallow in all their holy gifts…” – Ex. 28:38.

And the priest bore the sins until the Day of Atonement. On that day the high priest made atonement for himself and for his house. (Lev. 16:6).

The German **Konkordante Wiedergabe** translates Hebrew 9:28 like this: «So also is Christ once sacrificed to bear up the sins of many…”

Dr. F.W. Grosheide writes in his commentary on Hebrews “Christ at the head of those who are his, laden with their sins, as their Substitute enters heaven and making atonement there… the purpose of the sacrifice is bearing.» – Hebrews, pg. 223.

Grosheide is quoting Spicq, who wrote: «As the high priest in Israel is entering the most holy place, is it not to cleanse the most holy place, but to purify the priest, who stands before God. See also Zechariah 3.» - Hebrews, pg. 218.

This is what the apostle Paul wrote to the Galatians, Christ “gave himself for our sins, that he might deliver us from this present

evil world, according to the will of God our Father." – Gal. 1:4.

Christ bought our sins. The price was Himself. For what purpose? To deliver us from these sins. He bears them because now they are His. But He wants us to recognize these facts through repentance, confession and faith. And He will do with His property (our sins) what He wants. "For ye are bought with a price." – 1.Cor. 6:20.

So the blood itself does not cleanse us. It neither defiles the sanctuary nor the priest. "And almost all things are by the law purged with blood." The blood is the lawful or judicial framework by which the transfer of sin takes place. We read that Christ is making intercession for us. (Rom. 8:34,27). And so we are justified by His blood. (Rom. 5:9).

Jesus presents His blood and pleads for the sinner: "My blood, My blood, My blood for this sinner."

Paul goes on with his argument and tells us that this one sacrifice is enough and needs no repetition. The reason is that this sacrifice takes away sin. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." – Heb. 9:23-26.

►What is done with sin? It is put away.

►Through which means? The sacrifice of Christ!

►When is it done? It is done "in the end of the world."

It is not done at the second coming, "and unto them that look for him shall he appear the second time without sin unto salvation." – Heb. 9:28. So there will not be done anything with sin when Christ comes the second time. Sin is handled "in the end of the world." What does this mean? The expression is used six times in the New Testament:

1. In the parable of the wheat and the tares, "the harvest is **the end of the world**." – Matt. 13:39.

2. "As therefore the tares are gathered and burned in the fire; so it will be in **the end of the world**. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity." – Matt. 13:40-41.

3. "So shall it be at **the end of the world**; the angels shall come forth and sever the wicked from among the just." – Matt. 13:49.

4. The disciples come unto Jesus and they ask Jesus privately "Tell us, when shall be the sign of thy coming and of **the end of the world**?" Matt. 24:3.

5. Jesus says to us: "and, lo, I am with you always, even unto **the end of the world**. Amen." – Matt. 28:20.

6. And in Hebrews 9:26, Paul says that Jesus will put away sin in **the end of the world**.

Four times the expression end of the world means the judgment. The separation of those who follow Christ from those who do not. In that judgment Jesus will do away with sin. And really, is not the judgment the end of the world? The judgment decides in which world you will be forever. We can enter into this judgment with Jesus. We need not go alone. But that judgment will certainly be the judicial "end of the world." In this judgment Jesus will put away sin forever. Today we can still transfer our sins to Jesus. In actual fact they are already His. He gave Himself for them. He bought them. And He will put away that which is His, our sins.

"And as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." – Heb. 9:27-28.

Dr. Grosheide remarks: «When He comes the second time sin is overcome, and He need not to do anything with sin.» - Hebrews, pg. 223.

In these texts of Hebrews 9:23-28, we have the complete ministry of Jesus.

►Jesus is the sinbearer of the heavenly sanctuary.

►Because of that, the sanctuary needs to be cleansed.

►Sin will be put away. That means, cleansing will take place not at the second coming, but in "the end" of the world.

►That is the Day of Judgment. The judgment is the judicial end of the world.

►Then Jesus will come the second time.

B. The Second Argument: Hebrews 10:1-14 The day of Atonement as the worshippers experience it.

In the foregoing verses we saw that sin was put away and taken away at "the end of the world," in the judgment. This judgement is the harvest in the end of the world.

Now Paul wants to show us what the Day of Atonement would have meant if it had been effective. The apostle begins his argument by pointing to the foregoing argument. "FOR the law having a shadow of good things to come…" - Heb. 10:1, KJV. This "FOR" points to the foregoing argument. In other words, what Paul is going to say next is in agreement with what he just said. What is the new argument? "For the law, having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins." – Heb. 10:1-4.

What is Paul saying here? First of all he points to the sanctuary service on the Day of Atonement. "Sacrifices offered year by year continually." Here the word 'continually'

means, at regularly scheduled intervals, without interruption. The same sacrifices year by year. The sacrifices were bulls and goats. Bulls and goats were the sacrifices of the Day of Atonement. See Leviticus 16. Every commentary points to the fact that Paul speaks about the Day of Atonement. What would the Day of Atonement have been if it had been effective? The effect would have been fourfold.

►The service would never have been repeated.
►The taking away of sins would have been absolute.
►The conscience of sin would have been completely taken away.
►The effect would have been the perfection of the believer.

This agrees with Paul's complaints against the old system, he complains that:

►The Levitical priesthood had not brought perfection. Hebrews 7:11.

►The disannulment of the commandment was because the law was unprofitable. Heb. 7:18.
►The law made nothing perfect. Heb. 7:19.
►The old covenant system could not perfect the conscience. Heb. 9:9.

What does this mean for the real Day of Atonement? What will happen, when the blood of Christ will be applied in the real Day of Atonement "in the end of the world?

►The service will never be repeated.
►The taking away of sins will be absolute. That means, sins will be blotted out in "the comers thereunto."
►The conscience of sin will be purged away completely, not one trace will be left.
►In that moment the worshippers will be perfected.

3. What Protestant Commentators read in Hebrews 10:1-4

►Dr. Grosheide on Hebrews 10: 2:

«Because before conscience there is put "not" (one) the expression is absolute…» To verse 4 comment on "take away sins": «The absolute taking away, in such a way, that they do not exist any more.» Dr. F.W. Grosheide, De brief aan de Hebreeën. Pg. 227.

►Dr. G. W. Buchanan, To the Hebrews. The Anchor Bible:

«The Aaronic priests were inadequate, since their gifts and sacrifices did not "perfect" the consciences (9:9). **If the sin offering was effective, both the priest and the people affected by the service should be "without sin"** (4:14-15; 9:28)… i.e. if they were completely effectual **they would not need to be repeated**. This is just a repetition and elaboration of 9:9. There the author said plainly that the Aaronic priests offered sacrifices that were not able to perfect the consciences of the worshipers. Here he reasoned that the continuation of sacrifice proves this. **If they had really "been cleansed" "once," then their guilt would have been removed and they would "have no longer any consciousness of**

sins." …With his severe demand for sinless ethics, he evidently assumed that **if the Day of Atonement had really been effective, Israel would have been free from her sins** and the kingdom would have come. **Once Israel's sin was removed, of course, she would continue to be sinless.** Why should she want to sin again? **Sin would be cleansed and forgotten**.» - To the Hebrews, pg. 163-164.

►**Dr. Paul Ellingworth, Commentary on Hebrews:**

New International Greek Testament Commentary: The author is so exclusively concerned with the cult as laid down in the OT that the meaning may be: "**If at any time an effective sacrifice had been offered, further sacrifice would have been discontinued as superfluous.**" At the moment, the author is looking at the need for sacrifice from the human point of view; in Hebrews 10: 5 and further, he will complement this by relating sacrifice to the will of God.

The rest of the verse contains some repetition: those who offer sacrifice would have no further consciousness of sin, that is, **they would have been purified with permanent effect.** The author is not concerned to distinguish subjective and objective aspects of this event, the feeling from the fact of purification. The two go together, just as later in the chapter (especially v. 10) Christ's will is united with his action. …**But the reason why they would not have had any consciousness of sin is clearly that the impurity which causes guilt would itself have been removed**.» - Hebrews, pg. 494.

►**The Interpreter's Bible:**

«Heb. 10:1-4. The Failure of a Recurring Sacrifice. – This passage is a concise summary of the previous argument (7:11 - 9: 28) and prepares the way for the climactic point of the epistle, the superiority of the sacrifice of Christ. The old sacrifices did not **make perfect those who draw near** because they were **continually offered year after year**. Their very repetition was evidence of their failure. **Otherwise, would they not have ceased to be offered?**

If the worshippers had once been cleansed, they would no longer have any consciousness of sin. The meaning here is far from obvious. The O.T. sacrifices recognized that sin was a constantly recurring affair and that new sins needed fresh sacrifices. **In these sacrifices there is a reminder of sin year after year.** Yet they did not get at the root of the matter. They did not cure sin or modify the tendency of sin.

But is the Christian sacrifice any better? Did it destroy sin or modify the tendency to sin? Even our writer betrays pastoral concern lest the people who have suffered much for their faith (cf. vss. 32-34) might nevertheless throw away their confidence (vs. 35). He fears that some may not have entered the rest (4:1), and warns them against the dangers of disobedience (4:11) and of falling away "from the living God" (3:12). Does he mean that if they disobey and fall away, it could not be said of them that they **had once been cleansed?**

Verse 2 is a clear indication that in the author's mind the ceremonial element had precedence over the moral in the purification at which the sacrificial system aimed. Only so could he have written without qualification. **If the worshippers had once been cleansed, they would no longer have any consciousness of sin. To interpreters that have been nourished by the O.T. prophets, by the Gospels, and by Pauline thought this will seem a strange doctrine**. The insights already noted above need to be taken in account. Moral impurity clearly implies ceremonial uncleanness. Sin bars us from the presence of God. The sinner feels himself unclean. But preoccupation with the ceremonial rather than with the moral **leads to strange conclusions which can be corrected only by reading Hebrews along with Romans and Galatians** (cf. also Expos. on 9:1-10, 15-28).

The whole history of Christian living ought to warn us against any premature claims to sanctification. Sin dies a slow death even in the believer. Vanquished violently in one area of a man's life, it subtly reappears in another, most likely in the deadly form of self-righteousness. The most advanced saints have warned us that victory is not easy, and that the pride we take in our moral achievements under the grace of God – yes, the pride we take in our humility – is waiting to throw us down from the topmost rung of the ladder.

Self-righteousness is the antitheses of trust in God, whether in the natural man or in the son of grace. It always produces moral blindness. It is easy for anybody, whether converted or not, to be impressed with his own virtue and respectability. He fortifies this sense of this own decency by contrasting himself with his fellows. In this contrast his dear self subtly selects the ground of the comparison so as to be favourable to its own position. If he is short on charity, he can at least talk of his rugged honesty. If he is weak on honesty, he can point to his courage. If courage is not his strong point, he can refer to his fidelity to spiritual exercises. If he has been a notorious sinner, he can point to his very penitence and his complete break with old vices that once held him. But all this leads to a vicious kind of moral blindness, the most serious flaw in the respectable citizen who sees no need of saving grace.

Perfectionists are known to have put their emphasis on moral minutiae, such as tithing "mint and dill and cumin" (Matt. 23:23). Their morality is often a stern code of negations, with a curious blindness to the Christian law of love, and to their own lack of love for those with whom they daily live. They boast of what they do not do. Even the Christian church has been infected with this vice. A whole history of Christianity could be written around the theme of the moral blindness of the church to weighty contemporary moral issues. Again and again self-righteous sons of grace have concentrated on moral trivialities rather than upon moral urgencies, just because the former minister to self-respect, while the latter would damage the self-respect of the righteous. As for the actual operating moral standard of the church today, what is it? Not the standard proclaimed and professed, but the working standard by which the minister often judges his people? It is most certainly

not the biblical standard of complete love of God and love to neighbour.

