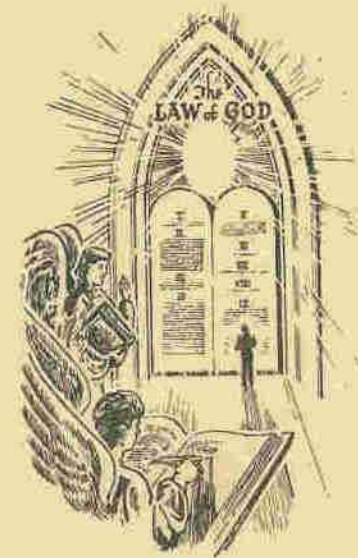


Judgment Hour

SERMONS



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By ROBERT D. BRINSMEAD

The Basis of the Awakening

My text tonight is Daniel 8:14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." You may say, "I've heard that text before." Of course. We all have, or we wouldn't be here. If we had not heard it we would not be Seventh-day Adventists.

It was over one hundred years ago that the study and understanding of this passage of Scripture caused the greatest religious awakening since the days of the apostles. You know how William Miller and his associates, through a study of this Scripture, came to understand that the time brought to view in this prophecy would end in 1844 in the Spring, the end of the 1843 Jewish year. They understood that the Lord would come the second time to redeem His people. As they preached that message the churches were mightily stirred.

Then, after the passing of the time and the Lord did not come, the Scripture was re-studied and then about July, 1844, while they were holding a camp-meeting at Exeter, Elder Snow presented more light on this text of Scripture. The result was an even greater awakening, which we know today as the "midnight cry." It went to every mission station in the world in about three months. The servant of the Lord says that was the greatest religious awakening and the mightiest since Pentecost. Thus the basis of the first angel's message was Daniel 8:14. Again, the basis of the great "midnight cry" was increased understanding of this text of Scripture.

Then we come to the second passing of the time in 1844. The Lord did not come, and His people met with a crushing disappointment. The day after the disappointment Hiram Edson was walking through a cornfield with another man and he received more light on this text of Scripture. From that light we have the birth of the third angel's message. They found that instead of the Lord coming to this world as expected, that instead of returning as the great High Priest from heaven, He had at that time ended one phase of His ministry in the first apartment of the heavenly sanctuary, and had entered into the most holy place to appear in the presence of God for His people. Thus began the great work of the third angel's message. Thus we see that the basis of the first, second, and third angels' messages was light on this text of Scripture. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

Another Religious Awakening Due

And yet, there is to be another religious awakening, greater than Pentecost, greater than the midnight cry. The prophet John in Revelation recorded that the whole earth was lightened with the glory of God. The servant of the Lord tells us in Great Controversy,

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p. 464, that before the coming of the Lord there is to be a revival of primitive godliness among His people such as has not been witnessed since apostolic times. What will be the basis of this great religious revival?

As I read the Spirit of Prophecy I find that it will again be an increased understanding of this passage of Scripture, which is the very basis for the Advent Movement. I am going to read a paragraph from the servant of the Lord:

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. . . ."

Testimonies, vol. 5, p. 575.

Just let us pause for a moment to notice the significance of this passage. First, who needs to become more intelligent upon the subject of the sanctuary? All! "All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above." And then notice the next sentence, "When this grand truth is seen and understood. . . ." What does that imply? This statement was written about seventy years ago. Doesn't that imply that we do not yet see and understand it as we should? Then when God's people see and understand the true meaning of the cleansing of the sanctuary, notice what will result:

". . . Those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. . . ."

In other words, the understanding of the great truth of the cleansing of the sanctuary will lead God's people to work in harmony with Christ that they might be prepared to stand in the great day of God. That is the purpose of the third angel's message, to prepare a people to stand in the great day of God. We have been preaching that message for 116 years. The promise is that when we see and understand the great truth of the cleansing of the sanctuary as we should and become more intelligent upon this subject, then we can work in harmony with Christ and the work will be successful.

At the present time there is an awakening beginning in God's church. It always begins there before it goes to the world. We are gathered together this evening because of that. The message is uniting some and dividing others, even in the church of God. Some are very much opposed to it, and some are very much in favor of it. Each one of us in the remnant church are called upon to make a decision

either for or against. The servant of the Lord admonishes us "to form our opinions for ourselves, as we are to answer for ourselves before God." Great Controversy, p. 598. So then, each one of us must give an account of himself to God.

The Basis of the Present Awakening

This evening I want to present to you what is the basis of the awakening that is beginning among God's people at the present time, that you might listen to the evidence, that you might take your Bibles and the Spirit of Prophecy and by prayer and study determine your relation to the points presented. The basis of the awakening is still this same text of Scripture: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

I want to present just three points: (1) that the cleansing of the sanctuary is an experience for the people of God; (2) that this experience is available now; and (3) that we must enter into it by faith.

The Cleansing of the Sanctuary an Experience

First, the cleansing of the sanctuary is an experience. You say, "What do you mean by an experience?" We have always understood since 1844 as a people, that Jesus entered into the most holy place for a work which we have called the cleansing of the sanctuary. Every Adventist believes that, if he is indeed an Adventist. We all believe that Jesus is doing a work up in heaven, going over the records of individuals, thus deciding their fate. This is all true and correct.

But I want to present evidence tonight that the cleansing of the sanctuary is not just something that takes place in heaven. The cleansing of the sanctuary as presented both in the Bible and the Spirit of Prophecy has to do not only with something that is taking place in heaven, but also has to do with something that is to take place in the hearts and lives of His people upon this earth.

In order that we might see that, let us look at the context of this Scripture in Daniel 8:14. First of all the text itself: "Then shall the sanctuary be cleansed." The Hebrew word which is translated "cleansed" in this passage is "tsadaq". Interestingly enough, it is the only place that this word is used in the whole Bible. There is no other word in the whole of the Scriptures just exactly the same. The word means "cleansed." It can also mean "restored," "put right," "restored again," "restored to its rightful state," "set right," "justified," "vindicated." These are all shades of this Hebrew word. "Then shall the sanctuary be cleansed." The RSV puts it "restored to its rightful state."

With that in mind, let us look at the context in which this text is used. We will go back and read from verse 9 of Daniel 8, where it

speaks of the Papacy:

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."
(verses 9-12)

This is a prophecy of the work of the man of sin. This Scripture tells us that the man of sin in magnifying himself against Christ, the Prince of the Host, would cast down the sanctuary to the ground, take away the daily, cast down the truth and tread under the people of God, that is, the host of God. When the man of sin took away the knowledge of the great blessed ministry of Jesus in the heavenly sanctuary the result was desolation in the church of God, because that ministry was the very center of the work that was going forward for the church, and when the man of sin cast down the sanctuary and desolated it, he also desolated the church of God.

And so we read verse 13 of Daniel 8. A question is asked here for the benefit of Daniel: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

You will notice that the question is twofold. First, "How long shall the sanctuary be trodden under foot?" and secondly, "How long shall God's people be trodden down?" I will write these on the board, "the sanctuary" and "God's people." You can never separate God's people from the sanctuary. When you desolate one, you desolate the other. When you destroy one, you destroy the other.

And so the question was a two-fold one. "How long shall that sanctuary be desolate? How long shall the knowledge of that blessed doctrine be obliterated from the earth, and how long shall God's people be kept under the power of the man of sin?" And the answer is given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or "restored to its rightful state."

Now, why didn't the heavenly being answer the second part of the question concerning the restoration of God's people. The question was asked, "How long should the sanctuary be desolate and thrown down, and God's people too." But in answer there is given simply the statement, "Unto two thousand three hundred days; then shall the sanctuary be cleansed." When the man of sin destroyed the sanctuary he corrupted God's people, polluted the church of God, and caused God's people to go into captivity for many long years. There-

fore, if the casting down of the sanctuary would mean the casting down of the church of God, what would be the restoration of the sanctuary but the restoration of God's people as well?

The servant of the Lord says in Counsels to Writers and Editors, p. 30:

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth. . . ."

You can not separate the restoration of the sanctuary from the restoration of God's people, and the cleansing of the sanctuary from the cleansing of God's people.

The Cleansing of the Sanctuary in the Book of Revelation

This truth is further unfolded in the book of Revelation. As we know, Revelation is an unfolding of the book of Daniel. It unfolds the great truths which are found in the book of Daniel. Now, if Revelation is an unfolding of the book of Daniel, where in the book of Revelation do you find the cleansing of the sanctuary? Well, you say, it is not there. So far as the words go, that is true. The words "cleansing of the sanctuary" are not found there, and yet the great work of the cleansing of the sanctuary is indeed found in the book of Revelation. It is the great subject of the closing chapters.

Let us see that. We will turn to Revelation 10 and start reading from verse 1:

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

Now, if we would ask Adventists about this text of Scripture, I think in most cases we would receive the correct answer,—that this Being here is the Lord Jesus Christ and the little book which He has in His hand is the book of Daniel, concerning the prophecies pertaining to the time of the end. (see SDA Bible Commentary, VII, p. 971) Yes, here is the unsealing of the prophecies of Daniel, particularly following 1798. When we come down to the time of the end, what prophecy of Daniel received the greatest attention? What was the central one? Daniel 8:14. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

That was the central one, and this is the one referred to here in the tenth chapter of Revelation. We commence reading again from verse 5:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by Him that liveth for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

What does this refer to? Does it refer to the end of the world's history? No, it doesn't. It refers to the end of prophetic time. When did that end? 1844. Then, what prophecy particularly is Christ unsealing here in Revelation 10? The cleansing of the sanctuary, the great time prophecy which would end in 1844.

Notice, He has a mighty message, because He places one foot upon the earth and the other foot upon the sea, which symbolizes the world-wide extent of the mighty message that would come from the unsealing of this prophecy. What is the message? It is declared here in verse 7:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

When Jesus unsealed this prophecy here in Revelation 10, instead of saying that the time has now come to cleanse the sanctuary, He didn't use those words, "cleansing of the sanctuary." He used the term, "finish the mystery of God" which the apostle Paul tells us in Colossians 1:27 is "Christ in you, the hope of glory."

And therefore we see that the cleansing of the sanctuary is not just something which takes place in heaven. It is declared to be the "finishing of the mystery of God" in the book of Revelation. God is calling a people who are to stand through the time of trouble without a mediator. Those who will be able to stand through that time are those who have perfected holiness in the fear of God, those in whom the work of salvation is finished. The image of Jesus is completely formed in them.

When we come to Revelation 14, the mighty message which comes from the unfolding of Daniel 8:14, we read of a special company of people:

"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." verse 1.

Verses 3 to 5 continue the description of this group: "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever 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."

Here is a people in whose lives is seen the practical results of the cleansing of the sanctuary. They have followed Jesus in His closing ministry in the heavenly sanctuary. They stand without fault before the throne of God, a perfected people, a people who will be translated from this earth without seeing death. Thus we see from Daniel and from Revelation that the cleansing of the sanctuary is not just something which takes place in heaven. It is to be an experience in the lives of God's people, an experience of the perfecting of the saints. That, indeed, is the heart of the third angel's message.

God's Purpose for the Human Soul

Further, we see that the cleansing of the sanctuary is an experience when we consider the basic purpose of the sanctuary service. What is it? It is clearly stated in the book Education, p. 36: "In all, God desired His people to read His purpose for the human soul." That is the purpose of the sanctuary. That is what we are to read in the sanctuary service. "In all," says the servant of the Lord, "God desired His people to read His purpose for the human soul."

The whole sanctuary service is a demonstration of God's purpose for our hearts and lives. Let us illustrate it now from the sanctuary. We look there to the sketch on the board. There is the outer court, with the altar of burnt offering and the laver. And the sanctuary itself, with the first apartment, the holy place, and the second apartment, the most holy place. In the holy place of that sanctuary, on the north side there was a table of shewbread, on the south side the seven lamps of fire. Before the second veil of the sanctuary, there was the golden altar of incense, whereon was the fire and the incense which kept ascending before God. And then, in the second apartment, the most holy place, the sacred chest, the ark, containing the law of God, above which was the shekinah glory of God. "In all, God desired His people to read His purpose for the human soul."

You notice that there is a gate to that sanctuary. That sanctuary represents the way to come to the Lord Jesus Christ. There is but one way to come to Christ and there is but one gate. Jesus speaks of those who would enter in by some other way, other than by Himself as the door into the sheepfold. He calls them thieves and robbers. There is but one way to come to Christ, and that is by the way of repentance.

And then, you notice that right within the sanctuary there, the first thing that confronts the person that would come to the Lord Jesus Christ is that altar, and we are to read in it God's purpose for the human soul. The first thing that God presents is the cross of the Lord Jesus Christ. Jesus says, "If any man will come after Me, let him deny himself and take up his cross, and follow Me." Matthew 16:24.

The apostle Paul admonishes each person to "present your bodies a

living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

We read in that altar God's purpose for the human soul, that we are to die with the Lord Jesus Christ, that we might finish with the old life of sin.

Next we come to the laver. Having died with the Lord Jesus Christ, we are to be buried with Him. The old life is to be put out of sight. As the apostle says in Hebrews 10:22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We are to be washed in the laver of regeneration.

Then we come into the sanctuary. Here on the altar before the second veil the priest would take the blood. When a sinner had sinned and he wished to have forgiveness, he would enter the court and bring a substitute, confess his sin upon the head of the innocent victim, and slay it. Then the priest would take some of that blood into the sanctuary and sprinkle it on the horns of the altar before the second veil. We are also to read it that God's purpose for the human soul. Jesus presents His blood for the repentant sinner. As we bow in penitence at the foot of the cross, laying our burden of sin upon the Lamb of God, and place ourselves on that altar with Him, Jesus sprinkles His blood. He presents it on our behalf in heaven.

But we are to read in the sprinkled blood God's purpose for the human soul. Our hearts are to be sprinkled from an evil conscience. Yes, we are to be cleansed of all guilt. That was the daily service of the sanctuary, when the priest sprinkled that blood upon the altar. How does this reveal God's purpose for the human soul? Namely, that our hearts are to be cleansed from the defilement of sin. On that altar God kindled a sacred fire, and the fire which God Himself had kindled, the priests were to sacredly cherish. In that we are to read God's purpose for the human soul.

"In the contemplation of Christ, we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. . . . In every true disciple, this love, like sacred fire, burns on the altar of the heart." Acts of the Apostles, p. 334.

"When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world." Testimonies, vol. 5, p. 166.

