

*The Certainty
of the
Awakening
Message*

Vols. I-II



The Certainty
of the
Awakening Message

R. D. B.

2ND PRINTING

PRESENT TRUTH SERIES

VOLS. I & II

PRINTED IN U.S.A.
by
INTERNATIONAL HEALTH INSTITUTE
Box 284
Calistoga, California
94515



Volume I



**The Present Truth
as It Is in
Jesus**

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TRUTH IS REVEALED

“In this life the Christian cannot claim perfection of the flesh, but it is his privilege to experience perfection of the soul. . . Our dependence is not in what man can do; it is what God can do for man through Christ. . . . Thank God we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our substitute.”

E.G.W. G. C. Bulletin
April 23, 1901

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” (Matthew 11:25-27).

“. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:9-12).

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matthew 16:17). The most humbling thing that the proud human mind must acknowledge is that it cannot discover the truth. The fleshly brain cells are utterly incapable of finding it. If a man has the truth, understands the truth, and is in the truth, that same man will know as the most certain thing in his life that he cannot take any credit for it. Truth is revealed from heaven, not discovered on earth. Truth is the property of God. In His infinite love and mercy, He permits men to *behold* the truth. Only that which comes from God will lead to God.

JESUS IS THE TRUTH

“Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6). God revealed truth to this world by giving us a perfect expression of it. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14). In Him is hid not some of the truth, not most of the truth, but truth in its

infinite entirety, “all the treasures of wisdom and knowledge.” (Colossians 2:3). “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” (John 1:1-5). The truth as it is in Jesus is no guess work. It is an absolute certainty. He is a solid rock.

JESUS IS THE REVELATION OF GOD

“. . . It is in Him that God gives a full and complete expression of Himself . . .” (Colossians 2:9 Phillips.)

This is so because Christ is divine. He is God the Son. All that we may know about the Father is revealed in Jesus Christ. The Saviour addresses the Father, saying: “I have *manifested* thy name.” (John 17:6),—“merciful and gracious, longsuffering, and abundant in goodness and truth” (Exodus 34:6).

There is no knowledge of God outside of Jesus. Those who would know God must know Christ, otherwise they stumble in the darkness of philosophy and vain deceit. And the only way to

know Him who is the WORD, is to receive what is written under the inspiration of the Holy Spirit and by the illumination of the Spirit. "The very first thing that medical missionaries need to do is to gain a right conception of God, not a conception based on their own human judgment, but a conception based on a constant study of God's word and of the character and life of Christ."—*Medical Ministry*, p. 91.

JESUS IS THE REVELATION OF WHAT MAN MAY BE IN GOD

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:57). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; . . ." (John 14:12). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth:" (1 Peter 2:21, 22).

Jesus on earth was not only the Son of God; He was the Son of man. He was human as well as divine. On His divine side He was the Son of God; on His human side He was the Seed of the Woman, the Son of David and the Child

of Mary. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: . . . 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." (Hebrews 2:14, 17).

This humanity of Jesus did no sin, neither was there guile found in His mouth. "We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." *S.D.A. Bible Commentary*, Vol. 5, p. 1131. As surely as He was the Seed of Abraham, we may know that His humanity was not inherently righteous. Why then was it that none could convince Him of sin?

". . . the Father is in me, and I in him" (John 10:38). "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (John 14:10, 11). "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not

mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." (John 5:30, 31). "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." (John 7:16-18). ". . . the living Father hath sent me, and I live by the Father . . ." (John 6:57).

The humanity of Christ was sinless because that human nature dwelt in God. The *man* Christ Jesus did no sin because He did nothing of Himself, for Himself, or by Himself. The humanity of Christ was hid in God, and from God it was filled with grace and truth. Jesus lived by faith in His Father. The man Christ Jesus was righteous by faith.

As the Son of God, Jesus is the complete revelation of the Father. As the Son of man, His earthly life is the revelation of all that human nature may be in God, in this life. Upon this premise the awakening message stands or falls. But we declare that the gates of hell shall not

prevail against it. It is as sure as heaven and as steadfast as God's throne.

We repeat it again:

Jesus is the truth. He is the truth of God. He is the truth about man. He is the revelation of the Father. He is the revelation of what human nature may be in God, in this life.

This is not guess work. It is no elaborate deduction. It is a revealed truth, stated by the words of Inspiration in language that permits no ambiguity:

"And the grace that He received is for us."—*Desire of Ages*, p. 73.

"His experience is to be ours."—*Ibid.* p. 363.
". . . He came as a helpless babe, bearing the humanity we bear. 'As the children are partakers of flesh and blood, he also himself likewise took part of the same.' He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I

cannot obey the law of Jehovah.”—*S.D.A. Bible Commentary*, Vol. 7, p. 925.

“His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.”—*Desire of Ages*, p. 664.

“Christ’s overcoming and obedience is that of a true human being.”—*S.D.A. Bible Commentary*, Vol. 7, p. 929. “His life testifies that it is possible for us also to obey the law of God.”—*Desire of Ages*, p. 24.

“Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature.”—*Questions on Doctrine*, p. 657.

We cheerfully admit that there are many things we do not know about the nature of Christ. “There is no one who can explain the mystery of the incarnation of Christ.”—*S.D.A. Bible Commentary*, Vol. 5, p. 1129. We freely confess that there are many things we do not know about the nature of man. “Human beings cannot explain themselves . . .”—*Medical Ministry*, p. 92. But this we do know: Jesus is the revelation of God and of what man may be in God. Much is lost when truth is subjected to the folly of human judgment. Most is lost when

human beings get entangled in the details of the human nature of Christ. All is lost when we spend all our time trying to *explain* truth instead of beholding the truth as it is in Jesus.

“Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but it can be known by experience.”—*Desire of Ages*, pp. 494, 495. “Not through controversy and discussion is the soul enlightened. We must look and live.”—*Ibid.* p. 175.

“If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement.”—*Selected Messages*, Vol. 1., p. 343.

“The truth as it is in Jesus can be experienced, but never explained. Its height and breadth and depth pass our knowledge.”—*Christ’s Object Lessons*, p. 129. Jesus closed every avenue to the tree of knowledge. He offered men wisdom from the tree of life. He never tried to prove that truth was truth. He expressed it. With humble hearts we may look to Jesus. Looking to His divinity we may behold God in the ragged garb of man; looking to His humanity

we may behold man in the righteous garb of God.

THE TRUTH OF THE THIRD ANGEL'S MESSAGE

The message of the third angel of Revelation 14 is the last message to men before Christ comes "the second time without [not to deal with] sin unto salvation." (Hebrews 9:28). All sin must be dealt with before He comes. This is as certain as the sure word of Prophecy: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14). His sanctuary, along with those who worship therein [by faith] (Revelation 11:1) is eternally cleansed before He comes, for Jesus *closes* His mediatorial work *before* He comes, as it is written: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Revelation 22:11, 12). The period between the close of Christ's mediatorial work and the second advent is the brief period of the seven last plagues. At this time the saints must stand in the sight of a holy God without

a Mediator. The Revelator, looking forward to this time says: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Revelation 15:8). (See *Early Writings*, p. 71) Having stood through such an hour without a Mediator in the sanctuary, the saints must stand before the Son of God as He comes in power and great glory.

Therefore the humanity of the living saints must be as the humanity of Jesus—"holy, harmless, and undefiled." (See Hebrews 7:26; *Great Controversy*, p. 636). Seeing those who were the product of the third angel's message, the Revelator declares: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:4, 5). The prophet of the Advent movement declares: "I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who re-

ceive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.”—*Early Writings*, p. 71
 “The transformation of character must take place before His coming. Our natures must be pure and holy . . .”—*Our High Calling*, p. 278.
 “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.” *Review and Herald*, August 7, 1888.

THE HUMANITY OF CHRIST

No sin, no guile (1 Peter 2:22).

Not even by a thought did He sin. (*Great Controversy*, p. 623).

“Not for one moment was there in Him an evil propensity”—(S.D.A. Bible Commentary, Vol. 5, p. 1128).

Tempted and overcame. (Hebrews 4:15).

Sealed, Spirit without measure. (John 3:34; John 6:27).

No mediator. (Isaiah 63:3).

THE HUMANITY OF THE SEALED SAINTS

Without fault, no guile (Revelation 14:4,5).

Not even by a thought will they sin. (*Great Controversy*, p. 623).

“We need not retain one sinful propensity.”—(S.D.A. Bible Commentary, Vol. 7, p. 943).

Tempted and will overcome. (Revelation 3:21; *Testimonies to Ministers*, p. 447).

Sealed, Spirit without measure. (Revelation 7:2; Joel 2:28; *Testimonies to Ministers*, p. 506).

No Mediator. (Isaiah 59:16, Rev. 15:8; *Great Controversy*, p. 425).

Well may it be said that such a people will be “the supplement of His glory.” Isa. 60:1; Rev. 18:1 *Testimonies to Ministers*, p. 19.

HIS TRUTH IN HIS SANCTUARY

“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 . . .”—*Early Writings*, p. 254. Jesus not only lived a sinless life in His humanity, but He died and ascended to His sanctuary in heaven so that His people could enjoy the benefits of His atonement. The third angel directs us to the sanctuary in heaven because it is His mediation there that makes His life available to men.

Now the earthly tabernacle ritual had a daily and a yearly service. “. . . The priests went always into the first tabernacle, [holy place] accomplishing the service of God. But into the second [the most holy place] went the high priest alone once every year . . .” (Hebrews 9:6, 7). These services served “. . . unto the example and shadow of heavenly things . . .” (Hebrews 8:5). Being only a figure, the apostle

says that they "could not make him that did the service perfect, as pertaining to the conscience" (Hebrews 9:9). "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Hebrews 10: 1-4).

The symbolic ritual could not perfect the conscience and make the comers thereunto perfect forever. This is as clear as language can state it. But the apostle's whole point in Hebrews is to show that Christ's ministry in the true sanctuary can "purge your conscience," can "make the comers thereunto perfect," can perfect the conscience, and can "perfect forever them that are sanctified" (Hebrews 9:9, 14; 10: 1-4; 14-18). This is as clear as language can make it. The object of Christ's ministry in His sanctuary is to restore the moral image of God in man. *All that Christ's humanity was on earth, the*

human nature of those who follow Him by faith will be.

At His ascension Christ entered the "first apartment" of the heavenly sanctuary. (See *Great Controversy*, p. 421) There He carried forward "the daily"—all that was symbolized by the daily service of the tabernacle ritual (Daniel 8:11, 12). The daily service illustrated the ministry of forgiveness. (See Leviticus 4:31.) So the continual ministry of Christ in "the daily" of the true tabernacle provides justification through His blood and a continual process of sanctification through the cleansing power of the Holy Spirit.

Yet during Christ's ministry in the first apartment, the church did not reach that blessed *state* of unity and perfection in Christ that remains the goal of His ministry. "He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of

Christ" (Ephesians 4: 10-13). We repeat again: the church during the ministration of Christ in "the first apartment" of the heavenly sanctuary, did not "come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." The reason for this undeniable fact of history is evident: Christ had not finished His service in the sanctuary; therefore He had not completed His work of grace. It requires the whole service of the sanctuary to make the comers thereunto perfect. The ministry of forgiveness does not *perfect* the conscience and fully restore the moral image of God in the soul. "The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."—*Desire of Ages*, p. 302.

"A conscience once violated is greatly weakened . . ." *Testimonies*, Vol. 2, p. 90.

"He may be converted; he may see the wickedness of his injustice to his fellow-men, and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain."—*S.D.A. Bible Commentary*, Vol. 3, p. 1158. "It is true that some may see their folly and repent. God may pardon them. But they have wounded their own souls, and brought upon themselves a lifelong peril. The power of discernment,

which ought ever to be kept keen and sensitive to distinguish between right and wrong, is in a great measure destroyed. They are not quick to recognize the guiding voice of the Holy Spirit, or to discern the devices of Satan. Too often in time of danger they fall under temptation, and are led away from God."—*Christ's Object Lessons*, p. 55.

We cite these statements from the Spirit of Prophecy so that there should be no room for misapprehension. The ministry of forgiveness is great and precious. It removes guilt, justifies the believer, and re-creates him anew in the image of God. But it does not perfect the moral image of God in the character. It does not *perfect* the conscience. Consequently, while Christ continued His ministry in the first apartment, the development of the sealed and sinless 144,000 did not take place. There was no community of saints made ready to live in their mortal state without a Mediator in the sanctuary, no church ready for the coming of the Son of man.

But at the end of the 2300 days of Daniel 8:14, Christ entered the final phase of His ministration. He entered the most holy place to cleanse the sanctuary—everything and everyone in that sanctuary. "And there was given

me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, *and them that worship therein*" (Revelation 11:1).

Some would try to make the cleansing of the sanctuary to be a cleansing that takes place in heaven which does not cleanse the worshippers. But the type shows that the cleansing of the sanctuary was for the people. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Leviticus 16:30). The result of the investigative judgment and final atonement is that the saints are sealed in their *foreheads*. (See Revelation 7:2; 14:1) The final atonement (*Early Writings*, p. 253) means more than a judicial act of eternal pardon. It seals the saints, making them "eternally secure from the tempter's devices."—*Testimonies*, Vol. 5, p. 475.

If we took every reference in the Bible that refers to Christ's work of cleansing the sanctuary, we would find that it includes a work of grace for the saints. The work of Jesus in the most holy place is most necessary to prepare a people to live without a Mediator in the sanctuary and to be ready for Christ's appearing. That this may appear before us in

straight English, we cite the Spirit of Prophecy: "But the people [who were waiting with their sins confessed and forgiven on the 22nd of October, 1844. See also *Early Writings*, pp. 239, 243] *were not yet ready to meet their Lord*. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

"Says the prophet: '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.' Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God, without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must

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

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing."—*Great Controversy*, pp. 424, 425. So then the messages of Revelation 14, or the third angel's message, directs our minds to the most holy place, for it is here that Christ makes a people ready for the great day of God.

THE TRUTH OF THE FINAL ATONEMENT

Let us return to our basic premise—the very truth as it is in Jesus. As to His divinity, He is the truth about God. As to His humanity, He is truth concerning what human nature may be in this life. The truth of His humanity is as certain as the truth of His divinity. "Having taken our fallen nature, He showed what it might become . . ."—*Questions on Doctrine*, p. 657.

But we need the truth of the Sanctuary, for it is by beholding the work of Jesus in the Sanc-

tuary that we know how we may appropriate His life.

One great error is to propose that here and now, solely by the "daily" mediation of Christ, our human nature may be as His human nature was on earth. But it takes both phases of Christ's mediation to make the "comers thereunto perfect" forevermore. For instance, let us compare the humanity of a Christian who has received the daily ministrations of forgiveness, with the humanity of Jesus on earth. Between the condition of Christ's sinless, earthly humanity and the condition of a born-again Christian's earthly humanity there is an apparent and conclusive difference: He "knew no sin" (2 Corinthians 5:21), had no knowledge (experience) in evil, had no conscience of sin, no backlog of past failures. Can this be said of the converted Christian? No! No! Although forgiveness sprinkles the heart from an evil conscience (Hebrews 10:22), as we have seen, it does not perfect the conscience. It does not fully restore man's sinless mind. Not until the "conscience of sin" is blotted out, the knowledge of evil cleansed, and the conscience perfected, will the humanity of the saints be fully like the humanity of Jesus of Nazareth.

Accordingly Jesus entered the most holy place

in 1844 "to make a final atonement for all who could be benefited by His mediation."—*Early Writings*, p. 253. That this final atonement, the supreme gift of Jesus to His people bestowed as He stands for them in the judgment, does accomplish this final and necessary work of grace is explicitly stated:

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30). "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found . . ." (Jeremiah 50:20). (See *Great Controversy*, p. 485 for comment).

"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 miter' 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."—*Testimonies*, Vol. 5, p. 475.

"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."—*Spiritual Gifts*, Vol. 3, p. 135.*

". . . while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot

bring them to remembrance.”—*Patriarchs and Prophets*, p. 202.*

“. . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind . . .”—*Patriarchs and Prophets*, p. 358.*

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

“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.”—Brackets as in quotation in *Great Controversy*, p. 611, 1888 Edition.

“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.”—*Testimonies to Ministers*, p. 506.

The living saints who receive the benefits of Christ’s mediation in the most holy place will “be wholly transformed into the likeness of Christ.”—*Testimonies to Ministers*, p. 506. All that the human nature of Jesus was on earth, their human nature will be. Flesh and blood in its degeneration they will be, but their spiritual nature will be pure and holy. Though still possessing the vile body, the degenerate human organism, the weakened physical, mental, and moral powers, Heaven will have no misgivings about the sinlessness of the human nature of the sealed saints. As Jesus could stand before a holy God without a Mediator, so the saints will be able to stand without a Mediator in the sanctuary. They will be like Him.

* “Cannot bring *them* [sins which have been blotted out] to remembrance.” This does not mean amnesia to past events. Let the statements stand for what they say. They say that the sin cannot be found in the mind again. The sin is the wrong thought and feeling. Every wrong thought and feeling will be utterly cleansed from the conscience of the saints. Thus the conscience will be perfected, and the moral image of God will be restored in the character.

THE TRUTH ABOUT PERFECTION

Jesus is the truth about the perfection of the moral and spiritual image of God in man. Why was the humanity of Christ without sin? Did He have a power which is not freely available to us? No! Did He take human nature as it was before the fall? No! Was His human nature inherently righteous? No! *Jesus' humanity was sinless because He dwelt in the Father. The humanity of Christ dwelt in God.*

“. . . the Father is in me, and I in him” (John 10:38). “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: . . .” (John 14:10, 11).

. . . “I live by the Father”. . . (John 6:57).

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.” (John 5:30, 31). “He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him” (John 7:18).

Here we may behold the very truth about this sinless Man. It is not necessary for us to try to explain it, but it is most necessary that we behold it. The Man Jesus was sinless because His humanity was hid in God. His humanity depended upon God, trusted in God, rejoiced in God and rested in the will of God. He did nothing of Himself. His garment of righteousness was woven in the loom of heaven. In it was not one thread of human devising. Thus He perfected the moral image of God in humanity.

Now let us consider the nature of sin. In heaven, Lucifer proposed that since the angels were holy, they had no need to depend upon God to live righteous lives. (See *Patriarchs and Prophets*, p. 37.) But this very disposition to be independent of God was sin itself. When Lucifer and his angels no longer lived *in God*, they were *fallen*. Instead of speaking God's words, Satan can only speak that which comes from himself. “He . . . abode not in the truth . . . When he speaketh a lie, he speaketh of his own” (John 8:44).

Then God created man. Adam was to live in God and God was to live in him. As long as Adam lived in God he was sinless. Satan con-

vinced Eve that she had life in herself. When the sinless pair ceased to depend wholly upon God, they stepped out of dwelling in God. Too late they found that God was their only life and righteousness. Now they were fallen, sinful, and naked.

In His incarnation, Jesus laid hold of that estranged nature and brought it back into the circle of divine perfection. He put humanity back in God and restored God to the throne of the human heart. Oh, wonderful redemption fully and freely wrought out in the world's Redeemer! Christ is the truth. In Him men and angels may behold the everlasting truth that no creature is righteous in and of himself, and no creature is righteous any longer than he abides in God and maintains a vital connection with Him.

This being the truth as it is in Jesus, the sealed saints will not be sinless in and of themselves. No! No! If they imagined this for one moment they would commit the original sin. *Human perfection is nothing more than dwelling by faith in, and having entire dependence upon divine perfection.* It is to live as Jesus lived—
IN GOD.

“He that eateth my flesh, and drinketh my

blood, dwelleth in me, and I in him.” (John 6:56).

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.” (1 John 2:5,6).

“... ye also shall continue in the Son and in the Father” (1 John 2:24).

“Whosoever abideth in him sinneth not . . .” (1 John 3:6).

“And he that keepeth his commandments dwelleth in him, and he in him.” (1 John 3:24).

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” (1 John 4:15, 16).

The work of Christ in the most holy place brings to complete fulfillment Jesus' intercessory prayer: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made

perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21-23). This union with the Father and the Son brings perfection of character.

THE TRUTH OF THE OPEN DOOR

"Behold, I have set before thee an open door, and no man can shut it . . ." (Revelation 3:8). The truth of Christ's humanity gives us access to enter the sanctuary and receive the benefits of His mediation. When a man sees in Jesus what he may be, he then sees what is available to him in the sanctuary. So the apostle says:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh," (Hebrews 10:19, 20). His flesh is said to be the means of access to the sanctuary. No one knows this better than Satan. He started controversies in the early church about the human nature of Christ. This great truth was subjected to human reasoning and supposition. Scholars and theologians took it upon themselves to explain the truth. They neglected to behold the Truth. Finally, in the blindness of human "wisdom" they postulated that Mary

was conceived by "immaculate conception." They set the humanity of Christ as something *innately* distinct from other flesh. He was no longer the revelation of what man may be in God. The truth that gives access into the sanctuary was lost. Prophecy was fulfilled. "Yea, he magnified himself even to the prince of the host, and by him the daily . . . was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily . . . by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." (Daniel 8:11, 12).

We are now living in the mighty hour when the sanctuary is to "be restored to its rightful state" (Daniel 8:14 R.S.V.). Christ is now in the most holy place, carrying forward the antitype of "the yearly" service. The sanctuary cannot be restored to its rightful place and state unless we have the *truth* as it is in Jesus. As the divine One He is the revelation of God; as the human One He is the revelation of all that human nature may be. His humanity is the veil, the door of access into the holiest of all. When a believer beholds the sinless humanity of Jesus, and realizes that "His perfect humanity is that which all His followers may possess"—(*Desire of Ages*, p. 664), he will know that

there is yet an experience that transcends "the daily" ministry of forgiveness. He will see his High Priest within the holy of holies waiting to make a "final atonement" for him at the judgment bar of God, in order that his humanity may be as Jesus' humanity was upon this earth. He will therefore steadfastly believe in an experience of the final blotting out of sins, perfecting of the conscience, and the sealing of the perfecting latter rain. We repeat again, the truth of Christ's humanity opens unto us this door of hope, and gives us boldness to present ourselves in Him to the judgment that this crowning work of grace may be done in us who wait for His appearing.

It is in the certainty of this faith that we joyfully and solemnly respond to God's awakening message to seek God in His sanctuary on the great Day of Atonement. "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 2:15-17).

It is in the thrilling expectation of this hope that the virgins are going forth to meet the Bridegroom in response to the message, "Behold, the bridegroom cometh; go ye out to meet him" (See Matthew 25). The Day of Atonement trumpet sounds strong and clear. The King sends forth His servants for the second and last call to the professed people of God: "All things are ready: come unto the marriage" (See Matthew 22:1-11).

Those who would despise God's final appeal to Laodicea, and fulfill prophecy by rising up against the call to the sanctuary (See *Testimonies*, Vol. 1, pp. 179-183); against whom do you fight? If you cast out the truth you do verily cast out Christ and spit upon Him as did the miserable wretches at the scenes of the Master's trial and crucifixion. You who fight it by scandalous tales and falsified reports; against whom do you fight? Truth will live; it cannot die. While men mock and hang it on the cross, all heaven sees its victory. Those who complacently watch the final conflict in the church from the armchair of anonymity; know that "open rebuke is better than secret

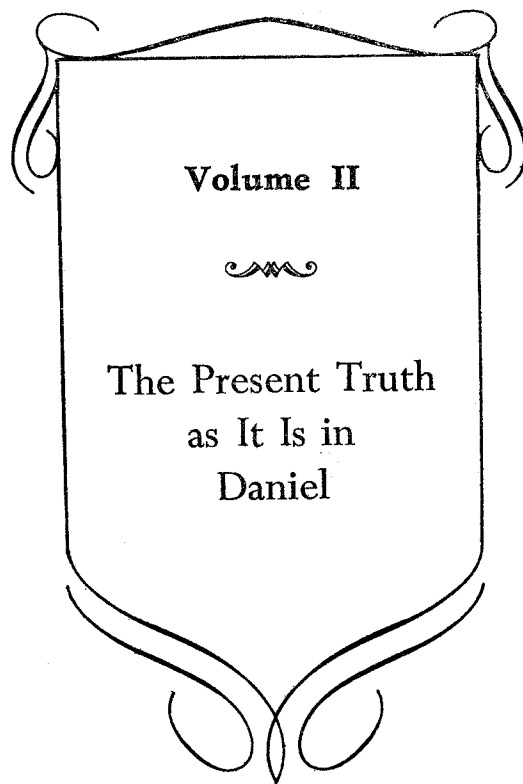
love” for the truth. Neutrality is cowardice and worse than open hostility. “Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” (Judges 5:23).

Repentance may yet avert the evil decree. “Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage” (Matthew 22:8, 9).

Let all who love His appearing behold by faith the open door to the holiest of all. Let them respond to the invitation to enter the marriage—the final union of divinity with humanity. “Behold, the bridegroom cometh; go ye out to meet him.”

“If ye be willing and obedient, ye shall eat of the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword.’ These words are true. Exact obedience is required, and those that say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.” MS 148, 1899. R & H Feb. 7, 1957, E.G. White Articles.

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The Present Truth as It Is in Daniel

INTRODUCTION

The time has come when God's people should take a fresh look at the wonderful prophecies of Daniel. We need the light that has been shed upon these prophecies in the past; we also need to understand more clearly the privileges and duties that belong to the closing generation of God's people.

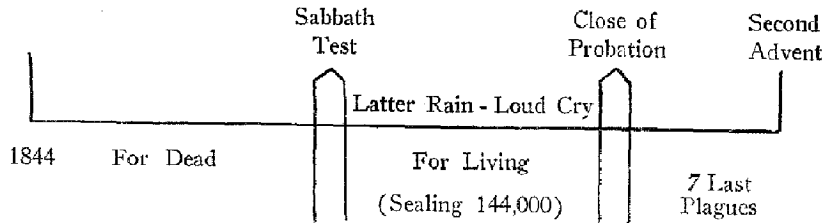
There are three most necessary keys to a more meaningful study of Daniel:

1. An understanding of God's purpose for His people in creation and redemption.
2. An understanding of the sanctuary service.
3. An understanding of the circumstances of the Jewish nation when the prophecies were written.