That is too high a law for any of us to confront and retain a vestige of satisfaction with ourselves. Rather the basis upon which Christians judge one another is a strange, unholy mixture composed of the Ten Commandments (or at least some of them), a healthy amount of middle-class bourgeois prejudice, and a good many vestiges of pre-Christian morality from our pagan ancestors, salted by a few maxims discretely drawn from the Bible.

This is a constant danger for the man of faith, and the danger is not lessened by being told, that by one sacrifice sin is destroyed in his life. Rather, our only hope is that we have **a reminder of sin year by year,** nay more, day after day. Frequent self-examination, daily humiliation by confronting Jesus Christ in all his moral grandeur, penitence honest and complete, a persistent **consciousness of sin** – these are the only known safeguards against self-righteous pride. Even the forgiveness of past sins does not destroy their memory. It had better not! For the memory of these sins, and the wonder of their forgiveness, help to keep us humble about our own moral abilities. To trust in our own moral strength is the last citadel in which original sin takes refuge. Daily to depend upon the grace of God is the life of faith. «Are they who fain would serve Thee best Are conscious most of wrong within.» - (Henry Twells).

The man who has no **consciousness of sin** had better look quickly, honestly, and completely at himself in the light of the presence of Christ.

What, then, can we make of this passage? Clearly, we have not yet fathomed its meaning. What does the one sacrifice of Christ do to the consciousness of sin that the repeated sacrifices of the O.T. cult failed to do?» - The Interpreter's Bible, Hebrews, pg. 699-701.

It is very interesting to read what these four theologians have to say about the meaning of the words in Hebrews 10:1-4. All agree that the words point to an absolute work. Especially the Interpreter's Bible indicates that we should read the letter to the Romans and to the Galatians along with Heb. 10:1-4. It also points to the gospels, Pauline thought and the Old Testament prophets. We should read them along with Hebrews in order to be balanced. It calls it strange doctrine. The history of Christian living points in another direction. All this shows that the Day of Atonement experience is still future.

"The Day of Atonement" experience is "the end of the world" experience. This experience is based on our high priest who will enter upon the judgment of the living. This will finish probationary time. The worshippers once purged do not need any sacrifice any more. The work will be permanent. But sinners, even born again sinners need the remembrance of sin in order to cut off pride.

4. Ellen White and the Consciousness of Sin.

«Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God

would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. **Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.»** GC 620.

«Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest, agonizing cries for deliverance. **They cannot bring to mind any particular sins; but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance**. Certain destruction threatens them, and, like Jacob, they will not suffer their faith to grow weak because their prayers are not immediately answered. Though suffering the pangs of hunger, they will not cease their intercessions. They lay hold of the strength of God, as Jacob laid hold of the angel; and the language of their souls is: "I will not let thee go except thou bless me." The saints at length prevail, like Jacob, and are gloriously delivered by the voice of God.» 1SP 123-124; St, Nov. 1879.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

«The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Rev. 20:12. Then by virtue of the atoning blood of Christ, the sins of all the true penitent will be blotted from the books of heaven. **Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, of blotting out of sins, was represented by the services of the Day of Atonement** – the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan,

who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of sins on the head of the scapegoat. PP 356,357.» - Perfection, pg. 133-135.

5. A Personal Testimony by E.W. Farnsworth.

The Remembrance of Sin Taken Away.

«Lest I should forget, I want to mention another thing that God has done for my soul. I cannot explain it, and it is not necessary that I should, but it was this: After I had that great infilling of the Spirit of God I became conscious, after a few days, that there were things that I had forgotten. I kept thinking it over, and wondering how it was, I went back in my memory. You, brethren and ministers, know that in our lives and experience of the past, things have come up, and we have been in touch with other brethren, and it has been difficult for us to explain to ourselves how certain ones could do what they did and still be Christians; and there have been times when some unpleasant feelings that ought not to exist have come into our minds, and we have carried them along. You know what I mean.

I want to testify here this morning that the Holy Spirit has taken every one of them out of my recollection. I can't remember a single one – not a single one. I don't know how He did it, and I don't know when He did it, and I don't care when or how, but I have praised God from that day to this for that experience. It has helped me more than any other experience I ever had, to know what God means when He tells us that He will blot out our transgressions. It means something more than simply blotting out a record up in heaven. It means the blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon.

I read two or three times over in the Bible that God will forget our transgressions, that He will remember our sins no more. Well, I tell you, brethren, when God forgets them and remembers them no more, it is a blessed thing for us to forget and remember them no more, too. I bless God for that experience. I tell you that kind of experience is worth going down into the valley of the shadow of death to obtain it. It is worth it. I don't know as I would ever have had it if I had not gone down there. But I went.» Divine Healing, a personal Testimony and Experience, E. W. Farnsworth, pg. 12,13. Review and Herald Publ. Ass. 1927.

C. The Third Argument: Hebrew 10:15-18 The Witness of the Spirit.

The effectiveness of the sacrifice of Christ.

►First, we have seen that Jesus ministers in two apartments.

►Secondly, we have seen that Jesus in "the end of the world" would put away sin. (Heb. 9:26).

►Thirdly, that this meant an experience for the believer. Now Paul gives another testimony and he calls it the witness of the Holy

Spirit: “Whereof the Holy Ghost also is a witness to us; for after he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.” – Heb. 10:15-18.

In other words, as soon as God’s laws are written in heart and mind, and sin and iniquity have passed from our remembrance, because God does not remember them anymore, then there is no need of a sin offering anymore. Probation will close and Christ will come.

6. The Great Day of Atonement was still Future in the days of Paul.

In the passage before us, the apostle brings the discussion about the sanctuary to a close. (Heb. 10:19-25). He ends the discussion with a number of exhortations.

The last of these admonitions is the most important one for us. But let us look at them one by one.

Verse 19-21

We can now enter into the sanctuary with boldness. What gives us this boldness?

►The blood of Jesus

►The life of Jesus; the way He prepared for us

►The high priestly office of Jesus.

It was like this in the Old Testament. The believer could approach God only through three things:

1. The blood of the sacrificed animal
2. The incense upon the altar of incense
3. The priesthood (see Lev. 16)

►Without blood the priest could not go in

►Without incense he would perish

►Every believer was represented by that one high priest, no one could enter personally.

Verse 22

The second admonition refers to the fact that we can approach the sanctuary only with the necessary preparation. The sins have to be put away, they must be pardoned. Those that would not humble himself, were cut off from the people.

►Let us draw near with a true heart,

►in full assurance of faith,

►our hearts sprinkled from an evil conscience,

►our bodies washed with pure water.

This is a Day of Atonement procedure. All these terms convey to us the same message: “Be clean, ye who bear the vessels of the LORD.”

Verse 23

Let us hold fast the profession of our faith, for He is faithful that promised.

Verse 24

We must never say: “Am I my brother’s keeper?” But, “let us consider one another to provoke unto love and to good works.”

Verse 25

We must not neglect to fellowship, but exhort one another, and so much the more, as we see the day approaching.

The Day.

At the end of his explanation about the sanctuary the apostle uses the expression "the day." Were the Jews familiar with a day that was connected with the sanctuary and was known as "the day"? Yes, of course. This term was familiar to every Jewish boy. Yoma = the Day= the Great Day of Atonement. The tractate in the Talmud about the Great Day of Atonement is called "Yoma" – the Day.

Some quotes:

a. «The ritual of the Day of Atonement, 'the Day' (Yoma), is present to the mind of the writer throughout this section of the Epistle.» (Westcott, Hebrews London, 1889).

b. «The names 'Day of Atonement' or in the Talmud, which devotes to it a special tractate, simply 'the Day' (perhaps also in Heb. 7:27), and in the book of Acts 27:9 'the fast', sufficiently designates its general object.» (Dr. Edersheim, The Temple, London, pg. 304).

c. In the Encyclopedia Judaica on page 1378 (1381-1383) the term used for the great Atonement Day is "the Day". On page 1382 it says, it was the scholars who introduced the term "the Day". Thus Paul learned this expression from the great teachers of the synagogue.

However, for us the following is of extraordinary significance. In a passage that is in close connection with the sanctuary, we are encouraged to enter the sanctuary, where through faith we are represented by the life and blood of Christ. In a passage, where it speaks about the washing of the body, which was one of the rituals of the Great Day of Atonement, (solely on the Day of Atonement, the whole body was to be washed. This is said in regard to the priests for their service in the sanctuary. In comparison: during the year just the hands and feet had to be washed) one part of the passage points out to us that the "day" is nearing (Heb. 10:22-25). This means that the antitypical Day of Atonement did not begin with the cross, neither with the ascension of Jesus into heaven, but it shall come, as we have already learnt (Heb. 9:23-28), at the "end of the world."

Another very crucial point in the words of the apostle is the fact, that there are people, who see this day "nearing": "as ye see the day approaching". Was there a movement that saw the coming of this day? Yes, there was. It was called the "Seventh-Month" movement. During the so-called Midnight Cry in the summer of 1844, thousands of Christians left their churches and solely and expectantly hoped for the sign of the "tenth of the seventh month". In that particular year, this day fell on the 22nd October of 1844. This movement grew, after a mighty shaking, to what is known today as the Seventh-day Adventist Church.

See on the Seventh Month Movement. Le Roy Edwin Froom, the Prophetic Faith of our

Fathers, Vol.4, pg. 810-826. See GC 398-400.

"The day" had come. The hour of Judgment had been proclaimed. The end of the 2300 evenings and mornings takes us to the cleansing of the sanctuary. In this passage of Scripture lies the answer to our innermost longing; here the grandest promises are given unto us. Get ready for His coming; rejoice ye heavens and, ye on earth, shout with joy.

In summary we see that there are three points that show that this day was still future in the time of Paul:

►Sin would be put away in the end of the world. The end of the world was still future in Paul's time.

►Paul wrote to the Hebrews in preparation of the end of the world and was describing an experience the church did not have at that time. But this will be the experience of every true Christian just before probation closes. Romans, Galatians, the gospels and the O.T. prophets, had something else to say about Christian experience.

►Paul explicitly tells us, that "the Day", meaning the antitypical Day of Atonement, was future in his days.

7. The Last Seven Plagues.

After leading us through the Great Day of Atonement, the apostle Paul describes the time of the last plagues. This will be the time when the real judgments of God shall come upon the world.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." – Heb.10:26-30.

These words have a special application in the time after the close of probation.

8. The Time of Trouble.

Then in Heb. 10:32-39, Paul describes the time of trouble.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance, Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might

receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." – Heb. 10:32-39.

This time of trouble is a short time, in which our faith shall again be tried and tested. But after a little while, "He that shall come will come, and will not tarry". How wonderful will this be!

The Book of Hebrews is the perfect preparation for the end of the world.

Structure of the Sanctuary in the Book of Daniel

1844 — End of Probation

	Babylon	Medo-Persia	Greece	Pagan Rome	Papacy	Time of the End	Return of Christ
Daniel 2	Head of gold	Arms and breast of silver	Belly and thighs of brass	Legs of iron / Feet of iron and clay	Toes of Iron and clay	Stone cut out	Stone hits image
Daniel 7	Lion	Bear	Leopard	Dreadful beast	Little horn	Judgment in heaven	Power taken from little horn
Daniel 8-9		2300 Years				Cleansing of the sanctuary	Destruction of all earthly nations
		Ram	Goat	Great roman horn			
Daniel 10-11		History of Persia	Wars between Syria and Egypt	Pagan Rome	Papal Rome	Deliverance of Gods people	End of Rome

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Structure of the Sanctuary in Daniel

It is the Structure of the Plan of Redemption.

The Background of the Book of Daniel.

In order to understand the book of Daniel, we need to understand the condition of the people of Israel at the moment the prophecies were given. In short this was the condition:

a. Israel was no longer a kingdom
b. They no longer had a king
c. The sanctuary was destroyed
d. The people were in captivity in Babylon

The book of Daniel gives us in prophetic outline the story of the complete restoration of Israel, God's people, in a fourfold way:

►The restoration of the kingdom in Dan. 2:44.
►The restoration of the king in Dan. 7:13
►The cleansing of the sanctuary in Dan. 8:14
►The deliverance of God's people in Dan.12:1

How do all these things fit together?