So even the fire on the altar was a demonstration of God's purpose for our hearts and lives, namely, that the love of God might be shed abroad in our hearts by the Holy Spirit, which Christ has given to us. On that altar the incense rose before the presence of God. That incense represents both our prayers and our praise to God, and the incense of the righteousness of Jesus which is offered with our prayers, making them acceptable to God.

There on the north side of the sanctuary is the table of shewbread. That also is a demonstration of God's purpose for our hearts and lives. We all know that there is a table of shewbread up in heaven. There is a supply of bread for God's people, but will it profit us if there is only a table of shewbread in heaven? No, not at all. That bread represents Christ as the bread of life, and we receive of Him by partaking of the Word of God. We also are to be a table of shewbread upon this earth. Our lives and our minds must be filled with the word of God that we might live by every word that proceedeth out of the mouth of God.

Then, in the sanctuary, there are the seven lamps of fire, which burn before the throne of God. They, too, are a demonstration of God's purpose for the human soul. Our lives are to be filled with the Spirit of Christ. But the lamps of the soul are to be trimmed and burning, supplied with the oil of grace (TM 511).

Now we come to the inner sanctuary. Yearly, there on the great day of atonement, the priest entered the most holy place to sprinkle the blood before the mercy seat, while the children of Israel gathered around the sanctuary with prayer and with fasting and with deep searching of heart. This was a special work called the cleansing of the sanctuary, a work done in the inner sanctuary, which was performed only on the great day of atonement.

Now if the servant of the Lord says that the whole sanctuary is a demonstration of God's purpose for the human soul, and if we can see clearly that the altar represents our death to sin and the laver being washed in the waters of regeneration, if we can see that the table of shewbread, the altar, the fire, the incense, the seven lamps all represent an experience in the life, and if we can see that the sprinkling of that blood on the altar represents the daily cleansing of our hearts from the guilt of sin, when we come into the second apartment, won't that, too, be a demonstration of God's purpose for our lives and hearts? This represents the inner cleansing of the life, the complete cleansing of God's people, the perfecting of the saints, that God might have a people who will stand through the time of trouble.

The Cleansing in the Type

Let us see this in the word of God, that the cleansing of the sanctuary is an experience for the church. We turn to Leviticus 16:30. This is the chapter which gives the details of the earthly day of atonement, when the children of Israel left their farms and their businesses, their earthly pursuits, and with one accord, with their families and their little ones, gathered about the tent. Notice what the above mentioned verse 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."

On the day of atonement here was the high priest in the most holy place. Here were God's people surrounding this tent, humbling their souls and searching their hearts. And the priest went in to make the atonement in the most holy place. The Scripture says, "for on that day," that is the day of atonement, the day when the sanctuary is cleansed, "shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Are those words clear? Are they explicit? Here was the high priest in the most holy place. There were the people assembled around the sanctuary. What did he go in there to do? To make an atonement for you, to cleanse you, that you might be clean from all your sins before the Lord. Thus, it is clear from the Scriptures that the cleansing of the sanctuary was not only a cleansing of the records from the sins of God's people which were kept there. It was a complete cleansing of the hearts of God's people as well.

The Cleansing in the Anti-type

That was the type. Now, how about the anti-type when Jesus ministers in the most holy place of the heavenly sanctuary? Let us turn to Malachi 3. Here is a prophecy of Jesus' entrance into the most holy place in 1844 (see Great Controversy, pp. 424-426). Reading verse 1:

"Behold, I will send My messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts."

Now just to be sure that we are on solid ground on this important point, I will read the supporting evidence from the Spirit of Prophecy. Notice what the servant of the Lord says concerning this passage of Scripture in Malachi:

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; . . . and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event. . . ." Great Controversy, p. 426.

These words are clear, aren't they? The servant of the Lord says that Daniel 8:14 and Malachi 3:1-3 are descriptions of the same event. Now, we all know what Daniel 8:14 says. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now here we are told that Malachi 3 presents the same event. So let us look at Malachi 3 and we shall see the interpretation as to the cleansing of the sanctuary. Let us read verses 2 and 3:

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Here is a description of what the cleansing of the sanctuary is to be in the lives of God's people. The Lord sits as a refiner to purify the sons of Levi, to purge them as gold and silver that they may offer unto the Lord an offering in righteousness. So you can see that the cleansing of the sanctuary is not just something which takes place in heaven. It is something which is to take place in the lives of God's people, and the Lord is to sit as a refiner and a purifier to purify the sons of Levi. That represents God's people in the new covenant. All are Levites. In the old covenant system only one tribe were priests; in the new covenant all are priests.

He is to purify God's people as gold and silver. This is declared to be the cleansing of the sanctuary by the word of the Lord. When one refines silver, I am told, he takes the vessel of silver, which is mixed up with the dross and he begins the work of purifying. And the refiner looks down upon that silver, and when he can see his image perfectly reflected in the silver, it has then been refined. That is the figure which is used here to describe the real nature of the work of cleansing of the sanctuary.

Jesus is in the heavenly sanctuary. Leviticus 16:30 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." He is looking down upon His people until He can see His image perfectly reflected in them. And when He can, the sanctuary is cleansed, the work is finished, and the seal of God can be affixed.

The Daily Ministry

This was the great work which commenced in 1844. But you say, "Then wasn't Christ cleansing His people before 1844?" Yes, He was. Sinners since the foundation of the world could always come to Christ as the Lamb of God which taketh away the sin of the world, but in the sanctuary service there were two special services, the daily service which was carried on day by day at the sanctuary, and then there was a special yearly service in the most holy place. Both represented a work of cleansing. The cleansing of the daily service, represented by the shedding of the blood of the sin offering, and the sprinkling of the blood on the altar of incense represented the work of cleansing our hearts from the guilt of sin.

Yes, this work was in progress before 1844, and it has been since 1844. Whatever the sin, if the soul repents and believes, the guilt is washed away by the blood of Christ. If we confess our sins, He will forgive and cleanse us from all unrighteousness. And yet it is one thing to receive forgiveness and cleansing from the guilt of sin and still another to be cleansed from the record of sin. There is a difference between the forgiveness of sins and the blotting out of sins. That, of course, is the fundamental basis of the whole Advent Movement. It is found in the first article ever written on the cleansing of the sanctuary by Crosier in 1846.

We receive the forgiveness of sins when we come to Jesus and con-

fess them. That was demonstrated in the daily service of the sanctuary when sinners came through the gate and confessed their sins, and the priest went in and sprinkled the blood on the altar. The sinner was then forgiven of his trespasses. But sins were not blotted out until the day of atonement. Thus it is that when we come to Jesus as sinners, confess our sins and claim His pardoning love, He cleanses us from the guilt of sin. Our sins are sent away to the heavenly sanctuary but they are not blotted out either in the records in heaven or in the record of our minds.

The Record of Sin

I want to read just a few statements from the servant of the Lord to illustrate what the record of sin is, that we might see what is the special work of the cleansing of the sanctuary.

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." Desire of Ages, p. 302.

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

"Every mistake, every error, unimportant though it may be regarded, leaves a scar in this life and a blot on the heavenly records." Our High Calling, p. 227.

"God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed." Fundamentals of Christian Education, p. 195.

Are these statements clear? Can we understand them? The words are plain enough, aren't they? When we come to Christ He freely forgives; but though forgiven, the soul is marred. The soul is scarred. The record remains. The imprint of that sin remains in the mind. Our minds are like a wonderful recording machine, recording everything we do, even from infancy.

I read from Child Guidance, p. 199: "What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface."

Thus you see that from our earliest years, what we have been seeing and thinking has been drawing deep lines upon our minds. Everything that we do stores itself in the mind. The record is there. Nothing is blotted out.

I read another statement from Christ's Object Lessons, p. 55:

"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."

I could go on reading quite a number of statements. There are many of them from the servant of the Lord. Perhaps just one more. Speaking of evil-doers, Sr. White says:

"They wound their own souls, and through their lifetime will carry the scars. The evildoer may see his sins and repent; God may pardon the transgressor; but the powers of discernment, which ought ever to be kept keen and sensitive to distinguish between the sacred and the common, are in a great measure destroyed."

Testimonies, vol. 8, p. 66.

The Blotting out of the Record of Sin

The intent of all these passages is the same. There is a difference between the forgiveness of sins and the blotting out of sins. When we come to Christ He forgives us of our sins. He writes pardon against our names in the books of heaven, but our record of sins remains until our names come up in the judgment, when God will bring every work into judgment, and every secret thing, whether it be good or evil.

Not only does the record remain in the books of heaven, but where else does it remain? In the mind. That can be proven and demonstrated even by science today. They can operate on a man and touch certain portions of his brain, and things that he has completely forgotten will come back to his mind. Why? They are all recorded there. When we receive forgiveness, Jesus writes pardon against our names in the books of heaven, but He does something else, too. He sprinkles our hearts from an evil conscience.

When we have forgiveness, can we still remember our sins? Did Peter remember his sin after the Lord forgave him for denying his Lord, or did he forget completely about it? No, the servant of the Lord points out that Peter never forgave himself. The Lord forgave him, but he never forgot that sin until the day he died.

The record of sin is more than a remembrance. It is a scar. It is a mark. It is an imprint upon the soul. Something is lost every time we sin. We are the temple of the living God. There is a record of every sin that we have committed. The cleansing of the sanctuary is a special work in the most holy place where Jesus makes the special atonement for us to cleanse us that we might be clean from all our sins from before the Lord. This work in the most holy place is a work of blotting out of sins.

". . . In 1844 began the work of investigation and blotting out of sins." Great Controversy, p. 486. The blotting out of sins is not

just something that takes place in the books of heaven. It means a complete cleansing in the lives of God's people here upon the earth, a complete erasing of the record of sin, a blotting out of every trace of sin from the character, of every mark, of every scar, that God's people might be redeemed forever from its results, that they might reflect the image of Jesus fully. Thus the cleansing of the sanctuary is an experience.

I have a record here of one man in our denomination to whom God granted this experience, at least a measure of it, as an earnest, a witness of what He wants to do for the whole church. Most of you have heard of Elder Eugene Farnsworth. The Farnsworth family were among the original Adventists. I think William Farnsworth was the first Seventh-day Adventist. This is Eugene Farnsworth, known to many here in America. I have talked to many here who remember the time when God raised him up from his death-bed. He was dying of cancer. They opened him up and just sewed him up again because he was just eaten up with it. The Lord miraculously cured his cancer and he was raised up. That was a mighty miracle. But the Lord performed an even greater miracle than that for him, and he recorded it in a book called Divine Healing published by our Review and Herald Publishing Association. This was his testimony as written in the book:

"Lest I should forget, I want to mention another thing that God has done for my soul. I cannot explain it, and it is not necessary that I should, but it is this: After I had that great infilling of the Spirit of God I became conscious, after a few days, that there were things that I had forgotten. I kept thinking it over, and wondering how it was. I went back in my memory. You, brethren and ministers, know that in our lives and experiences of the past, things have come up, and we have been in touch with other brethren, and it has been difficult for us to explain to ourselves how certain ones could do what they did and still be Christians; and there have been times when some unpleasant feelings that ought not to exist have come into our minds, and we have carried them along. You know what I mean.

"I want to testify here this morning that the Holy Spirit has taken every one of them out of my recollection. I can't remember a single one—not a single one. I don't know when He did it, I don't know how He did it, and I don't care when nor how, but I have praised God from that day to this for that experience. It has helped me more than any other experience I ever had to know what God means when He tells us that He will blot out our transgressions. It means something more than simply blotting out a record up in heaven. It means blotting out of a man's mind the nightmare of sin, so that he will never remember it any more. That is what God is going to do for His blessed children, brethren, for all eternity, very soon.

"I read two or three times over in the Bible that God will forget our transgressions, that He will remember our sins no more. Well, I tell you, brethren, when God forgets them and remembers them no more, it is a blessed thing for us to forget and remember them no

more, too. I bless God for that experience. I tell you that kind of experience is worth going down into the valley of the shadow of death to obtain. It is worth it. I don't know as I would ever have had it if I had not gone down there. But I went."

That testimony perfectly accords with what is written in inspiration. We are told in Patriarchs and Prophets, p. 202 of God's people, "Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance."

Great Controversy, p. 620, describing the experience of God's people during the time of Jacob's trouble when they stand without an intercessor says this: "Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."

Again in Spiritual Gifts, vol. 3, p. 135 we find this statement:

"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."

That blessed experience of the complete blotting out from a man's whole life the record of his sins, the taking away of that filthy garment forever, of every scar and every mark, and the very roots of sin from the inner sanctuary of the soul, that experience is called in Scripture the cleansing of the sanctuary. We must all have it if we are going to be translated. That is the experience which prepares the church for translation from this earth without seeing death.

This Experience Available Now

The second point that I wish to make tonight is that not only is the cleansing of the sanctuary an experience of the blotting out of our sins, but that this experience is available now.

It is clearly substantiated in the Bible and the Spirit of Prophecy that our sins are blotted out when our names come up in the Judgment, that is if we are accounted worthy. We read in Revelation the message declared by the angel "having the everlasting gospel to preach unto them which 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." Revelation 14:6, 7.

Isn't that present tense? Isn't it a message to the living inhabitants of the earth? The angel declares "to them which dwell on the earth." Isn't that to us here tonight? The message for each of us here tonight is that the hour of His judgment is come, the great work of the cleansing of the sanctuary. The judgment is come, and Christ is there to do the work.

The Open Door

We turn to Revelation 3:8 where Jesus says to us, "Behold, I have set before thee an open door." Here is the One that openeth and no man shutteth and shutteth and no man openeth. In 1844, as we are told by the servant of the Lord in Early Writings, p. 42, Jesus rose up and shut the door to the holy place of the heavenly sanctuary and no man can open it, and He opened the door into the most holy place of the heavenly sanctuary, and no man can shut it. And so Jesus says to us, "Behold, I have set before thee an open door."

What does Jesus mean when He says the door is open? The Scripture says the hour of His judgment is come and we believe that we are living in the time of the cleansing of the sanctuary and this special work is going forward in heaven and Jesus is there to do that work, to make an atonement that we might be cleansed from all our sins before the Lord. Jesus says the door is open. What does He mean by that? Isn't it obvious? He says, stretching forth His hands to His people, "Behold, I set before you this open door." What He actually means is, "Behold, I set before you this experience."

That door, that open door, is a door into the most holy place. It is a door that leads into the experience of the cleansing of the sanctuary, the blotting out of the sins of God's people forever more, a door into the experience which will blot out the record of sins, that God's people might receive the seal of the living God, and pass through the time of trouble without a mediator. The door is open, and has been since 1844, and He has been waiting for His people to see the reality of the cleansing of the sanctuary, that they might enter into that experience.