These three keys, rightly used, open a door from which floods such light that the book of Daniel blazes with an awakening message for God's people today.

This analysis of Daniel's message is written for people already familiar with those great prophecies upon which Seventh-day Adventism is founded.

Investigative Judgment



Chapter 1

GOD'S PURPOSE FOR HIS PEOPLE IN CREATION AND REDEMPTION.

In studying Daniel, Ellen G. White's advice is most important: ". . . we need to consider both the nature of man and the purpose of God in creating him."—*Education* p. 14.

Concerning man's creation, two things stand out: he was made from dust and in the image of God (Gen. 1:27; 2:7). Apart from God Adam was mere dust. He had no life, righteousness, virtue or goodness innately. Yet he was in the image of God, "both in outward resemblance and in character."—*Patriarchs and Prophets*, p. 45. The *outward* man is the body, the human organism with its physical, mental and moral powers. It is the tabernacle of human flesh, "the house in which we live."—*Healthful Living*, pp. 13, 14. The *inward* man is the human spirit, the heart, the mind, the essential character of the individual (See 1 Corinthians 6:20; 5:5; 7:34; 6:17; 2 Corinthians 7:7; Romans 8:16; 1 Samuel 16:7). When he came forth from the hand of his Creator, Adam was not only like God in appearance, but his spirit was in harmony with the divine Spirit. He was filled with the Spirit of eternal love. ("This love

is the Spirit of God"—*Testimonies* Vol. 4, p. 224).

God purposed that man would unite with Him in a fellowship that would secure the universe from apostasy. This was to be the "fellowship of the mystery"—not just a fellowship of God and man, but God *in* man and man *in* God. Through His people, God purposed to reveal His "manifold wisdom" unto the entire universe (See Ephesians 3:9-11). Man was to take Satan's place as the foremost creature in revealing God's purposes (Compare *Desire of Ages* p. 758 and *Testimonies* Vol. 5, p. 473). More than that, he was to co-operate with God in overthrowing Satan's kingdom and in vindicating the character and government of God. Finally, he was to sit with Christ, having a share in His glory and a seat with Him upon the throne of the universe (1 Samuel 2:8; Revelation 3:21; *Great Controversy*, p. 484). Higher than the highest human thought could reach was God's ideal for man.

THE FALL AND REDEMPTION.

In choosing to be independent of God, Adam corrupted the image of the Divine. First, as to his *outward* man: the powers of his being were perverted—put to a wrong use. Thus be-

gan the *process* of the degeneration of the human organism. Second, as to his inward man: the spirit of his mind was changed. “. . . selfishness took the place of love.”—*Steps to Christ*, p. 17. “. . . The spirit of selfishness is the spirit of Satan.”—*Acts of the Apostles*, p. 339. Adam’s spiritual fall was not a process: it was immediate and complete. He now possessed the moral image of Satan.

Adam was not left to reap the full result of his sin, else he would have perished then and there in the Garden of Eden under the terrible burden of guilt. Christ stepped in as man’s substitute, and the plan of redemption became operative. Redemption is restoration. God’s purpose for man in redemption is the same as in creation. The fall did not set aside the divine plan in the creation of the human race. God chose to redeem His companion so that he could yet have the joy of accomplishing the mighty work for which he was brought into existence.

A SURVEY OF THE PROPHECIES OF THE OLD TESTAMENT.

The Old Testament is an account of God seeking to fulfill His grand purpose in the creation of man. God created him as an instrument with which He would vindicate His law and sweep away the kingdom of darkness. Man was still

to be God’s weapon to defeat Satan. This is re-affirmed in the first prophetic promise of Holy Writ. While Satan stood gloating over his triumph over Eve, Jehovah said to the adversary:

“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel” (Genesis 3:15 RSV).

The Lord actually said to the devil: “Do not gloat in triumph. I made man to defeat you. You have overcome the woman. But the very seed of the woman, man, will yet crush your head. You may bruise his heel, but he will yet smash your kingdom.” The Seed is the second Adam. In Christ, God fulfilled His purpose for man. Yet God’s people are included in the seed and are embraced in His victory. Writing to the Roman believers, Paul said: “God . . . shall bruise Satan under your feet shortly.” Romans 16:20.

Now it must be clear before our minds that this has always been God’s purpose for man. The enemy of all truth is to be bruised under the feet of God’s people. All earthly powers that confederate with Satan are to be subdued under the feet of the saints. This is God’s purpose for His people in creation and redemption.

We will now take a survey of the prophetic promises made to Israel—promises that speak of her final triumph over her foes. We want the reader to see that these are not isolated promises, but that they are the consistent testimony of all the prophets since time began. In this chapter we shall not consider how these promises will be fulfilled (that is the message of Daniel), but we shall for the present acquaint ourselves with those passages which strikingly portray the defeat of the enemy at the hand of Israel.*

Firstly, there are the promises made to Abraham, Isaac, Jacob, and Judah:

The same promise was reiterated to Abraham, Isaac, Jacob, and Judah:

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies” (Genesis 22:17).

“Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed

be every one that curseth thee; and blessed be he that blesseth thee” (Genesis 27:29).

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father’s children shall bow down before thee. Judah is a lion’s whelp; from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?” (Genesis 49:8, 9).

Balaam was constrained to utter these words of blessing upon Israel:

“He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain” (Numbers 23:21-24).

“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters,

**Israel*, Biblically speaking, means the people of God, His community of believers. In Old Testament times, Israel was identified with the Jewish nation. In New Testament times, Israel is the church of Christ (See Romans 2:29; 9:8; Gal. 3:29).

and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Numbers 24:5-9).

Through Moses, God promised that Israel would be victorious over her enemies:

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deuteronomy 2:25).

"And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them" (Deuteronomy 7:24).

"Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee" (Deuteronomy 9:3).

"There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all

the land that ye shall tread upon, as he hath said unto you" (Deuteronomy 11:25).

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deuteronomy 28: 7, 13).

"O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" (Deuteronomy 32: 29, 30).

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deuteronomy 33: 27-29).

The victories of Israel were to be in direct

proportion to their faith and obedience. This is the lesson of Old Testament history, which lesson is forcefully illustrated by the writer of Chronicles. Only as Israel enjoyed victory *within* their hearts could they enjoy victory without.

Other great prophetic promises to God's people are found in the writings of all the prophets. Each of these promises is yet to be realized in the experience of that community of God's people which fulfills the conditions upon which the promises are based:

“So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years” (Judges 5:31).

“He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of

mine enemies; that I might destroy them that hate me” (Psalm 18:34-40).

“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us” (Psalm 44:5).

“He shall subdue the people under us, and the nations under our feet” (Psalm 47:3).

“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 honour have all his saints. Praise ye the Lord” (Psalm 149:5-9).

“And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors” (Isaiah 14:2).

“But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee;

yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isaiah 41:8-16).

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12).

DISMAL FAILURE OF ISRAEL— GOD'S DISAPPOINTMENT

God purposed that Jerusalem should extend her borders, subdue or destroy the nations, and become as a great mountain to fill the earth. But Israel's unbelief and disobedience

prevented the accomplishment of the divine purpose. For the most part, her history was the record of dismal failure. Hers was a long, monotonous, sinful record with few bright spots in it.

The prophets vividly present the unspeakable grief of God as He laments over the infidelity of His people. The condition of Israel is depicted by Hosea's run-away wife. The sinful, silly woman could not appreciate his mighty love, but hired herself out to other lovers until degraded and wretched she ended up in a slave market. So Israel followed after the nations around her until her own course brought subjugation by the national foes. The Babylonians poured into Jerusalem and captured the people of God. This was not the divine purpose for Israel. She should have thrust out all her enemies. None should have stood before her. What a miserable failure in view of the divine purpose! Instead, subjugation and desolation. The Jews hung up their harps in the land of their exile and refused to sing the songs of Zion. Yet their grief was as nothing compared with the grief of JEHOVAH.

Though the prophets lead us through the valley

of judgment and disappointment, they never end on a note of failure. Divine love never fails. It bears all things, believes all things, and hopes all things. The prophets all testify of the eventual triumph of God's love. They tell us that God has not lost faith in His people. Israel's repeated failures have not quenched "the faith of God" (Romans 3:3). God believes that His people will yet respond so fully to His love that they will do the work for which they were created. See how this is dramatically set forth in Micah:

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Micah 3:10-12).

Now notice how the record does not end on this note of tragedy:

"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 paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. . . . In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, 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 Zion, 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 go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion:

for I will make thine horn iron, and I will make thy 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, 2, 6-13).

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah 5:6-9).

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the rem-

nant 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. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7: 16-20).

Beyond the days of darkness and captivity God's people would finally allow God's mighty purpose to be fulfilled in them. See how the other prophets bear witness of Israel's final victory over Satan's kingdom:

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (Obadiah 17, 18).

"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame" (Zephaniah 3:19).

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent

Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar" (Zechariah 9:12-15).

"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, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord

is with them, and the riders on horses shall be confounded" (Zechariah 10: 1-5).

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem (Zechariah 12:2-6).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10).

SUMMARY.

That it may appear the more plainly before our

minds, we make a comparison between the victory of Christ and the victory of His people over the powers of darkness.

CHRIST	His PEOPLE
Fan the wicked Matthew 3:12	Fan the wicked Isaiah 41:16
Execute vengeance Micah 5:15	Execute vengeance Psalm 149:9
Power over nations. Break them. } Psalm 2:9.	Power over nations. Break them. } Revelation 2:26, 27
Thresh heathen Habakkuk 3:12	Thresh nations Isaiah 41:14-16
Lion Revelation 5:5	Lion Numbers 23:24
Nations fear and dread Isaiah 2:19	Nations fear and dread Deuteronomy 2:25.
Lamb Revelation 5:6	Follow the Lamb Revelation 14:4
Wicked worship Revelation 15:4	Wicked worship Revelation 3:9
Stone Matthew 21:42-44; Daniel 2:45	Stone Zechariah 12:2, 3; Daniel 2:45
King of East Isaiah 41:2	Kings of East Revelation 16:12

These prophetic promises of all the prophets are a necessary key to an understanding of the book of Daniel. It is in Daniel that the essential detail is presented as to when and how Christ

and His people will realize the victory over their enemies—a victory that God has longed to bestow upon His people from times eternal.

Chapter 2

THE SANCTUARY AND ITS SERVICE

The second key to unlock the mighty truths of Daniel is a knowledge of the sanctuary and its service.

In the last chapter we considered how that God wanted to make Israel victorious over her foes. All the nations of earth were to be subdued under her feet. Satan's kingdom itself was to be swept away through man—Christ and the saints. Yet, before this final victory could be enjoyed by the saints, they must experience complete redemption from sin within their own hearts. The principle of victory within, before victory without, is set forward very clearly in the following statement: "Christ desires nothing so much as to redeem His heritage from the dominion of Satan. But before we are delivered from Satan's power without, we must be delivered from his power within"—*Christ's Object Lessons*, pp. 174, 175.

Accordingly, God gave to Israel the sanctuary and its service to teach her the way of deliverance from sin. In it, "God desired His people to read His purpose for the human soul"—*Education*, p. 36. He said to Moses, "Let

them make me a sanctuary; that I may dwell among them" (Exodus 25:8). The word "among" does not mean *in the vicinity of* the people, but it actually means *in* the people. God purposed to dwell, by His Spirit, in the inner man, the people's hearts (Ephesians 3: 16, 17); and He desired them to dwell in Him (1 John 4:16). This was the lesson of the tabernacle.

THE DAILY.

The sanctuary service consisted of two divisions—a daily and yearly typical work of atonement (Hebrews 9:6, 7). The daily was the first apartment ministration. Repentant sinners brought their sin offerings within the outer court, and the ministering priest took the blood and made an atonement in the first apartment of the tabernacle (Leviticus 6:30; 10:17; *Great Controversy*, pp. 418-420). This "daily atonement" was a ministry of forgiveness (Leviticus 4:31, 35).

Here God was showing the meaning and way of divine forgiveness. All who came through the door of faith and repentance and laid hold of the merits of the Lamb of God could be forgiven. The Biblical meaning of *forgiveness* is *to release, to free, to send away*. It signifies

more than a judicial pardon. It means soul deliverance from sin. Thus the apostle Peter says:

“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” (Acts 2:38).

When sin is confessed and forsaken, God releases the repentant sinner by bestowing upon him a new life through the gift of the Holy Spirit. The new birth, regeneration, the sanctifying gift of His Word and Spirit, always accompany forgiveness of sin. All this was represented by the first apartment of the tabernacle which contained the fire, the oil and bread. We may summarize the lesson of the “daily” by saying that it illustrated the blessing of forgiveness and the sanctifying *former rain*.

THE YEARLY.

The work of grace is not consummated in the “daily”. It takes the whole ministration—the holy and most holy service—to complete the work of restoring the image of God in the inner man.

The congregation of Israel, having secured forgiveness of sin in the “daily” ministration, were called to act out another phase of redemption on the great Day of Atonement.

While the high priest went into the most holy place with blood and much incense, all were required to gather about the sanctuary in deep repentance and affliction of soul. In this respect the congregation was to be in one accord. During the “daily” service, each man was to make confession of his own particular sins. Every man’s experience was different. Not so on the Day of Atonement. On this occasion every man’s experience was to be the same. This contains a vital lesson. Each man has had his own experience in *actual* sins. Yet all have one thing in common to repent of—the sinful nature of the human heart, the corrupted human spirit.

So on the Day of Atonement, as each member of the congregation reviewed the sins committed during the year (Hebrews 10:3), he was brought to see his need of a deeper cleansing—a cleansing from the defilement of the sinful nature of his heart and mind.

Only the blood, the incense, and the high priest could make Israel acceptable before God on the great Day of Atonement. The high priest ministered the blood before the mercy seat and completed the work of atonement for the people. Sins were symbolically blotted out,

the sanctuary was cleansed, Israel was absolutely cleansed.

“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. . . . 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” (Leviticus 16:30, 33).

So too, the cleansing of the heavenly sanctuary as brought to view in Daniel 8:14 embraces the people of God who worship in spirit in that temple (Revelation 11:1). The final work of Jesus in the most holy place is to perfect and seal a people for the Great Day of God. The people of God today are called to gather by faith at the heavenly sanctuary (Joel 2:15-17) in a special work of purification and putting away of sin. In His work of “final atonement” (*Early Writings*, p. 253) Christ will blot out sin, not just in a judicial way, but blot it out of the experience and remembrance of His people (See Jeremiah 50:20; Hebrews 10:1-3, 14-18; *Great Controversy*, p. 620; *Patriarchs and Prophets*, pp. 202, 358; Revelation 7:2; 14:1). Thus their inner man (the heart, the

spirit, the character) will be absolutely cleansed from all trace of sinfulness and they will be ready to stand in the time of trouble without a Mediator* in the heavenly sanctuary (*Early Writings*, p. 71).

Inspiration uses various expressions to portray this final work of grace in the hearts of the saints. Daniel calls it the cleansing of the sanctuary (Daniel 8:14). Peter calls it the blotting out of sins (Acts 3:19). Paul calls it the perfecting of the conscience (Hebrews 9 and 10). The Revelator calls it the seal of the living God (Revelation 7:2). The Prophet Joel calls this perfecting grace the latter rain (Joel 2: 15-30; *Testimonies to Ministers*, p. 506). Ellen White calls it the final atonement (*Early Writings*, p. 253). To Jesus it is the fulfillment of His High Priestly prayer, the at-one-ment of Christ and His people (John 17).

We may summarize the lesson of the “yearly” by saying it illustrated the blessing of the final blotting out of sins and perfecting *latter rain*. It is this ministration in the most holy place which provides the second key to the prophecies of Daniel.

*Not without the enabling power of the Holy Spirit.

Chapter 3

THE HISTORICAL SETTING OF DANIEL.

The third key to unlock the true force of Daniel's message is to heed the injunction given by Ellen G. White: "Consider the circumstances of the Jewish nation when the prophecies of Daniel were given"—*Testimonies to Ministers*, p. 113.

Remember that God called the Jews to be the head and not the tail. He purposed that Jerusalem extend her borders until the whole earth knew no king but Israel's King; no law but Jehovah's law. This victory over her foes could only be possible as Israel applied the lesson of the sanctuary. Victory within was to precede victory without. We know that she experienced spiritual defeat. Hence it was inevitable that Jerusalem would know physical defeat. In the time of Daniel the Babylonians poured into Jerusalem. The crown was removed from Israel's king and given to the heathen (Ezekiel 21:25-27; *Education*, p. 179). The kingdom was no more. The sanctuary was made desolate. The people were carried away as captives into Babylon.

Let these facts stand out clearly in our minds.

When Daniel wrote his prophecies these were the circumstances of the Jewish nation:

1. Israel had no kingdom and no king.
2. Israel's sanctuary was desolate.
3. Israel was in captivity.

The book of Daniel was written to give God's message of the true and final restoration of all that was lost in the Babylonian captivity. Indeed, the Babylonian captivity was the same in principle as man's captivity in the Eden fall. Adam was crowned king in Eden. But man lost his dominion and found himself captive to the enemy of God and man.

The Jews were expecting the restoration from the Babylonish captivity to take place after their 70 year exile (606-536 B.C.). It is true that a partial and typical restoration did occur after the fall of ancient Babylon in 536 B.C. But Daniel takes us forward to the true and final restoration that would take place at the end of time. He causes us to know when and how all that was lost in the fall and Babylonian captivity would be restored so that God's original purpose for man may be gloriously realized.

Summarizing: The prophecies of Daniel are an account of the restoration:

Chapter 4

1. Of Israel's* kingdom and her king.
2. Of Israel's* true sanctuary.
3. Of Israel's* deliverance from captivity.

The prophetic outlines of Daniel 2 and 7 show how the kingdom and the king would be restored to God's people.

The prophetic outline of Daniel 8 shows how the true sanctuary would be restored and cleansed.

The prophetic outline in Daniel 10-12 shows how the true Israel would be forever delivered from captivity.

Hence the message of Daniel is the message of restoration.

*"Israel," Biblically speaking, means the people of God, His community of believers. In Old Testament times Israel was identified with the Jewish nation. In New Testament times Israel is the church of Christ (See Romans 2:29; 9:8; Gal. 3:29).

THE MESSAGE OF DANIEL 2 AND 7.

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'"—*Education*, p. 179. Daniel 2 takes us down through the kingdoms of gold, silver, brass, iron and clay. Each earthly power is given her day of probation. Each proves herself unworthy of dominion. Finally, the stone is cut out without hands, smites the image upon the feet, then fills the whole earth. The stone of Daniel 2 is declared to be "a kingdom." When Daniel stood before Nebuchadnezzar as the interpreter of his dream, Israel had no kingdom. Babylon had dispossessed the people of God of their kingdom. The stone signifies the kingdom restored to God's people. Now, "a kingdom" implies a king. Christ is the King, and the personification of the kingdom. He refers to Himself as the stone which will grind His enemies to powder (Matthew 21:42-44). Concerning the enemies of truth, the psalmist says He shall "break them with a rod of iron," and "dash them in pieces like a potter's vessel" (Psalm 2:9).

Yet the stone of Daniel 2 is not just the King. The stone is declared to be the “the kingdom”. Hence the stone must include the people of that kingdom. As we saw in Chapter 1, it is not only Christ who is to smite the nations and rule them with a rod of iron; Jesus Himself addresses His people with this promise:

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Revelation 2:26, 27).

Throughout the prophetic books of the Bible, God promises to subdue the nations under the feet of the saints. His restored “Jerusalem” (community of saints) is declared to be a stone which will smite the nations:

“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it” (Zechariah 12:3).

It is most necessary that we see in the prophecies the close identification of Christ and His “people”. The close identity is made known in Jesus’ prayer: “The glory which thou gavest me I have given them” (John 17:22). His victory

is their victory. We must see how that the saints are one with Christ in the final victory over the kingdom of darkness.

So, then, the stone of Daniel 2 is most plainly declared to be Christ and His people—the restored kingdom of Israel.

THE TURNING POINT OF HISTORY.

Daniel 7 enlarges upon the outline of Daniel 2. Daniel 7 is a tremendous chapter, for it contains the heart of the present truth of the awakening message.

Under the symbols of the lion, bear, leopard and nondescript beast, we are again taken down through the rule of heathen powers that have sought to oppress and corrupt the people of God. Among the ten horns (the nations of Europe) there arises the most terrible, oppressive, and seductive of all ungodly powers—the Papacy. This power is presented in Daniel 7 as prevailing against the saints. But a dramatic turning point comes in the long struggle between the man of sin and God’s people:

“I beheld [this power prevailing] till the thrones were cast down [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery

stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Daniel 7: 9,10).

Let us see what transpires in the judgment:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." . . . (Daniel 7:13, 14).

At the time Daniel wrote this prophecy, Israel had no king. The crown had been removed from the "profane wicked prince". God has said: "It shall be no more, until he come whose right it is; and I will give it him" (Ezekiel 21:27). Now, it is in the judgment, in the most holy place of the heavenly sanctuary, that Christ *comes* to receive the crown. It is in the judgment that Israel receives her king again. Prophecy declares that we live in this mighty hour.

But the victory brought by the judgment in heaven includes more than dominion bestowed on Christ. Daniel 7 clearly establishes the close identity of Christ and His people. The judgment is shown to be the turning point in the struggle of God's people against the man of sin.

"These great beasts, which are four, are four

kings, which shall arise out of the earth. *But* the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Daniel 7:17, 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" (Daniel 7:21, 22).

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. *But* the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Daniel 7:25, 26).

The kingdom is not only given to Christ. It is given to the saints also. They reign with Him.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27).

Furthermore, Daniel declares that the saints shall "take the kingdom" from the beast. This is certainly very different from what Daniel witnessed when the Babylonian "beast" overthrew the Jews. But when the judgment comes the

tables are turned. "But the saints of the most High shall take the kingdom." The word *take* signifies a conquering action. If we read that a certain general *took* a certain city, we would understand that he conquered it and dispossessed its government.

Again, the prophet Daniel declares: "But the judgment shall sit, and they [the saints] shall take away his dominion" (verse 26).

It must be as plain as a pike staff that the judgment is presented as that great event which turns the tide in favor of the saints. Then is not the judgment important? Is it not a mighty message which declares to all the earth "The hour of his judgment is come"? (Revelation 14:7). Is it not good news—tremendous news—which tells us that such an hour is here? an hour when the saints will smite the man of sin with such a blow that he will never be healed. Consider again all those great promises of victory over the nations that God gave to His people in ancient times. Daniel 7 would have us understand that all those promises of victory over the enemies of Israel will take place in consequence of the judgment.

THE FINAL CONFLICT.

Revelation 13 shows us that God's people face

a great final test with the beast and his image. The whole world will unite in homage to the beast. Great Babylon will gloat in unholy triumph, "I sit a queen, and am no widow, and shall see no sorrow" (Revelation 18:7). The challenge will defy the armies of the living God: "Who is like unto the beast? who is able to make war with him?" (Revelation 13:4).

Although the great mass of the professed people of God will quake before the challenge, and even surrender to receive the mark of the beast, God will have a people to answer the challenge. They will be those who have gathered at the sanctuary by faith in putting away of sin in readiness for the judgment. They will recognize that with the great test comes the time of judgment of the living and the sealing. Queen Esther-like, they will enter into the *inner court* before the king. As Esther and her people were given weapons to fight their enemies, so God's people will enter into the judgment and receive an armour to fight in the final conflict. They will then be fully equipped with the "helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph 6:17). "But the judgment shall sit, and they shall take away his dominion." The expression, *Final Conflict*, is

well known among the people of the third angel's message. It is not a vain expression.

Now when do the saints go forth to take away the beast's dominion? Is it before they enter the experience and receive the victory of the judgment? No! No! "The judgment shall sit, and they shall take away his dominion." Daniel's prophecy shows that the man of sin prevails until the saints enter the judgment. It is only in consequence of the judgment that God's people are able to be victorious in the final conflict against Satan's kingdom. It is the judgment which grants unto the saints weapons (which are not carnal) to fight! Satan's kingdom is a kingdom of force. Christ and His people will not answer force with force. ". . . truth and love are to be the prevailing power."—*Desire of Ages*, p. 759. With sins blotted out and the seal of His deliverance upon them, the saints answer the challenge: "Who is able to make war with the beast?" The Holy Spirit will be as "a wall of fire" about the saints and a glory in the midst of them (Zechariah 2:5).

"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."—*Testimonies*, Vol. 1, p. 181.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

"But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field." *S.D.A. Bible Commentary*, Vol. 7, p. 983.

It must be crystal clear to our minds as to when Revelation 18 sounds (the outpouring of the latter rain) and the armies of the living God take the field. The latter rain and loud cry does not, cannot, take place prior to the commencement of the judgment of the saints. "The judgment shall sit," and then they will go forth to give the man of sin such a blow as will not be healed. Only a people sealed in the judgment of the living can be in that final "army".

In 1844 the time had come for the man of sin to cease his prevailing against the church of God. But our Laodicean condition testifies against us. Behold a people dormant and stupid by the

influence of hoards of evil angels, and the door of the most holy place, with its final victory open before them. There is one way out of the fearful delay caused by the Laodicean blindness. The people of God must be awakened, and gathered around the "sanctuary of strength" (Joel 2:15-17). They must realize that the man of sin will never be dispossessed of his kingdom until they enter by faith into the blessing of the most holy place.

The blotting out of sins must commence with the living saints before the armies of the living God can take the field in the final conflict.

The Inspired description of the army of sealed saints should stir the blood of any Christian patriot:

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be

filled like bowls, and as the corners of the altar" (Zechariah 9:12-15).

"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, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded" (Zechariah 10:1-5).

". . . a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of

chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great . . ." (Joel 2:2-11).

Ellen G. White's comments on the second chapter of Joel:

"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 con-

flict 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."—*Testimonies*, Vol. 1, pp. 181, 182.

What a tremendous challenge! What an opportunity before the Advent people who live in the time when the tide of history is to be turned, and the judgment is to place them on the stage for the final onslaught against the kingdom of darkness! What light God sends forth from the most holy place as to His great purpose for His people!