When God created Adam, he made him king; God gave him dominion. God made a covenant with him. (Hosea 6:7). In that covenant, God promised him great blessings on condition of obedience:

«Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that, if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favour with God. He would then forever be established in holiness and happiness, and these blessings would extent to all his posterity. But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners.» 2SAT 180.

The above words are a perfect condensation of the Protestant doctrine of sin. They were written by E.G. White and make perfectly clear what the covenant with Adam was. God said to him: Whatever you, as the king, do, is for all your posterity. Your holiness means everything to them, but your rebellion too.

Adam transgressed this covenant of "do and live." Then God came to Adam and Eve and offered them the Lamb's clothes, symbolized by the garments of skin. (Gen. 3:21). An innocent lamb had to die to clothe them with the garments of innocence.

This symbolical system of sacrifice was expanded at Mount Sinai into the sanctuary and its services. This is interesting. God gave through a ritual service the way to the restoration of man. Adam lost his kingship and his kingdom. In order to solve the problem, God gave His people the nucleus of the sanctuary service. Here the deliverance of Adam and his posterity were symbolised. The book of Daniel has the same order:

1. The loss of the king
2. The loss of the kingdom
3. The problem solved by the sanctuary service
4. This would result in the deliverance of the people

This is the very theme of the Scriptures. As God expanded the ritual service from sacrificial offerings to a complete service during the whole year with a special service on the closing Day of Atonement, He made known that complete cleansing had to take place. (See Lev. 16:30). So man is restored through the cleansing of the sanctuary. This makes the cleansing of the sanctuary the turning point in history.

In this way, the book of Daniel has a broader meaning. The restoration of the king and the kingdom have a universal meaning. It means that, as far as the believer is concerned, the second Adam, Jesus, as the Son of man, becomes King in the Adamic sense of a sinless king and kingdom. This is brought about by the cleansing of the heavenly sanctuary on a universal Day of Atonement. See Hebrews 10:1-4. This is the only way we can be restored and delivered from sin and all its consequences.

This, in turn, is the prerequisite for the deliverance of the people from all oppression. It is when Michael – Christ – stands up and receives the kingdom, that the true Israel is delivered. When we see the question in Daniel 8:13 about the persecution and reproach of the sanctuary and its people, in this light, we receive the answer. Let the sanctuary be cleansed by the blood of Jesus (Heb. 9:23), and the oppression will cease. Daniel 8:13-14, is the heart of that whole book. Remember, the great Day of Atonement service in the heavenly sanctuary began after the 2300 years, on October 22, 1844.

All this is made clear in a prophecy in Isaiah 2 and Micah 4. It is a prophecy concerning Judah and Jerusalem. Whatever the precise meaning, it is definitely about the people of God in the last days. See Isa. 2:1-3 and especially Micah 4:1-13 as follows:

"But in the last days it shall come to pass that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his path: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

In that day, saith the LORD, will I assemble her that halteth, and will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Sion henceforth, and even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Sion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail.

Be in pain, and labour to bring forth, O daughter of Sion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt even go to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine oppressors. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Sion. But they know not the thoughts of the LORD, neither understand they his counsel; for he shall gather them as the sheaves unto the floor.

Arise and thresh, O daughter of Sion: for I will make thine hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth." Micah 4:1-13.

This is the whole book of Daniel in condensed form:

1. It is about the last days.

2. The people in the last days are called to gather at the temple, the house of the Lord; and many come.

3. They come to the sanctuary to be taught.

4. Especially will they be taught about the law.

5. At that time "he" that is God, "shall judge."

6. He will make atonement. The atonement is symbolized in these words: "They shall beat their swords into plowshares, and their spears into pruning hooks." The Psalmist writes about the tabernacle and the atonement as follows:

"In Judah is God known: his name is great in Israel. In Salem also is his tabernacle and his dwelling place in Sion. There (in the tabernacle) brake he the arrows of the bows, the shield, and the sword, and the battle." Ps. 76: 1-3.

7. Micha 4:7 says that these people will be a strong nation, yet a small one – a remnant; and the Lord is their king. Verse 8 says that this dominion is the "first" dominion. The "first" dominion on this earth was the dominion of Adam.

8. This first dominion is the kingdom.

9. Then the church will get into trouble as if it were in childbirth; verses 9-11.

10. At that moment the church will come into collision with Babylon; verses 10-13.

11. This collision will utterly disintegrate all the enemies of the Lord; verse 13.

12. Just like the stone in Daniel 2 disintegrated all the kingdoms.

Structure of the Sanctuary in the Book of Revelation

1844

	Visions of the Sanctuary	Beginning of Line	Interruption (visions in between)	End of Prophetic Line
Churches	**Jesus between the seven candlesticks** Rev. 1:9-20	**6 Churches** Rev. 2-3:13	**Condition of Advent Movement** Rev. 3: 14-20	**7th Sealed Church (Philadelphia condition)** Rev. 3:7-13
Seals	**The Holy** Rev. 4 & 5	**6 Seals** Rev. 6	**Last fruit of Advent Movement** Rev. 7	**7th Seal** Rev. 8:1
Trumpets	**The Altar of Incense** Rev. 8: 2-5	**6 Trumpets** Rev. 8:6, 9:21	**Birth of the Advent Movement** Rev. 10-11:14	**7th Trumpet** Rev. 11:15-18
Beasts	**The Most Holy** Rev. 11: 19	**2 Beasts with 7 heads and 10 horns** Rev. 12, 13:18	**Message of the Advent Movement** Rev. 14-16:21	**3rd Beast with 7 heads and 10 horns** Rev. 17-22:21

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The Structure of the Sanctuary in Revelation

1. The Structure.

The book of Revelation is based on a very specific structure. Before we turn to the particular prophetic sections and visions, we will first take a look at the book as a whole. The book of Revelation features four prophetic lines. With that it resembles the book of Daniel which also contains four prophetic lines. Each prophetic line follows a certain structure. The great Advent Movement is the center of attention in each prophetic line. If we follow this pattern in order, then the structure of the book of Revelation shows that four different things are said about the Advent Movement:

1. The **condition** of the Advent Movement
2. The **last fruit** of the Advent Movement
3. The **birth** of the Advent Movement
4. The **message** of the Advent Movement

Let us sum up the structure in a few words:

►Each line starts with a view into the heavenly sanctuary.

►Then the actual themes follow, which are **the churches (A), the seals (B), the trumpets (C) or the beasts (D)**.

►Then an interruption follows. In every line the interruption is in relation to the Advent Movement.

►After that the line continues until it ends.

These four points are of tremendous importance for a proper understanding of the Advent Movement. When studying this structure a number of things become apparent.

a. First, there is the strength of this structure. Should we shift just one of these prophetic lines – be it the **seals**, the **churches**, the **trumpets** or the **beasts** – then we also shift the interruption of the line, and this would also affect the place that refers to the Advent Movement.

b. This becomes even more plain in the fourth prophetic line, which is: "**The message of the Advent Movement.**" The main components of the Advent Message are:

►Rev. 14:1-5: The last generation
►Rev. 14:6-13: The threefold angel's message
►Rev. 14:14-20: The return of Christ
►Rev. 15: The time without a Mediator
►Rev. 16: The seven last plagues

c. Moreover, it becomes unmistakably clear that **the beast of Revelation** 17 emerges after the 1260 years.

►Rev. 12: The Roman Empire as persecuting power.
►Rev. 13:1-10: The Papacy until the end of the 1260 years. Then it receives the deadly wound.
►Rev. 13:11-18: (Protestant) America forms the image of the beast.
►Rev. 17: The living image of the beast.

d. After Revelation 17, the prophetic line follows in its structure **the great Day of Atonement** of Leviticus 16 until the new heavens and the new earth:

►Rev. 18: The latter rain

►Rev. 19: The marriage – the final atonement – Christ accepting the kingdom.

►Rev. 20: After the AT–ONE–MENT between God and His people, the scapegoat appears on the scene.

►Rev. 21, 22: Then follow the thousand years, the judgment, the New Jerusalem and the new earth.

The application of the great Day of Atonement to the last chapters can be explained as follows:

On the great Day of Atonement lots were cast upon two goats. One lot determined the goat for the Lord, the other the goat for Azazel, the goat that was to be led away.

Atonement was made with the goat for the Lord. The goat was a shadow of the atonement of Jesus. The blood was brought into the most holy, and there made atonement between God and His people. Atonement means to "become one." The Jews understood this fact and expressed it in their traditions. They called the wedding day, which is the day when a man and a woman "become one" – the little day of atonement. Now, just as on that little day of atonement man and woman "become one," so God and man are made "one" on the great Day of Atonement. God and man become "one" for-ever. This is illustrated in Revelation 19. Revelation 20 takes us to the Azazel-goat in the type of Leviticus 16. Satan, bound to this earth is the reality of the type, in which the scapegoat was led into the wilderness. After this follows a description of the new earth and God, the Father, dwelling with men.

2. The Spirit of Prophecy and the Structure of the Revelation.

The Spirit of Prophecy supports the pattern of the Revelation before us.

A. The Churches.

a. The Laodicean-condition is the present condition of the church.

«The message to the **church of Laodicea** contains a startling denunciation, and is applicable to the people of God at the present time.

"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 were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because 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." Rev. 3:14-17.

The Lord shows us that the message to be borne to His people by ministers whom He called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. "Because 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."» 3T 252.

b. The Philadelphia-condition is the final condition of the church – the 144,000

«The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. (Rev. 3:12). At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground.

Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's had, which we all knew was the sign of the Son of man.»
EW 15.

B. The Seals.

a. The sixth seal:

«In 1833, two years after Miller began to present in public the evidences for Christ's soon coming, the last of the signs appeared which were promised by the Savior as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matt. 24:9. And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "The stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "The whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. Its sublimity and awful beauty still linger in many minds. ... Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion..." The display, as described in Prof. Silliman's Journal, was seen all over North America ... From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzling brilliant luminosities was kept up in the whole heavens. R.M. Devens, American Progress; or The Great Events of the Greatest Century, chap. 28. pp. 1-5.» GC 335.

The literal fulfillment also of this part has been confirmed by an eyewitness with the name of Dana Ward from New York, in the Journal of Commerce, of Nov. 14, 1833:

«At the cry, "Look out the window!" I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. ... I called to my wife to behold; and while she was getting dressed she exclaimed, "See how the stars fall!" I replied, "That is the wonder": and we felt in our hearts that this

was a sign of the last days. For truly “the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Rev. 6:13). This expression of the prophet was always taken symbolically. Yesterday it was fulfilled literally. And were I to hunt through nature for a simile, I could not have found one so apt to illustrate the appearance of the heavens, as that which John uses in the prophecy before quoted. “The stars of heaven fell to the earth;” they were not sheets, or flakes, or drops of fire, but they were what the world understands by the name of “falling stars;” and one speaking to his fellow in the midst of the scene, would say, “See how the stars fall!” and he who heard, would not pause to correct the astronomy of the speaker any more than he would reply, ”The sun does not move,” to one who should tell him, “The sun is rising.” The stars fell “even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind.” Here is the exactness of the prophet.

The falling stars did not come, as if from several trees shaken, but from one: those which appeared in the north fell toward the north, those which appeared in the west fell toward the west, etc., they fell, not as ripe fruit falls. Far from it. But they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and, when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.»

Poggendorf’s “Physic Almanac,” R 29, pg. 447 comments:

«As it is well known, the night of November 12-13, 1832, had been featured with a very unusual meteoric phenomenon. According to numerous reports, there appeared through the entire night in the southern places, from nine o’clock at night until daybreak, hundreds of shooting stars mingled with many smaller and larger balls of fire, shooting into all directions, up and down, arched or against each other, drawing long fiery tails after them, of which at times sparks and bundles of light flung off, and this with extraordinary force for several minutes, and by varying their shapes sparkled with colorful lights. The showplace of this spectacle covered a vast area. It was observed in England, France, Switzerland, in South–Germany, Belgium, in the Rhineland, also in Berlin, Warsaw, Riga, Petersburg, Vienna, Odessa, in Suczewa in the Bukovina, where according to the observation of Dr. Rhorer the shooting stars fell at times so numerously, that it could only be compared with a rain of fire.» The director of Vienna’s Observatory, Littow, wrote a similar report of this in his “Wonders of the Sky.” »

«Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, “an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.” (Portland Advertiser, Nov. 26, 1833).

Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.» GC 336

b. The seventh seal: half an hour awful silence…

«Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, **"Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence,** when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer to the earth.» EW 15-16.

C. The Trumpets.

a. The sixth trumpet:

«In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to this calculation, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days to its accomplishment he wrote; "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th August, 1840, when the Ottoman power in Constantinople maybe expected to be broken. And this I believe, will be found the case." Signs of Times and Expositors of Prophecy, Aug.1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent Movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended.» GC 336.

b. The seventh trumpet - Rev. 11:18

►The anger of the nations – during the latter rain

►His wrath has come – the seven last plagues

►The time to judge the dead – during the thousand years –

►to destroy those who destroy the earth – after the thousand years.

«I saw that the anger of nations, the wrath of God, and the time to judge the dead **were separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and the seven last plagues will be poured out.» EW 36.

«This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. "The commencement of that time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, while Christ is in the sanctuary. At that time while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or the refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.» EW 85-86.

D. The Beasts.

The symbol of the beasts –
Revelation 12 & 13

«Under the symbol of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John.

The war is carried on till the close of time. ... **Through paganism, and then through the papacy,** Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the papacy, making pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than thousand years the people of God suffered under the dragon's ire. And when the papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which it symbolized. The two horns like a lamb well present the character of the United States government, as expressed in its two fundamental principles, Republicanism and Protestantism ... But the stern tracing of the prophetic pencil reveals a change in

this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." ...**Thus Protestantism follows in the steps of the papacy.»**
ST Nov. 1, 1899.

3. The Sanctuary in the Book of Revelation.

Let us again take a close look at the book of Revelation. When we study it thoroughly, we find that the whole book is based on the topic of the sanctuary and its structure. Therefore, it becomes obvious through the pattern that each vision (prophetic line) should begin in the sanctuary and so it does. There is an interruption in each vision when the prophetic line reaches the year 1844. This is the point of time when Jesus transferred His ministry into the most holy place of the heavenly sanctuary.

We shall now look at every reference concerning the sanctuary and the ministry taking place there.

a. Revelation 1:9-20.

In the first vision we see Jesus walking among the seven golden candlesticks. The candlesticks are, so we are told, a symbol of the seven churches.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."
Rev. 1:9-20.

Jesus, the High Priest in the heavenly sanctuary, is the Mediator of the new covenant (Heb. 8:6). A distinguishing feature of the new covenant is that it is Jesus who

leads His church. In the proclamation of the blessings of the new covenant, it is said:

"And I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:11-12.

God promised to lead His church; - He even promised to lead everyone individually. He sees to it that the candlesticks diffuse their light. Just like Aaron and his sons had to take responsibility for the light of the candlestick (Ex. 27:20,21), so Jesus takes care of His church. Furthermore we are told, that even the stars (stars radiate light in the dark) are in the hand of the Savior (Rev. 1:16,20). These are the angels or messengers of the church. God appointed offices in His church. They are the messengers in His church. In the epistle to the Ephesians, the apostle mentions five of these offices: "apostles, prophets, shepherds, evangelists, and teachers." (Eph. 4:11). God sees to it that if we consecrate ourselves to Him, we will diffuse His light.

When they open their lips to the glory of His name to praise Him, He will fill their mouth (Ps. 81:10). He says: "Let your light shine before men" – Matt.5:16. He also sees to the oil that the light may shine. He kindles it and nurtures it and we are to let it shine.

b. Revelation 4 & 5.

In Revelation 4 and 5, we find another vision about the sanctuary.

We read about a throne, and twenty-four elders that sit around the throne. Before the throne is the glassy sea. Then there are four other beings, continually praising God. Someone is sitting on the throne with a book in one hand. The book was written within and without, and sealed with seven seals. And there, in the midst of all this, stood "a Lamb" as it had been slain. From the Lamb proceed the seven Spirits of God, sent forth into all the earth. And the Lamb that had been slain, took the book that no one was able to open, and broke the seals thereof. God gives His Holy Spirit to man. He does this through the Lamb that was slain. In the New Testament we read that the Holy Spirit is given to us through the merits of Jesus, through whom we receive forgiveness of sins. The seven Spirits of God proceed from the Lamb. "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood the Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 5:6.

The Lamb took the book from the One who sat upon the throne. It was a book written within and without, and sealed with seven seals. The unfathomable counsels of God remain secret until the Lamb that was slain breaks these seals. By His death upon the cross, Jesus made it possible for the unfathomable counsels of God to be carried out. Several times we find a scroll in the Bible, that is, a book, written on the inside and on the outside. We read, for instance, in Ezekiel 2:9,10: "... a roll of a book was therein; ... and it was written within and without." About the

tables of the Ten Commandments, we read: "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. Ex. 32:15.

Whatever was written in the roll of the book of Revelation, it contained good news for the church, and it comes from the Lamb that was slain for us.

c. Revelation 7.

Chapter 7 also points to the sanctuary, even to the "most holy" and the great "Day of Atonement." The first person, who studied Revelation 7 fully in connection with the great Day of Atonement, was none other than Sir Isaac Newton, the discoverer of the law of gravity.

F.C. Gilbert expresses it this way in "Messiah in His Sanctuary", p. 192:

«At the great Day of Atonement, four distinct, striking things were performed by the high priest:

►The **cleansing of the sanctuary**
►The **judgment**
►The **blotting out of sin**
►The **sealing**

All four are obviously main doctrines of the Seventh-day Adventists:

►The **cleansing of the sanctuary**
►The **investigative judgment**
►The **blotting out of sin**
►The **work of the sealing**.»

It is not possible to separate the sealing from the ministry of the sanctuary and from the great "Day of Atonement."

d. Revelation 8:2-5.

Here we see the altar of incense in heaven and how the angel mingles the prayers of the saints with the righteousness of Christ, so that the prayers of the saints may be made acceptable before God. But the day will come, when the High Priest will throw down the censer. This signifies the close of probation. From that moment on, the saints must stand without a mediator before the throne of God. This time will not pass unnoticed on earth. "And there were voices, and thunderings, and an earthquake." Rev. 8:5. The book of Revelation gives more details about this in other places. It is important for us to realize that all the prayers, all obedience and whatever we may offer in thanksgiving and praises to God, is "pleasing in his sight only through Jesus Christ." (Heb. 13:21). Good works must first be cleansed by the blood of Christ.

e. Revelation 11:1-2.

The next text in Revelation that speaks about the temple is in Rev. 11:1-2, where the command is given to measure the temple: "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles." This is in fact a commandment to study the temple.

f. Revelation 11:19.

The most holy place is opened; “And the temple of God was opened in heaven, and there was seen in his temple the ark of this testament.” Here we have a clear indication that the temple has two apartments. While the first apartment has been pointed to several times – for example; the vision with the candlesticks; the vision with the throne; the angel with the censer before the altar of incense – now there is a vision into the apartment that contains the ark of the testimony: the most holy place. A sanctuary with two different apartments and with two distinct services, in which the second service commences as soon as the door to the most holy place opens: this constitutes a principle of fundamental importance for the understanding of the book of Revelation.

g. Revelation 13:6.

Here we meet a beast that opens its mouth to speak blasphemies. Those being blasphemed are:

a. God and His name
b. His tabernacle, that is, His sanctuary
c. Those who dwell in heaven.

We would do well to be careful, and not open our mouths against the tabernacle of God (His sanctuary), otherwise we might one day belong to those who worship the beast and his image. It is not only important how we worship, but also where we worship. Do we belong to those who worship in the temple? (See also Rev. 11:1,2) – because it will eventually become evident whether we belong to the one or to the other group. Is Jesus and His ministry as high priest in the heavenly sanctuary truly the center of your faith?

h. Revelation 14:15,17-18.

The angels that are the executers of God’s judgments come out of the temple which is in heaven and from the altar.

i. Revelation 15:5-8.

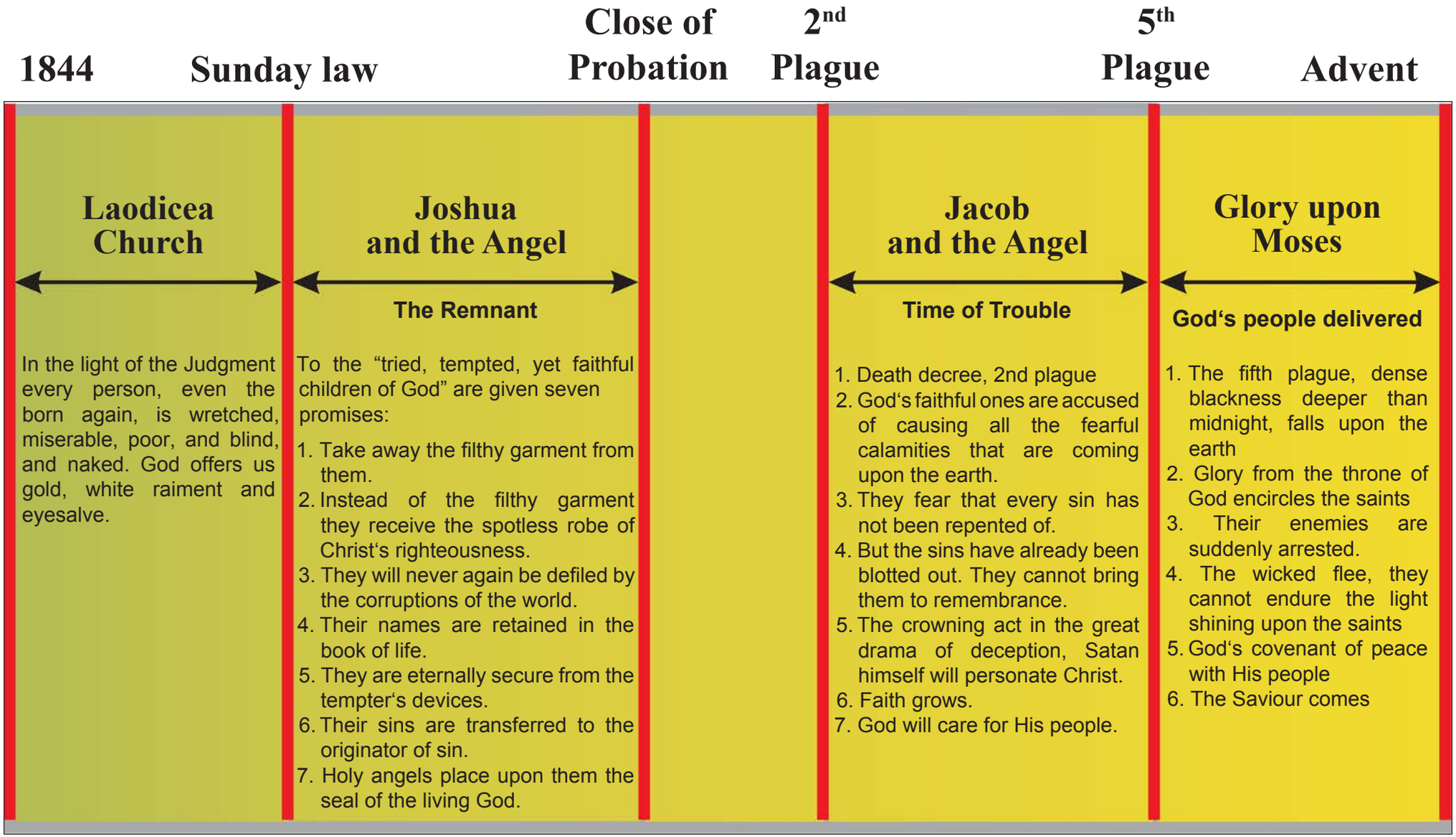
We see again how the executers proceed from before the throne of God (from the temple). The day will come when the door of grace will be shut – a day when God will pour forth His wrath upon those who despised His offered grace. In the Old Testament this is called “the vengeance of his temple” (see Jer. 50:28; 51:11). On that day, it will no longer be possible to enter the temple; for it will be filled with smoke.

j. Revelation 21:22.