No wonder the servant of the Lord says, "All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful." Testimonies, vol. 5, p. 575.

Jesus is saying to us, "The door is open. The hour of His judgment is come." And then we read in Revelation 10 that Christ has lifted up His hand and has sworn by Him that liveth forever, by the One that created heaven and the things that therein are, that there should be time no longer. Jesus is the Creator of all things, and thus He swears by Himself. Hebrews 6:18 speaks of two immutable things in which it was impossible for Him to lie, or deceive us. His oath is an immutable oath.

Christ has sworn that there should be time no longer. The New English Bible renders it "that there should be no longer delay." Yes, no more delay. That is why we have no more prophetic time since 1844. That is why no one should set a time prophecy since 1844 because time was finished and the door was open. The third angel's

message is not hinged on time.

Jesus has presented to His people the message that the time has come to cleanse the sanctuary. "I have gone to blot out your sins, to make an atonement for you to completely redeem you from all iniquity. Now the door is open to the most holy place and you can enter in." There should be delay no longer. We are living on borrowed time.

The Scripture presents the fearful position in which we live at this time. The angels are standing on the four corners of the earth, holding back the winds of strife that they should not blow. Why? Because God's people have not entered into the ark of safety. They have not received the seal of His protection. Probably most of us heard a speech by the president of this nation a few days ago about preparation for war. This old world is ripe for destruction, and God's wrath is about to be poured out. Yes, it should have long since been poured out, but for the sake of His people Jesus has held it back. Jesus looks upon the remnant which are not sealed, and He says, "Hold, hold back those winds of strife, because My people have not entered into the heavenly sanctuary. The door is opened but they have not entered."

Now is the Time

Now is the time above all times that this experience must be laid hold of by God's people everywhere. How much longer the angels will hold the winds of strife we do not know. We do know this, that the work has been delayed, but the door is still open, that we might enter in and receive the experience.

Entering in by Faith

We must see that not only is the cleansing of the sanctuary an experience; not only is this experience obtainable now; but it is one that we must enter into by faith.

Hebrews 10:19-22 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 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. . . ."

The servant of the Lord comments thus on this passage of Scripture:

"Unless we enter the sanctuary above and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be found wanting." SDA Commentary, VII, p. 933.

We must enter the sanctuary above. We must enter by faith with Jesus into this work. Again I read in Early Writings, p. 72: "We

must send up our petitions in faith within the second veil." On page 55 of the same book we read, "Those who rose up with Jesus would send up their faith to Him in the holiest." You will find other passages in the Spirit of Prophecy, particularly in Early Writings, where it shows that God's people must by faith enter with Jesus into the most holy place of the heavenly sanctuary. We must by faith come up to the great work of the day of atonement.

What does it mean to enter in by faith? I want to touch more fully upon this tomorrow in the subject, "The Judgment of the Living." But I would like to mention a few points on what it means to enter in by faith. First, we are to believe the promise. We are to believe and understand the promise. "Faith cometh by hearing, and hearing by the Word of God." We must understand what Jesus wants to do for us. And having understood what He wants to do for us, we must believe the great promise which He has given unto us. And what is the promise? That He will cleanse the sanctuary. Not just the sanctuary in heaven, but He will cleanse the sanctuary of the soul and complete His work of redeeming grace.

Then He will finish the mystery of God, for the Scripture says, that "He which hath begun a good work in us," what will He do? He will "finish it." He is both the author and the finisher of our faith. In what time of this earth's history do we live? The time when the mystery of God must be finished.

We must believe the promise, and the emphasis is clearly on the word "promise" because it is not something which we can do, but something that we are to believe and accept, and receive by co-operating with Jesus. It is a promise. It is a gift.

Conditions of Entering In

Having believed the promise of this wonderful experience which He wishes to give us while He is ministering for us on this great and dreadful hour of earth's history, we must fulfill the conditions upon which that promise is based, because to every promise of God there are conditions, and to claim His promises without fulfilling the conditions is presumption.

The conditions are those outlined in the typical day of atonement. In ancient Israel when the high priest entered the most holy place, the whole congregation was to gather around the sanctuary, humble themselves before God, and afflict their souls that they might not be cut off on the great day of judgment.

If that was necessary in the type, how much more essential in this great anti-typical day of atonement that we understand the work of our High Priest, and know what duties are required of us.

"All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for

them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."

Great Controversy, p. 488.

We must fulfill the conditions of the day of atonement. They are clearly outlined in the word of God. I wish to take up those conditions more fully with you tomorrow. Having believed the promise, having gathered around the sanctuary on this great day of judgment, following Jesus in the work of the most holy place, we are to claim the blessing, and hold on by faith until it is realized.

Yes, friends, we are to claim the blessing. The Scripture tells us to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

How does a man receive the forgiveness of sins? How is any blessing from God realized? Whether it be repentance, which is the gift of God, whether it be forgiveness, whether it be deliverance from the tyranny of the old nature, whether it be the death of the old man that it might be buried out of sight, whether it be rising to walk in newness of life, how is every blessing received from the Lord Jesus Christ? It is by believing the promise. It is by fulfilling the conditions upon which that promise is based, and it is by claiming the blessing in faith.

The Scripture says, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:6. Further, "Let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." vs. 7, 8.

We are to claim with unfaltering faith the great and staggering blessings of perfection, the great promise that Jesus will blot out all our sins, and eternally deliver us from the power of evil, and place upon us the seal of the living God that we might be protected in the time of trouble.

It is a promise, friends, but we must lay hold of it by faith. If we don't ask, if we aren't at the sanctuary, seeking and asking and knowing and fulfilling the conditions, and agonizing there in deep searching of heart, we will not receive the promise, and we shall be unsheltered in the day of God.

I want to read to you a description from the servant of the Lord of God's people who believe the promise, who are fulfilling the conditions, and who are gathering around the sanctuary to claim the blessing. I will read selections from Testimonies, vol. 5, pp. 473-475. It is speaking here of the closing up of the great day of atonement.

It says here, ". . . The remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through

Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair."

Do you get the picture? Here is the church of God around the sanctuary, fulfilling the conditions of the day of atonement. I read on: "The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters." What does the devil point to? Their defective characters. What are those defective characters? The next sentence tells us: "He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer."

The devil points to the record of their lives. He points to the record of their sins, their defective characters, because every sin that we have committed, even though forgiven, leaves a scar upon us. It leaves its mark. It leaves its imprint. The spiritual powers of the soul have been dwarfed through contact with evil. As they gather around the sanctuary, God's people are fully conscious of their own weakness and unworthiness, and even though they have put away all their sins and have sought the Lord with humility and contrition, Satan is there and he says, "Look at their defective characters. Look at their record of sin."

I read on: "As the people of God afflict their souls before Him, pleading for purity of heart, . . ." What are they doing? They are pleading for something. They are seeking a blessing. "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. . . ."

What is taken away from them? Their filthy garments. ". . . 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 despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices. . . . Holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."

Can you see how the work is accomplished? Can you see how the promise is realized by God's people? It is a promise of our great High Priest on the day of atonement, a promise which will be fulfilled to everyone who will hear the message, who will present himself at the sanctuary on the great day of atonement, who will fulfill every condition, and who will believe and claim the promise. The promise is that as the people of God will come to that sanctuary and afflict their souls there, and plead for the great gift of the cleansing of the sanctuary, that Jesus stands up and He says, "Take away the filthy garments." And He clothes them with His own righteousness, not for a day or for an hour, but for eternity,

for it says, "nevermore to be defiled by the corruptions of the world." "Now they are eternally secure from the tempter's devices."

A blessing is realized and that is the blessing of the great day of atonement. Thus we see that we are called in this crisis hour of history to join God's people in a solemn assembly at the sanctuary. This is the day, my dear friends, a day of opportunity for us, and I believe that day is the last day of opportunity for God's people to arouse them from their lethargy and from their slumber to join in a great solemn assembly at the sanctuary.

We have come to the time of confessing and forsaking of sins. We have come to the time of humbling of souls before God, of the reception of the Laodicean message, as the servant of the Lord says, "The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance. . . ." Testimonies, vol. 1, p. 181.

It is time to seek Jesus. It is time to find the Lamb of God which taketh away the sins of the world, and to send every sin beforehand to judgment that they may be blotted out that we might receive this gift.

The Only Refuge

The only place we can receive Jesus is in the most holy place of the heavenly sanctuary. The only place where we can find Him today in a genuine experience is around there, following Him by faith.

I read from the servant of the Lord in Early Writings, pp. 78, 79, of a dream of deep significance of what is transpiring today in the church of God.

"I dreamed of seeing a temple to which many people were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost."

You see that is the ark of safety. That is the anti-typical ark. In those days they had a number of years to enter that ark, and when the time expired only those who were found inside were saved. Today the ark is the most holy place of the heavenly sanctuary—entering in with Jesus into that open door. "Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost."

Then the servant of the Lord sees those who were deriding and ridiculing those who were entering the temple and telling them that this plan of safety was a cunning deception, that there was no danger whatever to avoid. "They even laid hold of some to prevent them from hastening within the walls." As I said before, it is a parable which is being fulfilled today.

The Judgment of the Living

"Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

"Just before the Lamb were elevated seats upon which sat a company of people looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed to be like the music of angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event.

"Even after having entered the building a fear came over me and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the Lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night."

Before us is presented the open door, and that open door is Jesus. He is waiting to receive us. He is waiting for us to come before Him that we might confess our sins and humble our souls before God in this anti-typical day of atonement. He is not only waiting to do that, my dear friends, but having done that, and when we have fulfilled the conditions of the day of atonement, He is waiting to blot out our sins forever more, to clothe us with the garments of His righteousness. May the Lord give us grace that we at this time might enter in and lay hold of the gift.

My subject this afternoon, friends, is "The Judgment of the Living."

"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, 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.

"For the time is come that judgment must begin at the house of God." 1 Peter 4:17.

For over one hundred years this great and solemn work has been in progress with the dead. Soon it must pass to the living. I read from Great Controversy, p. 490:

"The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review."

The most solemn subject which we can contemplate is this work of judgment. Moreover "the time is come that judgment must begin at the house of God."

I want to speak to you on the subject of the judgment under three headings: (1) the preparation for the judgment of the living; (2) the experience of the judgment of the living; and (3) the victory of the judgment of the living.

Preparation for the Judgment

First of all, the preparation for the judgment of the living. In ancient Israel as the great crisis day approached, the trumpets were blown throughout the land. We read in Leviticus 23 that ten days before the day of atonement the trumpets blew, and they blew for ten days, telling the children of Israel that they must make preparation for the great day of atonement. The children of Israel heard the blowing of the trumpets. They went through their homes; they washed their clothes; they went through their families and put things in order. Those who had sins unconfessed came to the sanctuary, laid their sins upon the head of the sin offering, and transferred their sins into the sanctuary, ready for the day of judgment. This typifies the work that we are called to do at this time. On the day of judgment they gathered around with their families and their little ones. They left their farms and their businesses. They fasted. They afflicted their souls when the high priest went into the most holy place on that solemn day.

Isaiah 40:3, 4, speaking of this time of earth's history in particular, says: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

In ancient times when a king went traveling through the region, certain ones were equipped and hastened ahead of the chariot to prepare the way, to straighten out the rough places, to do everything needed in preparation for the soon appearing of the king. This symbolism is used to represent the heights which God's people must attain before the appearing of the King of Kings in the investigative judgment.

The same message is brought to view in Malachi 3. We touched on this last night. Let us look at it again.

"Behold, I will send my messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth?"
Malachi 3:1, 2.

It will be a most solemn time when He appears in judgment for the living and we have to appear before His presence. A messenger of God goes before to prepare the way before Him. What is to be the nature of our preparation for this great day of the judgment? We read of it here in Joel 2, a most important Scripture for all of God's people at the present time:

"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.

"Blow the trumpet in Zion." In ancient Israel they literally blew the ram's horn. We are told here that as God's people fulfill the conditions of the day of atonement, they must blow the trumpet in Zion. What is the trumpet that must be blown today? We read the answer in Isaiah 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins."

We are living in the awful presence of the judgment. As we come by faith to the great judgment scene, we see the Father sitting on the throne. His eyes are too pure to behold evil, He cannot look on iniquity, and can by no means clear the guilty. Before Him

are the sinless angels and there is the law of God, as perfect as God is perfect, the great standard of the judgment. There in the light of God's presence is the record of our lives, an exact facsimile of everything that we have done. As we stand in the very presence of the judgment of the living, at this time when judgment must begin at the house of God, the message is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins."

Sin in all its forms must be abandoned, and the appetite must be sanctified by holy principle. The Scripture says, "Make not provision for the flesh, to fulfil the lusts thereof." Romans 13:14. Our eyes must be single to the glory of God. Jesus says, "If thy right eye offend thee, pluck it out." Now is the time, friends, to "pluck it out" if it offends us. Our ears also must be tuned to the voice and to the message of God. Isaiah 50:4, 5, describes the experience of Jesus, but it must apply to every one of His followers as well:

"The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back."

What did Jesus do morning by morning? He awakened to hear the voice of His Father. Are our ears attuned to hear His voice morning by morning? When every other voice is hushed, are we learning to be still and know that He is God. Our tongues must be sanctified by the grace of Christ. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36. Oh, how much the Spirit of Prophecy talks about foolish words, vain conversation! We are told that we shall have to meet every word and action of our lives again. The following statement from the Spirit of Prophecy was written especially to the young but I am not convinced that it only applies to them:

"I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk."

Testimonies, vol. 1, p. 496.

What about our thoughts? What does the Scripture say? Every thought must be brought into captivity to the obedience of Christ. The Lord has eyes that are too pure to behold evil and He cannot look upon any impure thought. Where are our thoughts? Where are our best affections? The Scripture says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15

We think of the things that beset our lives—covetousness, self-

ishness, self-centeredness. Where are our talents? Where are they employed? Are we employing them for the service of self or are we following the instruction of Sr. White to make the cause of the King our first business in life? Are we living wholly in reference to the coming of the Son of Man? Or do we only now and then live on the Sabbath day as though the Lord was soon to come and take us to heaven. Do we indeed live wholly in reference to the coming of the Son of Man?