Can we not see the need of an awakening to the meaning and purpose of the judgment? In Adventist circles we are used to the expression "finishing the work". But it is vain to speak of "finishing the work" apart from the judgment. The work may be finished only by a people who gather around the sanctuary by faith and enter into the blessing and victory of the judgment of the living. The Laodicean Church is not going forward like that final army described in Holy Writ. All over Christendom it is sensed that mankind must be baptized with the latter rain power of the Spirit before

earth's harvest may be reaped. The Leaders of Adventism are calling for the latter rain power to complete the task. But let us not be deceived in this time of fearful deceptions. Do we see that there is no latter rain apart from the blessing of the judgment? It is time that God's people everywhere were told in straight English that first we are called to enter the judgment of the living, and then may we go forth in the latter rain armour to complete God's work on earth. This is the message of Daniel 7. This is the message of Joel 2. This is the message of the apostle Peter who said: "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 as quoted with brackets in 1888 edition of *Great Controversy*).

The final conflict embraces, first of all, the time of the loud cry. At this time the saints are spiritually triumphant. The powers of darkness are powerless to prevent the rays of light penetrating everywhere, exposing Satan's kingdom and reaping a great harvest of souls in astonishing rapidity. The final conflict also embraces the time of trouble which comes after Jesus leaves

the sanctuary. Though greatly oppressed, the saints triumph again through the hour of temptation, in that they do not sin, but maintain sinless characters before the onlooking universe. Finally, the voice of God delivers His people at the seventh plague. The saints are glorified; Satan and his hosts flee from the glorified faces of the saints; the wicked worship at their feet; Babylon disintegrates and the saints receive power over the nations.

The beast's dominion having been taken away, Jesus comes in power and great glory. The time then comes that "the saints possess the kingdom."

Chapter 5

THE MESSAGE OF DANIEL 8 AND 9.

When Daniel was writing his prophecies, the Jewish sanctuary lay in ruins. Along with other Hebrew worshippers, he longed for the time when the sanctuary would be restored. In the prophecy of Daniel 8, the angel took the prophet forward to the time when the true sanctuary would be cleansed and restored to its rightful state. This would take place at the end of the 2300 days.

The Advent movement is built upon the prophecy of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Satan hates this foundation truth for he well knows that such cleansing of the sanctuary will bring an end to his dominion. Already there are rumblings beneath the surface that indicate that some so-called scholars are challenging this historic Adventist truth. It is inevitable that Seventh-day Adventism will face a crisis on Daniel 8:14. Indeed, it is becoming increasingly apparent that such a crisis has begun. Let us consider what is leading us to such a shaking.

It is basic Adventism to believe that the cleansing of the sanctuary will take place prior to the

return of Jesus in power and great glory. This leads to far reaching conclusions about the experience of the final generation of saints. Since it is impossible to have a cleansed sanctuary unless the saints have secured permanent victory over all sin and sinning, the doctrine of the cleansed sanctuary before the coming of Christ implies a community of people who will be in a *state* of spiritual perfection before the coming of Christ.

The Protestant bodies in general do not believe in such a spiritual attainment in this life. The great Reformers did not conceive of such an attainment in this life. The Millerites of the Advent awakening did not believe in an experience of sinlessness in this life. They knew that the cleansing of the sanctuary embraced the final cleansing of the church*, but they thought that this final cleansing would coincide with the second advent. After the Great Disappointment in 1844, they found that this cleansing of the sanctuary was to precede the Advent. This led the pioneers of the third angel's message to far reaching conclusions. They saw that prior to the coming of their Lord, the ministry of

*See *Prophetic Faith of Our Fathers*, by LeRoy Froom, Vol. 4, pp. 479, 784, 785, 786.

Christ in the most holy place was to develop the sealed 144,000, a people who had their sins blotted out and in whom the image of Jesus was perfectly reflected. Such a people, they understood, would be required to live during the time of the seven last plagues without an Intercessor in the heavenly sanctuary. These concepts formed the very warp and woof of primitive Seventh-day Adventism, and anyone knowing anything about historic Adventism would not deny it. We repeat again: the doctrine of a cleansed sanctuary prior to the Advent led to the basic deduction that God would produce a community of sinless saints who would live as Jesus lived—without a Mediator—and all this before the coming of Christ in the clouds of heaven.

A NEW DEVELOPMENT.

In recent years we have witnessed the emergence of a new development in Seventh-day Adventism. It has now become popular to believe and teach that an experience of sinlessness is impossible until Jesus comes. We want to make our point crystal clear that this new development has come to the front as a result of an awakening message in the ranks of Adventism. Truth forces people to make a decision

—to go forward or to go backward. Let us illustrate: Before 1844 most of the historic Protestant churches were sound on the law of God as being binding on Christians. But when these churches were confronted with the third angel's message and the obligation of the fourth commandment, they started backing away from what was merely the logic of the Reformation. Indeed, they hated the light of the third angel so much that rather than accept it, they began to dig up the foundations of the Reformation. No wonder that they are going back to Rome today! Similarly, the present awakening message is the logical outgrowth of the platform of the pioneers of Adventism. It shows us the open door into the most holy place and commands God's people to enter by faith into the work of judgment, blotting out of sin, sealing, and perfecting of the saints. Drifting Laodicea is confronted with a challenge to go forward, or to go backward. The scholars of Adventism have become involved in the confrontation with God's awakening message. They have been compelled to make a decision. Some have decided to go backward rather than forward. Statements of responsible Adventists have appeared in official publications denying the obligation or possibility of achieving spiritual perfection in this

life. From Dan to Beer-sheba, press and pulpit proclaim that there will be no condition of sinlessness until the second Advent of Christ. Such pronouncements were unknown in Adventism of the past, and no candid student of Adventism can deny it.

We are sorry that we have to disagree with responsible men. We do so, not on a basis of personal criticism (which is sin), but on a basis of loyalty to truth rather than to men whoever they may be. The issue is a serious one, and those who have clambered on the "no perfection" platform are going back into the first apartment where a startling counterfeit of the latter rain awaits them:

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

"I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love,

joy, and peace."—*Early Writings*, pp. 55, 56.

If we accept the premise that God will have no sinless saints before the Advent, then we must sooner or later take the next step—no cleansing of the sanctuary before Jesus comes. (If God's people knew how some were pondering this second step, they would be amazed). Then gone is the third angel's message and God's purpose for His people since creation. We ought to see the terrific issue of the present struggle in the church of God. "Satan laughs at their folly; for he knows what truth is."—*Testimonies to Ministers*, p. 409.

ESTABLISHING THE VALIDITY OF DANIEL 8:14.

With a crisis looming before us as to the validity of the historic interpretation of Daniel 8:14, it behooves us to be barricaded with the truths of God's Word.

Now what is the Bible evidence that the cleansing of the sanctuary in Daniel 8:14 refers to the judgment? The most fundamental evidence rests upon the clear parallelism of Daniel's prophecies. There are four prophetic outlines in Daniel—Chapter 2, Chapter 7, Chapters 8 and 9, and Chapters 10-12. They span the same history. They tell the same story, each successive outline adding further detail. God

is a good teacher. First He gives the simple lesson in Daniel 2. Then He gives us another lesson on the same subject in Daniel 7. When that is learned, He invites us to study Chapter 8. When that is mastered we may proceed to the most difficult outline, Chapters 10-12. We must learn arithmetic before trying to understand calculus.

Let us consider the remarkable parallelism of Daniel 7 and 8. In Daniel 7 we are presented with the heathen powers which opposed the work of God. Greatest emphasis is given to the work of Rome, especially its papal phase. The prophecy describes Rome's war on the saints, the God of heaven, and the divine law. We are shown that this power would apparently succeed in his nefarious work until the judgment. The judgment is shown to be the turning point of history.

In the prophecy of Daniel 8 we are again taken down through the history of the same heathen powers. Again, the greatest emphasis is given to the work of Rome, especially its papal phase. The man of sin is shown warring against the host (the people of God) and casting down the sanctuary of truth. We are told that this desolating work would continue *until* the cleansing of the sanctuary. Daniel 7 says until the judgment;

Daniel 8 says until the cleansing of the sanctuary. They are clearly the same event.

So we may know that in the judgment Christ cleanses His sanctuary. The final cleansing must include everyone in His sanctuary. Who are in His sanctuary? Are you there in spirit, in mind? God's true people "worship therein" (Revelation 11:1).

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

The context of Daniel 8:14 shows that God's people are included in the work of restoring the sanctuary "to its rightful state" (Daniel 8:14 RSV). All who worship in His temple in spirit and mind will be restored to their rightful state in the spirit of their minds.* They will be sealed, signifying that the moral image of God has been restored in humanity.

Therefore, the purpose of the judgment is to cleanse the sanctuary and everyone in that sanctuary, in order that the saints, clothed in the sealed armor might go forth "fair as the moon, clear as the sun, and terrible as an army with banners" in the final conflict against the beast and his image.

*Not given holy flesh, for their flesh is earthly. They do not enter the sanctuary in the flesh, but in spirit only.

Chapter 6

THE MESSAGE OF DANIEL 10-12.

It is now a simple matter to establish the central point of Daniel's last prophecy. Chapters 2 and 7 tell of the restoration of the kingdom of Israel; Chapter 8 tells of the restoration of Israel's sanctuary; and Daniel 10-12 tells of the restoration from Israel's captivity.

In Chapter 8 the question is asked: "How long shall be the vision concerning the daily . . . , and the transgression of desolation, to give both the sanctuary and the host [God's people] to be trodden under foot?" (verse 13). The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It will be noticed that the answer does not specifically mention the restoration of the host. While Daniel 8 deals specifically with the restoration of the sanctuary, Daniel 10-12 deals specifically with the restoration of the host.

The prophet introduces his vision by saying:

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision" (Daniel 10:1).

The expression "*time appointed was long*" is elsewhere translated *a great conflict*. The prophecy relates a long, desperate struggle on the part of God's people against heathen powers. The angel Gabriel says to the prophet:

"Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" (Daniel 10:14).

Nothing could be plainer to designate the focal point of Daniel's last vision.

THE HIGH POINTS OF THE CONTINUAL WARFARE AGAINST GOD'S PEOPLE.

Throughout the historical sketch of the struggles between the king of the North and the king of the South, God's people remain in the focal point of attention:

"And in those times there shall many stand up against the king of the south: also the robbers of thy people [the Romans] shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, [the Jews] neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter

with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, [Jerusalem—the comely woman] corrupting her: but she shall not stand on his side, neither be for him. . . . And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. [Christ] . . . Then shall he return into his land with great riches; and his heart shall be against the holy covenant; [the gospel] and he shall do exploits, and return to his own land. . . . For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. [Those who forsook the purity of the gospel faith, entered into a church-state union which developed the Papacy] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily . . . , [the mediation of Christ in the heavenly sanctuary] and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help:

but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” (Daniel 11:14-17, 22, 28, 30-35).

[These verses describe the warfare against the saints during the long period of papal supremacy].

THE FINAL CONFLICT.

“And at the time of the end shall the king of the south [Egypt—now a symbolic name to describe the atheist state—see Revelation 11:8 and *Great Controversy*, p. 269] push at him: and the king of the north [traditionally, the power of the north was Israel’s archenemy. The term now represents the head of Christendom, the same great enemy of the saints as presented in the other prophecies of Daniel] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over” (Daniel 11:40).

Having regained his lost supremacy (Revelation 13:3), and having consolidated his kingdom, the king of Christendom concentrates on overthrowing modern Israel. “He shall come into the glorious land. And tens of thousands shall fall. . . .” (verse 41 RSV). The dramatic

overthrow of multitudes in the church of God takes place at the time of the great final test over the mark of the beast (Revelation 13:14-17; *Testimonies* Vol. 5, pp. 81, 136).

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Daniel 11: 42, 43).

All the world will wonder after the beast. He will control the wealth of the world, and the souls of all that dwell upon the face of the earth. It will appear that even all those who have professed faith in the third angel’s message have been swept into his camp.

But [notice this sudden turning point] tidings out of the east and out of the north shall trouble him” (verse 44).

This turning point of the conflict is the same as that which is presented in Daniel 7 and 8: “But the judgment shall sit. . . .”; “then shall the sanctuary be cleansed.” “But tidings out of the east and out of the north shall trouble him.” *Tidings* designate a message that troubles the man of sin. This message rises from the east.

“And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the

earth shined with his glory” (Ezekiel 43:2). “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea” (Revelation 7:2).

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” (Revelation 18:1).

In the time of final crisis, the saints enter the judgment and receive the seal of God. This sealed company is represented as rising like the sun to lighten the earth with the loud cry of the third angel, as it is written: “Let them that love him be as the sun when he goeth forth in his might” (Judges 5:31). The message is also represented as proceeding from Mount Zion, “on the sides of the north” (Psalm 48: 2).

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and

the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:1-5).

Here is the great turning point of history in the struggle with Babylon. We must catch the inspiration of this hour. Let Inspiration speak:

"They . . . stood up upon their feet, an exceeding great army" (Ezekiel 37:10).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10).

"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, to every one grass in the field. . . . for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. . . . and they shall be as mighty men, . . . and they shall fight, because the Lord is with them" (Zechariah 10:1, 3, 5).

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zechariah 9:13).

"They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded" (Joel 2:7, 8).

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isaiah 41:14-16).

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy 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 4:13).

The sealed saints will make war with the beast!

"The sins of Babylon will be laid open. . . . The power attending the message will only madden those who oppose it. . . ." Great Controversy 606, 607.

". . . Therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of

his palace between the seas in [Hebrew—and] the glorious holy mountain . . .” (Daniel 11:44, 45).

The locale of the final conflict is declared in Biblical imagery to be Mount Zion—the glorious holy mountain:

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Hebrews 12:22).

“Blow the trumpet in Zion, . . . gather the people, [of God] . . . for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call” (Joel 2:15, 16, 32).

“. . . the multitude of all the nations [shall] . . . fight against mount Zion” (Isaiah 29:8).
“. . . so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof” (Isaiah 31:4).

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Revelation 14:1).

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: [Mount Zion] . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: [at the foot of Mount Zion] for there will I sit to judge all the heathen round about” (Joel 3:11, 12).

“And he gathered them together into a place called in the Hegrew tongue Armageddon.” (Revelation 16:16).

[A derivation meaning *Mount of assembly*, that is Mount Zion, the glorious holy mountain].

GOD’S PEOPLE DELIVERED.

In the time of final crisis, it will appear as if the saints will be blotted from the earth. But NO!

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, [not literal Jews, but] every one that shall be found written in the book” (Daniel 12:1).

When Christ stands up at the close of probation, He puts on garments of vengeance and pours out the seven plagues on the kingdom of Babylon (Revelation 16). The climax is reached at the seventh plague when the voice of God delivers His people:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done” (Revelation 16:17).

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the

strength of the children of Israel" (Joel 3:16).

At the voice of God, the saints are glorified:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Satan's power to annoy them is forever gone. His hellish hosts flee from their glorified persons. Now is fulfilled those prophetic promises which speak of Israel's triumph over her enemies.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26, 27).

"Let people serve thee, and nations bow down to thee" (Genesis 27:29).

"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Numbers 24:8).

"Behold, I will make them of the synagogue of Satan . . . come and worship before thy feet, and to know that I have loved thee" Revelation 3:9.

"For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me" (Psalm 18:39).

"Through thee will we push down our enemies: through thy name will we tread them under that rise up against us" (Psalm 44:5).

"He shall subdue the people under us, and the nations under our feet" (Psalm 47:3).

"In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem" (Zechariah 12:6).

"And they shall take them captives, whose captives they were; and they shall rule over their oppressors" (Isaiah 14:2).

Here, at last, stands a freed people. They have been delivered from Satan's power within. At the voice of God they are then delivered from his power without. They are kings and conquerors. Christ then descends from heaven to bestow upon His people the finishing touch of **immortality**.

Chapter 7

SUMMARY OF DANIEL'S MESSAGE.

Let us make a summary that will reinforce in our minds the vital message of Daniel. In one word the message of Daniel is RESTORATION—restoration of the lost dominion, restoration of the sanctuary, and restoration from captivity. Man, God's partner in the "fellowship of the mystery" is to be restored to his rightful state.

Let us review the prophetic outline four times spanned in the book of Daniel:

Daniel 2 presents those heathen powers that held Israel's lost dominion. They would continue *until* the stone is cut out. After smiting the image, it fills the whole earth.

Daniel 7 depicts these heathen powers as rapacious beasts. The warfare against God's people waxes fiercer with the development of each new power, and reaches its zenith in the rule of the Papacy. He prevails against the saints. But the turning point is presented again! The judgment comes (the stone is cut out), and the saints go forth to take away his dominion (stone smites the image). The church triumphant then possesses the kingdom with Christ (the stone fills the whole earth).

Daniel 8 depicts the same warfare. The ungodly powers, especially Rome, prevail until the great turning point in history. Instead of saying the judgment comes, the prophecy says that the sanctuary is cleansed.

Daniel 10-12 again presents the long warfare between the man of sin and the saints. The turning point is again described: "But tidings out of the east . . . shall trouble him." The word *east* identifies the sealing which takes place in the judgment. The sealed saints rise like the sun to lighten the earth with the final message and to shake the nations by the power of the last warning message. Then Michael stands up and delivers His people.

The focal point of the restoration is shown to be the judgment. Hence the significance of the first angel's message:

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

Daniel's prophecies show that there can be no complete and permanent restoration until the

judgment. It is in the judgment that God's people have their sins blotted out and they are sealed to become that army of the living God who shall "take away his dominion". It is through the victory of the judgment that they, with Christ, become the stone which smites the image, the sword of a mighty man, the goodly horse in the battle, the new sharp threshing instrument with which God will thresh the nations. All the ancient promises which speak of Zion's victory over her foes will be realized once the saints enter the judgment.

Laodicea is smitten with a satanic blindness, a blindness to the open door of the most holy place. Let us no longer flatter ourselves that we are making marvelous progress in finishing the work. Satan is pleased with this deception.

In the present awakening message, God calls His people back to the focal point of Daniel's prophecies, and shows us again His purpose in raising up the Advent Movement. There is no hope of finishing our task unless we enter the judgment to receive the "equipment" to do it. In this time when the judgment is almost lost sight of by God's people, much less understood, it is so necessary that the hope of the judgment be revived in the hearts of the saints. Without it there can be no latter rain and no loud cry.

When God has a people who know what their High Priest is doing, who appreciate what their High Priest is doing, who sympathize with what their High Priest is doing, and who love what their High Priest is doing, He will lead them into the judgment and cause them to go forth to "take away his [Satan's] dominion."*

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

"Having therefore, brethren, boldness to enter. . ." (Hebrews 10:19).

"The hour of his judgment is come" (Revelation 14:7).

"All things are ready" (Matthew 22:4).

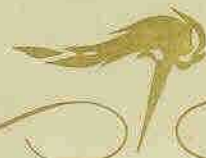
"Behold, the bridegroom cometh; go ye out to meet him. . ." (Matthew 25:6).

This is the message of Daniel. Dare we sleep on in view of the consummation of the hope of all ages?

*While his dominion in Daniel 7:26 refers to the horn power we must recognize that the real power and dominion is satanic. This same principle is seen in reference to the dragon of Revelation 12. It may be called paganism or Satan.

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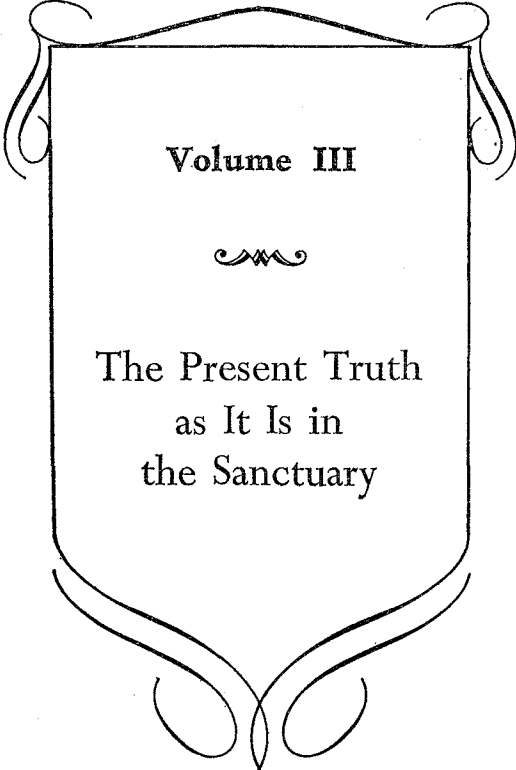


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of the
Awakening Message
R. D. B.

PRESENT TRUTH SERIES

Vols. III-IV

PRINTED IN U.S.A.
by
INTERNATIONAL HEALTH INSTITUTE
Box 284
Calistoga, California
94515



Volume III



The Present Truth
as It Is in
the Sanctuary

A WORD FROM THE PUBLISHERS

More than one hundred and twenty years ago God gave to His remnant people a great light that would lead them safely and swiftly to the city of God. That light shone from the most holy place of the sanctuary in heaven. Since that time, four generations of Adventists have come and gone. Many are beginning to think that the city is a great way off. Few really expect to enter it in their lifetime. Some are trying to proceed along the path by the light of the sparks of their own kindling.

Recently, the children of Zion have been visited by a new-old message. It is the message of that open door to the most holy place. Some have been startled by it. Some have been infuriated by it. Some have been awakened by it. The message is a revival and re-emphasis of the great sanctuary truth which came so definitely to God's people in 1844. Indeed, it is the fulfilment of William Miller's dream, recorded in the Spirit of Prophecy:

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my

wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only by the sun.

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room,

on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

He told me to "fear not," for he would "take care of them."

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.—*Early Writings*, pp. 81-83.

Today, the man with the dirt brush is resetting the precious gems of 1844 in the framework of truth. Yes, it is the old light of the

pioneers, but the beautiful order and arrangements of those gems of truth in the setting of the sanctuary makes them shine with ten times their former luster. The following article is a sample of the thrilling certainty of the present truth as it is in the Sanctuary.

The Present Truth as It Is in the Sanctuary

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Daniel 8:14).

Behold I have set before thee an open door (Revelation 3:8).

The light from the most holy place of the heavenly sanctuary is the true light of the everlasting gospel. The open door of the most holy place gives us more light on last day events, more light on Jesus Christ, and more light on God's purpose for His people.

THE HISTORICAL TRUTH OF THE SANCTUARY

It is necessary that we first become established upon the great historical truths of the sanctuary. Unless we do this, we will never understand correctly the great gospel realities which it teaches.

We can be certain that there is a sanctuary in heaven. This is as sure as the fact that our great High Priest is the minister of that sanctuary in heaven. We know that upon His ascension to the right hand of God the Father, Jesus commenced His ministration in the first apartment of the heavenly sanctuary, and carried forward the continual mediation that was the

antitype of the *daily* service in the first apartment of the ancient tabernacle. He continued His mediation in the first apartment of the heavenly sanctuary for eighteen hundred years.

Based on the certainty of the sure word of prophecy, we know that at the close of the 2,300 days of Daniel 8:14, in 1844, Christ entered the most holy place of the heavenly sanctuary to commence the work of the investigative judgment and the cleansing of the sanctuary. The knowledge of Christ's change of ministration in 1844 is just as important as the change from the earthly to the heavenly service that took place at the time of the apostles. As those who rejected the knowledge of the change of ministration at the time of the apostles were left in darkness, so those professed Christian bodies that rejected the knowledge of the change of ministration in 1844 were left in darkness as to the work of Christ, the duties of God's people, and to the events that are connected with the great Day of God.

Among the Christian bodies in general, people have no idea of the momentous events that precede the Day of the Lord. Naturally, while they remain in this darkness, they are unable to make the necessary preparation for the closing events of the gospel dispensation.

But as Christ unfolded to the astonished vision of His people the meaning of the 2,300 days prophecy, a flood of light was shed upon the past, the present, and the future.

These are the great waymarks that are illuminated by the light that shines from the most holy place: The judgment began with the dead among the professed people of God in 1844. Before the ministration of our great High Priest ends with the close of human probation, there will be a judgment of the living among the professed people of God. Those who receive the approval of God in the judgment of the living will receive the seal of the living God, and will have their sins blotted out from the books of record. We need only to establish the chronological sequence of the sealing and blotting out of sins and we establish the period of the judgment of the living. Inspiration is definite as to the events that mark the period of the judgment and sealing of God's people upon the earth.

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. . . . [Revelation 13: 11-17 quoted.] . . . This is the test that the

people of God must have before they are sealed.—*S.D.A. Commentary*, 7:976.

Looking forward to the time of blotting out of sins in the investigative judgment and the outpouring of the latter rain that would come with it, the apostle Peter said:

Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment] when [Greek — and then, in order that] the times of refreshing shall come from the presence of the Lord (Acts 3:19.) See *Great Controversy*, pp. 611, 612, (1911 Edition).

The judgment of the living, bringing with it the blotting out of sins and the refreshing latter rain will enable the third angel's message to go with a loud cry, thus enabling the work of God on earth to come to a speedy close. Probation will end when all who have chosen to be God's people have been judged and sealed with God's approval. With sin blotted out and God's people made eternally secure from further sin, the sanctuary of heaven is cleansed. A people who have been morally perfected are ready to live without an Intercessor in the sanctuary during the time of the seven last plagues. At the close of the plagues Christ comes in the clouds of heaven.

To those thoroughly immersed in the truths of the sanctuary, these things are as familiar as the days of the week. But we must remember that these great historical truths of the latter day Christianity are completely foreign and unknown by the Christian bodies outside the Advent faith. All this light on last-day events is the result of the light which shines from the most holy place.

Our point is this: the opening of the door to the most holy place in 1844 meant a further unfolding of historical truths of Christianity. It behooves us all to know these additional historical truths, and to be able to sustain them from the words of Inspiration.

THE CHRISTOLOGICAL TRUTH OF 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. . ."—*Desire of Ages*, p. 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" (Numbers 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" (Psalms 36:9). He is that fountain opened in the house of David for sin and uncleanness (Zechariah 13:1).

Everything in the first apartment was a symbol of Him. The sweet-smelling incense, ascending with the prayers of Israel, was a sym-

bol of Him: "Christ. . . hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Ephesians 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 Revelation 4:5).