In Revelation 21:22, we read about the new city – New Jerusalem. It is said of her: “and I saw no temple therein; for the Lord Almighty and the Lamb are the temple of it.”

This means that “the sin problem is solved.”

The Coming Crisis – Illustrated



5T 472 - 476

PP 195-203
GC 613-634
TBR 225-231

GC 635-645
IT 354, 184
3T 354 -355

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The Coming Crisis Illustrated

1. The Laodicea Church.

«Some have said they cannot see how a man can acknowledge himself to be wretched and miserable and poor and blind and naked, and don't know it, and at the same time rejoice in the Lord. Well, I would like to know how it can be otherwise. I would like to know how a man is going to rejoice in the Lord, when he thinks he is all right himself. Can you tell? I can't imagine. But when a man knows that he is what the Lord says he is, and acknowledges that, and then finds that the Lord is so good that He will take him just as he is, and fit him to stand in the presence of God through all eternity, then that man has something to rejoice about. He can't do anything else.

Why, brethren, the Lord does not save us because we are so good, but because He is so good. Do not forget that. *He* does not save us, nor bless us in the work of God at all because we are so good, but because He is good and we are bad. And the blessedness of it is that He will bless us so much when we are so bad. And the rejoicing of the whole thing is that He saves us and makes us to reflect His own image, as bad as we are. *That* is where the rejoicing comes in.

Well, about understanding that; I cannot understand it, but I know it is so, and that is all I care for. It will take eternity to explain it before we can understand it; but as long as I know that *it is so*, I am not going to trouble myself and worry about *how* the Lord can do it, or whether I can understand it. Are you? (Congregation: "No.")

There is another point right here that we may bear in mind, those who can't see that it is so. Brethren, you tell the Lord over and over that it is so, and then you will see it. You will not understand it then, but you will see it. You can't see *how* it can be, but you can see that it is a fact; and that is the only way you can. Can I see it as long as I keep myself from it? – No. It is a thing that pertains to the heart, and you can't see it with your eyes; you must see it with your heart, and it is only the Spirit of God who gives the eye-salve that you can see it. Here is something that will not *explain* it, but it will perhaps help you to get the idea a little better. In "Testimony Nr. 31, " page 44, I read these words: - «Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners.»

That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, I am to acknowledge myself as a helpless, undone sinner; I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why no. *He* is. When you are in Christ, *He* is perfect, *He* is righteous, *He* is holy and never errs, and *His holiness is imputed to you* – is given to you. His faithfulness, His perfection is mine, but I am not *that*.

Perhaps you can get this thought a little more clearly by that word with which we are all familiar, in 1 Cor. 1:30:

"Who (Christ) of God is made unto us wisdom, and righteousness, and sanctification, - in Christ. Where is my wisdom? – In Christ. Where is my sanctification? – In Christ. Where is my redemption? – In Christ.

O yes, *but* when I come to Him for wisdom and ask Him for wisdom, and He gives it to me, then can't I boast and say, "*I* am wise?" Why, no. Just the moment that I say that, I'm a bigger fool than I ever was before in this world. Because by yielding to the Lord He has deigned to stand by me, and to give me *His* wisdom, that it may lead me and guide me in wisdom's ways, and that I should walk in the way that is right. His having done that, can I then pride *myself* upon it and say, "Now *I* am wise"? Don't you see, in the nature of things that would be the biggest piece of foolishness that ever struck me. *He* did it, He helped me, He gave me *His* wisdom, He was my wisdom; His wisdom guided me, His wisdom took hold of my mind and heart and led me and kept me in wisdom's ways. Then *He* is my wisdom, and *I* have no wisdom at all, but *His* wisdom. Don't you see? Now you just get it that way, and then you will know that it is a fact.

"I will guide thee with *mine* eye." When he says He guides me with *His* eye, I shall answer, it is *His* eye that guides you and me, and not our own eyes. Then the only thing to do is to just let ourselves go, utterly, completely, and let ourselves be His, utterly and completely, that He may be all, and in all of us.

Therefore *He* is our wisdom, our sanctification, our redemption, and our righteousness. Then He is my satisfaction where I am wretched; He is my comfort where I am miserable; He is my sight where I am blind; He is my riches where I am poor; and He is my knowledge where I do not know.» A.T. Jones, GCB 1893, 63.

2. Joshua and the Angel.

«During the time of trouble, the position of God's people will be similar to the position of Joshua. They will not be ignorant of the work going on in heaven in their behalf. They will realize that sin is recorded against their names, but they will also know the sins of all who repent and lay hold of the merits of Christ will be cancelled. Jesus says:

"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." The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out.» ST June 2, 1890.

Joshua and the Angel.

►Joshua and the angel is an illustration of the experience of God's people after the Sunday law decree. (See RH, June 2, 1890).

►It is an illustration of the people of God in the judgment of the living.

►The filthy garments in this particular application point to the sins which are overcome but not yet blotted out. (See Letter 51, 1886).

►The change of raiment and the fair mitre point to the blotting out of sin and the sealing with the seal of the living God. After this work it will be as if we never sinned.

When the Lord had thus finished His work as priest, His people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:

"Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:18-19.

"And they shall teach no more every man his neighbour; and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25.

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

When these prophetic declarations are accomplished we shall no longer need an Advocate, Intercessor, Mediator or High Priest. Our sins will no longer exist , not even in the record of the court of heaven. Our lost innocence will then have been recovered, and we shall be like the angels of God, who walk in their original uprightness.» J.N. Andrews, The Judgment 23-24.

«The deepest interest manifested among men in the decision of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to "the first dominion." (Micah 4:8). Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into scepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonoured

the Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise." Ps. 51:17.

And to the accuser of His people He declares: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zech, 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father a "glorious church, not having spot or wrinkle, or any such thing." Eph. 5:27. Their names stand enrolled in the book of life, and concerning them it is written: "They shall walk with me in white: for they are worthy." Rev. 3:4.

Thus will be realized the complete fulfilment of the new-covenant promise: "I will remember their sin 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." Jer. 31:34; 50:20.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Sion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:2-3.

The work of investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of all believers will 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. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.» GC 483-485.

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great Day of Atonement. (see also on p. 64)

The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the

divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will "be betrayed both by parents, and brethren, and kinfolks, and friends." (Lk. 21:16).

Their only hope is in the mercy of God; their only defence will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonoured their Redeemer. He endeavours to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God. "Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring. "Will God banish me and my angels from His presence, and reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

The Seven Promises of the Judgment.

«But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares:

1. "Take away the filthy garments from them,"

2. 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.

3. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world.

4. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages.

5. 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 form the tempter's devices.

6. Their sins are transferred to the originator of sin.

7. And the remnant are not only pardoned and accepted, but honored. "A fair mitre" is set upon their heads. They are to be kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.

These are they that stand upon Mount Sion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.»
5T 472-476.

In the next testimony we see that those only, who have ceased to sin, repented and sought pardon for their transgressions are represented in this company. The sins which are not yet blotted out she identified as being filthy garments. "But Jesus changes their appearance."

"And he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to resist even 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." Zech. 3:1-3.

Joshua represents the people of God; and Satan while pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these faithful ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names.

«Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb.

Satan pointed to their sins which had not yet been blotted out, and which he had

tempted them to commit, and then reviled them as being sinners clad with filthy garments.

But Jesus changes their appearance. He says, “Take away his filthy garments from him” “Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, let him set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.”» Letter 51, 1886; MS 226.

The next testimony shows that the people of God at that particular time are clean through the imputed righteousness of Christ, they have ceased from sin, but are still unclean in their filthy garments. The change of raiment makes them, “as innocent, as perfect, as though they had never sinned.”

«Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented; they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ’s righteousness, 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.” **Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.»** TM 40.

3. Jacob and the Angel.

The Time of Trouble.

«Jacob’s night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Gen 32:24-30), represents the experience of God’s people in the time of trouble. Because of the deception practiced to secure his father’s blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother’s deadly threats. After remaining an exile for many years, he had set out, at God’s command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau’s approach at the head of a band of warriors and doubtless bent upon revenge. Jacob’s company, unarmed and defenceless, seemed about to fall as helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach, for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defence must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert danger which threatens liberty of conscience. ...

As Satan influenced Esau to march against Jacob, so he will stir up the wicked

to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of their sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favour of God. He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. He claims them as his prey and demands that they be given into his hands to destroy.

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. ...

They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's promise: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is: "I will not let thee go, except thou bless me."

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance. ...

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men a majestic being of dazzling brightness, resembling the description of the Son of God given to John in the Revelation (Rev. 1:13-15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones

he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who are deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10.

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshippers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and clearly foretold the manner of his second coming. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ... Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-31; 25:31; Rev. 1:7; 1Thess. 4:16, 17.

There is no possibility of counterfeiting this coming. It will be universally known – witnessed by the whole world.» GC 616, 618-620,624-625.

«As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, God's people will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. ...But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut up in prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human eye is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? Or Daniel in the den of lions?...

Though enemies may thrust them into prison, yet dungeon walls cannot cut off

the communication between their souls and Christ. ... The prison will be a palace for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon.

God's judgments will be visited upon those who are seeking to oppress and destroy His people. ...

The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. ... These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals...

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine he shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise: "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them " Isa. 33:15,16; 41:17. ...

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavour to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. "Shall not God avenge his own elect, which cry day and night unto him? ... I tell you that he will avenge them speedily." Luke 18:7,8. The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fire of destruction.» GC 616,618-620, 624-631.

4. Glory upon Moses.

God's People Delivered.

«When the protection of human laws shall be withdrawn from those who honour the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God – some in prison cells, some hidden in solitary retreats in the forests and the mountains – still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ... to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isa. 3:29,30.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth.

Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company.

The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom thou hast given me, be with me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying: "They come! They come! Holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among angels;" and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems to be turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying; "It is done." Rev. 16:17.

The voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17,18. The firmament appears to

open and shut. ... The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. ...

Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth ... awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced him" (Rev. 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honour placed upon the loyal and obedient. ...

A marvellous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, lately so pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3. ...

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward.

Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honoured God by keeping His Sabbath holy, there is a mighty shout of victory.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. ...

The firmament seems to be filled with radiant forms – "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendour. "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light." Hab. 3:3,4. ...

Before His presence "all faces are turned into paleness;" upon the rejecters of God's

mercy falls the terror of eternal despair. “The heart melteth, and the knees smite together, ...and the faces of them gather blackness.” Jer. 30:6; Nahum 2:10. ...

The King of kings descends upon the clouds, wrapped in flaming fire. ...

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven, He cries: “Awake, awake, awake, ye that sleep in the dust, and arise!” Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue and people. From the prison house of death they come, clothed with immortal glory, crying: “O death, where is thy sting? O grave, where is thy victory?” 1Cor. 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory. ...

The living righteous are changed “in a moment, in the twinkling of an eye.” At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air.» GC 635-637, 640-641, 644-645.

►Appendix A

Introduction

The Letter to the Hebrews and the Fall of Jerusalem.

1. The Background of the Letter to the Hebrews.

The Sabbath School Lesson of the third quarter 2003 was about the letter to the Hebrews. The author of the lessons is convinced that Paul wrote this letter. This is not the general opinion, but the Spirit of Prophecy is also convinced that Paul was the author. See chapter 23 of the Great Controversy.

The Sabbath School Lessons indicated that Paul wrote it in 66 or 67 A.D. This means that the letter was written just before the fall of Jerusalem. This is very important information, because knowing who wrote the letter and when provides a perfect background for understanding the letter.