How much time do we waste? Are our lives filled with the Spirit? How much do we manifest love, meekness, gentleness, and patience in our daily lives? Are we truthful or untruthful, honest or dishonest in our business associations? Maybe we can do something that will pass the pale of the law of the land, but will it pass the law of God? The law by which every man is to be judged is, "Thou shalt love thy neighbor as thyself," or "Do unto others as you would have them do unto you." Do our actions with our fellow men measure up to the test? What are our thoughts day by day? Are they with Jesus in the great solemn work in heaven, or are they groveling around here in the vain and empty things of this life, as if we are still planning to live here for many more years?

Are we in the condition that the apostle Paul speaks of in Colossians 3:3, "For ye are dead, and your life is hid with Christ in God?" The servant of the Lord says in Early Writings, p. 47:

"It is no small thing to be a Christian and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness. Some engage in vain and unbecoming conversation, and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

"We must be partakers of Christ's sufferings here if we would share in His glory hereafter. . . ."

I read a statement here from Dr. Rue. He says, "The real truth is that we don't want Jesus to come." The members of the Sardis church professed to love Jesus, but they resisted the message of the second advent. Why? They didn't want Jesus to come. "The real truth is that we don't want Jesus to come." Perhaps next year, after we have enjoyed our new home. Dear Jesus, let our son John have a few years to use the education he has gained. Let him make a success. But God, we have scrimped and saved for our vacation this summer. Couldn't You postpone Your coming until next fall? Next week, Lord, is the association banquet. The people are counting on me to lead out. Postpone Your coming a month, please. Lord, I have a wonderful retirement program set

up. All the savings of a lifetime will mature next year. Please, Lord, let me enjoy it a little. I want to travel and see your good earth a few years. Lord, I have a burial site beside my dear wife, and a tombstone with inscriptions of our accomplishments. Lord, wait, and let me have a part, my part, with my fathers in the first resurrection. But, my dear friends, if we are going to be translated from this earth, we must live as if we are going to be translated.

The Scripture says, "Blow the trumpet in Zion." "Sound an alarm in My holy mountain." Leviticus 19:17 is a text which applies to every one of us. I wonder if you would look at this text with me. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." What does this mean? Take the first part, "Thou shalt in any wise." That means in any place, without any excuse whatsoever. "Thou shalt in any wise rebuke thy neighbor." In other words, if we have a brother or a neighbor and we see that he is doing wickedly, what does the Scripture say that we are to do?

"Thou shalt in any wise"--that means without any excuse whatever--"rebuke thy neighbor." If we don't, what will happen? "And not suffer him to sin." But do you notice what the margin says? "That thou bear not sin for him." Now supposing we don't do what the Scripture says, then what? Who bears the sin? We are just as guilty, friend. And that applies in the day of atonement when God says, "Blow the trumpet in Zion. Lift up thy voice like a trumpet and show My people their transgressions and the house of Jacob their sins."

The Lord has said that if you are living in the midst of evil, you must protest against the evil. He doesn't say to do it in the spirit of criticism, but in love. If we do it in bitterness, we are just as guilty. We must protest. Sometimes it costs something to protest. It did with John the Baptist, didn't it? He knew what Herod was doing and he knew what his duty was, and that if he carried out his duty he would lose his life. The Scripture says, "Thou shalt in any wise rebuke thy neighbor," even if it will cost a man his life. John the Baptist did it and lost his life, but he saved his soul. So you see the Lord calls upon us to protest. If you are a faithful witness for the Lord Jesus Christ, it is a part of the ministry of love. We are called Protestants, aren't we? We profess to be Protestants. Where does that word come from? From "protest."

I would like to read excerpts from Testimonies, Vol. 5, pp. 209-211:

"At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of

the church because its members are doing after the manner of the world."

". . . These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. . . ."

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God."

Now, my dear friends, what will happen if we do not carry out the instructions the Lord has given us? We will be left without the seal of God. What a solemn thought! We might lose our place because of offending somebody, even if it is done in meekness and the spirit of Jesus. We might lose our place on the church board, but we must not lose our place in the Lamb's book of life.

"Oh," says one, "if we do that, it will cause a shaking in the church of God. If everybody carried that out and bore a faithful witness against every sin and every fault that appeared in the church of God, there would be a tremendous shaking. There would be a split in the church." I read from Early Writings, p. 270, in the chapter entitled "The Shaking."

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

The servant of the Lord says, "Blow the trumpet in Zion." Let the trumpet be given a certain sound throughout Israel. That is one condition, just one condition, that we must fulfill in this preparation for the day of judgment. "Sanctify a fast." What is this fast that God has ordained for His people today?

In ancient Israel they ate nothing on the day of atonement. Of course we can see that physically that would be impossible because the day of atonement has been going forward since 1844. But a fast in its broader sense means eating a restricted diet. We see in Daniel 10 that he fasted three full weeks. He ate no pleasant bread, nor any flesh came near his mouth. As he fasted he caught a vision of the Lord Jesus Christ and he fell at His feet as dead. This represents the experience of God's people in the last days, on this great day of atonement, as they come around the sanctuary.

The fast that Jesus calls for is clearly presented in the Spirit of Prophecy. He is the One who wrote the Spirit of Prophecy, not Ellen G. White. She was but the instrument. Her writings are the testimony of Jesus to the last church. The fast that Jesus ordains is a temperate use of that which is good, and a complete abstinence

from everything that is harmful. We are living in the day of the cleansing of the sanctuary. This is not just something which takes place up in heaven, entirely divorced from us, but the real cleansing of the sanctuary is to take place in our hearts. And my dear friends, particularly we who live in countries of plenty, do you think we are going to participate in the cleansing of the sanctuary if we are feasting upon the carcasses of dead animals and holding on to our tea pots and our coffee pots? Oh, how many today are selling their birthright, as Esau, for a mess of pottage!

Closely associated with the fast of true health reform that God has called His people to participate in, there is the fast of Isaiah 58.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." Isaiah 58:5-7.

Here is the fast which God has ordained for the remnant church, in preparation for the great, solemn time when our names are to come up in judgment. Friends, are we fulfilling that fast? Are we really fulfilling this fast? When our names come up in the judgment, profession will count nothing. Men are not judged by their faith. Man is justified by his faith, but faith is something that only God can see. Men are judged by their works. Their profession, friends, counts nothing. It is what we have done for Christ in the person of the poor and the afflicted, the orphans and the ones who need our help that is important. It is whether we have manifested the spirit of Jesus in ministering to others.

The Scripture says, "Call a solemn assembly." The ancient day of atonement was indeed a solemn assembly. The margin of my Bible gives "to cease work." That is what they did on the day of atonement. They left their farms. They left their businesses and they gathered around the sanctuary. This obviously doesn't mean that we are to engage in no physical labor. That was what some of them thought after the passing of the time in 1844. They wouldn't do any work. Sister White was sent to rebuke them for their fanaticism. As the apostle says, "If any would not work, neither should he eat." 2 Thessalonians 3:10.

Hebrews 4 tells us what this ceasing of work means. "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." verse 10. We are to cease from our own works, our own ways, our own plans, ambitions, selfishness, our own

efforts to make ourselves righteous so that we can appear in God's presence and our own plans to finish His work upon this earth. We have tried for 116 years to finish the work for the most part in our own way and have failed miserably. We can be thankful that God has been with us, but He wants us now to fully co-operate with Him in His way, to come around the sanctuary on the anti-typical day of atonement, to receive the blessing and the cleansing which He has for us, and then go and take the loud cry to the whole world.

"Call a solemn assembly." This is a day when we must be dead unto ourselves but alive unto the Lord Jesus Christ. "Gather the people, sanctify the congregation. Assemble the elders, gather the children." All must be present. If we want our children saved, we must bring them to Jesus, present them to our High Priest, that they too might have a part in this great day of atonement.

As we gather at the sanctuary, what are we to do? What does it mean to gather at the sanctuary? In ancient Israel they gathered there literally, physically around the tent. We are called to gather ourselves together at the sanctuary. In Testimonies, vol. 5, p. 575, the servant of the Lord says that it is "by study, contemplation, and prayer" concerning the work that Jesus is doing for us in the heavenly sanctuary that we are to gather.

"All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."

Great Controversy, p. 488.

"Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the Word for yourselves, that peace and light will not stay with you."

Bible Studies on the Book of Romans by E. J. Waggoner, p. 9.

Friends, we must gather together at the sanctuary that we might be of one accord in one place. In what position were the 120 before Pentecost came? Of one accord in one place. The servant of the Lord tells us that the same work which they did must be done by the people of God. We are to be of one accord in one place. What is that place? At the sanctuary, following Jesus by faith.

Then, finally, "Let the priests, the ministers of the Lord weep between the porch and the altar." Here is represented a work of soul affliction around the sanctuary. The servant of the Lord says in Great Controversy, pp. 489, 490:

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the

people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away."

Here are presented some of the conditions of the great anti-typical day of atonement, of the preparation that we are called to make, and the speedy preparation, because the Scripture says that the Lord is coming suddenly to His temple--suddenly upon the church of God. We must prepare the King's highway.

The Experience of the Judgment

Now let us consider the experience of the judgment of the living. There are many who think that the judgment of the living is something which will pass from the cases of the dead to the living and God's faithful, waiting people upon this earth will know nothing about it. It is often based on this text of Scripture in Matthew 24. This passage of Scripture as found in verse 42, is speaking particularly of the time of the judgment and of events connected with the close of probation. We will start reading from verse 40 to get the context:

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

It is quite true that we don't know the hour, but often we stop reading there and don't read the next verse. "Ye know not what hour your Lord doth come, BUT--" The next word is but, which brings in another thought. "But know this." Now, we don't know the hour when the Lord comes, but the Scripture says, "But know this." Now what are we to know? "That if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." verse 43. If the goodman had known what watch the thief would come, he would have watched. He didn't know the watch. He wasn't expected to know the day or the hour, but he could have known the time of night. He should have known in what watch the thief would come.

In Great Controversy, p. 490, we find a similar statement. "The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living." Those words are so clear and plain that they don't need commenting upon. None know how soon it will pass from the cases of the dead to the living. But it is a pity that we stop reading there, just as in Matthew 24.

"At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'"

Notice, "If therefore thou shalt not watch," what does the Lord say will happen? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know . . ." Now we turn that from the negative and put it in the positive and what does it mean? If you don't watch, Jesus says, you won't know. You won't recognize the event when it comes. But if you do watch, what will happen? You will know.

Matthew 25 follows on with the theme presented in Matthew 24. The parable of the five wise and five foolish virgins is presented. They all went forth to meet the bridegroom and all fell asleep.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. . . . And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matthew 25:6, 7, 10.

They that were ready, they that were watching and waiting and ready, went in with him to the marriage, and the door was shut. This symbolizes the work of judgment in the most holy place in the heavenly sanctuary. This parable was fulfilled in 1844 at the commencement of the judgment of the dead. It was fulfilled there very remarkably and it is commented upon in the book Great Controversy. The midnight cry sounded at the commencement of the fulfillment of this parable. A statement by the servant of the Lord from the Review and Herald of February 11, 1896 says this: "My mind was carried forward to the future, when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.'"

Again the servant of the Lord says, "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." RH, August 19, 1890.

"My mind was carried forward to the future, when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.'" When that cry comes--when the final signal is given--do God's people recognize it? Yes, they do. I read here in Christ's Object Lessons, p. 412.

"It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from

their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether the soul is sustained by grace."

So, you see a signal is given. The wise who are ready go with Him into the marriage. When is the signal given, "Behold, the Bridegroom cometh?" We don't know what day or hour it will come; we do not know how soon, but a signal is given, "Behold, the Bridegroom cometh," and the judgment passes from the cases of the dead to the living when it is too late for God's people to supply the lack of the soul. When is the signal given? It tells here in Christ's Object Lessons, p. 412, that this call is given at "the great final test" when something comes, something which brings the soul face to face with death. And she calls it here "the great final test." What is the great final test? This terminology is used over and over again in the Spirit of Prophecy.

I read from Great Controversy, pp. 604, 605: "Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false sabbath. . . . The Sabbath will be the great test of loyalty. . . . When the final test shall be brought to bear upon men. . . ."

What is the great final test? The Sabbath. And that is precisely when the signal is given, "Behold, the Bridegroom cometh; go ye out to meet Him," when it is too late for God's people to supply the lack of the soul. (see Christ's Object Lessons, p. 412)

Oh, how many are waiting for the Sunday law, the time when the decree will go forth, to make the earnest preparation. It will be too late then, friends, too late when the test comes. Character will be revealed, and it will be seen then who has made the needful preparation.

Now I read from the SDA Commentary, vol. 7, p. 976: "The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . This is the test that the people of God must have before they are sealed."

That is a nail in a sure place. This is the test of the image of the beast. The decree goes forth that we cannot buy or sell. This is the test that will determine whether we shall receive the seal of God or the mark of the beast. This is when the signal is given, "Behold, the Bridegroom cometh, go ye out to meet Him."

"Now when the great work of judging the living is about to begin,

shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?

"In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God."

As we see the time when the sealing commences with the national Sunday law, we see the time when the judgment passes from the dead to the living and the signal is given "Behold, the Bridegroom cometh; go ye out to meet Him." We are told it will come suddenly upon all. As we study the political set-up of this nation particularly, we see unions forming today that could bring a test overnight upon God's people. The signal is given, "Behold, the Bridegroom cometh; go ye out to meet Him."

When that time comes, and the reality of the judgment of the living fully comes to the church of God, what will be the experience of God's people? How does inspiration present this time when the signal is given and those who are ready go into the marriage, the great work of the judgment, when one by one the names pass in review before the Judge of all the earth?

"As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale." Testimonies, vol. 4, p. 385.

Yes, friends, every deed and action, every word of our lives we will have to meet again. As God's people in a great and solemn hour have the faith to enter into this experience the Lord takes up their names in judgment. The work of the blotting out of sins is not just a work that takes place in heaven. It is to also take place in the lives of God's people who are gathered around that sanctuary. "As the Holy One upon the throne slowly turned the leaves of the ledger" and the record of our lives is being examined in heaven, what happens upon earth? Isaiah 4:4 tells us that the Lord gives His people the spirit of judgment and the spirit of burning, and every deed and action of their lives passes before their vision as clearly as though traced in letters of fire. Trembling seizes upon them, and their faces turn pale.

This passage concerning the judgment in Volume 4 is a very interesting study. We can not go into all the points that it presents just now. I recommend that you give it some study. It is interesting to notice that the Index of the Testimonies, under the heading of "Judgment" gives the sub-heading "Investigative Judgment" and it places this chapter here. Then under the heading of "Executive Judgment" a thousand years later, it also gives this same chapter.