The ministry of the first apartment of the sanctuary was a ministry of forgiveness (Leviticus 4). This blessing of forgiveness is found *in* Christ (Ephesians 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 (Revelation 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 on 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 holy place, too). The apostle Paul tells us plainly that the flesh or humanity of Jesus is represented by the veil of the sanctuary (See Hebrews 10:20). There is a mighty truth stated here. Without the full light of revealed 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 in order 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*, p. 657.

. . . He would take man's fallen nature. . . .
—*Early Writings*, p. 150.

He came as a helpless babe, bearing the humanity we bear. — *S.D.A. Commentary*, 7:925.

Like every child of Adam He accepted the

results of the working of the great law of heredity.—*Desire of Ages*, p. 48.

The Saviour took fallen human nature, united it to divinity, and thereby lived a sinless life. Thus the sinless human nature 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 nature 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 by the sinless human nature of Christ in our fallen flesh, 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 (Revelation 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 as 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. With a faulty view of the atonement, they think that it is not necessary 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 caused 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" (Revelation 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 was showing 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 (Revelation 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.—*Christ's Object Lessons*, p. 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" (Galatians 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 (Psalms 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 fulness 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" (Psalms 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.—*S.D.A. Commentary*, 6:1071-1072.

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 spectrum or 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," "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, 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 negatives 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."—*S.D.A. Commentary*, I:1105.

The first words he hears in the law is 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" (Exodus 20:2). The Passover, instituted when Israel departed from Egypt, pointed to the far greater deliverance of Calvary. Christ has

signed our emancipation from the slavery of Satan with His Own blood. If the sinner will hear these words, and accept the Saviour 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 the divine 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 fulfilment 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'" (Jeremiah 31:34; 50:20—*Great Controversy*, p. 485. Cf. Hebrews 10:16, 17).

What causes the Lord to forget our sins? Do not our sins bring Him untold suffering? Is not Calvary a revelation to our dull senses of

the pain that our sins bring to His heart? (See *Education*, p. 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 has 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 (Hebrews 10:20). We need this illumination as we turn our attention to yet another great aspect of the sanctuary service.

THE EXPERIMENTAL TRUTH OF THE SANCTUARY

We have not completed our study of the sanctuary, and cannot complete it until we see it as a revelation of God's "purpose for the human soul" (See *Education*, p. 36). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16). This was the lesson that God had in mind when He said to Moses, "Let them make me a sanctuary, that I may dwell among [in] them" (Exodus 25:8).

First we must see the sanctuary in its historical setting. We must know that there is a temple in heaven, and we must know of His goings in the sanctuary. Then we must press on and see it all as a revelation of Jesus Christ. Having done that we are to see the sanctuary as an object lesson of the experience that we may have in Him. The Psalmist said, "Thy way, O God, is in the sanctuary" (Psalms 77:13). The sanctuary is the most perfect and complete revelation of the way of salvation in Christ. Let us see that way illustrated there.

The light shines out from the cross (represented by the altar of burnt offering, the altar of incense, and the mercy seat) and draws the

sinner to Christ. If he does not resist, but chooses to respond to such drawing of divine love, He will come to Christ. He passes through the "door of faith" (Acts 14:27), for as he finds Christ, the living Door, Christ gives him the blessing of faith and repentance. Within the door he is surrounded by the white linen—the imputed righteousness of Christ which "is unto all and upon all them that believe." Such unparalleled love breaks the heart that has been hardened in sin. The repentant sinner is crucified with Jesus upon the altar of consecration. He is buried in the laver of regeneration. The earthly life is dead and buried; the new, justified life has begun. It is a heavenly life. It must be sustained from heaven. The incense, the bread, and the oil of the first apartment are representations of the sanctifying grace available to all believers in Jesus.

But that is not all there is to the experience available in Christ in this life. There is yet the most holy place. The opening of the most holy place in 1844 was verily the opening of a deeper experience available in Christ. The first apartment ministration was a ministration of forgiveness but the second apartment illustrates blotting out of sin. Not only is forgiveness of sin available in Christ, but in Him there is also

the utter and eternal blotting out of all sin and sinning. Professed Christian people have come to expect that as long as God's people live upon this earth they will always have sins to confess. That is one great reason why Christ has not yet been able to come and translate a people without seeing death. The light from the sanctuary shows us that the last generation of saints must live upon this earth, before Jesus comes, without an Intercessor in the sanctuary. Dare we think that the saints will still have sins to confess after Jesus has left the sanctuary? No! No! God's people must have their sins eternally blotted out, and they must be sealed before that time. The great prophecy of Daniel 8:14 shows us that there will be a cleansed sanctuary before Jesus comes. The inescapable conclusion to this doctrine is that Christ will have a sinless community of saints upon this earth before He comes. Otherwise it would be ridiculous to preach about a cleansed sanctuary this side of the coming of the Lord. These facts are so plain that anyone who wishes to deny them merely demonstrates that he is not in the faith of genuine Seventh-Day Adventism, whatever name he may attach to himself.

"Well," asks one, "is a sinless life really possible in this life?" To this we reply, "What

else does the sinless life of Christ teach?" "Having taken our fallen nature, He showed what it might become. . . ."—*Questions on Doctrine*, p. 657. "All right," asks another, "I see that Christ has made it possible, but where and how is such a life made available?" To this we reply, "Christ has gone into the most holy place, and this is where His ministry will make ready a people to stand in the great Day of God. This is where He blots out sin and seals a people with the seal of the living God." Now if one does not believe that Christ took our fallen nature and lived a sinless life in that fallen nature, he will not believe that such an experience is available to God's people in this life. Truly the apostle says that His flesh is the door of access into the sanctuary (Hebrews 10:20).

Now let us look at the plain, simple facts of the ancient tabernacle service. In the daily ministration of the first apartment Israel had her sins symbolically forgiven. But that division of the service did not illustrate all that God has made available to man. There was a climactic service in the most holy place. This yearly service illustrated a final work of grace. As Israel gathered about the sanctuary with prayer, fasting, and deep searching of heart, the High Priest went into the presence of God. Those in

Israel who were judged as truly part of Israel received final atonement for their sins. The record says: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30). We call special attention to this Scripture for it shows that the ancient Day of Atonement was not only an atonement for the sanctuary itself, but for all the people who worshipped in that sanctuary.

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 (Leviticus 16:33).

No one can candidly read the Levitical record without seeing that the Day of Atonement illustrates the final cleansing of Israel, the restoration of man's lost state of holiness.

So before Jesus comes He accomplishes this great work of final atonement for His people. As the light from the sanctuary shows us, a work of investigative judgment is involved. Only those who are found to be part of the true Israel of God, that is, only those who have made the necessary heart preparation, will re-

ceive the final blotting out of sins and seal of the living God.

There are those who imagine that this blotting out of sins and sealing is merely some judicial act in heaven. They fail to see that it is the consummating experience in Christian living, an experience that will alone suffice for those who must live without a Mediator during the time of trouble. They fail to see that it is a work of grace for the human soul-temple—the mind of man. The seal is placed in the *forehead* (Revelation 7:2-4; 14:1). It renders the saints eternally secure from sin and Satan. Now when God says that He will remember sin no more, will the saints remember their sins? Certainly not! It must be mutual. “. . . 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. . . .”—*Patriarchs and Prophets*, p. 358. “The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found” (Jeremiah 50:20). “Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance.”—*Patriarchs and Prophets*, p. 202. They will be perfected, which means, as expressly stated by the apostle Paul, having “no

more conscience of sins” (Hebrews 10:1, 2). Let those who insist on bringing forth their philosophical arguments to “prove” that this cannot be done in this life consider that the “wise” men in Noah’s day “proved” that it could not rain. But we would rather take our refuge in the Word of God. God says that this is the Day of Atonement. He plainly declares that He will have a people who will be fully cleansed and restored to their lost state of holiness. It will be bestowed upon all who gather by faith at the heavenly sanctuary (Joel 2:15-17), all who afflict their souls in repentance for their Laodicean complacency, and all who enter into the judgment in full faith in the promises of God.

The judgment of the living will commence at the time of the final test on the law of God. Those who have made the necessary preparation will receive the blessing of the blotting out of sins and seal of the living God. This final work of grace will be wrought in them by the power of the Holy Ghost, designated as the latter rain:

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.—*Testimonies to Ministers*, p. 506.

What God is calling for in these last days is that His people realize the experience He has for them in the most holy place of the sanctuary. It is not the usual pattern of confession of sin and forgiveness. It is an end of sin in human experience. Christ took our fallen nature and made an end of sin. He waits for a people who will come to the judgment and receive His final atonement.

Now let us look back over the whole field of our survey of the sanctuary and the light that came to God's people in 1844. The opening of the most holy place gives us more light on the events of the last days, it gives us a greater revelation of the Saviour, and it unfolds to us the privilege of a deeper experience in Christ. When we see the truth of the sanctuary in this light, the following words of God will startle us from our Laodicean sleep.

Revelation 14:7 "The hour of His judgment is come."

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

Hebrews 10:19-22 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Joel 2:15-17

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O

Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

Leviticus 16:30

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

Acts 3:19

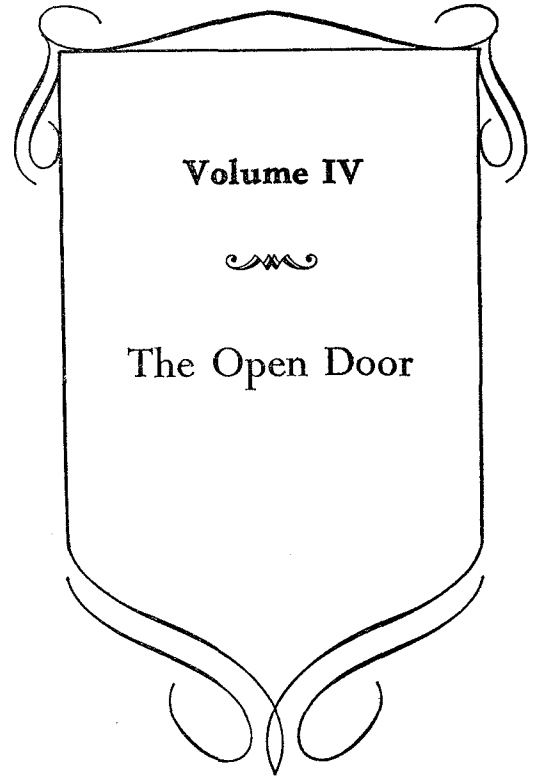
"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Matthew 22:4

"All things are ready: come unto the marriage."

Matthew 25:6

"Behold, the bridegroom cometh; go ye out to meet him."



(A reprint of the first awakening tract written by Robert Brinsmead several years ago. We trust a study of this early material will further enlighten the seeker for truth.—Editor)

Banora Point,
North New South Wales,
AUSTRALIA

Dear Friend,

This article has been written to you with the sense of great urgency. It is not intended to arouse idle curiosity, or to kindle casual interest. For you it is a life and death question.

In an effort to be comprehensive enough, yet brief and to the point, it has been expedient to list the main references on either side of the paper for your own checking and study.

If you desire from the writer a much fuller outline of the subject matter presented, you may obtain the book "God's Eternal Purpose" for £ 1. This book covers in considerable detail, the subjects of righteousness by faith, the Jewish tabernacle ritual, and the heavenly sanctuary service.

May the Holy Spirit, the only effective teacher of divine truth, be with you as you read. Prove all things. Hold fast that which is good.

Sincerely yours,

Robert D. Brinsmead.

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ABBREVIATIONS

C.O.L.	"Christ's Object Lessons"
C.O.R.	"Christ Our Righteousness"
D.A.	"Desire of Ages"
Ed.	"Education"
Evan.	"Evangelism"
E.W.	"Early Writings"
G.C.	"Great Controversy"
P.P.	"Patriarchs and Prophets"
Q.D.	"Questions on Doctrine"
S.D.A. Com.	"The Seventh-Day Adventist Bible Commentary"
S.M.	"Selected Messages"
T.	"Testimonies for the Church"
T.M.	"Testimonies to Ministers"
S.C.	"Steps to Christ"

JESUS OPENS THE DOOR

Rev. 3:7, 8 *"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; . . . Behold, I have set before thee an open door, and no man can shut it."* These words were addressed by Jesus to His church in 1844. The open door referred to here is the door into the most holy place of the heavenly sanctuary.

E.W. 42

After 1798 the Lion of the Tribe of Judah unsealed the prophecies of Daniel pertaining to the time of the end, and gave them to His people. The study of the 2,300 days led to the expectation of the second advent in 1844. The termination of this time prophecy did not bring Jesus to earth as confidently expected. Though the Advent message had been sweet as honey, it brought the bitterness of disappointment. To the disappointed ones, "the angel stood, saying, Rise, and measure the temple of God." As they reviewed the question of the

T.M.
115.2

E.W.
232-250

cleansing of the sanctuary, God's people found unmistakable evidence that Jesus had ended one phase of His ministry in the sanctuary, only to commence His final ministry in the most holy place. Jesus shut the door of ministration to the first apartment, which no man can open, and opened the door of ministration to the second apartment, which no man can shut.

When the disappointed ones found their Lord in the holy of holies, hope and joy revived anew in them. The Third Angel's Message was born.

E.W. 255.0

Rev.
14:6-12

THE PURPOSE OF THE OPEN DOOR

Eph. 5:27 *Christ entered upon the final phase of His ministry in the most holy place in order to perfect His people in character before His appearing in glory. Jesus commenced the investigative judgment and final atonement (cleansing of the sanctuary) so that His people could receive the seal of the living God—the full reflection of the image of Jesus.*

E.W. 253.1

C.O.L.69.1

G.C.421.2

428.3

E.W.71.1

Rev.
7:1-3; 14:
1-5; 10:7

We should clearly understand this perfecting ministry in the most holy place. This will be possible only as we realize that closely connected with God's temple in heaven is His temple on earth—His church and every member of Christ. Each believer is the sanctuary of the living God, a candidate for this cleansing of the sanctuary. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "The Lord . . . 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 fullers' soap: and He shall sit as a refiner and purifyer 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." "Then shall the sanctuary be cleansed." "Repent ye therefore, and be converted, that your sins may be blotted out. . . ."

Ex. 25:8.
Lev.
26:11, 12
2 Cor. 6:16
Eph.
2:20-22

Isa. 57:15

Ps. 114:2
Lev. 16:30

Mat. 3:1-3
Dan. 8:14

Acts 3:19

5 T.575.1
G.C.488.2
Ed. 35-36
D.A. 161.1
G.C.425.1
485.2

To reduce the significance of cleansing of the sanctuary to a work performed only in heaven is to follow in the footsteps of the Jews who failed to read in their sanctuary service God's purpose for the human soul.

"Unto 2,300 days, then shall the sanctuary be cleansed"—"restored to its rightful state." R.S.V. In unsealing this prophecy, Christ declared in solemn oath that "the mystery of God should be finished"—that the time had come to cleanse the sanctuary completely, to restore His temple to its rightful state, to restore the believer in character to the full image of Jesus.

This is the wonderful purpose of God revealed by the open door since 1844. Long had God's people been oppressed by sin. The everlasting gospel embraces far more than deliverance from the guilt of sin. Christ's ministry in the most holy place reveals the way to the utter blotting out of sins from the lives of God's people—"to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in

Acts 7:48
John
2:19-21

Rev. 10:7

Col.
1:27-28

D.A. 161.1
E.W.71.1

Acts 3:19
Dan. 9:24

Rev. 10:6 everlasting righteousness." In 1844 the time had arrived for the full and final accomplishment of this final blotting out of sins from the lives of God's people. This indeed is Christ's final atonement or cleansing of the sanctuary. The door opened by Jesus was an entrance to this blessed experience, a way to the restoration of the living temple

Rev. 3:12 to its rightful state, an earnest of the glorious promise—"I will write upon Him the name (seal, character) of My God."

A COMMAND TO ENTER THAT OPEN DOOR

Rev. 3:8 *Jesus has said, "I have set before thee an open door." He expects His people to avail themselves of the gracious offer, and enter by faith into this work of final atonement.*

Mal. 3:2 This door is a door leading to the blotting out of sins and the seal of the living God. Yet, Dan. 7:10 "who shall stand when He appeareth" for this atonement? Linked with this work of the blotting out of sins is a work of investigative judgment. All who would receive this special atonement must first pass its searching scrutiny.

G.C. 486.1

S.D.A. Comm. vii:933

Comment on Heb. 10:19-21

E.W. 72:2

G.C. 430.2

G.C. 422.0
480.0
486.1

Jesus says, "I have set before you an open door, you must enter in before it is shut, you must be protected with the seal of the living God ere this door is shut and you are left without a Mediator." But we shrink back. That door is a door to judgment. If we are to enter this final atonement by faith, we must of necessity enter the judgment by faith. We see the terrible holiness of the law of Jehovah by which we are to be judged. As we see the Lord in the most holy place, high and lifted up, with his glory filling the temple, we are undone. How can we ever pass the judgment? How is it that Jesus bids us follow Him here?

E.W. 71.1

James 2:12
Rom. 7:12
Isa. 6:1-5

The believer says, "I will prepare my heart, I will confess my sins, and I will ask the Lord to sanctify my character." Time goes on. But alas, the more clearly he discerns the infinite perfection of Jesus, the more he discerns his own deficiency of character. He says, "I have not yet a character to measure with His and the law in the judgment. I dare not enter the most

C.O.L. 160.1

Heb. 3:15
Rev. 14:7

holy yet. Lord, I pray, grant me more time to prepare." But his situation is no better. He hears Jesus say with distinct earnestness, "Now I have set before you an open door, now is the time for you to enter the most holy place. Soon this door will be forever closed, and if you do not enter, you will be left without the seal of God." But still the cry goes up, "How, O how, can such a one as I enter into judgment to ask for this final atonement."

Heb. 10:19-23
1 John 4:17

The Holy Spirit speaks, "Having therefore, brethren, boldness, (freedom, liberty, confidence) to enter"—not by yourself, in yourself, or what you are, *but* "by the blood of Jesus, by a new and living way. . . . His flesh, and having an High Priest over the house of God" you may draw near with "full assurance of faith." Here are the three provisions that give the believer freedom to enter by faith into the sanctuary of God, even to the judgment and final atonement in the most holy place.

(i) *The blood of Christ*—
This atones for the sins of the

Rom. 3:25-26
Rom. 5:9
Rom. 6:23

past and enables the penitent to stand before the law as if he had not sinned. To the law which says to the sinner, you must die, the believer claims the blood of Jesus who died in his stead, and says, "I have died." In the most holy place, the blood which has pardoned and justified, will blot out all sin and eternally cleanse the sanctuary.

S.C. 51:3
62:2

(ii) The new and living way consecrated through the veil by the Flesh of Christ—The judgment demands from man a perfect character. The law is the standard. This is nothing short of the perfect character of God Himself. Then man cannot enter into the holiest of all. But Jesus took our flesh and blood, and by strong crying and tears and perfect trust in His Father, developed in our behalf a perfect character. In our human nature, He consecrated a way through the veil into the holiest of all. He appears in the most holy place for us. Jesus not only says; "I have set before thee an open door", but "I am the way into that open door."

Acts 3:19
Heb. 10:20
James 2:12
Heb. 2:9-18
Heb. 5:7;2:13
Heb. 9:24
John 14:6

Trembling child, look up, fear not the way through the open door to the judgment and the final atonement. Christ is the way. Have therefore boldness to enter through the veil (door) IN (by) His flesh, in His perfect humanity. He appears in the presence of God for you. You must go into the judgment IN Christ. That is the only way to enter. You must hide in Him, and be "found in Him," not having your own righteousness. He is made for you wisdom, righteousness, sanctification, and redemption. In Him you are perfectly safe. There is no condemnation for you in Christ Jesus. But you must make certain of being in Him, yourself dead with Christ, and your life hid with Christ in God. Then you may enter into the most holy place to the judgment.

Rom. 8:1
Phil. 3:9
Col. 3:1-3
2 Cor. 2:14
Heb. 10:21

The judgment cannot pronounce death sentence upon you. You, in Christ, are already dead, and in Him you can triumph in the judgment of the living.

(iii) The High Priest over the house of God—This is The Lord Jesus, a merciful and dependable

Heb. 2:17 High Priest. He is merciful. He treats us better than we deserve

Ps. 103:11 by how much the heavens are above the earth. He is faithful—reliable, dependable. He can save to the uttermost. As an

Heb. 7:25 Advocate at the judgment He is absolutely reliable. For this

John 5:22 our High Priestly Advocate is also the judge in the most holy

Mat. 22:11 place. Will the Judge reject His own plea for mercy? Can the Judge refuse to recognize His own robe of righteousness which covers the penitent suppliant? Never!

Then every true believer in Jesus has the liberty to enter the most holy place. He has a perfect right to enter the judgment by faith and receive this final atonement, so that all iniquity and sin may be forever finished in his heart, so that every defect and spot may be blotted from His character. He has the gracious opportunity to enter the most holy place for the cleansing of the sanctuary, *his soul sanctuary*, that he may receive the seal of the living God. And now, while the door is open to the most holy place, every true

5T.575.1

E.W.
255.0
256.2
78.3

believer in the Priesthood of Christ, may claim for Himself the blessing of the Day of Atonement. Now is the door open. Now is the time of judgment. Now is the time of sealing. Now is the time of the blotting out of all sin. Now is the day of eternal salvation. "I have set before thee an open door." "Having therefore, brethren, boldness to enter." "If any man draw back my soul shall have no pleasure in him."

SLEEPING BESIDE THAT OPEN DOOR

Rev. 3:14-18
Mat. 25:5

As a people we have not entered the open door. We have slept beside the door into the most holy place. We have never grasped the tremendous significance of Christ's ministry in the most holy place of the heavenly sanctuary. In His great ministry, we have failed to read Christ's purpose for the human soul. Behold a church asleep beside the door of judgment and final atonement.

In 1844 Jesus said to His church of brotherly love, "I have set before thee an open door." The disappointed ones

E.W.43.2
44.1,2
58
48.1

C.O.R.
118.5

5 T.575.1

rose up and found Jesus in the most holy place. By faith they began to enter the open door. They lived in the very presence of the judgment and in the vestibule of eternity. As they followed Jesus into the second apartment of the sanctuary, they beheld the ten commandments, and were captivated with their glory and the great Sabbath truth. This they began to proclaim to the world. This was right and proper. Yet the vision of the church should have gone past the law in the most holy place to see the far surpassing glory of the closing ministry of Jesus. There they would have seen Him with blood and much incense waiting to completely fulfil His new covenant promise—to so write the law in the hearts and minds of His people that they would have reflected its righteous precepts fully. Then the church's preaching of the law would have not been a doctrine only, but a living epistle seen and read of all men. With the fulness of the Holy Ghost, they could have gone forward in the power of the final atone-

Rev. 11:19

2 Cor.
3:7-12

Lev. 16:3,
12, 13
Heb.
10:16, 17

2 Cor.
3:2, 3

E.W.255.1

E.W.227.1

Joel 2:28

ment to proclaim the Sabbath truth more fully. But the glory of the law in the most holy place eclipsed the glory of the final atonement in the most holy place. God's people failed to see the relation between the cleansing of the sanctuary in heaven and the cleansing of His people on earth. They failed to see that this final atonement, or blotting out of sins, was an experience that they were to enter into by faith. Although they lived in the presence of the judgment of the living, that judgment did not commence with the living; not because they were wrong in expecting it soon to start, but because they did not have the faith to enter the judgment of the living to appropriate the final atonement.

Heb. 3:19

Israel entered not in because of unbelief. This unbelief has caused a partial veiling of the meaning of the Third Angel's Message. We have the mechanics of the message, but we have never experienced the dynamic of it. We see the skeleton and frame work of the message, but we have not the vision of its

E.W.33:2

Rev. 10:6

R.S.V.

heart. This is why the church has not experienced the harvest ripening latter rain.

The work of the Third Angel could have finished many years ago. We have been told that in 1844 God's people crossed the Red Sea in antitype as verily as Israel did of old. And just as ancient Israel, when they stood beside the Red Sea, were only a few days journey from the promised land, modern Israel, when they stood beside the Red Sea, in 1844, were in short sight of the heavenly Canaan. Certainly we can be grateful and wonder how God has so marvellously prospered His people since then, planting the seeds of His last hour message in many corners of the globe. Yet let us remember we are years behind, living on borrowed time. The Third Angel's Message is not hinged on time. It is not a question of how far the judgment of the living is in the future, but when will God's people enter that open door into the judgment of the living. We have always been in the presence of the judgment of the living.

G.C.457-8

Evan.694-7

E.W. 75.1

That door into the most holy place has ever been ajar since 1844, and Jesus has been waiting before the Father to make the final atonement for His people. He is waiting for His people to enter by faith into the experience of the Day of Atonement, the cleansing of the sanctuary. He is not going to wait much longer.

Lev.
23:28-31

Joel
2:15-17

Behold the church of the living God asleep beside the door of the judgment of the living! What a perilous place to sleep! How great the mercy of God that He has not come upon His people as a thief.

WAKENING TO ENTER THE OPEN DOOR

Mat. 25:1-10 *God's people have an appointment to the marriage in the most holy place. The door is open. The judgment sits. Our heavenly Bridegroom is at the wedding. His people are asleep as the midnight shadows gather around them. Now a cry is heard, "Your Bridegroom comes; the judgment is to commence. Go forth in faith to meet Him."*

The parable of the ten virgins in Matthew 25 illustrates the

E.W.251.1

G.C.427.1

5 T.217.1
220.0
211.2

Jer. 6:14

nature of the message that awakes the sleeping church. There are two classes in her communion. One class is asleep in carnal security, blind to the tragedy on the doorstep. They neglect to supply themselves with the oil of divine enlightenment. Whenever there is a voice heard to break the slumber, they lift their voices and cry, "Peace, Peace." These are the foolish virgins. Although the wise have likewise been blinded to the reality of the open door, they have resisted the spirit of the fatal sleep, and seek for the gift of divine enlightenment.

C.O.L.
405-421

Rev. 3:8

Rom. 13:11

Rev. 14:7

Now, light, precious light, breaks upon the people of God. It is light from the heavenly sanctuary. The earnest voice says with terrible urgency, "I have set before thee an open door." "Now is high time to wake out of sleep." "The hour of His judgment is come." By many the grand truth of the sanctuary is seen and understood. God's people discern that by faith they must enter the judgment and the final atonement. Thus it is that the cry

5 T.575.1

Mat. 25:6 goes up, "Behold the Bridegroom cometh, go ye out to meet Him."