What happened in 66 A.D.? In 66 A.D. Cestus, a Roman general besieged the city of Jerusalem. And Paul somehow learns that Cestus is on the point of taking the city. Then he remembers the last time he was in Jerusalem. Paul was taken prisoner, while he was in the temple and he was there to bring a sacrifice.

After his third missionary journey Paul came to Jerusalem where he met with the elders of the church. They said to Paul: "Thou seest brother how many thousands of Jews there are which believe and they are all zealous of the law." - Acts 21:20. Then they told Paul about the rumours that were spreading in the church concerning him. And instead of killing the rumours, the apostles in Jerusalem were led by the rumours. The rumour was that Paul taught "to forsake Moses."

Now these misled leaders said to Paul: "We have four men which have a vow in them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things, whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law." - Acts, 21:23-24.

Paul wanted to be in harmony with the brethren in Jerusalem and so he listened to them. He forsook his principles and went into the temple with these four people "purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." (Acts, 21:26). And when the purifying process was almost finished on the seventh day, Paul was made a prisoner. All the city "was moved." When Paul was in prison he had a lot of time to think it over. This busy apostle was now without any employment and started to reflect on what had happened to him. He saw how the Spirit of God had tried to keep him away from Jerusalem. (Acts, 21:4-16). But he did not understand why he should not go to the headquarters in Jerusalem. He remembered coming into the city and he saw himself at the point of offering a lamb in the temple. He, the apostle who preached everywhere that Jesus is our Sacrifice. (1.Cor. 5:7). Now he understood that it was a denial of his faith. He realised all these things and saw that the church in Jerusalem was almost married to the temple: "they are all zealous of the law."

(Acts 21:20). The meaning of these words is that they were "daily in the temple." It is almost unbelievable, that Christians were daily in the temple after the Sacrifice of Christ was accomplished. Here we see how difficult it is to bring thoughts and ideas into a new channel.

While in prison Paul sees the real situation of the church in Jerusalem and makes up his mind to do two things:

►First, that he will never, never again enter the temple for ritual purposes.

►Secondly, he is determined that he will use the first opportunity to separate the church from the temple.

And now in 66 A.D. he is told that Cestus has besieged Jerusalem while the church with its leaders is still in the city. This is a most dangerous situation. Paul knew that God would give the church another opportunity to leave the city. But would the church see it as an opportunity to leave? Or would their zeal for the law and the temple unite them with those who would be slain?

Jesus said: "And when ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart; and let not them that are in the countries enter there into." - Luke 21:20-21. Paul decided the time had come to separate the church from the temple. He will write them a letter.

2. Paul's Letter to the Hebrews separates the Church from the Temple in Jerusalem.

How does Paul do this? The first thing he has to do is to separate the church from the priest. He does it very thoroughly. And just like in his letter to the Galatians, Paul jumps straight into his subject. His main argument comes from Psalm 110. Each new argument is closed with a quote from Ps. 110. In the first chapter he uses his first argument very carefully. It is that the new priest is God above all and blessed for evermore.

a. The new priest is the **Son.**
b. He is the **heir** of all things.
c. He **created** the world.
d. He is the **brightness** of the Fathers glory.
e. He is **the express image** of the Father.
f. He **upholds all things** by his powerful Word.
g. He **purged our sins**.
Heb. 1:1-4.

This priest is the one of Psalm 110 because he is sitting at the right hand of the Majesty. See Heb. 1:4 and Ps. 110:1.

Then Paul goes over all these qualifications a second time and calls it the testimony of God, the Father.

a. By inheritance He obtained **a more excellent name** than the angels.
b. The **new priest** is the Son.
c. The new priest is **God above all,** because the angels worship Him.

d. His scepter **upholds the throne.**
e. He **purifies from sin** because He loves righteousness and hates sin.
f. **He is the Creator** because He laid the foundations of the world.
g. He is **the express image of His person** because "Thou art the same." This means Jesus the new priest is the self-existent One. Jesus is the "You are He" of Ps. 102:27.

And in Isaiah 48:12 He is the first and the last. He is the same. He has no beginning, He is the beginning, the great I AM.

Again Paul closes with Ps. 110:1.

"Sit on my right hand, until I make thine enemies thy footstool." (Heb. 1:5-14).

In the ritual priesthood every priest was taken from among men (Heb. 5:1). But the first qualification of the new priesthood was that the priest was taken from among the Godhead. According to Hebrews chapter one, the first qualification of the real priesthood is that the priest was from among the Godhead. That is a most important qualification because in the real priesthood, the priest is effective in the innermost part of the soul.

Another series of qualifications of the New High Priest follows in the second chapter of Hebrews. He took the nature of the children of Abraham. Just like all men He was a descendent of "one", of Adam. His obedience means suffering.

Obedience was made perfect through suffering. The ones He came to save were His brethren. He was the nearest of kin. He suffered being tempted. Finally, He came under the power of death. This One is the priest "in things pertaining to God." Then Paul says, "consider this High Priest." The priest of Psalm 110.

Next Paul gives us a series of exhortations and in chapter 4 he returns and repeats the human qualifications of the New Priest. He is touched with the feelings of our infirmities. He can have compassion with our infirmities. He learned obedience of the things He suffered. And summing up everything Paul says He was saved, "save him from death." This is the point where we are. Of course, Jesus was not saved from sin as we have to be saved. But our all powerful Priest had to learn what it meant to give Himself completely into the hands of Someone Else. Jesus knows from experience what it means to be saved. Again He closes with Ps. 110: "Thou art a priest forever after the order of Melchisedec." - Heb. 5:6-10.

In chapter 7 Paul finishes his argument about the High Priest. The final qualification is descent. Paul calls it "the order." The word "order" in Hebrew 7 means descent. Paul is talking of descent in the use of the following phrases:

a. The **order of Aaron,** verse 11
b. **Levitical priesthood**, verse 11
c. **Sons of Levi**, verse 5
d. The **office** of the priesthood, verse 5
e. But he whose **descent**, verse 6
f. **Levi** also, who **receives tithes**, verse 9
g. **Our Lord** sprang **out of Judah**, verse 14
h. **The law of a carnal commandment**, verse 16

i. **Order of Melchisedec**, verse 11
j. **Order of Melchisedec**, verse 21

It is very clear that the word "order" means descent." His very argument depends on it. The typical priesthood was the order of Aaron. So if you had all the qualifications to be the priest and you were not from the line of Aaron, you could not become a priest. So how could Jesus be a priest? Not by being a descendent from Aaron! Pauls argument is that there is another descent and that is the antitypical descent. Your father had to be a priest in order for you to become a priest.

And remember, the first qualification of the real priesthood, according to Hebrews chapter one is that the real priest had to be from among the Godhead.

The first thing which has to be settled is: is the order of Melchisedec a typical or an antitypical order? If Melchisedec was a typical priest, the order was typical and Jesus is a typical priest. Then we are really in trouble because that means that Jesus is not the Messiah.

So Paul explains about Melchisedec and establishes first the first qualification of the real and antitypical nature of that priesthood and priest. Paul says Melchisedec is

- ► without **father**
- ► without **mother**
- ► without **descent**
- ► without **beginning of lif**e
- ► without **end of life**.

These are the qualifications of his person. Then he tells us something about his priesthood:

- ► he is **king of righteousness**
- ► he is **king of peace**

The word king here means "origin". Melchisedec, as priest, is the origin of righteousness and peace. That is what sinners need. Remember, Paul does not say that Melchisedec is righteous and peaceful. No, in both things he is king. It is very clear that this priest is from among the Godhead. It would be almost blasphemy to call a creature the "king of righteousness" or the "king of peace". The Scriptures teach us that "only God is good" and "Thou only art holy".

According to these arguments we have no trouble with the "order" or descent of the new priest, because Jesus as a human being was born after Mary conceived a son from the Holy Spirit. The third member of the Godhead is the by God appointed Priest in the human heart of the believer. E.G. White is very clear on this point. She said: "Melchisedec is the representative of the Father, the voice of God in the world." (See 1BC 1093).

That the Holy Spirit is the voice of God in the world is the clear teaching of the Bible. (Acts, 1:16,28,35. Heb. 3:7; 10:15. 2 Pet. 1:21).

Because Jesus had all these qualifications, He is fully able to save to the uttermost those that come unto God by Him. Seeing He ever liveth to make intercession for them. (Heb. 7:25).

3. The Change of the Priesthood has dramatic Results.

a. The law.

"For the priesthood being changed, there is made of necessity a change also of the law." - Heb. 7:12. Remember Paul is trying to separate the church in Jerusalem from the temple. He started with the priest. Having changed the priesthood it automatically follows that there is a change in the law. Which law? The law of the altar, because no one from another tribe could give the attendance to the altar. Verse 13.

b. The Covenant.

But when the priesthood is changed and the law is changed than it follows automatically that the covenant is changed. "By so much was Jesus made the surety of a better testament." Verse 22. The testament means "covenant". "For if the first covenant would have been faultless, then should no place have been sought for the second." - Heb. 8:7. There had to be a new covenant, verse 8.

c. The Sanctuary.

But the change of the priesthood and the law and the covenant would lead automatically to a new sanctuary. The new priest would serve in a new sanctuary "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." - Heb. 8:2.

So we see that Paul takes away piece by piece: first the priest and he gives them a new priest; then the law of the altar and he gives them the power of an endless life; then the covenant and he gives them a better covenant; then the sanctuary and he gives them a better sanctuary, even a heavenly one. What is the better thing? All these things could not save to the uttermost, they could not perfect the comers there unto. But Paul, in making the church really a spiritual people and one universal church, still had to take away two more things:

d. The City.

The next thing Paul had to do was to point out that there is also another Jerusalem. He tells them that Abraham was looking for a city which has foundations whose builder and maker is God. (Heb. 11:10).

e. The Country.

Now he has to take away the land of Canaan. "But now they desire a better country, that is, an heavenly." - Heb. 11:16. And in this country is a city which God prepared for His children. Verse 16. Paul is using the words of the Old Testament church. The fathers considered themselves strangers, even David while sitting on the throne of Israel, saw himself as a "stranger and pilgrim." (Ps. 119:19; Heb. 11:12-16). Every one of the fathers saw the heavenly country as the real country.

4. The Call to leave the City.

Now Paul has taken away all the old things and has given them all new things and then he calls on them to leave the city. What is his argument? It is the sacrifice of Christ!!!

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the body of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." - Heb. 13:11-14.

As the church in Jerusalem read these words, and all the admonitions which were given throughout the whole letter it became perfectly clear what they had to do. No longer should they go to the priest, no longer to the temple. No longer into the city and now they could even leave the country. They could go away from everything. Now they had an almighty priest, ministering in a new sanctuary, the heavenly, according to a new order, the order of an indestructible life, and a new covenant to cleanse the conscience, a new city, and a new country. The church gave all the old things up and the new really started to function.

Whatever the letter to the Hebrews meant to the church in Jerusalem just before its fall, it means the same to us who live just before the fall of the world.

The letter to the Hebrews was studied and after Cestus left the city for unknown reasons, the church left the city. In 70 A.D. when Titus came and took the city, nearly one million people from all over the world were destroyed in the fall of Jerusalem. Not one Christian was killed, all had left. The letter to the Hebrews was a perfect preparation for the fall of Jerusalem.

►Appendix B

Atonement with the Scapegoat

Adventists stand quite alone in the Christian world in regard to the teaching on the scapegoat of the sanctuary as a symbol of Satan. This position was published for the first time in an impressive way by O.R.L. Crosier in an article in the Day Star Extra (1846). The Spirit of Prophecy endorsed this position. It was unanimously considered to be an established teaching position of Adventists.

In the book of Leviticus we read regarding the scapegoat:

„And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering... And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD‘s lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness... And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; And Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited and he shall let go the goat in the wilderness.“ Lev. 16:5, 7, 10, 20, 22.