In this respect the compilers of the Index did a good job because this chapter does apply to both phases of the judgment. There is a similarity between the judgment of the living, of the experience of God's people entering with Jesus into the judgment, and the experience of the judgment after the thousand years. They have something in common, and one essential difference, too.

We have our choice. We can enter into the judgment with Jesus in the great anti-typical day of atonement, be ready for the coming of the Bridegroom, and enter with Him into the marriage. When He takes our names in judgment He gives to us the spirit of judgment and the spirit of burning and every deed of our life passes before us as clearly as though traced in letters of fire. Trembling seizes God's people. Their faces turn pale. We can enter in there while Jesus still ministers and is there to blot out our sins, or we can refuse to come to the sanctuary and come to the judgment after the thousand years, and the same thing happens. It is also described in Great Controversy. As Jesus rises upon the walls of the New Jerusalem and He looks down upon the wicked, every deed of their lives passes before their minds and they see it all, but this time there is no atoning blood there. Their sins are not forgiven. Trembling seizes them and their faces turn pale. So the choice is ours.

I read in Early Writings, p.269, a further description of the judgment of the living:

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."

Oh, what a scene is here presented! God's people around the sanctuary on the great anti-typical day of atonement. Great drops of perspiration are falling from their foreheads. Paleness sits on every face. They are trembling and agonizing before God on the great anti-typical day of atonement. Later, in looking upon this company, the servant of the Lord states: "The numbers of this company had lessened. Some had been shaken out and left by the way." p. 271.

First of all she describes two companies in the church of God. One is composed of those who agonize at the sanctuary and the other of those who will have nothing to do with it, the careless and indifferent. They are not even there. She is not speaking about the big company here. She is speaking of those who are agonizing at the sanctuary with strong faith and agonizing cries, and she says, "The numbers of this company had lessened. Some had been shaken out and left by the way." I wonder why? I wonder why those who

are around that sanctuary in this great experience when the judgment passes from the cases of the dead to the living should not all be saved. I wonder why some are shaken out and left by the way.

Evidently there is some sin that has not been confessed, something which has not been forsaken and put away, and they are shaken out and left by the way. Oh, what a time is before us! It calls for earnest and diligent separation from all sin. Are we ready for this tremendous experience? Are we ready for the final signal, "Behold the Bridegroom cometh; go ye out to meet Him?" Are we ready to enter with our Lord into the marriage when He suddenly comes to His temple? As the Scripture says, "Who shall stand when He appear-eth?"

The Victory of the Judgment

Let us finally consider the victory of the judgment. In Revelation 14 the judgment is declared to be the "everlasting gospel." "Gospel" means "good news," to all them that dwell on the earth. What is the victory of the judgment? It is called the good news in the Scripture.

I read from Testimonies, vol. 5, p. 475, of the victory which will come to God's people who have made that thorough preparation and who go with Him into the marriage when the signal is given. After describing the agonizing at the sanctuary when God's people with brokenness of heart and earnest faith plead before Jesus, the servant of the Lord says:

"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 despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices. . . . Holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."

What is the victory of the judgment? Everlasting deliverance. "Take away the filthy garments." Satan is represented as pointing to their filthy garments, their defective characters, the record of their lives. The command is given at the judgment, "Take away the filthy garments." The sins of God's people are blotted out by the atoning blood of Christ and they cannot bring them to remembrance. They are clothed with the righteousness of Jesus, fully clothed with His righteousness forever, nevermore to be defiled by the corruptions of the world.

Let us go back to Early Writings again where the servant of the Lord describes this company agonizing and pleading with great drops of perspiration falling from their foreheads. After the shaking we find these words:

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. 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 in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy." Early Writings, pp. 270, 271.

What had they obtained when they gathered around the sanctuary in obedience to the call of God to "blow the trumpet, gather the people, sanctify the congregation?" "They have obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy."

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

Sr. White looks at the company and she sees a tremendous change. Here they were with paleness on every face, agonizing before Jesus, with the evil angels pressing darkness upon them. Then she sees them going forward, terrible as an army with banners, with their faces lighted up, shining with holy consecration, calling forth from them the deepest gratitude and holy, sacred joy, moving in exact order like a company of soldiers. Oh, what a change! She asked the angel in astonishment, "What made this great change?" What did the angel answer? "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

The apostle Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. That is the seal of God's approval in the judgment, the great victory when the Lord stands for the poor and the needy, judges them, and accounts them as worthy. "Blot out their sins, and give them the latter rain." God's people, clad in an impregnable armor, from their head to their feet, go forth to proclaim that good news to all them that dwell on the earth, with a loud voice that the hour of His judgment is come. At that time when the decree has gone forth that men cannot buy and sell, but that they should worship the image, God's people call men to enter into the judgment and to receive the victory over the beast

and over his image and over his mark, and over the number of his name.

The Lord at this time is calling us who live in the time of the judgment to prepare for this great event. Separation is represented in the parable of the five wise and five foolish virgins. It is a very remarkable parable for God's people. Some might think that those who accept the great sanctuary message would constitute the five wise virgins and that those who reject it must be among the five foolish virgins. There is a great danger that we might sit back and say, "Well, we must be among the wise virgins," because we have accepted the present call to the sanctuary. Those who oppose the message we consider to be among the foolish virgins. I wonder, friends,

Let us go back in our history when this parable was fulfilled previously, so that we can understand how it is going to be fulfilled again. In the great 1844 movement the ten virgins from the Sardis (Protestant) church went forth to meet the Bridegroom. Who were the wise and who were the foolish virgins in those days? Were the foolish virgins those who rejected the message? No. Who were they? Could anybody tell the difference between the wise and the foolish? You couldn't, friends, until the crisis came.

There was a large class who openly rejected the message and who would have nothing to do with it. The ten virgins were those who accepted the judgment hour message, especially from 1840 to 1844 as is written in Great Controversy, p. 611, "The Advent Movement of 1840 to 1844." The ten virgins were those who accepted the judgment hour message and went forth to meet the Bridegroom. The others were saying, "My Lord delayeth His coming," and were openly opposing the message.

Now, let us apply this to the hour of judgment in which we find ourselves today. Before we read Matthew 25, we read Matthew 24. Let us notice verses 44 to 46 of this chapter:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

When the Lord comes upon the man who is giving meat in due season, which is present truth, He will say, "Blessed is that servant." But let us notice what is recorded about the other servant:

"But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his

portion with the hypocrites." verses 48-51. The New English Bible says, "Thus he will find his place among the hypocrites."

There are two classes in the church of God. This is describing God's people in the last days. Can you tell the difference between them? There is an obvious difference, isn't there? There is even division among them, the same as there was back in 1840 to 1844. One believes the message of present truth and the other says, "My Lord delayeth His coming," and he begins to smite his fellow servants, and to eat and drink with the drunken. That doesn't have to be applied literally, but what does it mean to be drunk, and to eat and drink with the drunken? It means to come into conformity with worldly teaching, seeing eye to eye more closely with some of these other churches, thinking that perhaps we should not be so distinctive after all. Thus there are two classes. The servant of the Lord says, "As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong." Testimonies, vol. 1, p. 100.

So you can see that a division is depicted in the church of God. One class is preaching the present truth, giving meat in due season, and the other is saying, "My Lord delayeth His coming," and are beginning to smite his fellow servants. So confusion arises. As it says in the New English Bible of the evil servant, "Thus he will find his place among the hypocrites."

But what of the five foolish virgins? Are they hypocrites. No, they are not (Christ's Object Lessons, p. 411). They are not among those who smite their fellow servants, who eat and drink with the drunken by imbibing false doctrines. What does "virgin" mean? Those who have a pure faith,--those who have the purity of the faith which was given to the church in 1844. They maintain that faith. The servant of the Lord says that at this time, when we see this developing in the church of God, one class eating and drinking with the drunken, smiting their fellow servants, when we see this thing going on in the church of God, "then shall the kingdom of God be likened unto ten virgins who took their lamps and went forth to meet the bridegroom."

But, oh, my dear friends, even among those of us who believe that the Lord is suddenly coming to His temple and that we must come to the sanctuary and make the solemn work of preparation, I read that five are wise and five are foolish and no one can tell the difference. The difference will not be apparent until the judgment passes from the cases of the dead to the living. Then what is the difference between the wise and the foolish? Is it outward? Is it in their profession of faith? They go forth together to meet the Bridegroom, to receive the great victory of the judgment, to receive the blotting out of sins and the latter rain.

The Lord tests their faith, and with each class, when least expected, suddenly, the Lord comes to His temple. He even takes the wise by

surprise. The terrible emergency comes and then it will be seen who has made preparation for the event. The separation is made. What is the difference between the wise and the foolish? They both had lamps, both have a pure faith, both go forth to meet the Bridegroom, both believe present truth. One class has not brought the truth of God into their practical lives. One class has not a living experience with the Lord Jesus Christ. The other has learned the truth and put it into practical life.

Oh, what a day of separation and purging is before us. As we read these words, "They that were ready went in with Him to the marriage," may we indeed heed the words of the angel, "Get ready! Get ready! Get ready!"

The Latter Rain

Our subject this evening is the latter rain. This subject assumes a very significant place in the Scriptures, particularly when we remember that most of the Bible prophets spoke of the times of the latter rain. For instance, Isaiah speaks of the latter rain, the outpouring of the Spirit upon God's people in chapter 60:1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He also speaks of it in chapters 4 and 40. Time would fail us to go through all the places where Isaiah mentions the time of the latter rain in the church of God.

Ezekiel mentions the latter rain. In chapter 43 he refers to the glory of the God of Israel coming by the way of the east and the whole earth shining with His glory. Zechariah speaks of the time of the latter rain in chapters 10, 4, and also other places. Then we come to the book of Joel, where the Lord said He would pour out His Spirit upon all flesh, "and your sons and your daughters shall prophesy." So we could go through most of the major and minor prophets of the Old Testament and see that they looked forward by faith to the mighty time just ahead of the church of God today.

We come into the New Testament. The apostle Peter, speaking under the inspiration of the Holy Spirit, said at Pentecost, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20.

And finally, and perhaps climaxing all these Scriptures, we read in Revelation 18:1, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

Yes, Isaiah says the whole earth shall be lighted, and filled with the glory of the Lord. "And all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40:5. These prophets saw in vision and wrote under the inspiration of the Holy Spirit concerning this tremendous hour. They longed for and searched diligently into these things which will transpire in our time.

The Time of the Latter Rain

This evening I wish to discuss with you the subject of the latter rain under two headings, (1) the time and (2) the work of the latter rain.

First of all, the time of the latter rain, when the angel is to come down from heaven and lighten the whole earth with his glory--the mightiest manifestation of the power of God in the preaching of the

gospel that this old earth has ever witnessed. It will be far greater than Pentecost. The gospel is not to close with less manifestation of power than marked its beginning. The Lord is not going to finish this conflict of six thousand years--this battle between good and evil--with an anti-climax. It will triumph, and end in a great demonstration of the power of the Lord Jesus Christ.

We might draw a sketch on the board, representing the stream of time. The year 1844 marked the commencement of the third angel's message. We live in that time, and the third angel's message is the last message this earth will hear. It is represented in Scripture to be the last message. It finishes, and then probation closes. We will put C. P. here, standing for the close of probation.

Now, just before the third angel's message closes, and before the close of probation, this angel which is depicted in Revelation 18 comes down from heaven to join in the great work of the threefold message of Revelation 14. This angel comes down just before the close of probation. It represents the outpouring of the Spirit in latter rain power upon God's people, that the third angel's message might be given with a loud voice.

Let us see if we can determine more specifically the time when the Spirit will be poured out. We know not the day nor the hour. It is clear from the Spirit of Prophecy that the power of the Spirit should have been poured out many years ago on the church of God. The times of refreshing are long overdue. Years ago the servant of the Lord wrote that the church was in the time of the latter rain and that God's people should seek it, and receive the blessing. (see Testimonies to Ministers, pp. 506-512)

But are there any events in the church, are there any events in the world, which will be the signal when the latter rain will fall? Yes, there are some events mentioned in the Scriptures and in the Spirit of Prophecy that we might know the time of the latter rain when the Spirit will be poured out without measure.

First, the latter rain will follow the great shaking in the church of God. It will not come before. We read these words from Hosea:

"For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early. Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

Hosea 5:14, 15; 16:1-3.

Notice what happens before the Lord will come to His people and bless them in such a marked way. He says He is going to be unto Ephraim (Israel) and to Judah as a young lion with its prey. That is a strange way for the Lord to treat His people, isn't it? Like a lion, and particularly a young lion with its prey. An old lion, when he catches his prey, will kill it right away, but a young lion is like a cat when he catches a mouse. You have all seen a cat with a mouse. What does he do with it? He plays with it, shakes it, knocks it about, throws it up, tosses it about, and gives it a great shaking, we might say. The Lord says this is what He is going to be like unto His people, as a young lion. The church is to be like prey in the paws of a young lion, until we acknowledge our sins and seek the face of the Lord. Then the promise is that of the Spirit.

We find this also in the writings of the Spirit of Prophecy. For instance, in the chapter on "The Shaking" the servant of the Lord describes God's people "with strong faith and agonizing cries, pleading with God." Then after seeing the shaking and the agonizing, she sees a victorious company going forward, clad with an armor from their head to their feet. She asked what had made the great change. The angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

It is clear from this passage in Early Writings, pp. 269-271, that the latter rain will follow the mighty shaking in the church of God. The shaking is not only caused by what happens inside the church. Here it mentions that it is the straight testimony, the preaching of truth, which causes the shaking. From other passages we know that error contributes to it as well. But also there is a test from without which causes a mighty shaking and separation in the church of God.

I read from Testimonies, vol. 5, pp. 80-82:

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor."

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. . . . In this time the gold will be separated from the dross in the church. True godliness will be clear distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness.

Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. . . . Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus."

Here is the great test, the purification of the church of God. Then the church of God appears "fair as the moon, clear as the sun, and terrible as an army with banners." It goes forth into all the world, conquering and to conquer. It is clear that the latter rain follows the mighty shaking in the church of God. The shaking begins by the presentation of the truth in the church of God and then the Lord brings a crisis from outside upon the church, which finally settles the issue, and there is a final separation in the church of God. The gold is separated from the dross and the Spirit of God is poured out upon a purified people. The Spirit can only come in full measure upon God's people as they are a purified people. We remember that one sin in the camp in the time of Joshua, that of Achan, prevented the victory.