The call reaches two classes. Although the foolish may trim their lamps, the light of their Christian experience begins to ebb away. The soul of the wise are stirred to a new spiritual experience, and they begin to make a true preparation for the judgment of the living. The oil of divine enlightenment lightens their way to meet the Bridegroom. They realize that by faith they must enter the most holy place. The reality of the great antitypical day of Atonement dawns upon them, and like the Jews of old, they assemble in faith to the cleansing of the sanctuary.

Lev.
23:28-31
Joel
2:15-17
Heb.
10:19-23

S.D.A.
Comm.
Vol. V.
p. 1099
Comment
Mat. 25

G.C.427.1

ENTERING THE OPEN DOOR

Mat. 25:10 *When the judgment of the living begins, it is too late for preparation amongst those who have known the Third Angel's Message. This will be the condition of many when the image of the beast is set up and Sunday law is enforced, as this is the prophetic signal for the judg-*

Rev.
13:15-17

C.O.L.
412.1

G.C.605.2

ment of the living. Only those who are ready—gathered in response to the call to the Day of Atonement—go into the marriage and receive the seal of the living God.

6 T. 130.
1, 2

Following soon after the cry to go forth to meet the Bridegroom, the great crisis fully comes to the church of God. ". . . And the Bridegroom came, and they that were ready went in with Him to the marriage." God's people know that as surely as the mark of the beast decree has gone forth, the time has fully come for them to receive the seal of God. Christ has commenced the judgment of the living. Since they have put away all known sins, they have faith in the promises of God. The devil and his angels press darkness upon them. The tempter presents their past record of sins and their present deficiency of character in contrast to Christ. Although the people of God are almost overwhelmed with the sense of their own unworthiness, they are sustained by the grace of their Christ and their implicit reliance on His

Rev. 7:1-3,
14:1-5

Ezek. 14
9:4

1 Tim.
5:24

Joel
2:15-17

James
4:7-10

Zeph. 2:1-3

Eph. 6:12

5 T.
472-475

E.W.
269-271

mercy. As they by faith fully enter into the inner sanctuary with Christ, the Holy Spirit enters into the inner sanctuary of their souls in His fullest convicting measure. The people of God become fully conscious of the sinfulness of their lives, and they afflict their souls while great drops of perspiration fall from their brows. They fully co-operate with Christ in this great 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. He pleads eloquently before the Father in their behalf, shows His people's broken and contrite spirit, and claims the right to make the final atonement for them.

Christ removes from the character of His people the last remnants of sin, and fully and eternally clothes them with His own righteousness. They reflect the image of Jesus fully.

At this time a mighty shaking occurs in the church of God. Those who are not gathered to the sanctuary for the antitypical

G.C. 484

5 T.80-81
136.1, 2
463.2

2 Thess. 2:10-12 Day of Atonement are cut off, purged from the church of God.
Gal. 4:22, 29 They go into satanic delusions, receive the mark of the beast, and become the most bitter persecutors of their former brethren.
Mat. 24:10

Perilous indeed is the condition of those who fail to follow Jesus by faith in His heavenly ministry.

THE GLORY FROM THE OPEN DOOR

Acts 3:19 *When God's people enter the open door into the most holy place, they will be cleansed in character from every trace of sin. Those who by faith enter the judgment of the living and have their sins blotted out will be sealed with the fulness of the Holy Ghost. Then they will preach the message of the open door in all its heavenly glory.*

R.S.V. E.W. 271
Rev. 14:1
Heb. 10:16, 17
Eph. 1:13, 4:30 5 T.214.2
Rev. 18:1

Heretofore the glory of the open door has not been discerned by the people of God. It has largely been a theory and a dead letter in the experience of the church. Yet the cleansing of the sanctuary is the foundation of the Advent movement. When God's people arise and enter into the experience of the cleansing

E.W. 277-9
Evan. 221-225

CLOSING THE OPEN DOOR

Mat. 25:10 When the last soul who will
Rev. 22:11 be saved has entered the open
door into the judgment and the
final atonement, Christ will
cease His ministry on behalf of
men. He will throw down the
censer, step out of the most
holy place, and shut the door.

E.W.
279-280

of the sanctuary, the heavenly
origin of the Advent movement
will be fully vindicated before
the world. God's people will
bear living testimony to the
might and power of the Priest-
hood of Jesus in the second
apartment of the heavenly sanc-
tuary. Above the earthly con-
fusion of false gospels, the ever-
lasting gospel in the setting of
the cleansing of the sanctuary
will be "exalted above the hills."
Micah. 4:1, 2 The saints will not only preach
Rev. 18:1-4 the law in its fulness, but live
Joel 2:32 the law in its fulness. They will
point the world to the open
door to the most holy place of
the heavenly sanctuary, and call
men out of Babylon to receive
the seal of God. All those who
gather to Mount Zion to the
Day of Atonement will be
blessed with the blotting out
of sins. The most holy place of
the heavenly sanctuary is the
ark of refuge in the closing
controversy. Those who enter
by faith will be sealed. All who
Rev. 13:8, 16 dwell on the earth shall worship
the man of sin and receive the
mark of the beast.

G.C.
611-12

E.W. 78.3

THE
AWAKENING
DIGEST

Editors note

This digest is presented not as a quick easy review of awakening teaching; but as a collection of statements on theological topics. It is hoped the reader's mind will be stimulated to consider and study; to prove all things if they be true.

NEED OF AN AWAKENING

If God sent an awakening to His church prior to the commencement of the judgment of the dead in 1844, how much more will He send an awakening message to His church before the commencement of the judgment of the living.

GOD

AGAPE — LOVE

The Word of God says that divine love “thinketh no evil.” When we were full of sin,

enmity and rebellion, yea, even guilty of murderous intent toward our Creator, God thought the very best of us, and refused to think evil of us. The Apostle Paul says: “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; . . . for He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians, 5: 19, 21). Divine love “thinketh no evil” but “believeth all things, hopeth all things, beareth all things, endureth all things.” Instead of condemning us (“God sent not his Son into the world to condemn the world; but that the world through him might be saved” John 3:17), it put itself in our place. Thinking no evil of us, hoping the very best of us, imputing not our sins unto us, in the person of His Son, God took the whole blame and burden of sin upon His innocent self. The apostle says: “Bear ye one another’s burdens, and so fulfil the law of Christ” (Galatians 6:2). The law of Christ is to bear another’s burdens. Instead of condemning us and thinking evil of us, He put Himself in our place, bearing our burden, offering us freely of His own self, perfect righteousness, sonship, the inheritance of the universe, and all the unsearchable riches of

redeeming love. When this revelation of love shines into our hearts, we will think no evil. It will destroy unbelief. Unbelief is to think evil of God. The human heart is portrayed in the experience of ancient Israel, who although having every evidence of God's tender love for them, repeatedly charged God with having evil intent toward them. They said: "God has brought us out into this wilderness to kill us." There is nothing the human heart is more afraid of than the will of God. The unspeakable sin of man is to think evil of God. As a man thinketh in his heart, so is he. To think evil of God is the same as doing evil to Him. Calvary is the demonstration of what the evil heart of unbelief will do to God. When the divine love is really seen by the people of God, when they fully see themselves in the light of it, they will have such an experience in faith that they will not think evil of God henceforth forever. This is the blotting out of sins. Thereafter, the sealed saints will never sin; not even by a thought will they be brought to yield to the power of temptation, for love "thinketh no evil." They will endure every test during the time of trouble, for love "beareth all things." They will never fail, for love "never faileth." Those who are baptized with the fulness of the

divine love in the outpouring of the latter rain will have the seal of the living God upon them.

PURPOSE OF CREATION OF MAN

God proposed that man would unite with Him in a fellowship that would secure the universe from apostasy. This was to be the "fellowship of the mystery" not just a fellowship of God and man, but God *in* man and man in God. Through His people, God purposed to reveal His "manifold wisdom" unto the entire universe (See Ephesians 3:9-11). Man was to take Satan's place as the foremost creature in revealing God's purposes (Compare *Desire of Ages* p. 758 and *Testimonies Vol 5*, p. 473). More than that, he was to co-operate with God in overthrowing Satan's kingdom and in vindicating the character and government of God. Finally, he was to sit with Christ, having a share in His glory and a seat with Him upon the throne of the universe (1 Samuel 2:8; Revelation 3:21; *Great Controversy*, p. 484). Higher than the highest human thought could reach was God's ideal for man. Every son of Adam was to be a man born to be king.

THE FAITH OF GOD

One great fact stands out in contrast to man's distrust of God: *God's faith in man.*

God's gift of His Son to sinful man was an act of faith on the part of Deity. God believed that man would respond to His love. Christ's supreme decision in the Garden of Gethsemane was an act of faith. What assurance did He have that there would be a people who would respond to His infinite gift of love? Love "*believeth all things, hopeth all things, endureth all things.*" As we read the prophets we are presented with the desperate grief of God, Whose love is shamefully despised and denied by even His professed people. The amazing thing revealed in the message of the prophets is that God did not lose faith in His glorious plan for humanity.

The divine psychology is as if a rich man invited a persistent thief to take charge of all his property. Or it is likened unto a rich man who had one son who was murdered. He hunted throughout the world until finally he confronted the man who was responsible for the murder of his son. Then he said, "I want you to be my son." Impossible? This is what God has done!

Love "*believeth all things, hopeth all things.*" When Jesus met degraded and fallen human beings, He bestowed trust and confidence upon them. They were so amazed and so touched that One so pure and holy could love and

trust them, that they responded to the faith reposed in them. Thereafter many of them demonstrated that they would rather die than betray that trust and disappoint the hopes of the Master.

God confronts the sinner and says, "I have great faith in you." Nothing stops the sinner in his tracks so much as that. It is a very hard thing not to honor faith, and it is a very hard thing for a sinner to kick against such pricks.

Satan's psychology is based upon doubt and suspicion. He not only confronts man with it constantly, but in Job we have a most interesting account of Satan telling God that He is foolish for depending upon a man such as Job. But God had such faith in Job that He gladly took the risk of staking His Own honor upon Job's fidelity. God is soon to stake all His honor on the 144,000. This will be the full and final demonstration of God's faith in humanity.

GOD NEEDS MAN

Gods needs us. "The Lord hath need of thee." Some may object to this concept of the Omnipotent One having need of His people. But it is nevertheless true, because "God is Love." As the lover feels that he cannot live without his spouse, so God feels that He cannot live and enjoy His universe without His

people. With love there is a dependence. The only reason why God depends so much upon His people is that He loves them. Now in reverse, when we love God, we will feel our need of Him always, and we will depend fully upon Him. Thus Paul said: "For me to live is Christ." Christ was Paul's life, and for him to be without Jesus was to be without all things.

WITHOUT EXCUSE

God cannot understand why His infinite love is rejected. "Why will ye die, O house of Israel?" He cannot fathom why His call to the marriage is rejected. Infinite love has been stirred to its unfathomable depths. Like Mary's alabaster box, Christ's heart has been broken and the fragrance of His love fills the world. There is more than enough. Wherefore is all this waste? May we rather say: "As for me and my house, it shall not be waste."

GOD IS FOR US

God is not looking for some legal excuse to keep us out of heaven. He sent His Son in order that no legal default could keep us out of heaven.

EASIER TO BE SAVED

In an important sense it is easier to be saved than to be lost. Jesus said: "My yoke is

easy and my burden is light"; but, "the way of transgressors is hard."

UNPARDONABLE SIN

Some have the idea that the Lord will forgive them, but that He may become weary of forgiving. He is weary of sin, but He never wearies of forgiving. This He delights to do. Some time ago an agonized soul wrote that she had fallen away in her Christian experience, and now wondered if this time the Lord would refuse to forgive again. But the only question to be decided is whether the sinner desires reconciliation with God. The unpardonable state of sin is not when God refuses to forgive, but when the sinner loses all desire to seek forgiveness.

MUTUAL DEPENDENCE

Humanity must be justified in God. God must be justified in humanity. We must depend upon Him for our justification. He has *chosen to depend* upon us for His justification.

OUR WORK AND HIS

When we justify God, He justifies us. When we glorify Him, His glory will be seen upon us.

GOD OF BABYLON

The God of Babylon is neither just nor merciful. The concept of God as taught by Babylon is that God is a being who takes His victims by the hair, holds them over the fires of eternal hell, and says "Love me or else . . ." Many there are who hypocritically profess to love Him, but when the Monk Luther was asked if he loved such a god, he confessed: "Love Him? I hate Him."

GOSPEL

THE GOOD NEWS

The gospel is the good news, not of something God will do for the sinner, but it is the good news of what He has done for the sinner. Christ took fallen human nature. He united it to His own divine nature. In Himself He purged, purified, perfected, redeemed, reconciled, restored, and elevated human nature to the throne of glory. The sinner is to realize that God has wrought out a righteous character and restored humanity for him *in Christ*.

IN CHRIST

God created man *by* Jesus Christ. After the fall, He re-created man *in* Jesus Christ.

TREASURE OF HEAVEN

Christ's titles of Son and Heir are precious pledges of what God has given to the human family in Jesus. When Christ was declared to be the Son of God by His resurrection from the dead, the whole human family was adopted into the sonship of God. When the Father said of the Man Christ Jesus, "Thou art My Son, this day have I begotten Thee," the fallen race was placed on the footing of sons of God. Further, in that our Representative has been made an heir of all things, we are to know assuredly that we have been made heirs of all things. The Father has given the universe to humanity. What an inheritance we have in Jesus!

BLOTTING OUT OF SINS

The cross made an end of sin. "By mercy and truth iniquity is purged" (Proverbs 16:6). When mercy and truth met together (Psalms 85:10) at the cross, God made an end of sin for the human family (Daniel 9:24). When Christ cried "It is finished" on the cross, human redemption had been wrought out in Christ. Henceforth God could say "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22). "Speak ye

comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isaiah 40:2). And the apostle Paul adds: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:13, 14). God has actually fulfilled His new covenant promise. When Christ died that covenant was sealed by His blood. And the seal of heaven was fixed to His perfect atonement. The church is yet to *realize* the complete fulfillment of the new covenant promise (*The Great Controversy*, p. 484). It is like as if a man has become the beneficiary of great wealth through the will of a friend who has died. The friend's death has sealed the will. The wealth belongs to this man by every right, but he has not realized it. When he is brought into the lawyer's office, and the will is read to him, and he sees the document signed with the friend's signature, he realizes the will. When faith enters the most holy place and reaches the mercy seat, and the blood of sprinkling,

God's people will realize fully that God has blotted out their sins in Christ. Then the saints shall remember their sins no more, because they will have so beheld His love that they will never doubt Him sufficiently to think of evil again.

ATONEMENT

The basic Hebrew root of the word *atonement* means *to cover*. We are not to conclude from this that God has provided a way to cover our sins. He will by no means clear the guilty. The righteousness of Christ is not provided to cover sin. The atonement does not cover sin. It covers the sinner, not in sin, but from sin. The difference between these two concepts of the atonement is the difference between life and death.

THE CROSS

The cross is not a method to pacify an angry God, but it is God's way of reconciling an angry sinner.

FAITH

LOVE CREATES FAITH

The gospel, declaring that God loved us so much that He gave His only begotten Son, creates faith in the hearts of sinful men. God's

gift was love; our response to that gift is faith. His love creates faith where there was only unbelief.

RESPONSE TO LOVE

Faith is not an intellectual assent to theological propositions; it is a response of the whole heart to the overtures of divine love.

RELIANCE

That sinners without righteousness could be made perfect and sinless by relying on the merits of Christ alone will make possible the singing of the great song in heaven, "Thou only art holy." It will be known throughout eternity that no creature is righteous any longer than he has faith in God, and relies upon His righteousness.

CONFESSION OF REALITY

Faith is merely to confess reality; unbelief is to deny reality. God has made us righteous in Christ. Faith responds and says: "Lord, I appreciate what Thou hast done." Unbelief refuses to believe what God has done.

UNITE IN CHRIST

Says one, If faith is counted for righteousness, even the very righteousness of God (Romans 3:21-28), why do we need the special

experience of participating with Christ in His work in the most holy place? Such do not realize that faith unites us to Jesus and makes us one with Him. Faith brings us into vital contact with the Saviour, and into sympathy with Him. If we are one with Christ, then we shall be in the most holy place as surely as He is in the most holy place. If we are not united to Him and not in sympathy with Him in His work of cleansing the sanctuary, we have not genuine faith. This is the Laodicean condition.

A WORK

Faith is not a passive acquiescence to truth; it is an active response to truth. Thus we read that "by faith . . . Abraham obeyed." The Thessalonian believers were commended for their "work of faith." Faith is a work, the only work that God will account as righteous. Abraham was justified by his works because his works were works of faith.

LABOUR . . . REST

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11). Entering God's rest is not spiritual indolence. It means striving and agonizing to enter in at the straight gate. It means fighting the good fight of faith to lay

hold on eternal life. It means holding "the beginning of our confidence steadfast unto the end."

BELIEVE "IMPOSSIBLE"

God always asks His people to believe the "impossible," else where would there be need of faith. Noah was required to believe in rain which never had come from heaven. Abraham was asked to believe that a man and woman past age would have a son. We are asked to believe that God will have, in this final generation, a sinless community of saints.

BASIS OF FAITH

Do not trust in your hold on the Lord; rather trust in His hold upon you.

SIN

ORIGINAL SIN AND THE REMEDY

The original sin and error was when Satan told the angels that they were holy innately, and therefore they did not need to depend on God to be righteous. He told them that they could meet the standard of righteousness in themselves.

The creation of the human race from mere dust was to be an object lesson to the angels

and to the unfallen worlds. God would demonstrate that no creature is holy in himself. The *tree of life* showed that Adam and Eve had no virtue, holiness or life in and of themselves. The Sabbath also was a memorial to Adam and Eve that God gave them all life and righteousness, and that life and holiness would only be continued as they remembered Him and ate from the tree of life.

Satan deceived Eve the same way as he deceived the angels. He told her that she would not die if she ate the forbidden fruit, for she had life and righteousness in herself. He told her that since she was a holy being, she could do no wrong, and could eat freely of the tree. Certainly, he said, she did not need to depend upon God for life, for she had life in herself.

Sin is a denial of reality, a form of insanity. The gospel is to reverse the original sin and error. Only the true light of justification by faith can give the death stroke to the man of sin. In this truth it is seen that the only way man can have righteousness is through faith in Christ. The just shall live by faith—by absolute dependence upon the *Tree of Life*.

The redeemed who stand on the sea of glass sing the song of Moses and the Lamb, a song of deliverance from the original sin and

error: "Who shall not fear thee, O Lord, and glorify Thy name? *for thou only art holy.*" (Revelation 15:4). Thus when the great plan of salvation demonstrates that God only has life and holiness innately, when it is demonstrated that creatures can only be holy as they live in dependence upon the righteousness of God, then all the universe will be secured from further sin.

CHRIST THE REALITY

In a very real sense, Jesus is the Book of Life. As a book contains words and thoughts, so Jesus is the Word of God, the expression of the Father's thought. Every act performed for Christ is recorded in the Book, written in the heart and remembrance of Christ. Every sin committed is a sin against Christ, and brings grief to Him. The angels are said to record the sin. As they bear back to heaven the shameful tidings that we have denied the holy name whereby we are called, they witness the inexpressible anguish and suffering of the Lamb of God. Calvary is not a thing of an hour or a day. Every sin crucifies Him afresh. "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, . . . brings grief to

Him."—*Education*, p. 263. If we could have a vivid sense of our sins being recorded in this Book, there would be heard among us the cry: "How can I do this wickedness and sin against God?" Then would there be heard Day of Atonement prayers, "Blot out my sins from the book of Thy remembrance."—*Testimonies to Ministers*, p. 98.

When Christ comes again, and the living Book stands unsealed before men, they will see their sin inscribed in the marks of His crucifixion. Then every lost soul will see, too late, the true nature of his awful crime, and will stand charged with the guilt of the murder of the Son of God.

IN LIGHT OF CROSS

A full revelation of the cross will expose all the thoughts of the heart. It will reveal the full extent of sinfulness—that the human heart is so intent and determined to live without the *Life* that it unconsciously desires to destroy and crucify the *Life*.

THE UNCONSCIOUS SIN

The very worst sin is that which is committed unconsciously—"Father, forgive them, for they know not what they do." Sin is the

unconscious will to kill God. Laodicea knows not that the crime of Calvary is her own.

DRUGS — PHYSICAL AND SPIRITUAL

Drugs never cure. They only change the form and the location of the disease. Yet people want drugs, for they want health without reformation of the basic habits of life. So it is in the spiritual realm. Instead of the true gospel of Jesus Christ which strikes at the very cause of spiritual sickness, the majority of people are administered spiritual drugs that only change the form and the location of the disease. A religious garment may be put on, certain manifestations of the sinful nature of man may be changed. People exult in the miraculous “cure” as sinful symptoms suddenly disappear, but the disease only manifests itself in a more deadly form. Instead of there being the old open and apparent sins, there is spiritual pride and Laodiceanism.

LESSON ON HEALTH

The kingdom of heaven is likened unto a man who goes to the physician to be relieved of a minor ailment which distresses him. The physician however, soon discovers that the patient has no minor ailment, but is about to die of a deep-seated disease which has spread

to every part of the body. The heart is desperately sick; the eyes are all out of focus; the tongue is full of deadly poison; in fact, from the sole of the foot to the crown of the head there is no soundness, but a mass of putrifying corruption. So when we go to Christ with our “little” problems of spiritual health, do we listen as the great Physician’s Word gives the true diagnosis of the condition of the natural man?

POWER

Man was created for thrones and dominions. The universal lust for power is the unfortunate perversion of an original, God-given instinct.

SELF

A famous psychiatric physician was passing through a mental institution with a friend. A patient greeted the doctor by saying: “Good morning, doctor, how are you?” The doctor said to his friend: “That woman is beginning to recover. That is the first time she has greeted me by asking, How are you? These people are in here because they think constantly of themselves.”

When we can sincerely greet our heavenly Father with “Our Father, . . . Hallowed be Thy name, Thy kingdom come, Thy will be

done, etc., then God knows that we are beginning to recover from the madness of selfishness. Sin is a form of insanity.

ORIGINAL SIN

God hates righteousness by self because it is the original sin. In the beginning of his apostasy, Lucifer did not say, "Let us do evil," but he said, "Let us do good by ourselves." (See *Patriarchs and Prophets*, p. 37) People can often be persuaded that they cannot earn heaven by their works, but they fail to realize that the disposition to attempt goodness without God is the fountain of every sin ever committed. Not until man sees that his own efforts to do good apart from God is the fountain of all his corruption will he hate righteousness by self as God hates it. Only then will he be prepared to be purged from dead works to serve the living God.

THE CROSS

Upon the cross of Calvary, Christ experienced to the full extent what every human being must experience striving against sin. This was so because guilt is the greatest motivating force for sin. When Adam and Eve became guilty through transgression, they made themselves coverings. They not only tried

to cover their physical nakedness, with leaves, but they tried to cover their guilt by blaming one another, the serpent, and even God for their crime. This is what the sons of Adam have done ever since the fall. Where there is guilt, there is a tremendous temptation to make a covering of human works. Guilt is the cause of righteousness by works. Now upon the cross, the Innocent One bore the guilt of all sin. It was torture to His soul. There was upon Him an overpowering desire to escape from the burden. There was the impelling temptation to do something to justify Himself, to declare His innocence. But in denying man's strongest and most subtle temptation, He finally conquered all and resisted all that man can be called to resist. By this victory He crucified the old man and abolished in His flesh the enmity, even the law of human works that spring from man's desire to cancel his debt (Ephesians 2:15; Colossians 2:14).

FINAL TEST

The greatest evil is committed when the world says "Let us do good." Great works may follow — foundations of charity, great societies, wars on poverty, great works of humanism. All this human good will reach its ultimate "goodness" in the decree of Revelation 13. This

will appear to be the most marvellous thing ever offered by man to man. For the good of the human family, those stubborn ones who refuse to co-operate will be declared worthy of death. The ultimate in human good is the decree of Revelation 13. But from heaven's point of view, it is when the sins of Babylon reach unto heaven, when the Babel builders build their tower of "good works" whose top reaches unto heaven.

The mark of the beast will offer great good to men. Many who anticipate some monstrous evil will be greatly surprised when the king of Babylon plays his sweet music in the presence of his image. The mighty image will be erected in an age of great enlightenment and human advancement. It builders will go the second mile to embrace the dissenters. They will show such great "love" for the human family, such a good neighbour policy, that those who refuse to join in the program to banish hate, discord, and division from the earth will appear as troublers of society, the one spot in the great feast of charity. After all the loving and reasonable efforts to win them, the "stubbornness" of the saints will appear in its worst light, Finally the world will consent with one voice that they ought to die.

SANCTUARY

The sanctuary is the greatest illustration and revelation of the law and the gospel. It is a panorama of Christ Himself ; it reveals God's purpose for His people, and it illuminates the final events in the great controversy of truth and error.

The sanctuary should be studied from three aspects: (1) Historically; (2) Christologically; and (3) Experimentally.

1. *Historically*: The sanctuary outlines the great events of the Christian dispensation. The opening of the most holy place in 1844 is an open door to greater light on the closing events of history.

2. *Christologically*: In every part the sanctuary is a symbol of Him (John 1:14; 2:19-21; *Desire of Ages*, p. 25, 29). He is the Door of the court. No man can come unto the Father but by Him. He is the Lamb. His righteousness is the white linen of the outer court which surrounds the repentant sinner. He is the laver — that fountain opened for sin and uncleanness. Concerning the table of shewbread, He is the Bread of life. As for the seven lamps, He is the Light of the world. He is that sweet cloud of incense. His flesh is repre-

SERVICE IN A NUTSHELL

sented by the veil. The law in the ark is “the law of Christ.” He is the Manna and the Rod that budded. He is the High Priest. The breast-place of judgment graven with the names of Israel points us to the Book of life. He is that Book. He is our Mercy-Seat — our atonement. He is both Judge and Advocate. The Shekinah of the most holy is Jesus. The opening of the most holy place in 1844 opened a door to a greater revelation of Jesus Christ.