This passage of the Scriptures show us the following points:

1. On the Great Day of Atonement, the sins were to be removed from the sanctuary and placed upon the scapegoat.

2. Only the sins of repentant Israel, that is of the righteous, were removed from the sanctuary.

3. The sins of the redeemed were laid upon the scapegoat.

4. The purpose of this provision was, „to make an atonement with him (the scapegoat).“ (See Lev. 16:10).

What does the Spirit of Prophecy teach on that subject?

Investigation into this subject has revealed that not one of the early Sabbath keeping Adventists deviated from this point of view. Beside this, the Spirit of Prophecy could not have expressed this point any plainer:

«As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come to mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God,

justice demands that Satan shall suffer the final punishment.

Christ‘s work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty.» PP, p.358.

«When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Lev. 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and the heavenly angels, and the host of the redeemed, the sins of God‘s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.» GC, p 658.

«In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as a Mediator, will appear “without sin unto salvation” (Heb. 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away “unto a land not inhabited” (Lev. 16:22); so Satan, bearing the guilt of all sins which he has caused God‘s people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked.» GC, p. 485,486.

Shall the reader of these testimonies still be in doubt about the words of the Lord‘s messenger; he may certainly overcome his doubt by the following testimony:

«Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible.

For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus

will suffer the penalty of their own sins.» EW, p. 178.

An Embarrassment.

There is no subject, which is more bitterly criticized and presented more wrongly by the so called evangelical Protestants than the Historic Adventist doctrine of the scapegoat. Adventists have repeatedly been accused that they are making Satan the sin bearer and saviour. To escape from these troublesome accusations, Adventist scholars and teachers have in recent times tried to explain the question of the scapegoat in such a way, that it may be acceptable also to our none Adventist friends. (The removal of unnecessary causes of misunderstandings is always commendable and ought to be supported). Now in this matter the Adventist theologians came up with the illustration of the chief offender and his helpers. The argument goes something like this: Satan is the chief offender. Man is his little accomplice. Justice and equity therefore demand that the major offender be punished proportionate to his share in the deeds of his accomplices.

This illustration is definite truth. Satan is going to suffer for all his sins. His share must include the fact, that he seduces the ungodly and the just alike to commit sin. But we are to be clear, that this has nothing to do with the events involving the scapegoat. In the book of Leviticus and also in the writings of the Spirit of Prophecy, we can read that the sins transferred to the sanctuary were removed from the sanctuary and were laid upon the scapegoat. These are in truth the sins of penitent believers which were transferred to the sanctuary by virtue of the daily ministration there of the high priest.

It does not benefit us when we say that the high priest transfers Satan's part in the sins of the righteous and the wicked upon Satan's head. For Satan's part in the sins of other people is his own sin. But how could we say, that the sins of Satan will be transferred from the sanctuary back upon his head through the blood of Christ?

Neither human logic, nor any other reason or craftiness, can change the doctrine about the scapegoat. It stands as follows:

As in the daily service the sinner entered the sanctuary and confessed his sins, his sins were through virtue of the blood of the sin offering transferred in figure to the sanctuary. (See chapters 4-6 of Leviticus, GC, p. 418).

These „confessed" sins rested upon the sanctuary until the Great Day of Atonement. On that Great Day of Atonement the high priest, after he had finished the final atonement, came before penitent Israel and laid his hands upon the head of the scapegoat and now transferred the sins, which he had taken beforehand, from the sanctuary upon the scapegoat.

«For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.» EW, p. 178.

Many Adventist theologians are embarrassed because of this testimony from „Early Writings." M.L. Andreasen (a

deceased theologian) was probably one of the first who deviated from the historical understanding, namely, that Satan will bear the sins of the just. Friends of this scholar who knew him well, reported that he admitted, that he did not understand this testimony of Early Writings. The authors of „Questions on Doctrine“ declared, that Satan does „in no wise“ bear the sins of the just. (QD, p. 400).

It is remarkable that this book, quoting otherwise extensively from the Spirit of Prophecy in other places, fails to quote on the question about the scapegoat. Regarding this question the book contradicts the teachings of the Spirit of Prophecy. Questions on Doctrine asserts, «Satan must bear the responsibility not only for his own sins but for his part in all the sins he has caused others, both righteous and wicked, to commit.» QD, p. 397. Then the attempt is made to prove, that this is the meaning of the scapegoat question. In truth, the question of the scapegoat, has nothing to do with the sins which other people under the suggestion of Satan have committed. These sins are already upon his head and are not taken from the sanctuary in order to place them upon his head. It is totally wrong and a heresy, to include the „righteous and the wicked“ with the events of the scapegoat. The events around the scapegoat have nothing to do with the wicked at all.

We repeat once more: The sins of contrite Israel are placed upon the head of the scapegoat. We cannot overlook the fact, that this is the doctrine of the Bible and the Spirit of Prophecy.

Among Adventist Bible scholars and theologians this misconception around the scapegoat remains the most inconvenient doctrine. They are embarrassed and ashamed of this teaching. The one, who still believes the Spirit of Prophecy, is usually not able to explain the fact, why Satan would have to suffer for the sins of the righteous once more, when Jesus has already born them and suffered for them. Besides this there is another thing, for the Bible not only says, that the iniquities of the children of Israel are laid upon the head of Satan (Lev. 16:21), but these are placed upon him for the reason, „**to make an atonement with him.**“ (vs. 10).

Why must Satan again expiate, or – in other words – make an atonement, when Jesus has already accomplished that? Because Adventist teachers and theologians cannot find an explanation for this and are embarrassed, many have evaded this problem, by denying that Satan must bear the sins of the just. This reminds us of the Bible verse: „And if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.“ Amos, 5:19.

For he who claims that the sins of the righteous will not be put upon Satan, must also necessarily deny the Spirit of Prophecy. When the Spirit of Inspiration is held as unreliable once in view of a crucial point of our doctrine, with what confidence could we then look to Inspiration in other aspects of truth, that seem to be contradictory to us?

Atonement for the Transgressed Law!

There is nothing that Satan hates more than the thought, that Christ places the sins of the redeemed upon him, „to make an atonement with him.“ He not only rejects this aspect of divine justice, but undertakes great efforts to win God‘s people on his side, that they also may refuse this concept. And today Satan can score great success among us. This is because our spirit is blind and does not perceive the grand climax, which results in salvation through Jesus Christ.

Many consider that they hold an irrevocable objection by asking: „Why must Satan suffer for the sins of the righteous, when Christ has already suffered for these sins?“ The one, who cannot answer this question, cannot answer the following question either: „Why must the godless suffer for their sins, when Jesus has already suffered for them?“ Did Jesus not suffer for the sins of all men? Why does divine justice demand another suffering for the sins of the just and the unjust?

Let us first think about the significance of the atonement through Jesus Christ. There are two things which make the death of Christ important for the salvation of man:

- ►The law
- ►Sin

„Sin is the transgression of the law“ - 1.John 3:4. „The wages of sin is death“ - Rom. 6:23. „The sting of death is sin; and the strength of sin is the law“ - 1.Cor. 15:56.

By His suffering and His death, Christ bore the penalty for the broken law. He made reconciliation, an atonement for the broken law that demands the death of the offender.

«Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonoured, and justice demanded that the penalty of transgression be paid... He pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God‘s justice, and consistent with the exalted holiness of His law.» 1 SM, p. 308 309.

«He has offered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made.»
Ibid. p. 314.

Christ died for the sins of the whole world (1.John 2:2). He died for the ungodly (Rom. 5:6). Concerning the transgressed law, Christ satisfied the claims of divine justice for all men. „Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.“ Rom. 5:18. We repeat again here: The death of Christ was for the transgressed law. His ministry of reconciliation in the heavenly sanctuary stands in connection with the transgressed law, as well as in relation to Him.

Atonement for the Sufferings of Christ.

However, the suffering and dying agony of Christ has yet another important aspect which we must take into consideration. «In

Gethsemane He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man.» DA, p. 694. If God had not intervened, then His Son would have died in the garden of Gethsemane, without the Jews and Romans having to move so much as a finger to kill him. The sins of the world separated Him from God and caused the horror of eternal death to come over Him, this would have killed Him in that dreadful night. But God had to delay the situation, otherwise man would never have learned or understood the horrible character of sin. God delivered His Son into the hands of men, so that they did with Him what was in their heart.

Satan also was to reveal before the entire universe what was hidden in his heart. He was found to be a murderer. Now the true meaning of his rebellion came to light (see John 8:44; DA, p. 57).

It also became evident that man was infected with the same spirit (see 1.John 3:8; Rom. 8:7). On Calvary man acted in accordance to his unseen and unknown enmity and will to kill God. Calvary proves that the whole world is guilty of the murder of God‘s Son. (See DA, p. 745). Mankind is very slow to understand what the event at Calvary teaches.

«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.» Ed, p.263.

«By every sin Jesus is wounded afresh.» DA, p. 300.

When the death of Christ satisfied the requirements of the broken law, then how will justification be done unto righteousness in view of the death of Christ? Sin is not only the transgression of the law, but it means also the agony on the cross for Christ. Sin took the Son of God from His exalted position and caused Him to suffer the shame and the anguish of Calvary. In a certain sense, Christ still suffers the agony and the pain. Then doesn’t fair justice also demand justification for Christ‘s suffering?

In regard to mankind, we may say this: The suffering of Christ is the sum total of the suffering for the sins of the ungodly and of those who are righteous.

The Sin of the whole world

The death of Christ was an atonement for the sins of the whole world.

The sins of the righteous go to Satan.	The sins of the wicked go back to themselves.

The atonement for the suffering of Christ must be equal to the sum total of the sins of the whole world: of the righteous and of the wicked. The unrighteous atone the suffering by bearing their own sins. They suffer „eye

for eye, tooth for tooth“, and end in „eternal death“.

«A just God must avenge the death of His Son». TM, p. 131.

«God will most assuredly call the world to judgment to avenge the death of His only begotten Son, the One who stood at the bar of Pilate and Herod.» TM, p. 139.

The righteous have also caused pain for Jesus. And here too justice demands „*eye for eye, tooth for tooth*“. When God‘s people are sealed and forever secured by the blood of Jesus, then Satan will be brought to the scene as the antitypical scapegoat. Then the sins of the righteous will be rolled upon the head of Satan, and thus God makes an „atonement“ with him (Lev. 16:10) for the part in the sins of the just, which caused Christ to suffer.

«Since Satan is the originator of sin, the direct instigator of all the sins **that caused the death of the Son of God**, justice demands that Satan shall suffer the final punishment.» PP, p. 358.

In addition Satan is also going to suffer for his own sins with which he has hurt the Creator. Thus ample justice shall be done unto righteousness and be satisfied.

Sin is Not Destroyed by Christ‘s Atonement.

The historic teaching of Adventism about the sanctuary imparts to us a unique understanding of Christ‘s dealing to solve the problem of sin. He did not die in order to destroy our sins, as is shown plainly in the teaching of the sanctuary.

«Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner‘s stead; but sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary...

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary...

When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of the people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who in the execution of the judgment, must bear the final penalty.» GC, p. 420 422.

According to this testimony the blood of Christ carries out the following for the removal of sin:

1. It transfers the sins of sinners to the sanctuary.

2. It transfers the sins from the sanctuary upon Satan.

Divine justice does not mean at all that God is overlooking sin. God cannot forgive someone who is in sin. But through the atonement of Jesus provision is made that the sins are taken from him if he accepts the offered atonement. That is why forgiveness means the deliverance and victory over sin. Is it not so, that Laodicea is languishing because of a lack of understanding about justification by faith?

Besides, the righteousness of God is also at stake. The great controversy is about the question: „Who is responsible for sin?“ Satan still claims that God is responsible. He accuses God and argues that the law of God is an enemy to peace. And each unconverted person puts the guilt on God, just like Eve. „And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.“ Gen. 3:13. In other words: „Lord, you made the serpent, therefore you are responsible.“

At conversion the sinner is free from the law through the blood of Christ and later his sin will be accounted to Satan. However, if somebody might argue that God is responsible for sin, then that person places himself on the side of Satan and he denies God the right, to place the sin upon the head of the originator of sin.