Secondly, the latter rain will come after the commencement of the judgment of the living. Joel 2:15-17 gives the call to the great anti-typical 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?"

God's people gather around the sanctuary for the great anti-typical day of atonement, and when Jesus has His people co-operating with Him in this great work of cleansing the sanctuary, He can do the work for them that He designs to do. He then pours on them His Spirit. So the Scripture goes on, "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make

you a reproach among the heathen: . . . And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Joel 2:18, 19, 28.

This is what the apostle Peter was speaking of in Acts 3:19 when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. When are the sins of God's people blotted out? At the judgment, when our names come up for investigation. Sins must be blotted out when the times of refreshing shall come from the presence of the Lord.

This may further be seen when we look at the shaking in the light of the anti-typical day of atonement. A shaking means a separation. Sometimes we call it the separation of the wheat and the tares, the separation of the wise and foolish, the separation of the gold and the dross, and the separation of the chaff and the wheat. They are all the same event. These are just figures which symbolize the separation. Now, who really does the separating? Who only can separate? Should man separate? No, that is the work of God. The sieve is in the hand of the Lord. He is going to mightily shake His people.

We read in Testimonies to Ministers, p. 234, "The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares." The real cause of the mighty shaking in the church of God is the investigative judgment, when the Lord separates one from the other. Two shall be grinding at the mill. One shall be taken and the other left. Two shall be in one bed. One shall be taken and the other left. The Lord shakes, and the great mighty shaking is the investigative judgment in the church of God. "The time of judgment," the servant of the Lord says, "is a most solemn period when the Lord gathers His own from among the tares." Thus, the outpouring of the Spirit which follows the mighty shaking and the great experience of the blotting out of sins which takes place after the commencement of the judgment of the living are in reality the same thing.

Third, the angel of Revelation 18 sounds when Revelation 17 is fulfilled. Let us turn to Revelation 17. First let us read Revelation 18:1 again: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Now, most Seventh-day Adventists say, "Yes, that is the latter rain. That is the giving of the loud cry. This is the angel which is to join the third angel and lighten the whole earth with his glory." But notice when this angel comes. "After these things." What things?

We go back to chapter 17 and we read about a beast, that great papal power which was wounded to death in 1798. We read in verse 8: "The beast that thou sawest was, and is not; and shall ascend out

of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

"The beast that thou sawest was, and is not, and shall ascend." You notice that there are three stages in the life of the beast. The beast "was," then "is not," and "shall ascend." The beast "was" from 538--1798. Then the papacy lost its political power in 1798 and went into the wilderness or "is not" period. But is the beast going to remain in the wilderness? The Scripture says it "shall ascend" from the bottomless pit (state of captivity).

You will notice that this beast has ten horns. We read in verses 12, 13 of the same chapter: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and they shall give their power and strength unto the beast."

Here are represented the kingdoms of this earth, the nations, the political powers. What does the Bible tell us these political powers are going to do? The governments, the kings, the rulers of this world are going to unite with the beast. All the world is going to wonder after the beast. All the kings of the earth, all the nations are going to unite with the beast. Notice who rides the beast.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Revelation 17:3.

This woman is clearly identified here as ecclesiastical Rome. She is the mother, and of course she has daughters. Those daughters are the apostate Protestant churches who imbibe her false doctrines. She guides the beast. She is the controlling power. So, when these ten kings give their power unto the beast, they are in reality uniting with Babylon, the great apostate church of Christendom. They unite with her to carry out and enforce her dogmas. This is the religious crisis which is coming upon the whole world.

We read in Revelation 13 that there is a decree to be made to all them that dwell on the earth that they should worship the beast and his image and receive the mark, and that no man might buy or sell save he that had the mark, the name of the beast, or the number of his name. Although America leads out in this work, we are clearly told that every other nation on the earth shall follow her example. (see 6T 18; TM 37; 6T 395, 352)

It is in this setting that the angel of Revelation 18 sounds. The nations of this earth give their power and strength to the woman, to great Babylon. As soon as the nations unite with the beast to bring up that wicked power from the bottomless pit--as soon as that

great crisis comes upon God's people--God meets the terrible emergency. Indeed He has made the provision. As the beast comes up from the bottomless pit to make war against God's people, when the nations of this earth unite with great Babylon to enforce her wicked decree and to sustain her institutions, what is God going to do?

"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. . . ." Revelation 18:1-3.

This clearly identifies the time for giving this message. When that angel comes down from heaven the message is "Babylon is fallen, is fallen, that great city," Why? "For all nations have drunk of the wine of the wrath of her fornication." Can we say that is true now?

"Not yet, however, can it be said that 'Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this."

". . . Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete."

Great Controversy, pp. 389, 390.

When is the fall of Babylon complete? When these nations unite with Babylon. That is when the angel comes down from heaven and the message is given. Based on a study of Revelation 17 and 18, it is clear that when that beast comes up from the bottomless pit, and a great crisis comes upon God's people, He meets the terrible emergency by sending the angel of Revelation 18 down. God sends light from heaven. He sends the outpouring of His Spirit at the darkest hour of this world's history.

When Isaiah wrote of that time, he said, "Darkness shall cover the earth, and gross darkness the people." Isaiah 60:2. But what does the Lord say to His church at that time? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

It is also clear from the Spirit of Prophecy that the outpouring of the Spirit follows the great testing time which is brought to view both in Revelation 13 and 17. In Testimonies, vol. 5, pp. 81, 82, the order of events is clear. First, "The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us." And then it says, "In this time the gold is separated from the dross in the church." Further, "Then will the church of Christ appear 'fair as the moon, clear as the

sun, and terrible as an army with banners." And then, "The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit."

There is further evidence from Testimonies, vol. 6, pp. 400, 401:

"As trials thicken around us, both separation and unity will be seen in our ranks. . . . When the storm of persecution really breaks upon us, the true sheet will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . .

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: '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.' John 17:21. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."

The same order of events is presented here. When the storm of persecution really breaks upon us, then follows the loud cry when the whole earth shall be lighted with the glory of God.

In Early Writings, pp. 85, 86, Sr. White states: "And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

Then she goes on to explain the statement: "The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

Thus we see from the servant of the Lord that it is at the commencement of the time of trouble that the refreshing comes from the presence of the Lord. This is a time of great testing for God's people. The signal for this is the decree of Revelation 13:15-17. That period of time is called a time of trouble, but not to be confused with the great time of trouble which will follow the general close of probation. That is the time of the outpouring of the latter rain.

In Testimonies, vol. 9, p. 16, the servant of the Lord, writing concerning this period of time, says: "It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended." Notice what two things are blended in that great hour. The celestial glory of the angel of Revelation 18 and a repetition of the persecutions of the past. They both come together, Satan's great counterfeit, his final attack against the church of God, and the angel of Revelation 18.

"They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect." Ibid.

Thus we can establish, both from the Scriptures and from the Spirit of Prophecy, the period of time in which the outpouring of the Spirit in latter rain proportions will take place. It follows the mighty shaking in the church of God, and that shaking will be a separation of the gold from the dross, a tremendous time!

"The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place." Selected Messages, vol. 2, p. 380.

That is what must take place before God gives His Spirit in the latter rain to His church. The outpouring of the Spirit will come with the commencement of the judgment of the living. God will separate the wheat from the tares, the gold from the dross, and the latter rain will follow the great final test in the church of God. That is why in Testimonies, vol. 1, p. 187, the servant of the Lord says: "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

The Work of the Latter Rain

Now let us consider the work of the latter rain. Perhaps one of the most forceful and direct statements in the Spirit of Prophecy is found in Testimonies to Ministers, p. 506. In considering the work of the latter rain, we shall first consider how it relates to God's people. What is the purpose of the latter rain? What does it do in the experience of God's people? Then, what does it do for the world?

First, let us see what it does for God's people. "The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle." What is meant by the ripening of the grain? Let us read on. "The ripening of the grain represents the

completion of the work of God's grace in the soul." The latter rain ripens the grain, and by the ripening of the grain is represented the completion of the work of God's grace in the soul. What does the latter rain do for God's people? Clearly, it completes the work of God's grace in the soul.

I read on: "By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."

Then, what does the latter rain do for God's people? It brings them to perfection.

"But," you say, "aren't there statements in the Spirit of Prophecy which say that God's people must be overcomers before they receive the latter rain?" Yes, there are. For instance, just a sample.

"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

Early Writings, p. 71.

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

Testimonies, vol. 5, p. 214.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Testimonies, vol. 1, p. 619.

Let us look at these statements. In Testimonies to Ministers we find that the latter rain completes the work of God's grace in the soul. It brings the seed to perfection. Yet we read in these statements that none will receive the latter rain unless they have overcome every wrong word and action, and have cleansed themselves from every sin. They are to be cleansed, waiting for the heavenly refreshing.

Yet it is clear that the latter rain does bring the seed to perfection. It is obvious in nature. The grain is not ready until the latter rain falls upon it. So the question arises, In what sense does the latter rain bring the seed to perfection? If there must be victory in the life before the reception of the latter rain, then what else is there to be done in the life after God's people have the victory over every besetment, over every wrong word and action? What other work is to be accomplished in the life? What does the servant of the Lord mean by the statement that the latter rain brings the seed to perfection when these other statements seem to imply that in a definite sense God's people must be perfect before the reception of the latter rain? What work does the latter rain actually accomplish in the lives of God's people?

Blotting out of Sins

First, it is the Spirit of God in latter rain power which blots out the sins of God's people. We studied what constitutes the record of sin. It is not only something which is found in the records up in heaven, but we bear the record of every sin that we have committed. We have already read a number of statements from the servant of the Lord to show that after we come to Christ and He forgives our sins, the scar remains. The imprint of sin remains in our soul. Something is lost because of our contact with evil. The spiritual powers of the soul have been dwarfed through contact with evil. We all have a record of sin. Every sinful thought, everything that we have ever done is recorded in the mind.

The apostle Peter says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

In Testimonies, vol. 5, p. 475, the servant of the Lord describes this experience of the blotting out of sins. We have read this statement before. She first of all pictures the people of God agonizing around the sanctuary on the great day of atonement, and Satan pointing to their records, their filthy garments. He is not pointing to the guilt of sins, because no man can stand in the judgment having the guilt of sin upon him. There is Satan, as I read on page 473: "He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer." Satan says, "Just look at all the sins that they have committed." He points to their filthy garments, their defective characters.

"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.'" Ibid., p. 475.

Then she describes how God's people are sealed in the judgment. What will the Lord clothe His people with? It says, "Take away the filthy garments from them. . . . I will clothe thee with change of raiment."

In Early Writings, p. 271, the chapter on the shaking, the same picture of agonizing around the sanctuary is given and as she sees them with the victory, she asks what had made this great change. "An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

What made this great change in the people of God? The latter rain. The command is given in the judgment, "Take away the filthy garments." The sins of God's people are blotted out. The records are erased from the mind. Who does that work? Who only does that work? Let us take the whole work of the sanctuary, which is a demonstration of God's purpose for the human soul, from the beginning until the work is finished.

What leads us to repentance? The Spirit of God. What cleanses us from the guilt of sin? The blood of Jesus. Yes, but the blood of Jesus alone can't cleanse our sins. Let me read it here in Desire of Ages, p. 671:

"The Spirit was given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure."

What is necessary for the blood of Christ to cleanse us? The Spirit. As the passage says, without the Spirit that sacrifice of Christ would be of no avail. In Desire of Ages, p. 107, we read a similar statement:

"'I indeed baptize you in water unto repentance,' said John; 'but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire.' Matt. 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities 'by the spirit of judgment, and by the spirit of burning.' . . . To sin, wherever found, 'our God is a consuming fire.' Heb. 12:29. In all who submit to His power the Spirit of God will consume sin."

What cleanses our hearts from the guilt of sin when we come to Jesus? Who cleanses us from sin? It is the Holy Spirit which applies the blood of Jesus to our lives.

Let us look at it in the light of the sanctuary. We are led to repentance by the Holy Spirit. As Jesus ministers for us in the

sanctuary in heaven, His Spirit is to minister in the sanctuary of the soul. As we bow in penitence at the foot of the cross and Jesus stands for us in heaven and says, "My blood, My blood," and the Spirit of God applies the blood of Jesus to our lives and our hearts are made pure, we are cleansed from the guilt of sin. Then we are to die with the Lord Jesus Christ. We are to lay ourselves upon the altar with Him, to take up our cross and follow Christ that we might be delivered from this old nature of ours. Yet this is something that we cannot do. No man can empty himself of self. He can only consent for Christ to do this work for him. (Christ's Object Lessons, p. 159)

So the Spirit of God brings to our lives what has been accomplished by the death of Christ, namely that our old nature might be crucified with Him, and then we are buried with Him, and being buried with Christ, we must rise to walk in newness of life. What power regenerates us? What is the power that raises us up to walk in newness of life? It is the Spirit.

Let us consider the daily work of the sanctuary. Upon what are we dependent for our understanding of the Scriptures? The Holy Spirit. It is the Spirit that works out in the life what has been accomplished and is being accomplished by the ministry of our Lord Jesus Christ. Everything that Jesus does in the heavenly sanctuary is for us. But the Spirit of God applies that to the life.

Now we come to the blotting out of sins. Here are God's people agonizing around the sanctuary. They have confessed and put away all their sins. As far as guilt goes, their hearts are pure. But somehow as they look upon themselves they see themselves so weak, so defective. They see the sinfulness of the human heart, and as they look upon themselves, they are ready to despair. Satan says, "Look at their record! Look at all their scars! Look at their lives! Look at their filthy garments!" But Jesus stands for them, and He says, "Take away the filthy garments." "I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

Sins are blotted out by the blood of Christ (Patriarchs and Prophets, p. 202), but what is it that applies that blood to the life? It is the Holy Spirit. So it is the Holy Spirit that blots out, that erases, that consumes, that record of sin in the life. It is the latter rain. "I asked what had made this great change. . . . 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

Isaiah speaks of the great time of the cleansing and purification of the church.

"In that day shall the branch of the Lord be beautiful and glor-

ious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isaiah 4:2-4.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

It is the Spirit of God as it comes and falls upon His people in latter rain power which consumes the record of sin and blots out all of their sins so that they cannot bring them to remembrance.

The Complete Restoration of the Soul Temple

In addition to blotting out our sins, the latter rain restores. As well as cleansing from that record, it restores that which had been lost through contact with evil. "It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power." Christ's Object Lessons, p. 266. We have all felt the dwarfing power of sin. We are all scarred and marked. Every time we sin we leave a scar on our soul, and an imprint upon our minds, which makes it harder for us to discern between right and wrong, and to hear the voice of the Holy Spirit. We wound our own souls.