3. *Experimentally*: The sanctuary reveals God’s purpose for the human soul. It is the most complete illustration of the path to Christian perfection. The door of the court illustrates the door of faith and repentance. Inside the court illustrates being in Christ, surrounded by His righteousness (the white linen). The altar: “I am crucified with Christ.” The laver: “the washing of regeneration.” The bread, the oil, and the incense: the Word, the Spirit, and prayer mingled with the merits of Christ. The most holy place is where the judgment, blotting out of sins, and sealing takes place. It is where the work of God’s grace is completed in the human soul, and the recording angel declares “It is finished.”

God gave to Israel the sanctuary and its service to teach them the way of deliverance from sin. In it, “God desired His people to read His purpose for the human soul”— *Education*, p. 36. He said to Moses, “Let them make me a sanctuary; that I may dwell among them” (Exodus 25:8). The word “among” does not mean *in the vicinity* of the people, but it actually means *in* the people. God purposed to dwell, by His Spirit, in the inner man, the people’s hearts (Ephesians 3:16, 17); and He desired them to dwell in Him (1 John 4:16). This was the lesson of the tabernacle.

The Daily. The sanctuary service consisted of two divisions — a daily and yearly typical work of atonement (Hebrews 9:6,7). The daily was the first apartment ministration. Repentant sinners brought their sin offerings within the outer court, and the ministering priest took the blood and made an atonement in the first apartment of the tabernacle (Leviticus 6:30; 10:17; *Great Controversy*, pp. 418-420). This “daily atonement” was a ministry of forgiveness (Leviticus 4:31, 35).

Here God was showing the meaning and way of divine forgiveness. All who came

through the door of faith and repentance and laid hold of the merits of the Lamb of God could be forgiven. The Biblical meaning of *forgiveness* is to release, to free, to send away. It signifies more than a judicial pardon. It means soul deliverance from sin. Thus the apostle Peter says:

“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” (Acts 2:38).

When sin is confessed and forsaken, God releases the repentant sinner by bestowing upon him a new life through the gift of the Holy Spirit. The new birth, regeneration, the sanctifying gift of His Word and Spirit, always accompany forgiveness of sin. All this was represented by the first apartment of the tabernacle which contained the fire, the oil and the bread. We may summarize the lesson of the “daily” by saying that it illustrated the blessing of forgiveness and the sanctifying *former* rain.

The Yearly. The work of grace is not consummated in the “daily”. It takes the whole ministration—the holy and most holy service—to complete the work of restoring the image of God in the inner man.

The congregation of Israel, having secured

forgiveness of sin in the “daily” ministration, was called to act out another phase of redemption on the great Day of Atonement. While the high priest went into the most holy place with blood and much incense, all were required to gather about the sanctuary in deep repentance and affliction of soul. In this respect the congregation was to be in one accord. During the “daily” service, each man was to make confession of his own particular sins. Every man’s experience was different. Not so on the Day of Atonement. On this occasion every man’s experience was to be the same. This contains a vital lesson. Each man has had his own experience in *actual* sins. Yet all have one thing in common to repent of—the sinful nature of the human heart, the corrupted human spirit.

So on the Day of Atonement, as each member of the congregation reviewed the sins committed during the year (Hebrews 10:3), he was brought to see his need of a deeper cleansing—a cleansing from the defilement of the sinful nature of his heart and mind.

Only the blood, the incense, and the high priest could make Israel acceptable before God on the great Day of Atonement. The high priest ministered the blood before the mercy

seat and completed the work of atonement for the people. Sins were symbolically blotted out, the sanctuary was cleansed, Israel was absolutely cleansed.

“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 . . . 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” (Leviticus 16:30, 33).

So too, the cleansing of the heavenly sanctuary as brought to view in Daniel 8:14 embraces the people of God who worship in spirit in that temple (Revelation 11:1). The final work of Jesus in the most holy place is to perfect and seal a people for the Great Day of God. The people of God today are called to gather by faith at the heavenly sanctuary (Joel 2:15-17) in a special work of purification and putting away of sin. In His work of “final atonement” (*Early Writings*, p. 253) Christ will blot out sin, not just in a judicial way, but blot it out of the experience and remembrance of His people (See Jeremiah 50:20); Hebrews 10:1-3, 14-18; *Great Controversy*,

p. 620; *Patriarchs and Prophets*, pp. 202, 358; Revelation 7:2; 14:1). Thus their inner man (the heart, the spirit, the character) will be absolutely cleansed from all trace of sinfulness and they will be ready to stand in the time of trouble without a Mediator (not without the enabling power of the Holy Spirit) in the heavenly sanctuary (*Early Writings*, p. 71).

Inspiration uses various expressions to portray this final work of grace in the hearts of the saints. Daniel calls it the cleansing of the sanctuary (Daniel 8:14). Peter calls it the blotting out of sins (Acts 3:19). Paul calls it the perfecting of the conscience (Hebrews 9 and 10). The Revelator calls it the seal of the living God (Revelation 7:2). The Prophet Joel calls this perfecting grace the latter rain (Joel 2:15-30; *Testimonies to Ministers*, p. 506). Ellen White calls it the final atonement (*Early Writings*, p. 253). To Jesus it is the fulfillment of His High Priestly prayer, the at-one-ment of Christ and His people (John 17).

We may summarize the lesson of the “yearly” by saying it illustrated the blessing of the final blotting out of sins and perfecting latter rain.

TWO APARTMENTS

Let the mind find no objection to the idea of two apartments in the heavenly sanctuary. Neither will it be profitable to speculate concerning the dimensions or the manner of construction of the heavenly temple where Christ performs His ministry before the Father and the countless millions of angels. If Inspiration has seen fit to indicate that there are two apartments in the heavenly sanctuary, and then confirms it for the minds of the Remnant through the messenger of the Remnant, it should be sufficient for the child of faith. If God sees fit to guide the minds of His "little children" in such a way, is it not safe to abide by the instruction that He has given in His infinite wisdom?

These remarks are made for the benefit of some who find it more "scholarly" to reject the concept of two apartments in the heavenly temple. It is a primitive and juvenile conception, they say. Well, maybe God gave the children of Israel a primitive and juvenile conception of the gospel when He gave them the sanctuary ritual. But they would not have merited His favour if they had thought their faculties too advanced to abide by His revela-

tion. Indeed, they would have incurred His signal displeasure. Even now God condescends to give His people instruction in a simple way, so that their limited faculties may comprehend His mysterious ways. The trusting child of faith will be content to leave it just where God sees fit to leave it, remembering that his own wisdom is foolishness with God. So then, let no one presumptuously circumvent the clear revelations of the Spirit of God to substitute the vagaries of man's puny "scholarship," vain philosophy, and intrusion into those things which he has not seen.

DAY OF ATONEMENT

In the daily service of the ancient tabernacle, every man was required to confess his specific sins. Every man's experience was different. Not so on the Day of Atonement. Every man was to afflict his soul in confession of sin. But there were no specific sins confessed over the head of the goat that was slain. Every man's experience was to be the same; every man's confession was to be the same on the Day of Atonement. All this points us to the truth that the Day of Atonement did not deal with actual sin, but the sinful nature of man's heart. The cleansing that took place, in type, on the Day of Atonement was not a cleansing

from actual sin, but from original sin — man's inbred state of evil. Hence the meaning of the Scripture: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:30). *The Day of Atonement typified the restoration of Israel's lost state of holiness.*

DIVINE ORDER

The sanctuary most perfectly illustrates the Christian experience. First there comes the gate or door into the court, the entrance into which surrounds the comer with the white linen of the court. Then comes the altar, and laver. But human nature generally wants to put the altar or the laver preceding the door, because the human heart wants to see something in itself to find assurance that God will accept it. But the sinner must come with his hands empty of everything save the merits of Christ. Others want to put sinless perfection before the door of the most holy place, because they want to come to the judgment with something in themselves to assure them of acceptance before God. They do not realize that for both now and eternity God requires nothing and looks for nothing but the merits of Christ. It is eternally true that "*faith* is counted for righteousness."

Men will be judged by their works because the works demonstrate whether there is genuine faith. The whole concept of the Day of Atonement as given in the scripture is to teach total reliance on the righteousness of Christ.

RECORD OF SIN

Sin is not merely recorded in a book in heaven: it is recorded in the mind of the sinner. The book in heaven is merely a photograph of what has been recorded in the mind. The record of sin remains in the book of record until, in the case of the believer, it is blotted from the records of heaven. So also is the record of all sinful thoughts and feelings blotted from the mind of the believer in the investigative judgment of the living. Thus the mind can be sealed, signifying that the work of grace has been completed in the human soul.

GUILT AND RECORD

The first apartment ministry symbolized the removal of guilt of sin; the second apartment ministry symbolized the removal of the record of sin. The first has to do with the conscious mind: the second has to do with the unconscious mind where the whole stream of one's conscious existence is accurately recorded.

THE SPIRIT

The purpose of His ministry in the sanctuary in heaven is to pray the Father that we might receive the Holy Spirit Who will come to make effectual in us what has been wrought out by the world's Redeemer.

CONSCIOUS AND UNCONSCIOUS MIND

The work of the first apartment of the sanctuary symbolizes a work of grace for the conscious mind; the work of the second apartment symbolizes a work of grace for the unconscious mind.

GREEKS AND JEWS

The ancient Greeks discovered the problem of the self but had no answer to the problem. The Jews had the answer in the sanctuary service, but were too spiritually blind to realize the problem. The modern "Greeks" have discovered the problem of the unconscious self but have no answer to the problem. The modern "Jews" have the answer in Daniel 8:14 but are blind to the problem.

DEFILING THE SANCTUARY

Delinquent children disgrace the name and home of their father. So we also profane God's

name and defile His sanctuary when we walk contrary to our adoption as His children.

CLEANSING THE SANCTUARY

The primary meaning and intent of Daniel 8:14 is the vindication of God's name which is in His sanctuary. This can only be accomplished by the perfecting of the saints.

SCAPEGOAT

Christ was brought forth as the Lamb to make an atonement for the broken law. Satan will finally be brought forth as the goat to make an atonement for the sufferings of Christ.

BUILDING MANSIONS

Christ said that He returned to heaven to build mansions. If this were only material mansions of which He was speaking, He could speak, and it would be done. Christ entered His work of mediation in the heavenly sanctuary so that those who would enter in with Him by faith could build characters that would dwell in the house of the Lord forever. Thus, the building of these mansions involves the co-operation of the human and the divine. Hence the time involved.

JUDGMENT

JUDGMENT OF THE LIVING AND LATTER RAIN

Pentecost was the signal that a mighty event had taken place in the first apartment of the heavenly sanctuary—Christ had commenced His work upon being inaugurated as the High Priest. The latter rain will be the signal of another mighty event in the heavenly sanctuary—the commencement of the judgment of the living.

JUDGMENT OF THE LIVING AND LOUD CRY

Gideon's army must be purged before the loud cry can shake the camp of the enemy. "The ungodly . . . are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Psalms 1: 4,5). The judgment of the living shall decide who shall comprise the "loud cry" church.

JUDGMENT OF LIVING

In Joel 2, God calls the ministers to weep between the porch and the altar. Ezekiel 8 shows 25 men between the porch and the altar, but with their backs to the sanctuary. When this takes place, it is time for the judgment of the living and the sealing to begin in the church.

THE CROSS AND JUDGMENT

In the light of the cross, the thoughts of

all hearts are revealed (*Desire of Ages*, pp. 57, 58). At the last judgment, God shows the cross to the wicked. It reveals the thoughts of their hearts—their whole life passes before them as clearly as though traced with letters of fire.

This hour of judgment in the most holy place of the sanctuary is to be to God's people a full revelation of the cross. When the message is seen for what it is, every thought of their whole lives will pass before the agonizing, repenting people of God. Such a revelation must precede the blotting out of sins.

WHICH COMING?

The Jewish nation at the time of the first advent of Christ confused the Messiah's second coming in glory with His first coming as a Lamb to the slaughter. Consequently, she did not know the time of her visitation, and therefore, she will not participate in the joy of the second coming of Christ. In 1844, the Advent believers were expecting Christ to come in glory. "Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven."—*Great Controversy*, p. 424. Today, many of God's people are expecting

Christ to come in the clouds of heaven and are sadly neglecting His coming in the judgment of the living that must precede the second coming.

Also, Christ is to perform a special work of grace for His people when He comes in judgment—“To make an atonement for all who are shown to be entitled to its benefits.”—*Great Controversy*, p. 480. This atonement will complete the work of grace in the soul, bringing God’s people the seal of everlasting perfection of character. But many are expecting this work of grace to be performed for them when Christ comes to change the body at His appearing.

It will be fatal for us if these words will be fulfilled again: “The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there.”—*Great Controversy*, p. 424.

FORMER AND LATTER RAIN

ILLUSTRATED IN SANCTUARY

The two ministrations of the sanctuary are illustrations of the work of God’s grace through the Spirit. The first apartment symbolizes the blessings of the former rain; the second apartment the latter rain. With the first there is

forgiveness of sin (Acts 2:38); with the latter the blotting out of sin (Acts 3:19).

JUDGMENT OF LIVING

The former rain prepares us for the judgment of the living. The latter rain is the blessing of the judgment of the living.

DEATH OR TRANSLATION

The former rain prepares men for death and the judgment; the latter rain prepares men for the coming of Christ and translation.

SYNONYMS

Pardon, forgiveness, justification, conversion, regeneration, and former rain are expressions applying to the one great work of grace at the commencement of the Christian experience. The blotting out of sins, and the sealing, and the latter rain are expressions applying to the one great work of grace wherein the Christian experience is perfected in the believer.

LATTER RAIN

Why do we as a people presume to ask God for the fulfillment of the outpouring of the latter rain as recorded in Joel 2 without participating in and obeying the awakening message of Joel 2?

FALSE AND TRUE LATTER RAIN

The false latter rain precedes the Sunday law decree (Revelation 13:13,14); the true latter rain comes after the test has thinned the ranks of Sabbath-keepers.

ORDER OF EVENTS

The danger and depression of the church is declared to be the greatest just prior to the commencement of the sealing of the saints. (See Ezekiel 8 and 9, Testimonies, Vol. 5, pp. 209-211). Therefore the latter rain will not precede the time of the sealing as some imagine.

TIMING OF ANGEL OF REVELATION 18

When the beast returns from the bottomless pit for his last war on the truth, the angel of Revelation 18 descends from above.

WHEN REVELATION 18 SOUNDS

Revelation 18:1-5 has not yet sounded. It will sound when the description of the saints and the religious world brought to view in the Scripture is fulfilled. When the churches of Christendom have become full of devils by accepting the false latter rain (Revelation 18:2), when church and state have united (Revelation 18:3); when the sins of Babylon

reach unto heaven through the enforcement of the false Sabbath (Revelation 18:1-5), then the time will fully come for the angel to descend.

JUSTIFICATION

GOD'S JUSTICE AT STAKE

At the cross, the angels and the unfallen worlds saw the law of God vindicated when justice and mercy blended. (See *Desire of Ages*, p. 760 and chapter). Yet they did not understand all that was involved in the great controversy, and certainly man did not.

God's way of saving men is through the imputed righteousness of Christ. This was the mighty message of the apostle Paul, outlined most forcibly in the book of Romans. Paul's message is focused on justification through faith in the merits of Christ. Here is a man who has known nothing but sin and unrighteousness and rebellion all the days of his life. The goodness of God leads him to show repentance toward God and faith in the Lord Jesus Christ. Because of the imputed righteousness of Christ, God declares that man is fully righteous, yea, more, he verily has the absolute righteousness of God imputed to him. As far as God is concerned, this is nothing

imaginary; it is a reality. The great problem is that the believer does not fully grasp the reality of it, and therefore sanctification is that process of learning this reality.

The truth of justification says that a man is made righteous through dependence upon the merits of another, even Christ. In this truth is both the power of God and the wisdom of God. The power of God is in it, because it makes nothing of man's "righteousness" and puts the glory of man in the dust. The wisdom of God is in it because it reverses the process of the original sin — the desire to be independent of God.

The Galatian believers began well in the way of salvation, for looking upon the uplifted Saviour, they relied wholly upon His merits and found perfect righteousness before God. Then some Judaizing teachers led them to think that the merits of Christ were not sufficient for salvation. They were told that the imputed righteousness of Christ is not enough, and in order to be fully righteous, they would have to add their own works and efforts that they might eventually reach a state of perfection. Through this error, the Galatians lost the essential truth of total dependence upon the merits of Christ and faith in the all-sufficiency

of the imputed righteousness of Christ. Paul charged them with apostasy from the Christian faith.

Calvary enables God to freely impute His divine perfection to the believer in Jesus. But men have not appreciated the genuineness of God's way of making men righteous. They charged Paul with teaching "let us do evil that good may come." They charged Luther with allowing men to sin with confidence and making light of good works and infused righteousness. But God knows that the only thing which will abolish sin from the heart and transform the life is the revelation of His imputed gift. *Men often imagine that imputed righteousness is merely a temporary cloak to cover an imperfect life, instead of seeing it as a great motive force to change an imperfect life.*

Satan, the great deceiver, charges God with being unjust in His way of making believers righteous. He says, "You are calling your people righteous because you impute to them the merits of Christ. But are they really righteous? There is not one who does not sin some of the time. Therefore your way of making men righteous is a pretence, and the cross of Calvary is used to sanction the injustice of

God." Now God insists that His way of making man righteous is a genuine way. When justification by faith is fully seen and appropriated by the people of God they will be a genuinely righteous people.

In order for Calvary and God's imputed righteousness to stand vindicated (i.e. that God be seen as just and the justifier of him that believeth in Jesus), it is necessary that the product that it is intended to produce will be produced. In the 144,000 the genuineness of God's way of making men righteous will be vindicated. It will be seen that God is just in justifying the believer in Jesus. Thus His sanctuary will be cleansed and His name cleared.

ETERNAL EQUATION

The truth of justification by faith may be expressed in this equation:

$$0 + \text{Infinity} = \text{Infinity.}$$

$$\text{Believer} + \text{Christ} = \text{The righteousness of God.}$$

Faith joins us to Christ and makes this equation a reality. Justification through imputed righteousness is like having an infinite fund of wealth placed in our banking account. Sanctification through imparted righteousness is like our learning to appropriate, to rely on, to

rejoice in, and to make use of that infinite reservoir of wealth.

SEALING

Justification by faith, which is God's way of making the believer righteous through the imputed righteousness of Christ, is the third angel's message in verity. It is the whole truth of the gospel. When the believer fully realizes the power and sufficiency of the imputed righteousness of Christ, and is settled upon it forever, then he will be sealed for eternity.

FRUIT

"It is God that justifieth." This is the whole truth of the gospel. It leads the believer to die to self, and it is the only thing that will lead him to die to self. It leads to faith which works—the only work that God will impute His divine perfection to. It leads to the blotting out of sins, to the refreshing and sealing which comes by full reliance upon the righteousness of Christ. Daniel 8:14 is a prophecy that the church will finally enter the full and final experience in justification by faith.

SANCTIFICATION

Sanctification is that process of appreciating the power of justification through the

imputed righteousness of Christ. To the extent that a believer realizes his own nothingness and depends upon the imputed righteousness of Christ, to that extent will he be sanctified through imparted righteousness.

Sanctification is the process of teaching us total reliance on God's imputation of divine perfection.

THE MAN OF ROMANS 7

Unless we realize that the message of Romans 7 is not only applicable to those who have never experienced the power of the new life in Christ, but also to those who have begun well in the Christian way, the great message of Romans 7 will elude us. Paul is writing to a community of Christian believers who have obeyed the gospel and whose faith was known everywhere (see chapter 1:8). In the earlier chapters of Romans he has laid down the steps to the mighty experience of justification by faith. Those to whom he was writing had entered this experience initially. But there is a real danger that those who have begun aright will not continue to walk in the Spirit. The lesson of total dependence upon Christ is a hard one to learn thoroughly. It takes more

than one lesson. The book of Galatians throws much light on the message of Romans 7. The Galatian believers had believed the gospel, turned from their idols, and rejoiced in the saving experience of justification by faith. But having begun in the Spirit, they were deceived in trying to be made perfect by the flesh. (See Galatians 3: 1-3). Mark this point with care: first God has to teach a sinner that he is completely sinful by nature, that he must hope wholly in the merits of Christ. This Paul sets out in Romans 3. But when a Christian has stepped into that experience of justification by faith, he is so prone to think that because of the change in his life, there must be something in him that he can now trust. But he must learn the painfully hard lesson that a sanctified saint has no good thing in the flesh. Romans 7 stands as a great warning to Christians against being led to trust in the flesh. There is no such thing as a so-called "holy flesh" experience in the awakening dialection.

Abraham, whom Paul cites as an example in righteousness by faith, went through a Romans 7 experience *after* his conversion. In Genesis 15 the record states that he "believed God, and it was counted unto him for righteousness." Then the next chapter tells of

his failure to continue believing in the Lord. He took Hagar, and brought forth a son of the flesh.

Let no man boast that to him Romans 7 is a thing of the past, for its lesson must be ever present to the child of God. A converted man must still confess that in him, by nature, there is nothing good. Without the unction of the Holy Spirit, one who has known the sanctifying power of divine grace for years is just as sinful and weak as one who has never experienced renewing grace. Righteousness is not an experience of having some holiness intrinsically in the flesh, but it consists in a certain relationship with God.

The creature can never have righteousness innately, but only through fellowship with the Spirit. When we have a perfect relationship with God, then our lives will be sinless because of His perfect control of our being. That last generation of saints who live without a Mediator in the sanctuary are those who, through daily dying to self and daily confession of their own sinfulness, gain an experience of total dependence upon Christ. Under the former rain they gain such a victory, while under the latter rain they have such victory perfected and sealed in them for eternity. These have the

faith of Jesus, and by this faith they are righteous and sinless, not in themselves innately, but because of their complete at-onement with God.

IMPUTED RIGHTEOUSNESS A REMEDY

Imputed righteousness is not intended to be a cloak to cover an imperfect life as much as it is to become a working principle to expell sinfulness from the nature of man. What is sinfulness? It is the disposition of human nature to be independent of God and to live in itself — in its own strength and wisdom. Justification by the imputed righteousness of Christ is a principle of existence which is a complete negation of the principle of sin.

God must be proved to be just in His way of justifying the believer in Jesus. (Romans 3:26). That can only be done by the product produced by faith in the imputed righteousness of Christ.

PRODUCT

God's way of making man righteous is through the imputed righteousness of Christ. This is the third angel's message in verity. The third angel's message must vindicate the imputed righteousness of Christ, for God must

be shown to be just in His method of justifying the believer in Jesus. God's way of making men righteous will be vindicated in the product it produces — the 144,000.

THE THIRD ANGEL

The third angel's message is justification by faith. This is not just part of the truth — it is the whole truth. When this is grasped fully, the fact that the divine perfection is imputed freely, without merit to such a vile sinner as a LAODICEAN MURDERER, it will be such a revelation of God's redeeming love, that sinfulness will be fully expelled and blotted out from the human heart and there will be full conformity to the law. Then human nature will commit itself fully, without default, without reservation, for eternity, to rely only and wholly on the imputed merits of Christ. That being reached, a state of human perfection or sinlessness is reached. Then God will be demonstrated to be just and the justifier of him that believeth in Jesus. God's way of justifying a sinner will be vindicated before the universe. That experience will be the vindication of Calvary or *the cleansing of the sanctuary*.

THE CLEANSING OF THE SANCTUARY

The cleansing of the sanctuary is to be an

experience in the hearts of God's people; an experience wherein their hearts are cleansed from every root of self-dependence and pride of human achievement. The most holy place experience is a sealing in this truth of justification by faith alone. If God's people could enter the judgment trusting in one thing other than the merits of Christ, it would prevent the eternal crucifixion of the principle of self, and hence the blotting out of sins.

DAY OF ATONEMENT

The day of atonement experience teaches justification full and complete. Here is a people who gather around the sanctuary and abandon themselves completely to trust forever in the divine perfection of Christ's imputed righteousness. This is why God seals them for eternity. They are settled upon the truth that God only is holy.

FINAL ATONEMENT

FORGIVENESS AND BLOTING OUT OF SINS

A man receives forgiveness of sin when he cries out in faith for Christ to release him from the burden of sin. But sin will be blotted out and the sanctuary cleansed when the forgiven saints cry out in faith that Jesus be released from the burden of the sins of His people.

God says that He will remember the sins of His people no more (Hebrews 10:17). This may be understood by the parable of Jesus when He spoke of a woman having pain and sorrow in giving birth. Immediately after the child is born she forgets her pain in the joy that a child is brought into the world. Now, "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."—*Education*, p. 263. Our redemption has cost God infinite pain and sorrow. But when God sees His seal upon His people, His rejoicing will be so great that He will eternally forget the pangs of Calvary. Says the prophet: "Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being."—*Testimonies*, Vol. 1, p. 181. This is the voice of God, the song of the Bridegroom (Isaiah 62:2-5. Thus God forgets the sins of His people in His joy in their redemption. It will be an eternal joy to God that He could justify the believing sinner by imputing unto him His own divine perfection.

MUTUAL EXPERIENCE

"Their sins and iniquities will I remember no more." It is impossible that God remember our sins no more unless His people remember them no more. The divine-human relationship may be illustrated by the husband-wife relationship. Christ has so closely identified Himself with His people that He cannot be free from the burden of sin which He carries in the sanctuary until they are freed. "In all their affliction He was afflicted." "His soul was grieved for the misery of Israel." He is the husband of His people. Love keeps no score of wrongs (1 Corinthians 13:5, N.E.B.). He is willing and longs to blot out sin from the book of His remembrance. But can He forget while His bride remembers the great estrangement, while she still has the conscience of her sin? The prophecy of the cleansed sanctuary of Daniel 8:14 includes the church of God.