On the other hand, a repentant sinner justifies God by his confession that God is under no circumstance responsible for his (the penitent sinner's) sins. When God in this way has been justified by a sinner, then God answers by the justification of the sinner through the merits of Christ's atonement. The believer and God work together, to roll the responsibility for sin back upon the head of Satan.

The Fit Man.

There was still more to take place with the rites concerning the scapegoat. Someone was appointed to lead the scapegoat into the wilderness:

„And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand **of a fit man** into the wilderness.“ Lev. 16:21.

The sanctuary service could only then clear the sins out of the way successfully, when every detail of the service had been carried out in every particular. The moment had come, when the scapegoat bore all the sins of Israel; now it was of utmost importance, that he be led into the wilderness securely. If a careless hand let go of the scapegoat and the goat would return to the camp of the Israelites, then the entire ministry would have been in vain. The purpose, to remove the sins of the congregation would not have been achieved.

The antitype of the procedure with this scapegoat has been foretold in the book of Revelation. „And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and

bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20:13.

We shall now bring forward a few arguments, which show, why the task of the fit man, the man prepared for his mission is a symbol of the work, which Christ is going to accomplish in the saints of the last generation.

1. The fit man as representative.

This fit man was from the people of Israel, whose sins were symbolically blotted out through the final atonement. According to Jewish tradition, the scapegoat was led away by the whole congregation of Israel. It was of great concern to them to see how the symbol or type of the origin of sin was being led into the wilderness. It was surely impossible, that each single Israelite held the scapegoat, but the fit man was really a type for Israel's whole congregation. All of Israel identified themselves with that man when he led the goat away.

2. The work of the last generation.

In the symbolic language of the book of Revelation, the leading away of the scapegoat is expressed in the following words: „And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Rev. 20:1. Before one rashly states that the leading away of the scapegoat is done by an angel and not by the hand of a man, may we remind ourselves, that the work of God, which is carried out by His children is generally symbolized by angels. This is a symbol very much used in the book of Revelation. Every Adventist knows the three angels of Revelation 14 represent the worldwide mission of the Adventists. The outpouring of the Holy Spirit and the tremendous results of the latter rain upon God's people are also represented by an angel: „After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

If we consider, that the angel of Revelation 18, who comes down from heaven with power and glory, signifies a very specific phase of the work of the last generation, is it not justified then to say, that the angel with the great chain of Revelation 20 also represents a special phase of the work of the last generation?

3. God's intention for man.

We need to occupy ourselves with the purpose God had in creation. Immediately after Satan was expelled from heaven, God created man. This is not insignificant. God undertook steps to refute Satan's accusations. For this reason He said: „Let us make man in our image, after our likeness!" Gen. 1:26. Man was to be an instrument in God's hands, with whom He might overthrow the kingdom of Satan. God purposed to manifest His infinite wisdom before the universe, and thus maintain the honor of His government. „For I

have created him for my glory, I have formed him; yea I have made him.“ Isa. 43:7.

Even the fall of man did not change the purpose of God for man. While Satan was still cheering with maliciousness about his victory over man in the garden of Eden, God said to His adversary: „And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.“ Gen. 3:15. With these words God let Satan know, that man is going to overcome him (Satan) at the end. Though this promise of the victory over Satan refers first of all to the man Jesus Christ, yet it also includes all those who are of the seed, as it is written:

„That is, ... the children of the promise are counted for the seed.“ Rom. 9:8.

„And the God of peace shall **bruise Satan under your feet**. The grace of our Lord Jesus be with you.“ Rom. 16:20.

How appropriate it is that the sanctuary service, which is nothing but a kind of revelation of Gods purpose with mankind, finds its climax in the sealed, purified human being, that will bind the great foe; that foe, who has been binding the human race for six thousand years now.

4. The kingdom restored.

Adam was the crowned king of the garden of Eden; but he lost his dominion to Satan who by this fact became the prince of this world. Man is the legitimate captive of the Babylonian king (Isa. 14:4 6). He is held in sin and sorrow by the most cruel tyrant. How many times we read in the word of God, that His people are held in chains by the enemy?

„Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.“ – 2 Chron. 33:11.

„Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.“ – 2 Chron.36:6; comp. Jer. 39:7; 52:11.

We can read also about others in the Bible who have been bound by the promptings of Satan: Joseph, Samson, the three Hebrew youth, the Christians who were taken captive by Saul of Tarsus; Peter, Paul, and even Jesus Himself. Because Satan wrested from man the rule over the earth, he is holding the keys of the „bottomless pit“ (see Rev. 9:1,11) now. This rule of Satan has devastated the earth. But the dominion which man had lost, shall be restored again (Mic. 4:8). And the book of Daniel especially refers to this restoration. In the investigative judgment, that is at the Great Day of Atonement, the Son of man enters into the most holy place and receives the lost dominion from the Father (Dan. 7:9,10,13,14). With this Daniel gives us a view, that Christ and His people will regain the lost kingdom and government:

„But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.“ Dan. 7:18.

„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.“ Dan. 7:21,22.

„But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.“ Dan. 7:26.

It is obvious, that the judgment – also called the Great Day of Atonement – is the great turning point in the history of the captivity of man. As shown already in the typical temple service of the Old Testament, this is the moment when the sins of God‘s people will be forever exterminated. With the seal of God in their foreheads, they are «forever secure from the tempter‘s devices.» 5T, p. 475.

Then shall the supremacy of Satan be taken away. Isaiah speaks about the final victory:

„And they shall take them captives, whose captives they were; and they shall rule over their oppressors... That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased!“ Isa. 14:2,4.

The context of this text indicates that also the king of Babylon, Satan himself, is among those who will be taken „captive“ by the saints of God. Once more the testimony of the Scriptures:

„He shall subdue the people under us, and the nations under our feet.“ Ps. 47:3; comp. Rev. 2:26,27.

„Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints, Praise ye the LORD.“ Ps. 149:5 9.

When God‘s people shall receive power over the nations (Rev. 2:26), and shall bind kings with chains, then the conclusion is permitted, that also the king of Babylon (which is Satan, Isa. 14:10 14), is going to be bound by the saints. And in this sense John said in the Revelation: „And I saw an angel come down from heaven, having...a great chain in his hand.“ Rev. 20:1. The Psalmist says: „...this honor have all his saints.“ Ps. 149:9. The binding of the king of Babylon is being foreshadowed in symbol in the temple service by a „fit man“ and the scapegoat.

All this is directing us to ponder earnestly about the time when this shall take place. According to „Early Writings“ (p. 280 281), the sins of God‘s people will be laid upon Satan‘s head immediately after the close of probation, just before the seven last plagues shall be poured out. In the „Great Controversy“ (p. 657 658) however we read with the same emphasis, that the sins of God‘s people will be laid upon Satan, when the earth has been ravaged by the seven plagues and the coming of Jesus.

What is the answer to this apparent contradiction? The testimony does not speak about the sins of all the people of God. «Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed **while He was in the most holy place** were placed upon Satan, the originator of sin, who must suffer their punishment.» GC 657-658

The other testimony talks about the sins of all the people of God, all the redeemed since Adam.

There are two groups of redeemed. First we have the redeemed who are still alive when Jesus returns. These are the ones who confessed their sins while Jesus ministered in the most holy place. This group is also called the 144,000. (Together with the 144,000 will be the faithful which are raised at a special resurrection. They are those who died in the faith of the third angel‘s message. See to this Daniel 12:1; EW, p. 285; GC, p. 637).

Then there is the great multitude of the saved which take part in the resurrection of the just. According to the above stated testimonies, the sins of the 144,000 shall be laid upon Satan before the seven last plagues, whereas the sins of the righteous of all ages will be transferred unto Satan at the commencement of the thousand years.

We find the reason for this difference in the shadow figure. When the sins were transferred from the sanctuary to the scapegoat, a fit man was to bring the goat into the wilderness. If this man should let the goat escape, then Israel would not have been relieved of their sins, but the sins would have been brought back to the camp of the people.

When the cleansing of the heavenly sanctuary is completed, Christ must have such a fit man to lead away the scapegoat. This „fit man“ must be found among the redeemed that are still living, whose sins have already been blotted out, that is, under the 144,000.

«Then I saw that Jesus‘ work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the scapegoat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. **Then while the plagues are falling, the scapegoat is being led away**. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. **If he should effect his escape, Israel would lose their lives**. I saw that it would take time to lead away the scapegoat into the land of forgetfulness after the sins were put on his head.»Spalding and Magan Collection, p. 2.

The fit man is a symbol of the 144,000. God will use men in the last days to conquer Satan in the last great struggle. When probation is closed, God will have a sealed, sinless people on earth. In answer to Satan’s accusations, that the law of God cannot be kept, God says: „Here are they that keep the commandments of God, and have the faith of Jesus.“ Rev. 14:12. The time has come

in which the sins of God‘s people are to be laid upon Satan.

“You (Satan) gave man a wrong representation of My (God, the Lord’s) character and thus tempted them to sin. But here is a people now that will never sin again. Therefore you (Satan) are responsible for the sins of My people. These sins have caused Me and My Son much sorrow and pain.” Satan has no choice: he must take up the battle. He undertakes a mighty struggle to escape the sins of the righteous. These efforts to flee from the burden of sin, are not efforts to escape from the earth, but the desperate and determined attempt, to entice one of the 144,000 to sin. If one of them would sin in the time of the great tribulation, the time without a mediator in the sanctuary, then this would mean that the „fit man“ (prepared man) would **let the scapegoat escape. The glory and honor of the throne of God would come into discredit**. But no one of the 144,000 will fail in that coming crisis. «Like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.» EW, p. 272.

This is the proof that God saves from sin. Without this proof the „firstfruits“ (Rev. 14:4) would not be accepted. There would be no resurrection, if it cannot be proved first, that the blood of Christ is an effective antidote for sin.

In this last struggle with Satan, the 144,000 are going to gain the victory over Satan. He, who kept God‘s people captive for so long, has now been defeated. Now he is going to be lead into captivity. «They shall take them captives, whose captives they were.» When this mission is successfully accomplished and the authority of God and His supremacy vindicated by His saints before the whole universe, then the resurrection of the just will take place. «In the presence of God and the heavenly angels, and the host of the redeemed, the sins of God‘s people will be placed upon Satan.» GC, p. 658.

The Talmud.

Concerning the „fit man“, the leading away of the „scapegoat“ and the freedom from the guilt of sin for ever, we read in the Spirit of Prophecy (PP, p. 356):

Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of **Israel‘s guilt.** At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him „all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.“ Lev. 16:21. And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. Such was the service performed „unto the example and shadow of heavenly things.“ (Heb. 8:5).

L. Schouten says:

«When talking about the lot that had been cast upon the two goats, we said that according to tradition, a crimson woolen thread was fastened between the horns of the goat Azazel. We also said that we would get back to this point later; now is the moment to say something about this tradition. We find it

several times in the Talmud Tractate „Yoma", Chapter 6. There it says that when the goat came to the place, and God was gracious to His people, the scarlet rope **turned white** as a sign that Israel's sins, for which atonement had been made on the great Day of Atonement, were truly forgiven. Talmudists learn in the „Gemara" of „Yoma", Chapter 4, that forty years before the destruction of the temple, the scarlet threat did not turn white anymore, and also that in that year the evening lamp of the temple would not burn, and one of those heavy temple gates had opened by itself during the night.» De Tabernakel, L. Schouten, p. 355,356 (see also GC, first chapter).

Forty years before the destruction of the temple, the thread ceased to become white. The destruction of the temple took place 70 years after Christ was born. This brings us to the great Day of Atonement in the year 30 after Christ.

Thus, the last time it could be observed that the crimson thread turned white, was at the Great Day of Atonement in the year 30 A.D. Jesus died at the next Passover feast. This was 31 A.D. and after that the incident never occurred again. The typical ceremonial service came to an end. The true sacrifice, for which all ages had been waiting, was accomplished. Hasn't the word of God been wonderfully fulfilled?