It is the purpose of Jesus not only to blot out our sins, as wonderful as that is, but the latter rain is going to do more than that. It will give back to us the spiritual powers lost in consequence of sin. It completely restores the soul. We read in Joel 2:25 the promise of the latter rain which follows the assembly at the sanctuary where the Lord says, "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you." Isn't that a precious promise? The Lord is going to make up. He is going to restore. He is going to give back.

For six thousand years man's spiritual powers, his faculties, have been dwarfed through contact with evil. But under the outpouring of the Holy Spirit, the Lord is going to give back those spiritual powers lost in consequence of sin. Notice the words, "spiritual gifts." Here we are talking about spiritual powers, not physical powers.

Preparation for the Time of Trouble

Not only does the latter rain restore, not only does it blot out the sins of God's people and give back to them all the spiritual

powers lost in consequence of sin, but it also revives and strengthens God's people.

"It is the latter rain which revives and strengthens them to pass through the time of trouble." Testimonies, vol. 1, p. 353. So the latter rain does something for God's people. It does a tremendous work for them. It revives and strengthens them. You see, as God's people assemble around the sanctuary, at the time when the judgment passes from the cases of the dead to the living, and God's people enter into that tremendous agonizing experience, great drops of perspiration falling from their foreheads, they are almost overwhelmed, with Satan pressing darkness upon them. But Jesus stands for His people in the judgment and says, "Take away the filthy garments." He gives them the power of the latter rain which restores all the spiritual powers of the soul. It revives and strengthens them to pass through the time of trouble.

"At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." Early Writings, p. 86.

The original word for "refreshing" in Acts 3:19 signifies a recovery from the effects of heat. The word is used in the sense of what comes after a hot day. When one passes through the heat of the day, he is weak because of the trying ordeal, but then as the evening comes on, a refreshing breeze comes which is just like a reviver, and which strengthens one who has passed through the heat of the day. That is the expression used in Acts 3:19. God's people go through the mighty shaking in the church of God. There is not only a shaking down here, but there is a shaking in heaven in the Lamb's book of life. The servant of the Lord calls it a "terrible ordeal. Nevertheless it must take place." The faithful receive the refreshing, the cool, refreshing breeze, as it were, and they are prepared to sound the loud cry of the third angel.

The Sealing

It is the latter rain which seals God's people. The apostle Paul says: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians 1:13.

Just as the Spirit of God is the Third Person of the Godhead, which leads us to repentance, cleanses our hearts from the guilt of sin, brings us deliverance from the tyranny of our old nature, and raises us up by the power of the resurrection to walk in newness of life, so it is the power of the Spirit of God in the latter rain which blots away that record of sin, which revives, which

strengthens and seals God's people for eternity.

"Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost. . . ." Testimonies, vol. 3, p. 267. Speaking here of the sealing, the servant of the Lord says it is wrought by the power of the Holy Ghost. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Thus, the sealing is the work of the Third Person of the Godhead, the Spirit of God. It is the latter rain which falls upon God's people who will gather at that sanctuary, of one accord in one place, confessing their sins and humbling their souls before God. It is that Spirit, poured out in full measure, which seals God's people for translation. The outpouring of the Spirit cannot be separated from the seal. Jesus was sealed at His baptism for His ministry. The Scripture says, "For Him hath the Father sealed." John 6:27. "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." John 3:34. Jesus was sealed with the free and full gift of the Spirit. The Spirit was the means by which God placed His seal upon Jesus, saying, "I will endorse this character. This is My beloved Son. I will endorse Him." He gave the Spirit to Jesus without measure.

That is how God places the seal of approval upon His people. He does it in a tangible way. He does it by the outpouring of the Spirit. Let us see what the servant of the Lord means when she says that the latter rain brings the seed to perfection, that it completes the work of God's grace in the soul. There is a tremendous work to be done in our lives before the reception of the latter rain. We must be purified from all guilt and have our hearts made pure from the defilement of sin, and have victory in the life over every known sin, and every wrong word and action, and love of the world. Yet, there is still a work for the latter rain to do in the life. It completes the work of God's grace in the soul. It is the crowning act of redeeming grace, which brings the seed to perfection. It completes the moral image of God in the soul. It revives and strengthens and seals God's people for translation. Thus we read in Testimonies, vol. 1, p. 187: "They will receive the latter rain, and thus be fitted for translation."

Lest there by any misunderstanding, I think that in view of one or two things that are said at the present time, we might pause just a moment to clarify a point. Everyone who really believes the Spirit of Prophecy and reads it, must believe that God's people will be perfect before Jesus comes—perfect spiritually, perfect morally. We are to be wholly transformed into the likeness of Christ.

Now, friends, there is a lot of difference between perfection of character and perfection of the flesh. There will be no such thing as perfection of the flesh in this life, not until Jesus comes in

the clouds of heaven and changes our vile bodies. However, it seems that when the statements are read from the Bible and the Spirit of Prophecy that the latter rain will perfect God's people, and that Jesus is going to complete the work of God's grace in the soul, some are saying, "Just a minute, now. Let us stand back a little bit. We must be careful of this. It might lead us into 'holy flesh.'"

Friends, there is an infinite difference between holy flesh and holy character. This is talking about the spiritual powers of the soul. It is talking about the mind of man, and the restoration of the mind which he had before the fall, not his body. The restoration of the body doesn't take place until the second coming of Jesus. So don't let anybody confuse us over any terms such as "holy flesh." This is holy character, and God expects holy character in this life, and without it we shall in no wise see God. The place where this work is to be completed at this time is around the sanctuary.

The Effect of the Latter Rain in the World

What does the latter rain do for the world? Revelation 18:1, "The earth was lightened with his glory." Through God's people the whole earth is lighted with the knowledge of God's love and mercy.

"The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace is to appear in full and final display. . . . In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ, the great center from which radiates all glory." Testimonies to Ministers, pp. 18, 19. "And the glory of the Lord shall be revealed, and all flesh shall see it together." Isaiah 40:5.

This is the means that God has ordained that the harvest-ripening message might go into all the world. The purpose of the latter rain is to strengthen God's people so that they might mightily proclaim the third angel's message in the great crisis hour of this earth's history. "Fair as the moon, clear as the sun, and terrible as an army with banners," the church is to enter upon her final conflict, going into all the world, conquering and to conquer.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . Thus the inhabitants of the earth will be brought to take their stand." Great Controversy, p. 612.

As the latter rain falls upon God's people, they begin to proclaim the loud cry with mighty power. This enrages the wicked and stirs up the inhabitants of the world.

"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. . . .

". . . The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions."

Great Controversy, pp. 606, 607.

Thus God's people with mighty power proclaim the downfall of the fallen churches of the world, of Babylon and her daughters. The preaching of that message will only madden those who oppose it. Most stringent efforts will be made to stop the spread of light. We are told that the work is going to finish with the speed of the lightnings of Ezekiel. It will go like fire in the stubble, and with every assault, the third angel's message will go with even greater power, until within a very short time the whole earth is lighted with the glory of God.

In a short period just similar to the midnight cry, the harvest-ripening message will go to all the world and probation will close. Thus we see this tremendous truth of the latter rain presented in the Bible and the Spirit of Prophecy. We live on the threshold, and it is our privilege to receive it. It is our privilege to take part in the closing work. God wants us to be there. He wants us to be instruments by which the whole earth shall be lightened with His glory. He wants to use us. We want us to have the privilege of joining with Him in this mighty work. There is no reason why we should not be there to receive this tremendous experience.

But notice, friends, that the latter rain will fall only on a certain class. Those who receive the refreshing must be overcomers. They must overcome every wrong word and action. They must be cleansed of all sin. (EW 71; 5T 214) The refreshing or power of God will only come upon those who have prepared themselves for it by cleansing themselves from all filthiness of the flesh and spirit, and doing the work that God has bidden them to do—to perfect holiness in the fear of the Lord. (1T 619). The latter rain will only come upon those who are overcomers, who in their personal experience have victory in the presence of the Lord Jesus Christ.

The latter rain will come only upon those who are truly justified by faith. They not only understand by experience the greatest message that was ever given to mortals, the sweetest message, the message of justification by faith. My dear friends, the greatest need of each of us today is an understanding of and an experience the message of justification by faith. That was the great message that came to the church in 1888, which, if really entered into would have prepared the way for the latter rain. Sister White tells us in Gospel Workers, p. 161, "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."

Justification by Faith ...

The Free Gift for Sinners

Our greatest need at the present time is for an understanding of and a practical experience in the great message of justification by faith. Today we will have three studies together on this subject, and will use as a basis the book of Romans.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The Just shall live by faith." Romans 1:16, 17.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." The reason why the Scriptures have so much to say about the Creator, our Lord Jesus Christ, is that God wants us to know His power. The power of the gospel exercised for the saving of men and women is the same power which created this world in six days. In the gospel the righteousness of God is revealed from faith to faith. It begins with faith, and it ends with faith, for the just shall live by faith.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:18-20.

The Sinfulness of the Unbeliever

In the first chapter of Romans the apostle Paul describes the sinfulness of the unbelievers who are without God and without hope in the world. Further, he shows us how they got into that position. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Romans 1:21.

Here it is pointed out that there is no excuse for them not knowing God. God "hath shewed it unto them," even in His created work, and the greatest evidence is the existence of their own persons. "That which may be known of God is manifest in them for God hath shewed it unto them." We are fearfully and wonderfully made. But "when they knew God" and had the evidence of His love and His goodness, even in the things which were created, they refused to acknowledge Him. They put God out of their thinking. Thus, the

first step in the downward course is unbelief followed by unthankfulness. "But became vain in their imaginations, and their foolish heart was darkened." "Professing themselves to be wise, they became fools." verse 22.

From unbelief comes self-exaltation. Man turns his face away from God, loses his love for his Creator, and is unthankful. He places his affections upon himself, and he becomes lifted up. Then we see what follows from self-exaltation.

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." verses 23-25.

Self-exaltation leads to idolatry. What is idolatry? "An idol is nothing," says the Scripture. In its crudest form, men take wood and stone and fashion an idol, and it represents something which a man believes in. He imputes to this idol certain concepts, certain characteristics, which he falls down and worships. Where did he get those characteristics? Where did they come from? They came from the man's mind. Thus, when a man worships an idol, he is in reality worshipping himself, because he clothes that idol with the imaginations of his own heart. In reality, idolatry is self-worship.

We read in verses 28-32 the next step after self-worship:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

There is the downward course to immorality. It begins with unbelief. Then comes self-exaltation, idolatry, immorality, and finally corruption. Man forsakes God. He is too "wise" to acknowledge Him, and he destroys himself. I think of a statement in Christ's Object Lessons, p. 108. The servant of the Lord is speaking about searching for hidden treasure, and she makes the statement that, "A student may go through all the grades of the schools and colleges of today. He may devote all his powers to acquiring knowledge. But unless he has a knowledge of God, unless

he obeys the laws that govern his being, he will destroy himself." On page 84 of the same book we read: "God destroys no man. Every one who is destroyed will have destroyed himself." He cuts himself off from God, and goes the way of self-annihilation. Knowledge without God is foolishness and leads to corruption. And so as we end the first chapter of Romans, and see the description of the terrible sinfulness and degradation into which the unbelieving world is thrown, perhaps we are inclined to sit back and say, "God I thank Thee that I am not as other men are."

The Condition of God's Professed People

So we continue on into the second chapter of the book of Romans. "Therefore thou art inexcusable, O man." verse 1. The apostle Paul is not now speaking to the unbelievers, but he is speaking to the Jews, to the believers in God. We can bring it down to our time and make the Bible a present book as it surely must be seen; and we find that in the second chapter of Romans, the apostle is speaking to Seventh-day Adventists.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest another, thou condemnest thyself; for thou that judgest doest the same things." verse 1.

We read this same verse in the Phillips Translation:

"Now if you feel inclined to set yourself up as a judge of those who sin, let me assure you, whoever you are, that you are in no position to do so. For at whatever point you condemn others you automatically condemn yourself, since you, the judge, commit the same things."

"Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also to the Gentile." verses 4-9.

"For there is no respect of persons with God." verse 11.

The main theme of Romans 2 is summarized in this verse, "There is no respect of persons with God." The Jews always thought that God favored them above other people. But God judges every man according to his works. Profession counts nothing with Him. He gives to every man according to his works.

What is the difference between the man who knows not the law of

God, or the standard of righteousness and doesn't keep it, and the man who knows the will of God, the law of God, and still doesn't keep it? Jesus said in Luke 12:47, 48:

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified.)" verses 12, 13.

That is important to remember before we move into the great section of Romans which deals with justification by faith, lest we might imagine that deeds do not count very much. God is no respecter of persons. Every man is judged by his works. The works reveal the nature of his faith, whether he is an unbeliever or a professed believer. It makes no difference with God. We read in verse 2, "The judgment of God is according to truth." "Not the hearers of the law are just before God, but the doers of the law shall be justified." And then we find, as we read on in Romans 2, that those who acknowledge God's law, who approve the standard of righteousness, and make their boast of God, "And knowest His will, and approvest the things that are more excellent, being instructed out of the law," (verse 18) and the ones who are confident that they are a "guide of the blind, a light of them which are in darkness" (verse 19) are verily just as guilty of breaking the law of God as the unbeliever.

"For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." verses 24, 25.

Now, perhaps we could bring this down into our present time. We see in Colossians 2:11, 12, the modern counterpart of circumcision:

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised him from the dead."

The rite of circumcision was given to the Jewish nation as a sign that they were set apart to keep the commandments of God. It was a sign of commandment keeping. Our baptism takes the place of that ancient rite, and baptism is a sign of commandment keeping, that we are set aside for the service of God."

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." Romans 2:25.

Baptism profits if we are obedient to the will of God and keep His law. If not, our baptism is made "un-baptism."

What is the law of God? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Matthew 22:37-39. Yes, supreme love to God and man is the law of God.

A young boy asked a man who was a Christian what was the law of God. "Sir," he said, "do you know that you are the greatest sinner?" And the man said, "Why? I don't see that. I haven't murdered anybody. I haven't committed adultery." And he named several of the commandments. Then he said, "I don't do those things." The boy said to him, "Do you love the Lord with all your heart, with all your soul, with all your mind and with all your strength? Do you do that?" The man thought a moment and said, "No, I don't suppose I do." The lad said, "Well, that is the greatest commandment, and if you break the greatest commandment, then you are the greatest sinner."