BOOKS OF RECORD

"Love keeps no score of wrongs" (1 Corinthians 13:5. New *English Bible*). To those who have been forgiven, the Lord says: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe

yourselves in your own sight for your iniquities and for your abominations" (Ezekiel 36:31). (See *Christ's Object Lessons*, pp. 160, 161). We must not regard this as an arbitrary decree on the part of God, causing the repentant sinner to be mindful of his past sins. It is not God Who is keeping the score of wrongs. The mind of the one who has sinned keeps the score of wrongs. Believers in Christ are to seek for perfection, which the apostle Paul defines as having "no more conscience of sins" (Hebrews 10:2). When the saints are sealed by the latter rain baptism of perfect love, not a thought or feeling of their past sins will return to their minds. It is our unbelief which brings us the conscience of sins. God's record of sins in the books of heaven is in reality a photograph of our minds.

CLEANSING THE SANCTUARY

The apostle John says that "perfect love casteth out fear" (1 John 4:18). The apostle Paul calls this experience the perfecting of the conscience; and the apostle Peter says it is the blotting out of sins. Daniel says it is the cleansing of the sanctuary. The Revelator calls it the sealing of the servants of our God in their foreheads. The prophet Joel says it is the baptism of the latter rain. In the Spirit of

Prophecy it is called the final atonement. But above everything else, it is the fulfillment of Christ's great prayer recorded in John 17.

UNBELIEF

Since God has already blotted out our sins in the redemption wrought out in Christ on the cross, the final atonement for the living generation is in reality the blotting out of the evil heart of unbelief. The reason why we do remember our sins is that we have not realized the complete fulfillment of the new covenant promise — that God has actually blotted them out in Christ. When faith reaches the judgment, the saints will have no more conscience of sins because they will be constant in the faith that it is God that justifieth.

PURPOSE OF JUDGMENT

The purpose of the investigative judgment is not to try people charged with a grievous crime. That is the work of the judgment which takes place during the millenium. The purpose of the judgment which begins at the house of God is to make a final atonement for the people of God. This will make Christ's victory on the cross fully and finally effectual in the experience of the church.

ENTERING MOST HOLY

When we respond to Christ's love, we will put ourselves in His place, even as He put Himself in our place. He is in the most holy place, still the great Sin-bearer of humanity, still our Mercy-Seat or place of atonement. When we come into sympathy with Christ and put ourselves in His place, He will be able to blot out our sins and cleanse the sanctuary.

END OF SIN

When we pray: "Blot out my sins from the book of Thy remembrance" (*Testimonies to Ministers*, p. 98), it is a prayer that God will finish His work of grace in us.

HIS REST

A faithful study of Hebrews 3 and 4 will show us what is the experience of the blotting out of sins and the seal of the living God, and will make it evident why the seal is revealed in the Sabbath.

JOHN 17

John 17 is the most wonderful description in all the Bible of the experience of the final atonement.

CROSS

The final atonement is the revelation of the full light of the cross.

LOVE BLOTS OUT

When a sinner sees his sins and yet sees God's love for such a sinner in the light of the cross, love removes the guilt. When the full light of the cross is seen in the most holy place, the believers in Jesus will see the real sinfulness of the human heart to its full extent; and they will see in contrast God's love for those who have crucified Him. Then sin will be blotted out by the revelation of the fulness of divine love.

WITHOUT THE SEAL

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Revelation 14:11). Those left without the seal of God, the blotting out of sins, the covering of the Almighty, the perfecting of the conscience, the casting out of all fear, will have torment during the time when the last plagues are being poured out. Having no Mediator in the sanctuary, they stand in the sight of a holy God. It is not God Who arbi-

trarily torments them, but as John says: "Fear hath torment." When Adam sinned, he hid himself from God because he was afraid. The thoughts of the wicked will be their accusers day and night, and their own consciences will torment them. Being without the covering of the final atonement, they will cry to the hills and rocks: "Cover us." They have rejected the rest of the gospel and the Sabbath, and being left to the devices of their own selfish hearts, there is "no peace to the wicked" (Isaiah 57:21). With tears they offer their prayers, but they ascend to God not as sweet incense, but as nauseating smoke. For ever and ever these prayers will not be answered.

PERFECTION

THE PREMISE OF THE AWAKENING MESSAGE

As the Son of God, Jesus is the complete revelation of the Father. As the Son of man, His earthly life is the revelation of all that fallen human nature may become in this life. Upon this premise the awakening message stands or falls. Looking unto Jesus' divinity we may behold God in the ragged garb of man; looking unto His humanity we may behold man in the righteous garb of God.

NATURE OF CHRIST AND PERFECTION

"God was manifest in the flesh, justified [made righteous] in the Spirit." Christ's humanity was sinless, not because He supposedly took a sinless human nature, [which teaching gives Mary the credit for His sinlessness], not because He supposedly avoided the effects of sin through heredity, but because of the operation of the Spirit upon His human nature. Christ's sinlessness was due to the Spirit, and not to any innate righteousness in His flesh. His flesh was not so-called holy flesh. Jesus was righteous by faith, and showed us that no other form of righteousness is available to man. The last community of saints who will live upon this earth without a Mediator in the sanctuary will be sinless, not because of so-called holy flesh, not through some innate righteousness of their own, but because they have the faith of Jesus — a faith to live by every Word from the mouth of God by the enabling power of the Spirit.

FLESH AND SPIRIT

"That which is born of the flesh is flesh . . ." John 3:6. This means that anything which springs from the natural powers of man is embraced in the expression *flesh*. Anything

which is the product of human devising, all "righteousness" which comes from humanity, all reasoning and religion and doctrine that comes from the human mind is *flesh*. Flesh is everything that man is and is capable of doing apart from the unction of God's Spirit. Therefore a religious man, who is zealous and devoted in the cause, who shuns all the sins of the lower nature, yet fails to know the nothingness and sinfulness of all that can come from him without the Holy Spirit, is *in the flesh*. He is carnally minded, and his works are works of the flesh. If he does not awake to his terrible deception, he will find himself classed with the adulterers, murderers, drunkards, and all those who did evil. His works are of the flesh, and therefore they are sins from the same evil tree. In fact, such works of the flesh as spiritual pride, religious egotism, and self-righteousness, are more difficult to cure, for they are more difficult to identify to the carnal mind. The religious, "righteous" self, who takes delight in his humility, acts of obedience, sacrifices for Christ, and zeal in the cause, is a far worse devil than the sinful, unreligious self who makes no pretense of working in the Lord's vineyard.

Some remarks in Luther's *Commentary on*

Epistle to the Galatians are most illuminating. In the preface, it says on page 8: ". . . Luther maintains that 'everything is called spirit and spiritual that proceeds from the Holy Spirit, no matter how corporeal, external and visible it may be. And everything is flesh and carnal that proceeds without Spirit from the natural powers of the flesh, no matter how inward and invisible it may be. Thus St. Paul in Romans 8 calls the carnal mind *flesh* and in Galatians 5 he reckons among the works of the flesh heresy, hatred, envy etc., which are entirely inward and invisible.'"

". . . the carnal mind [literally, the mind of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. Here the apostle shows us that the carnal mind is *flesh*, not because it is composed of meat, but because it is of carnal generation. "That which is born of the flesh is flesh." In the original Greek, the expression *carnal mind* reads literally *the mind of the flesh*. And since it is of the flesh, we must apply the words of Jesus, "That which is born of the flesh is flesh."

Two men were discussing the nature of Christ. One was insisting that Christ's flesh was the same as our flesh, while His mind was

different from our mind. The other could not grasp this distinction between flesh and mind, and so he replied, "Are not our minds flesh?" Well, if our minds are carnal they are *flesh*. Thus Paul says that false philosophy, vain deceit, and false religion are the product of the "fleshly mind." (Colossians 2:8, 18) But if our minds have been renewed and transformed by the Spirit, then they are not *flesh* but *spirit*; for Jesus also said, "That which is born of the Spirit is spirit." The old man is *flesh*, because he is born of flesh. The new man is not *flesh* but *spirit* because he is born of the Spirit.

Jesus' righteousness was not a righteousness which sprang from His humanity. It was a righteousness which came from God through the Spirit. He was born of the Spirit, filled with the Spirit, and led by the Spirit. He did nothing of Himself. He made no plans for Himself. He "emptied Himself." (Philippians 2:7, RSV) The Father alone appeared in His life. All His works were wrought by the power of the Spirit (John 14:9,10). His righteousness was woven in the loom of heaven. There was not one thread of human devising in it. If Jesus had done one thing, even one "good" thing apart from His Father, it would have

been a work of human nature, a work of the flesh, and that garment of righteousness would have been spoiled with one thread of human devising.

The rebuke that there is for us in Christ's life is not only that He did no gross sinful act, but that He kept His righteous self hidden. For human nature thinks that crucifixion of self means putting away those evil, nasty traits of character that spoil a "radiant Christian personality." But it means far more than that. Consider that Jesus did not relate one story concerning incidents in His own life. He did not use His experiences with people as sermon illustrations to draw attention to Himself. Jesus humbled Himself and emptied Himself, even of His righteous self, that we may receive by faith His mind that we may be emptied of our sinful selves.

The last generation of saints, whom God is now waiting to develop as a testimony of what the gospel can do for humanity, will be those believers in Jesus who will have thoroughly learned that there can be no righteousness of the flesh nor perfection for those *in the flesh*. Therefore, their hearts will have been searched and fully cleansed of the *flesh*, and the new man which is not *flesh* but *spirit* will have

been fully formed in them. They will have "come unto a perfect man, unto the full measure of the stature of the fulness of Christ." (Ephesians 4:13). Though still possessing infirmities and degeneracy of the human organism, though still needing to subdue all animal propensities and keep their bodies under by severe discipline, they will have the seal of God in their foreheads. This means that in all their thoughts they will be righteous and holy through the Spirit of Him who dwells in them: as it is written, "The thoughts of the righteous are right." Not even by a thought will they be brought to yield to the power of temptation (*The Great Controversy*, p. 623). Thus their characters will be perfected.

STANDING AND STATE OF PERFECTION

Justification by faith brings to the believer a *standing* in divine perfection. The judgment and final atonement brings to the justified believer a *state* of moral perfection.

THE SEAL

The seal of God is the mind of God, and His mind is given to us in His Word. When God's people have learned to think continually on God's Word, and to rejoice in and to love

it and live by its every command, then they will have the seal of God.

HUMAN PERFECTION

In his sinless state, Adam lived in God. God's perfection was his covering. The law was as a fence of divine perfection about him. As long as he lived in total dependence on the righteousness of God, Adam possessed human perfection. When he stepped out of the divine perfection, he lost his human perfection.

FAITH EQUALS RIGHTEOUSNESS

When God's people trust fully in divine perfection without reservation or default, then they will have reached that sealed state of human perfection in the moral sphere. For human perfection is nothing more than an unflinching trust in the righteousness of God.

JUDGMENT EXPERIENCE

When a sinner sees his sins and yet sees the love of God for such a sinner, his conscience is cleansed from guilt by the power of divine love. When in the judgment the believer sees the full revelation of the cross, causing every thought and deed of his life to pass before him, the full revelation of divine love will blot out sin from the human mind. The

contrast of human nothingness and the infinite gift of imputed righteousness will cause God's people to step fully upon the platform of imputed righteousness without any reservation henceforth and forever. That is when human perfection in the moral sphere is attained; it being an unreserved dependence upon the divine perfection.

CLEANSING THE SANCTUARY

The cleansing of the sanctuary implies an end of sin in the experience of the church. If God's people have not stopped sinning forever, His sanctuary cannot be cleansed. Therefore the prophecy of the cleansed sanctuary prior to the coming of Christ, clearly implies that there will be a perfected people upon this earth prior to the coming of Christ.

BEFORE ADVENT

“. . . and unto them that look for him shall he appear the second time without [apart from, or not to deal with] sin unto salvation” (Hebrews 9:28). The context of this scripture shows that Christ's first coming and ministry in the heavenly sanctuary is to put away sin from the experience of God's people. When He comes the second time, it is not to make any

moral change in His people. They must be perfect before He comes.

FALSE PERFECTIONISM

The doctrine of false perfectionism began in heaven when Satan told the angels that they were holy, that all their motives and actions were holy, and they had no need to depend upon God's law and its keeping power. (Patriarchs and Prophets, p. 37). They failed to see that no holiness dwells innately in a creature, that God only is holy. Adam and Eve were created to be temples for the indwelling of the Creator. They had no intrinsic righteousness in themselves any more than a flower has colour in itself apart from the sunlight. Christ came to this earth as a man to show that there is none good but One, that is God. The righteousness that was wrought out in His human experience, was a righteousness which was by faith in His Father. He depended upon God for strength and did nothing of Himself. He showed how man may be righteous through faith in the righteousness of another, even God. He who tries to find righteousness in himself is committing the original sin. This was the essence of error in the “holy flesh” movement that appeared in our church at the beginning of this century. It was based

upon a false concept of human perfection, and a failure to realize that human perfection is simply a state of living by full faith in the imputed righteousness of Christ. When the redeemed are in heaven, their song will be, "Thou Only art holy."

NONE GOOD BUT ONE

Those who have the seal of God upon them and participate in the loud cry under the work symbolized by the angel of Revelation 18, will not be a people basking subjectively in their own state of holiness, but they will be a people who will have an overwhelming sense that God only is holy (Revelation 15:4). If for one moment they lost sight of the great truth that it is God that justifies, and if for one moment they contemplated subjectively on their victory, that moment they would be as naked as Adam and Eve after they sinned.

DANIEL, 8:14, 52

The Millerites' great theological mistake was to place the cleansing of the sanctuary at the second Advent. This led them to believe that the cleansing of the church from all sin and defilement would take place at the coming of the Lord. Along with Protestant thought in general they believed in forgiveness of sin in

this mortal state, but they did not think that sinlessness was possible prior to the Advent. They waited for Jesus to come on the 22nd of October in 1844. What they did not realize was that they themselves were not ready for Jesus to come (See *Great Controversy*, p. 424; *Early Writings*, pp. 239, 243). After the *Disappointment* it was revealed to God's people that the cleansing of the sanctuary was to precede the coming of the Lord. This led the pioneers to the great conclusion that the last generation, the 144,000, would be a spiritually mature and sinless community.

Do those who now teach the "no perfection until the Advent" doctrine realize that they are placing the cleansing of the sanctuary at the second coming of Christ?

AT JUDGMENT

In this matter of sinless perfection, many of God's people want to place this experience either before the judgment and final atonement, or at the second advent of Christ — anywhere but in the most holy place, at the judgment, through the experience of the final atonement. Either error makes of no vital meaning Christ's great ministry in the judgment, and sees no need to gather at the sanctuary for the final atonement.

EGOTISM

Our interest in perfection should not be subjective. If it is, we shall never reflect His image fully. The message is: "Fear God, and give glory to Him."

FINAL GENERATION

FINISHING THE WORK

The primary purpose of the Advent movement is to prepare a people to stand in the great day of God. There is more to "finishing the work" than many suppose. It is not just a quantitative objective. It is primarily qualitative. Bringing 50 million into the church does not finish the work. Only the truth preached so as to prepare a people for the seal of God finishes the work.

TRANSLATION

God's message in past ages was sent to prepare men for death; but the third angel's message is sent to prepare men to be translated without death.

CHURCH

Christ's coming to this earth and His revelation of the character of God in human flesh was indeed the fulfillment of God's purpose for

human nature. But before the gospel plan is complete, there must be developed a community of saints who will give the final demonstration of the love, mercy, and grace of Christ (See *Testimonies to Ministers*, p. 17). Not one solitary believer can give this demonstration. Neither can a few scattered individuals do this. It will require a church to do it. The church is the body of Christ. It is not a disorganized identity, but it is a united entity. The plan of salvation has always had in view the time when God would have a united community of saints upon this earth in whom He would be all in all. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isaiah 4:3).

FIRST FRUITS

The only way of deliverance from this sinful world is in the vindication of Calvary. Even the sleeping saints await God's vindication through the final generation of saints.

LIVING TEMPLE

"In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). "The Jewish taber-

nacle was a type of the Christian church.” —*S.D.A. Bible Commentary*, Vol. 7, p. 931. For eighteen centuries Christ was in process of building the holy place of His temple, but before this holy edifice is complete He must form its most holy place. Now the most holy place is a perfect square. The 144,000 form this perfect square around the throne of God.

NEW JERUSALEM

Abraham looked for a city which hath foundations whose builder and maker is God. That city for which he looked was more than a material building. It was the New Jerusalem community of saints, called the 144,000, the bride of Christ. Without this final generation, Abraham could not be made perfect (Hebrews 11:13, 40). His faith was the same as Joseph’s faith which gave commandment concerning his bones. Joseph knew that a living generation would have to carry his bones across the Jordan. So without the 144,000 living saints, the first fruits of the harvest, there will be no resurrection of the righteous dead as a whole.

FAITH BRINGS REALITY

In Christ, our sins are already blotted out, as it is written, “I *have* blotted out, as a thick cloud, thy transgression, and, as a cloud, thy

sins: return unto Me.” (Isaiah 44:22). “By mercy and truth iniquity is purged.” When faith reaches the mercy seat in the most holy place, the blotting out of sins will become a reality in the soul’s experience. Therefore it can truly be said: “All things are ready, come unto the marriage.”

Then the many-colored wisdom (Ephesians 3:10, Dutch Translation) of God will be revealed by the church because the combined power of justice and mercy brings sin to an end in the experience of the saints. This is Revelation 18:1.

FINAL ATONEMENT

When the prayer of Christ as recorded in John 17 is fulfilled, Satan and all his hosts cannot smash the oneness of this company. All his falsehood, and all his force has no power over them. Thus his kingdom is brought down. This is the victory over the beast and his image. Babylon falls, and great is the fall thereof. The great city of lies and force disintegrates by the full light of justification by faith.

DEMONSTRATION

Calvary will never be fully understood by the angels without the final generation.

ONE HUNDRED AND FORTY-FOUR THOUSAND

The 144,000 will be a revelation of the efficacy and glory of Calvary to the whole universe. They will be an eternal testimony to the truth that faith equals righteousness.

EGOTISM

There are some who get disappointed if it is to be thought that the Lord may save more than a very few. They have worked so hard to be among the 144,000, that they want to make salvation available to an exclusive club of "WORTHIES." It would grieve them to think that the number was not strictly literal.

END SIN . . . END FUNERALS

When God can put an end to sin in the experience of His people, He can put an end to funerals too.

MOTHER AND CHILDREN

Christ is the Bridegroom, the 144,000 is the New Jerusalem bride. When the marriage is consummated, probation will close. Shortly after there comes the resurrection of the righteous dead. These are the seed, or the children of the New Jerusalem. Paul declared that the New Jerusalem was his mother. Without the development of the final generation, there will

be no resurrection of the dead in Christ. Says the apostle Paul: "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:13, 40). The last generation constitutes the first fruits (Revelation 14:4). The harvest as a whole cannot be touched unless the first fruits be developed. At the resurrection a nation will be born in a day.

GOD'S WEAPON

God's purpose for His church and the fulfillment of that purpose is clearly stated in the following scriptures, the comparison of which is most illuminating. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isaiah 41: 14-16).

"Thou art my battle axe and weapons of

war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms” (Jeremiah 51:20).

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (Daniel 2:34,35).

“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it” (Zechariah 12:3).

“Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy 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 4:13).

“And he that overcometh, and keepeth my works unto the end, to him will I give power

over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.” (Revelation 2:26, 27).

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

The locale of the final conflict is symbolically designated as Mount Zion. “And he shall pitch his palatial tents between the sea and the glorious holy mountain: yet he shall come to his end, with none to help him” (Daniel 11:45, *Revised Standard Version*). “It shall even be as when an hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion” (Isaiah 29:8). “For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isaiah 31:4,5). "And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads" (Revelation 14:1). As the nations gather around Mount Zion to make war on the saints (Joel 3:9-14; Revelation 12:17), a stone rolls out of that mountain and smites the nations. "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zechariah 12:3).

DISEASE-FREE STRAIN

When the human race became so corrupted that it threatened the fulfillment of God's purpose for humanity, He took the best seed that He could find among humanity, being eight souls, and destroyed the rest in the great flood. But soon Noah's posterity became so corrupted that God looked out upon the earth again and chose the best seed that He could find, namely Abraham. But the same disease was evident among the children of Abraham. Every refor-

mation was followed by a deeper apostasy. Finally God took the best seed out of the Jewish nation and rejected the rest, and with this best seed He began the early Christian church. Before the apostle Paul was dead, he saw the mystery of iniquity working here, and the Christian church began its descent into the Dark Ages.

Again God separated the Protestants in the Reformation as great Babylon was beyond reformation. Before the Reformers were dead there was much confusion within the Reformation. Then God sent the Advent awakening of the nineteenth century. Because Protestantism rejected that awakening, God rejected Protestantism, and taking the best seed that He could find out of Protestantism, He began with a movement to preach the third angel's message. Before ten years passed, this people were characterized by the sorrowful Laodicean condition. Now will God reject this movement and begin again as He has done so often in the past?

On the evidence of Bible Prophecy we say *No!* After all, to begin again is not the ultimate solution to the problem of sin. Then will Jesus come before we get any worse? God

forbid! Then what will God do? If a farmer had a diseased field of potatoes, he could select the most disease-free seed and commence a new plot of potatoes in a new locality. When he saw disease becoming rampant again, he could select the best seed available and commence again. He may thus save his potatoes from utter corruption. But that is not the ultimate solution. Disease breaks out again, because the same disease or virus is found in even his best seed. If he can destroy the disease itself, and produce a disease-resistant strain, then his problem is solved.

Now we have come to the time when God says that He is going to cleanse the sanctuary (Daniel 8:14). In the final generation God will blot out from human nature the virus of sin, and prove that the blood of Christ is an eternal antidote for sin. The great adversary of God and man who has corrupted every community of God's people for 6,000 years, will claim complete access to the final generation in order that he might corrupt them. He will be given an adequate trial, but for the first time God will have a people who will stand absolutely uncorrupted, even as Christ Himself stood uncorrupted by all the temptations of the evil one. Thus Calvary will be vindicated. This is God's

plan for the final generation, and only when it is fulfilled, will Christ come in the clouds of heaven.

FINISHING THE WORK

One of the greatest problems facing the Advent Movement has been the task of harvesting the whole earth in one generation. It is acknowledged today that we are not even keeping up with the population explosion of the world. When we also consider that to harvest the earth not only means to bring them the message as we do today, but it means to bring it before men with such power and finality that it will ripen the character, then we must realize that something must take place which has not yet taken place. God intends that the final work of the church will go with such rapidity that it will defy description. Says the prophet: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seeds." (Amos 9:13). Imagine seed germinating and producing ripe fruit so quickly that the harvester begins to overtake the sower of seed!

God says that He will make His people a "new sharp threshing instrument" (Isaiah 41:

14-16) with which they shall complete their task in rapid time. How often God speaks of something "new" in regard to His people and His work in the last days. "Wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you" (Habakkuk 1:5). Although God's Jerusalem community have failed Him in His great purpose for humanity, God says that He will have a New Jerusalem community of saints through which His purpose will be fulfilled. These will have a new name (Isaiah 62:2; Revelation 3:12). They will be a new harvesting instrument which will cover the world field in short time.

There are some who realize that God will yet seal a people according to His promise, but they do not see that God will develop such a people before the close of human probation (See *Selected Messages*, Book 1, p. 66). They do not realize that God will make use of this sealed people to reap the final harvest of souls. They imagine that it is only after the gospel is completed and probation has closed for all that God will have such a people upon this earth. It is just as if they were comparing God to a farmer who invented a wonderful new threshing instrument after he had laboriously

completed his harvest, when it was too late to be of any benefit. But God, Who sees the end from the beginning, will produce this new, sharp threshing instrument when it is needed most — at the time of the loud cry.

When this harvesting instrument is brought forth, the prophet says, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them" (Isaiah 41:15, 16). As every nation and country of earth is brought to the point of final decision in the last testing message, most of the inhabitants of the earth will reject the final offer of mercy and prove themselves chaff. But they will not all be chaff. A goodly number will take their stand with the remnant, and join the armies of the Lord.

THE FINAL CONFLICT

"Who is like unto the beast? who is able to make war with him?" (Revelation 13:4). When all the world seemed securely in the grasp of the man of sin, the Reformers answered this challenge. It was the great message of justification by faith which shook the nations loose from the Papacy, and gave to the man of

sin its deadly wound. The seriousness of that wound was made manifest when not one nation raised a finger to help the Pope as General Berthier entered the Vatican in 1798. But the wound inflicted by Protestantism was neither complete nor permanent, because Protestantism's experience in justification by faith was neither complete nor permanent. Once again the challenge shall be given, "Who is like unto the beast? who is able to make war with him?" for under one head—the papal head—the whole world will unite to oppose God in the person of His witnesses. This time God's people will enter the judgment and shall be sealed with the full and complete experience of justification by faith. Then the man of sin will be given a wound from which he will never recover. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Daniel 7:26).

ALL PROPHETS

Joshua was distressed when someone was prophesying in the camp without Moses' permission. But Moses replied, "Would to God that all His people were prophets." The gift given to Ellen G. White is only a foretaste of what God has for *all* His people under the

latter rain. Moses' prayer will then be fulfilled.

MAN DEFEATS SATAN

The first promise in the Bible is that man would crush the head of Satan. Now Christ is the Captain of this victory over the enemy. His victory belongs to all His people, and will yet be made effectual in the experience of the saints, as it is written: "God will bruise Satan under your feet shortly" (Romans 16:20).

JUSTICE AND MERCY

TWIN PILLARS

God's law of love is founded upon the two great pillars of justice and mercy. With the advent of sin, Satan claimed that the law was an impossible arrangement. If God forgave, where was divine justice? If He punished, where was divine mercy? The infinite love and humility of God was the bridge upon which justice and mercy met. At the cross mercy and truth meet together, righteousness and peace kissed each other. It is the blending of the two great attributes of justice and mercy which forms the rainbow of promise around the throne of God, making our salvation full and complete.

In uniting justice and mercy, the throne of God was upheld, and the prince of darkness

was cast out. Jesus said, "If I be lifted up from the earth, I will draw *all* [the universe] men unto Me." The cross is that which brings stability to the whole universe. Without the cross, the universe would disintegrate, both materially and spiritually. It is the power of love, of combined justice and mercy, which both creates and upholds all things.

THE CROSS

God is love, and love is the very life of God. Love is creative, and everything that God made was an expression of infinite love. Paul declares that the things that are made (matter) are a testimony of His eternal power and Godhead. Creation is a testimony to the power of His love, which is not only a creative power, but also a redeeming power.

Since the love of God is a blending of divine justice and mercy, and since justice and mercy are blended in the cross, it is evident that the power of the cross upholds all things and holds (draws) all things together, keeping the universe from disintegrating. The power that is in the solar system, keeping it together is the power of the cross. The power that holds the atoms together is a manifestation of the power of the cross. The heavens declare the glory of

the gospel, according to Paul, and since there is no glory apart from the cross, it is evident that the heavens declare the glory of the cross. (See Romans 10 and Psalms 19).

God gave us nature to be a revelation of love and the principle of the cross.

CREATION

We know today that matter is energy. The energy or power in matter is a manifestation of the power of divine love.

There is an enormous amount of energy packed into a very small piece of matter. How much energy is there in the great mountains? the world? the solar system? the galaxies? the universe? All has been brought forth by the power of God's love. This divine power is released in the gospel, and has been promised to creat us anew in righteousness and true holiness.

MERCY SEAT

The Mercy Seat is where the final atonement is made. *Mercy Seat* literally means "place of atonement"—it is the place where "mercy and truth are met together", "where righteousness and peace hath kissed each other." Now the place where justice and mercy meet is the cross, and the place of atonement is the cross.

Therefore, it is clear that the Mercy Seat is in reality the cross. That is why the cross is fully revealed to God's people only from the most holy place.

Above the Mercy Seat is the Rainbow. This rainbow of promise is formed by the combined power of justice and mercy.

HEALTH AND HISTORY

Disease is a result of violation of the laws of health. Every transgression brings a penalty. Here we see justice at work. But disease is also an effort of nature to free the system from a condition brought about by the violation of the laws of health. Here we see mercy at work in the process of healing.

All of God's dealings with men and nations are a revelation of His blending of justice and mercy. Satan's constant effort has been to divorce mercy from justice.

RAINBOW OF PROMISE

Imputed righteousness is generally thought of as mercy only. That is why it has never been fully preached. The verity of the third angel's message is justification by faith because it shows that the imputed righteousness of Christ is the combined power of justice and

mercy. The third angel points to the most holy place (*Early Writings*, p. 254), because above the law in the most holy place is the mercy-seat or *place of atonement*. The mercy-seat is really the place of the cross. That is why when John looked into heaven he saw in the midst of the throne "a Lamb as it had been slain" (Revelation 5:6). In the mercy-seat, the place of atonement, the cross, justice and mercy blend and form the rainbow around the throne of God. The rainbow is the gospel of promise, which is the combined power of divine justice and divine mercy.

POWER TO DESTROY

In the power of justice and mercy which blends in the cross, is the sum total of the power of God. Justice and mercy united is infinite power to save. But when mercy is divorced from justice it becomes a terrible power to destroy the sinner. This may be illustrated by the splitting of the atom.

SALVATION

When we bow in faith at the foot of the cross, divine mercy enters the heart of the sinner and crucifies the old man. Divine justice embraces the believer in Jesus as righteous. We may depend upon God's justice to forgive

us as much as upon His mercy. Because of Calvary, divine justice demands that we be forgiven through our faith in Christ. "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). We have an advocate with the Father, Jesus Christ the *Just One*. Our salvation is grounded upon God's absolute justice as much as it is founded in His absolute mercy.

FINAL ATONEMENT

When justice and mercy blend in the final atonement, disease and death are banished; hell is cast underfoot.

FALSEHOOD AND FORCE

The warning of the third angel is that the religious world will form a confederacy, to be held together by the blending of the principles of falsehood and force. The combining of these principles brings upon them the midnight darkness of Egypt. Then in the darkness of the fifth plague, the light of God will be seen with every company of saints, and round about them the rainbow. Then the wicked will see that the combined power of justice and mercy has triumphed over the kingdom of darkness. Thus

comes the time when God will deliver His people.

THIRD ANGEL

The third angel's message is to bring about the vindication of Calvary—the blending of justice and mercy. The prayer of Jesus as recorded in John 17 is to be fulfilled. God's people will become one, held together and bound to the throne of God by the combined power of justice and mercy. The final atonement—at-one-ment—is the power of justice and mercy which will bind the saints to God in ties of indissoluble union.

ATONEMENT

There is no need to dispute whether the atonement was made at the cross or at the mercy-seat. They are one and the same thing.

LAW AND GOSPEL

THE LAW

Israel at Sinai did not see the combined power of justice and mercy blended in the law. Accepting only its justice, they put themselves in a place where it was impossible for God to pardon them. Having a wrong view of the law, their hearts were not changed by

it, as David said: "The law of the Lord is perfect, converting the soul" (Psalms 19:7).

THE RAINBOW OF PROMISE

The Old Testament speaks of God's covenant, and in reality it is His law. (Deuteronomy 4:12,13; Psalms 111:5-10; 89:34; 119:89; 105:8-10). But Israel did not see the law as a promise. They saw it only as something they had to perform in order to be righteous. The old covenant is merely the old human concept of God's law. The new covenant is the concept of God's law in the light of the cross. When the law is seen through the spectrum of the cross, the two great pillars of the law (justice and mercy) blend to form the rainbow of promise. The rainbow is the promise of the law. "The ten commandments, Thou shalt, and Thou shalt not, are ten promises . . ."—*S.D.A. Bible Commentary*, Vol. 1, p. 1105. "There is not a negative in the law, although it may appear thus."—*Ibid*. When God introduces His ten promises, He first says: "I am the Lord thy god, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2). When we believe on Jesus as our Redeemer, God gives us His law as a promise. He says: "I promise you that you

will not have other gods before Me, or make graven images, or take My name in vain. I promise you that you will not kill, commit adultery, steal, bear false witness. You will not covet, because having Me as your possession, you have all things that pertain to life and godliness, and will have need of nothing." The seal of God's new covenant promise to put the law in our hearts is found in the Sabbath. Indeed His covenant promise is inseparable from the Sabbath. (See Isaiah 56). When we accept His Sabbath by faith, God pledges to make us and to keep us holy by the power of divine love which created heaven and earth.

CROSS AND LAW

In the ancient tabernacle ritual, God commanded that the high priest take the blood of the sin offering and bring it into the most holy place and place it on the lid above the ark, in which was the law of God. By this, God was showing that Calvary is not to be separated from the law of God, but that Calvary and the law of God are one. The cross is the fruit of His law. It is the law unfolded. The mercy-seat, which literally means *place of atonement*, is in reality the cross. The third angel points to the most holy place, and in so

doing brings us a message which is to be the full revelation of the cross. Here is seen the perfect blending of the law and grace, justice and mercy, obedience and faith.

CROSS MAGNIFIES LAW

The third angel points us to the most holy place (*Early Writings*, p. 254). Here is seen the law of God. Above it is the mercy seat, or literally, place of atonement, which is Calvary. Around it is the rainbow. The third angel's message is the revelation of the full light of the gospel which is to lead us to such love and reverence for God's law as seen in the light of the cross, that we would rather die than break one of its precepts. Christ said that God's law was in His heart, and to break the law is to break the heart of Christ. This is why we verily crucify Christ afresh when we sin.

LOVE FOR LAW

The truth of imputed righteousness alone can lead to full reverence, love, and appreciation of the law.

RAINBOW OF PROMISE

The colours of a rainbow please our eyes. So the cross unfolds the law of God, unites the two great prerogatives of justice and mercy,

which are the foundation of God's law, and forms the rainbow around the throne of God. Through the spectrum of the cross we look at the light of God's law and see it as a beautiful rainbow. Thus when the law of God is seen as it appears through the light of the cross, it reveals the love of God. All the beautiful colour of God's law, His character, are portrayed in the rainbow.

TREE AND ITS LEAVES

Solomon said that the commandments are a tree of life. The Spirit of Prophecy says that the law is the tree (*Selected Messages*, Book 1, p. 212). Ezekiel said that the leaves of the tree are for the healing of the nations. Now the leaves of the tree are the gospel. When we eat of these leaves we receive the life and strength that is in the tree. Thus by "eating" the gospel, the law is fulfilled in us.

TABLES OF HEART

When Moses first went up upon Mount Sinai, God Himself provided the tables of stone upon which He wrote His law. Because of the sins of the people, those tables of the law were broken. Moses then went up into the mountain again. This time Moses provided the

tables of stone upon which God wrote His law again. The law first given to Moses represents God's gift to His Son to the children of men. Upon the tables of His heart was written the law of perfect love. Because of the sins of men, Christ's heart was broken. We may now give our hearts to Him that He will write upon the tables of our hearts His law of love.

SABBATH

FAITH

The Sabbath is the only commandment which must be accepted purely by faith.

SABBATH AND LATTER RAIN

A man who truly keeps the Sabbath enters into God's rest. "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." When God's people stand the supreme test on the Sabbath, choosing God's way even in the face of losing life itself, they will thereby seal their daily decision to lay aside their own way and live for God. Thus they will fully enter the Sabbath experience, and God will share His refreshing with them (Exodus 31:17; Acts 3:19). Then the saints, filled with the Holy Ghost, will go

forth to proclaim the Sabbath more fully (Revelation 14:12; 18:1-4; *Early Writings* p. 85).

TEST

The Sabbath is a test, as the test given to Adam and Eve in Eden, to see if we will really reverence and love the law of God.

TRUST WORD

The keeping of the Sabbath is an act of faith, because we only have God's word for it.

LAODICEA

DAY OF ATONEMENT

The real point of the reproof given to us in the Laodicean message is not that we are wretched, miserable, poor, blind and naked. The special point of condemnation is that in spite of our condition, we stand before the Lord on this great Day of Atonement saying that we are rich and increased with goods and have need of nothing. Rather, we should be afflicting our souls in this judgment day.

TRANSLATION

There is only one thing between the church of God and the outpouring of the latter rain; that is the acceptance of the Laodicean message.

DELAY

In Revelation 3 there is a door that is open and a door that is shut. God's door is open: "Behold I have set before thee an open door." This is the door to His temple, even to the fullness of His blessing found in the most holy place. Our door is shut: "Behold I stand at the door and knock." This is the door to our soul-temple. This shut door has made the ministry of Christ in the most holy place inoperative in the experience of the church.

CRIME OF CALVARY

We are slow to comprehend that the crime of Calvary is our own personal crime, a testimony to the depths of unknown wickedness which lies buried in our hearts by nature. What we will not believe, the Lord will allow us to prove by our actions. A candid study of Adventist history, history that is not colored with the gloss of denominational pride, will show that this respectable community called Laodicea is capable of the most persistent hatred of the truth.

UNCONSCIOUS SIN

How can the espoused bride of Christ respond with an uninhibited response to Christ's love when she is suffering from un-

conscious enmity toward her divine Lover. Only when this sin is exposed to and blotted out from the mind can the marriage be consummated.

1888

VERDICT OF TIME

That the message of 1888 was never fully accepted needs no argument to maintain. It is self-evident. It is the indisputable verdict of time.

INVITATION TO MARRIAGE

In this time of the end, Christ visited His people and gave them a message which He unsealed out of the little book which was in His hand (See Revelation 10:1-6). The message was the three angels' messages which were to go across land and sea with a great cry, even a loud cry as when a lion roareth. But have we ever stopped to notice that the One who gave this message to His people to "eat" was clothed, or veiled, with a cloud? The great message of Revelation 14 was indeed a great and glorious revelation of Christ to be given to the world, a revelation in advance of any other message given by apostles and prophets, a revelation that was to lighten the earth with the glory of God (See Revelation

18:1). But after 1844, the message did not go with a loud cry, and the earth was not lightened with God's glory. Christ remained veiled in the third angel's message. That veil was caused by the unbelief of the people (see 2 Corinthians 3). True, great outlines of truth and prophecy were received by the Advent company. They rejoiced greatly in the increased light of the Word. They had in measure an experience in the grace of Christ. But their experience did not correspond to, nor was it proportionate to, the great truth about cleansing the heavenly sanctuary, and kindred truths. As time went on, the Advent believers became more and more smug and complacent in the knowledge that they had the truth, the Sabbath, the prophecies of the last days; that they were the remnant, the ones who were smart enough to find the true church, etc. They had the form of the third angel's message. They had the outline of the truth. But they were in the Laodicean state. The presence of God was not in their midst. They did not have the Substance of the message in proportion as the increased light demanded that they should.

Now the form of the truth is important. We would not disparage that. We are children, and have not yet come of age as perfected and

matured sons of God, and while we are yet children we need such "childish" things as the sanctuary and its service (see 1 Corinthians 13). We need the correct form of the truth so that we may correctly appropriate Christ, the reality of the message. But the problem with the Advent believers was that they were largely content with the form — with arguments about the Sabbath, the state of the dead, the 2300 days, and other points of the faith. The vital experience in the Reality was lacking.

Then came the 1888 message. Much has been written and will be written as to whether this message was accepted or rejected. But once we realize that this message was to bring the loud cry and the coming of Christ, we only have to ask ourselves, "Why are we still here," to get the right answer as to whether the message was accepted or rejected.

So we ask, What was the message? Is it not true that we naturally think of certain arguments presented, factual concepts given for the brethren to consider? We tend to think in terms of a doctrinal presentation that became the center of controversy; or perhaps the personalities involved at the historic Minneapolis meeting. However, if we will carefully examine the record of our prophet, we will see that it

was the real, living Christ that was offered in the message; a deeper fellowship with Him was presented by how much deeper the third angel's message is than the ordinary "evangelical" concepts of the gospel.

Now the delegates at that great meeting, being good respectable Adventist workers, and not realizing the sinfulness of the human heart (that the human heart has a deep-seated, hidden enmity against Christ), did not know what they were resisting. The old human mind, which is most deceptive, caused even the actors themselves to think that they were resisting certain doctrinal concepts, or that they were annoyed by certain personalities. They did not know that what they were resisting was an invitation to enter the real "marriage" experience with Christ, an experience called for in the cleansing of the heavenly sanctuary. It was hard for God, in 1844, to find a people who would accept the form of truth given in the third angel's message. It was harder still, in 1888, to find a people who would accept the verity of the third angel's message.

CHRISTIAN EXPERIENCE

WORD

In these days of confusion and masterful

delusions, too much stress cannot be placed on the fact that God's people must find their assurance and conscious victory by building on the Word, feeling or no feeling, visible evidence or no visible evidence, day or night, up or down, in triumph or defeat. Let us not be among the evil and adulterous generation that looks for signs of the Spirit in outward demonstration but fails to see the sign of the prophet Jonah in that death and resurrection unto a renewed inward man.

THE GOOD PHYSICIAN

The only way to be released from certain sins is to die to sin—all sin. This explains why some people may be always bothered with a certain sin. They may weep and agonize and pray for victory over it. They hate it, or at least their subjection to it is not pleasing to their ego, and their friends would like them more if they only had the victory over it. They want to leave off sins one at a time instead of leaving the whole cursed load at the foot of the cross. Christ will not help them until they are willing to die to sin itself—sin as a principle. Christ is like a good physician. When the patient comes to be relieved of an annoying

ailment, the physician insists on treating the whole body or none at all.

CHRISTIAN PARADOX

Sinful men are not the ones whom God ordinarily grants a deep revelation of their own sinfulness. Holy men such as Isaiah, Job, Daniel, and John are the ones who are acutely aware of the sinfulness of their natures.

IN CHRIST

So often we ask for the blessings of righteousness, peace, wisdom, sanctification, as if we could receive these blessings apart from Christ. The Scripture declares that all blessings are received *in Christ*. We should open our hearts to receive the Gift that embraces every gift. When we receive God's blessing of Christ Himself, by His Spirit He brings every other blessing in His train.

SUFFERING

Fellowship with the sufferings of Christ does not mean physical suffering although that may come to God's people along with suffering with Jesus. Christ's sufferings were a rejection of love. The more one loves, the more one suffers when that love is rejected. Because God's love is infinite, His sufferings are in-

finite. Only when we are baptized with His love to love the world as He loved it will we know by experience what it is to have fellowship with Him in His sufferings. Then let us pray with understanding, "That I may know Him, and the fellowship of His sufferings . . ."

HUMILITY

Sometimes we fail to understand what it means to glorify God. Jesus came to this earth to glorify God, and how only was this possible? It was by His being lifted up in infinite humiliation. If the Son of God could give glory to God only by His humiliation, then how are we going to fulfil the prophecy, "Fear God and give glory to Him; for the hour of His judgment is come."? It will only be through our humiliation.

BAPTISM OF SPIRIT

"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." (Acts 2:38). Here we see that conversion and the baptism of the Holy Spirit are one and the same experience. It is popularly thought that justification does not bring victory to the life of the believer, but that some supplemental experience is necessary to gain vic-

tory over sin. This denies the explicit testimony of Scripture. It cannot be stressed too strongly that victory over sin is found in the true message of justification by faith—and in that alone. There is no baptism of the Holy Spirit apart from it, and no justification apart from the baptism of the Holy Spirit. Many think our problem is that we have never received the baptism of the Spirit to add to our conversion. But our problem, as pointed out in Revelation 3, is that we need that conversion that will be consistent with the tremendous light which shines on our pathway—for it must be remembered that true conversion is always relative to the light bestowed. Let us have no fear that we are bringing the mighty baptism of the Spirit down to the level of conversion, but we are bringing conversion up to the level of the baptism of the Spirit.

MODERN CIRCUMCISION

Just as the cross is the obedience of love, “circumcision” is “obedience” without love. When the professed Christian fails to accept in his life the principle of the cross (the obedience of love), he substitutes a form of obedience without love—ceremonialism. Let none imagine that ceremonialism was nailed to the cross.

It lives on in the heart of every professed Christian who has not by faith been nailed to the cross with Christ. Ceremonialism is any attempt at obedience where divine love is not the motivating principle. “Circumcision” is counterfeit obedience. If a man believes the facts of the truth, if he is convinced of the holiness of the law of God, and of his obligation to obey it, and then sets about to keep it without falling on the Rock to be broken by divine love, he is practicing “circumcision” and deceiving his own soul. Thus “circumcision” comes very close home. It can be *our* Sabbath-keeping, *our* tithe paying, *our* strict health reform principles, *our* “good” respectable life, *our* acts of benevolence, *our* missionary service for the Lord, or more especially, *our* whole approach to law. Self always glories in “circumcision,” for it makes a fair show in the flesh, and forms a nice edifice to the “righteousness” of self.

“For I through law am dead to law, that I might live unto God. I am crucified with Christ . . .” (Galatians 2: 19, 20).

There was only one way for Christ to make me dead to law. Christ took this wicked old self of mine with Him to the cross, and there slew it in Himself (Ephesians 2:16). A man

is not freed from "law" by a mere mental assent to the fact that he cannot make himself righteous by his own efforts. What we must understand is that this principle of trying to save ourselves by our own efforts is the very life of the natural man, it is the very spirit of the carnal mind. Therefore man is not dead to "law" until he is dead to self. How was Paul made dead to "law"? Simply in this: "I am crucified with Christ." "Knowing this, that our old man is crucified with Him" (Romans 6:6). "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances . . . having slain the enmity in Himself." (Ephesians 2:15,16), (margin) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Colossians 2:14). "Wherefore, my brethren, ye also are become *dead to the law by the body of Christ*" (Romans 7:14).

This is the heart of the mighty message of Galatians. "Circumcision" is the spirit of the natural man, the carnal mind, the old man. Man cannot be educated away from "law". Christ went right to the heart of the matter, and in His atonement He slew my old wicked

self in Himself on the cross. This is how He abolished and blotted out the law of commandments contained in the handwriting of ordinances. Unless we can say in truth with the apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," we have not been delivered from the curse of "circumcision."

Faith makes the Christian free, and love makes him a servant of all. In this paradox we have the sum and substance of the message to the Galatians.

In view of the message of Galatians, it would be well for us to consider anew the parable of the prodigal son. There was another son who was in a far worse condition than the wanderer. If ever there was a son who was going to get the father's inheritance by obedience in all things, it was the elder son. But the wandering prodigal was far more impressionable to the father's love than the "law-abiding" son. The story ends with the prodigal inside enjoying the feast in the father's presence, while the "respectable" son was out in the darkness.

MESSAGE OF BOOKS

COLOSSIANS AND EPHESIANS

The book of Colossians and the book of Ephesians should be studied closely together. In the first we are told what Christ, the Head, means to the church. In the second we are told what the church, the body, means to Christ.

MESSAGE OF COLOSSIANS

The book of Colossians is also a special message to the Church of Laodicea (See Colossians 4:16). It warns us against the subtle and blighting influence of so-called higher education on the one hand, and against embarking on a program of legalistic false piety (playing the holy man) on the other hand.

THOUGHTS ABOUT GALATIANS

The apostle Paul shows that the righteousness of the law is fulfilled in the believer as he looks upon the cross (Galatians 3:1 etc.).

THE KEYS TO DANIEL

In a word, the message of Daniel is *Restoration*. Consider the circumstances of God's people when the prophecies were given. (1) Israel had no kingdom. (2) Israel had no king. (3) Israel's sanctuary was desolate. (4) God's people were in captivity.

There are four prophetic outlines in Daniel. (1) Chapter 2 focuses on the restoration of the kingdom. (2) Daniel 7 focuses on the restoration of the King who receives the kingdom. (3) Daniel 8 focuses on the restoration of the sanctuary. (4) Daniel 10-12 focuses on the restoration of the people from the bondage of heathen oppression.

Daniel means *God is my judge*. In the prophecies of Daniel the judgment of God's people is shown to be the focal point of the restoration. It is here that the stone is cut out; it is here that the man of sin's dominion is taken away; it is here that the sanctuary is cleansed; it is here that God gives His people tidings from the east and north that lead to the downfall of the king of the north.

THE MESSAGE OF REVELATION

It is a revelation of Jesus Christ, as from His sanctuary He guides the onward course of events until He comes for a people made ready for the great Day of God.

TRUTH

We must recognize that truth is eternal. It will live on as surely as God lives on. It cannot die, as surely as God cannot die. The church, or ecclesiastical councils of the church may

recognize truth, or they may disregard truth. A vote of a man or any number of men, no matter what their position of authority, does not make error truth or truth error.

NO COPYRIGHT ON TRUTH

Sometimes people take the attitude that truth belongs exclusively to them, or that they have a special right to a certain portion of truth because it was first revealed to them. But revealed truth is the property of the whole human family, even as Christ said: "I am the way, the truth, and the life" (John 14:6).

IDOLATRY

The common weakness of humanity is to desire something visible and tangible to put faith in—an organization, an institution, a program. "Now these be thy gods, O Israel, which will lead us into the land of Canaan." The sin of idolatry springs from the heart of man. It must be constantly resisted, or men will make a golden calf even out of the Lord's work.

One of the greatest sins among God's people is an idolatrous regard for human instrumentalities.

VICTORY IN APPARENT DEFEAT

The tendency of human nature is to make

a golden calf even out of the work of God. There is a constant danger that human nature will find its satisfaction in the *work* of God rather than in Christ Himself. How much success can human nature tolerate? God knows this weakness, and therefore He leads His people to victory via the pathway of apparent defeat. Before we try to measure success, let us remember what appeared to be the greatest failure and the most humiliating defeat in the estimation of man—namely, the cross of Christ.

WRATH OF MAN

The judgment hour message says "Fear God and give glory to Him." Those who fear God will not fear man, for the Wise man said: "The fear of man is as a snare." Those who tremble at His word will not tremble at the word of man; and because they do not tremble at the word of man, they may be disfellowshipped for "failure to submit to the order and discipline of the church". Thus says the prophet Isaiah: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed" (Isaiah 66:5).

FANATICISM

The gospel is the power of God unto salvation. The word translated *power* is from *dunamis*, from which we get our word dynamite. A man who handles dynamite ought to know what he is doing, for he holds in his hands a power to obliterate himself if wrongly used. The Word is infinite power. It is able to make men wise unto salvation, and will improve the intellectual as well as the spiritual powers if properly handled, but the false handling of the Word will destroy a man's mind in fanaticism.

TRUTH WILL TRIUMPH

Those who would despise God's final appeal to Laodicea, and fulfill prophecy by rising up against the call to the sanctuary (See *Testimonies*, Vol. 1, pp. 179-183); against whom do you fight; if you cast out the truth you do verily cast out Christ and spit upon Him as did the miserable wretches at the scenes of the Master's trial and crucifixion. You who fight it by scandalous tales and falsified reports; against whom do you fight? Truth will live; it cannot die. While men mock and hang it on the cross, all heaven sees its victory. Those who complacently watch the

final conflict in the church from the armchair of anonymity know that "open rebuke is better than secret love" for the truth. Neutrality is cowardice and worse than open hostility. "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." (Judges 5:23).

THE ANGEL OF REVELATION 18

When the Messiah came, most of the Jews did not recognize Him for what He was. Did not the Scripture speak of His glory? When the heavenly glory of the Word made flesh appeared, they could see only a root out of dry ground. They did not discern His glory. Let us not imagine that we are beyond making the same mistake. If we think that the glory of Revelation 18 will be the glory of vindication of the Advent people before the world, the glory of a flourishing denomination; if we interpret the prophecies, as did the Jews, to suit our selfish ambitions, then we shall no more recognize the glory of the last work of God than the Jews recognized the glory of Jesus. In fact, we are warned many times by the Spirit of Prophecy that many of God's

people will not recognize nor discern the latter rain, but that they will see in it something that will arouse their fears, something dangerous, and that they will brace themselves to resist it.

BRAIN WASHING

Beware of being subjected to severe mental pressure by being interrogated by a “superior” or “superiors.” Especially is this true when more than one mind is arrayed against your mind for an extended period. Never allow yourself to become mentally exhausted, and if the mind is getting a little tired or foggy, insist on a period of rest to clear your thinking. If you are arrayed before minds that are obviously bent on crushing your convictions, then it is imperative that you stand up boldly for your convictions. Do not take an apologetic or defensive stance, but realizing that truth is stronger than error, put the interrogators on the defensive by embarrassing their errors unmercifully. If they be men of rank and position who normally command your deference, do not imagine for a moment that a timid, apologetic defense is in keeping with humility when browbeating procedures are resorted to. Let all who read these lines take heed. Good men of convictions are being brainwashed, because

when arrayed before the “superiors” of their fraternity, they see cowardice walking in the garb of humility, and readily embrace her to their ruin.