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?" verses 26, 27.

Suppose we bring the light of the Sabbath truth and the commandments of God to a Sunday-keeping Protestant, and as we associate with that man, we find that in his life are revealed the fruits of the Spirit. The Lord Jesus Christ is revealing in his daily life love, patient, meekness, and kindness. He hasn't all the light we have. Then, as we think upon our own lives, we find that we are fretful, covetous, censorious, and impatient. We don't have the fruits of the Spirit? Doesn't that man judge us? Surely.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." verses 28, 29.

In Romans 1, we read of the sinfulness of the Gentiles, the ones who put God out of their thinking; the terrible degradation of the unbelieving world. But when we come into Romans 2, we find that after all, we who profess to keep the law of God and approve the

things which are more excellent, we who have the knowledge of God's law, and we don't keep it (because he that offends in one point is guilty of all) are no better.

Jews and Gentiles Equal Before God

And so we come to the third chapter of Romans. "What advantage then hath the Jew? or what profit is there of circumcision?" verse 1. If a Jew is no better than a Gentile, then what advantage is there in being one? If you say a Seventh-day Adventist who does not keep the law, even though he believes in it and preaches it, is no better than a Gentile, one who doesn't believe in God, then what advantage is there in being a Seventh-day Adventist? "Much every way: chiefly, because that unto them were committed the oracles of God." verse 2. We are the church. We have the knowledge of the Scriptures and the third angel's message. We have the Spirit of Prophecy writings.

"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." verses 3, 4.

God made promises to the Jewish nation, that in Abraham's seed all the families of the earth should be blessed. Moreover, we read in Hebrews that he confirmed it with an oath in which it was impossible for Him to lie. Then the question is raised, "Since the Jews did not believe the gospel, does that make the promise of God of none effect? Does it mean that God was wrong?" No! God does not do wrong. The trouble with the Jews was that they prided themselves that they were the children of Abraham, that God was dependent upon them to carry out His purposes upon the earth.

When John the Baptist came preaching, he said, "Say not to yourselves, we are the children of Abraham, that we have Abraham as our father. I say unto you that God is able of these stones to raise up children unto Abraham." Yes, he pointed out, God could reject the whole Jewish nation, and yet the promises to Abraham would not fail. God could reject every Jew in the flesh in the world, and yet His promises would not fail. He could take of the stones and raise up children unto Abraham, and fulfill His will through them.

And so, we say that we are Seventh-day Adventists, and God has given us the task of carrying the gospel to all the world, and He is dependent upon us. We read in the Spirit of Prophecy, friends, that if we don't do the work, God will raise up others to do it. Yes, the movement will go through, but will we? That is the question. God could reject every Seventh-day Adventist in the world today—reject them all. Would that mean His purpose

has failed? Did the great 1844 movement fail? No. He could take of the stones and raise up children of the Advent movement and finish the work. So, there is no reason to boast, whatsoever, that we are Seventh-day Adventists?

"What then? Are we better than they?" verse 9. The question is asked, and it is a natural question that comes in the line of reasoning, since the terrible sinfulness of the Gentiles is pointed out, and that, after all, is the condition of those who believe in God. "Do you mean to say that you will place us in the same category as these wicked and vile sinners in Romans 1? Are we in that terrible condition?" The answer is given, "Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." verses 9-19.

"For all have sinned, and come short of the glory of God." verse 23.

Every mouth is stopped before the great and holy law of God.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Ephesians 2:2, 3.

We find in the book of Romans all men are placed in the same category. For all practical purposes as regards salvation and justification, there is no difference between the vilest sinner and the greatest professor. All alike are guilty before God, and every mouth is stopped. Not one has a thing of which to boast. We are all children of the flesh. We have no inherent righteousness of our own. "There is none that doeth good, no not one."

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we

shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ." Steps to Christ, pp. 28, 29.

Our Hopeless Condition Apart From Christ

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin."
Romans 3:20.

"By the deeds of the law there shall no flesh be justified." Why? We just read in Romans 2:13, that the doers of the law shall be justified. Yes, the doer of the law—that means the one who does the law of God, who keeps it—he shall be justified. And yet, when we come to Romans 3, we read that "by the deeds of the law there shall no flesh be justified." Are these two texts of Scripture in contradiction? No. Let us see.

"For as many as are of the works of the law are under the curse." Galatians 3:10. Why? We read in the next part of the verse. "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Now, why are those who are of the works of the law under a curse? Because they do the law? No. "Cursed is every one that doeth not." Then, why is every one who is of the works of the law under a curse? Because he does the Law? No. Because he doesn't do it.

This means that we can't do the law at all. We can't keep it. We are all by nature the children of wrath, even as others. What shall we do then, since we can't keep the law? Abolish it and take something else? That is what the criminal says. If he can't stop thieving, then do away with the law that forbids stealing. Then he is a law-abiding citizen.

"By the deeds of the law there shall no flesh be justified in His sight." This is true in two respects because we have all sinned. Supposing that from now on we keep the law as perfectly as God Himself can keep it. We still couldn't be justified, because we can't make up for the past, by any of the righteousness which we could do. We would have to make ourselves above God in order to

be justified. Even if God wiped out the past and gave us a clean slate, would that do us any good? No.

The trouble with the Jews was that they always thought that if God would only forgive the past they could get along very well. "Being ignorant of God's righteousness, they went about to establish their own righteousness." Being ignorant of the great standard of righteousness, the infinite standard of holiness required by the law of God, they went about to do the law and to keep it, and they failed. The law of God is not just a negative thing. It is a very positive thing. It not only demands that we abstain from certain acts and do certain other things. There are men who can do that in their own strength. A man can give up many things, and by education and culture, one can put on something like a cloak of righteousness and be outwardly blameless. But that doesn't make us acceptable, or make our service acceptable in the sight of God, for His law demands that we love Him with all our heart, soul, mind, and strength.

If we stir ourselves up to avoid all known sins and perform all known duties and if we strive and work and labor more in the church of God than many of His dear children, God won't accept our service if it is slavish, if we have no love for God and His service. If we do not serve Him with any child-like affection, then all our efforts are no better than glistening tin, and God cannot accept them. He doesn't want slaves in His kingdom. God wants the service of love. We love Him with all our heart, mind, and strength.

I remember I was talking with someone some time ago, a person who had been reared a Seventh-day Adventist, who had a good Christian background, who was a well respected member in the church of God, one who could probably say, like the rich young ruler did concerning the commandments, "I have kept all these from my youth up." One day we were discussing salvation and it seemed that the Spirit of the Lord was working upon his heart. He said, "I'm a lost man. Do you know that? It might shock you, but I'm a lost man." That is not a remarkable confession but rather the one that we all should make.

He gave the reasons for his statement. He had discovered that all his service for God, all his "keeping of the commandments" was just valueless, because he had come to recognize the fact that he didn't love God, and that his good works didn't come because of a real love for the Lord Jesus Christ. He had begun to wonder whether he was lost beyond hope. He said, "I'm going to say something which is very shocking. You will be appalled." I said, "I don't think so." He said, "I don't love God. I hate Him."

Even that is not a remarkable statement, because the Scripture says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. That man was on the road toward salvation because he came to admit a truth that he, himself, didn't love God. He hated Him.

That Scripture represents the condition of all of us. We all have a nature which is at enmity against Christ. It doesn't love God, and it doesn't love to serve Him. In the heart there is a natural selfishness and corruption. That is why "by the deeds of the law there shall no flesh be justified." The natural man cannot obey the law in love. It is something that we can't force upon ourselves. That is why we are lost. That is why we are sinful. We have lost our capacity to love God and to serve Him with our heart and with our lives. We can't respond to His love.

That is why a Seventh-day Adventist, as far as just profession goes, who tries to keep the commandments of God, is no better than the unregenerate man here in Romans 1. That is why all are in the same category. There is no use boasting that we have the truth, because just having the truth doesn't save us. It is doing the truth that saves us. Jesus said to the lawyer, "This do and thou shalt live." But "by the deeds of the law shall no flesh be justified in His sight." And so we are lost, undone, and without hope in this world if we were left to ourselves. All ground for boasting is cut from under our feet.

"The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to God." Selected Messages, vol. 1, p. 342.

I want you to notice this sentence with me: "He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God." That is all we have, friends. We are nothing but a body of death. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores:" Isaiah 1:6. Then how can a man be just with God? That is the question that comes up from the hearts of all people. How can a man be just before a holy God?

How We Are Justified

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not also of the Gen-

tiles? Yes, of the Gentiles also." Romans 3:21-29.

And then we come to Romans 4:4, 5:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Now, let us go back and review these texts and just peruse them for a little while. How can a man be just with God? First, we should notice that justification is a free gift, which is bestowed upon unworthy sinners. "Being justified freely by His grace through the redemption that is in Christ Jesus." Grace implies something that is free. It means "unmerited favor," that God treats one better than he deserves. The word here is "justified freely by His grace." The words would be sufficient without the word "freely," but the Lord puts even the word "freely" to show that it is grace abounding. The Lord treats us better than we deserve.

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him." Psalm 103:11. As high as the heavens are above the earth, so does the Lord treat us better than we deserve. And this free gift is bestowed upon unworthy sinners. Whether Jews or Gentiles, there is no difference. But it is bestowed on them on condition; and the condition here is that they believe. He is "the justifier of him which believeth in Jesus."

"Abraham believed God, and it was counted unto him for righteousness." Romans 4:3. Justification is bestowed upon unworthy sinners, freely, but only upon those unworthy sinners who believe. The belief mentioned here is not merely a mental assent to a certain tenet of doctrine. This is not the belief which was manifest in the experience of Abraham. Belief, or faith, is an abiding trust. Belief signifies an entire resting of the whole life upon Jesus Christ. It signifies that one has turned away from trusting in his own works. He has turned away from any endeavor to make himself righteous and fit to appear in the presence of God. And, turning completely away from himself as an ungodly sinner, he casts his whole life upon the Lord Jesus Christ and gives himself to Him. That is faith.

Faith is not an opiate. It is an active, living principle. It is something that lays hold of Christ, with the plea of Jacob, "I will not let thee go except thou bless me." Justification is bestowed upon all them that believe, for there is no difference. And we should notice that justification is bestowed apart from works.

"Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:38.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5.

These words are clear, aren't they?

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail." Selected Messages, vol. 1, p. 343.

Notice the statement, "Jesus' righteousness alone can avail." All that man can possibly do to obtain salvation is to accept the invitation, "Whosoever will, let him take the water of life freely." Revelation 22:17. Not a sin can be committed by man, for which satisfaction has not been made on Calvary. And so we see that we are to come to Christ as an ungodly sinner. We are to trust in nothing but His love and His mercy to save us. We are not to trust in any way to our resolutions or to our promises. We are not expected to put ourselves on probation, to prove to the Lord that we are reformed. We are not to say, "Well, I'll stay away from the Lord Jesus until I'm sorry for my sins, then I'll come to Christ." We are to come to Him just as we are.

Jesus came not to call the righteous, but sinners to repentance. He is the great physician to heal the sick, and He does not require us to recover our health in the least degree before we come to Him. If we think that we can help the Lord by preparing the way to come to Him by putting ourselves on our best behavior before we come; if we think we must straighten out our lives a little bit first, at least as much as we can, and then we'll come to the Lord Jesus Christ with our promises and our resolutions and present ourselves to Him; that we will try to help Him in His work, we will not help Him, but will only hinder.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Galatians 2:21. O, friends, let us not frustrate the grace of God. The Catholics believe in justification by faith, at least professedly. But they believe that we must prepare the way to come to Christ. Our good works don't earn our justification--Catholics will admit that--but they say that at least something must take place to prepare us. There must be preparedness in the life to pave our way to God. Instead of helping our way to Christ, we fill the pathway with deep pits and trenches that we can never get across. We are to come to Christ just as we are.

"Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly,

our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love, and to bind up our wounds, to cleanse us from all impurity." Steps to Christ, p. 52.

There is but one way to come to Christ. Furthermore it says that Jesus loves us and that He loves to have us come to Him just as we are. Think of it, friends! Jesus loves to have us come to Him just as we are. I think of the words of the hymn, "Nearer, Still Nearer."

"Nearer, still nearer, nothing I bring,
Nought as an offering to Jesus my King;
Only my sinful, now contrite heart;
Grant me the cleansing Thy blood doth impart,
Grant me the cleansing Thy blood doth impart."

That is justification by faith, my friends. The Lord accepts the prodigal son and clothes him with His own robe of righteousness. The angels rejoice and the Father rejoices. Justification! What is it? Justification means "to be accounted righteous," "to be judged righteous." And God is the one Who justifies. He justifies through the righteousness of Jesus.

As the sinner comes to the Lord Jesus Christ, throws himself at the foot of the cross, yields his life to Christ and claims Him as his portion under the sun, the Father says, "I justify him." The Father judges him, acquits him, and frees him from guilt. "Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." Steps to Christ, p. 62. This is justification--to be judged righteous by the God of the universe just as if we had not sinned. We stand before the law without shame and remorse. God's way of justification is so wonderful!

If I am the most self-satisfied in my experience and don't feel my need, I am the furthest from the kingdom of God. If there is one here that feels himself weak and utterly destitute and so completely unworthy of the grace of Christ, I tell you, friends, he is nearest the kingdom of God. "From the soul that feels his need, nothing is withheld." Desire of Ages, p. 300. Nothing is withheld,--if he feels his need. That is the condition. We must come as beggars. The Pharisee came and received nothing. It has been well stated that in the last days there will be many respectables outside the walls of the New Jerusalem looking in upon the irrespectables. What did Jesus say? "That the publicans and the harlots go into the kingdom of God before you." Matthew 21:31. That is God's way of justification by faith.

Abraham's Experience

Now we come to Romans 4 and we see justification by faith illustrated and demonstrated in the experience of Abraham. You see, justification is doing the impossible for us. It is doing

for man that which he cannot do for himself. And the question comes up, "Well, how am I to take hold of this gift? How am I to take hold of the promise that I might be born again and walk in newness of life?" We may say, "I have tried so many times, but had so success." I have made so many resolutions." Let us look at the experience of Abraham. What did he find?

"(As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Romans 4:17-22.

Imputed righteousness is justification. Why was Abraham justified by faith? Here is a practical experience. Let us discuss it for a moment. God made promises to Abraham. He made a covenant with him that He would give him the land of Canaan, that he would give him eternal life, that He would give him a part in the resurrection, and many other blessings, with righteousness along with them. But all these promises were dependent upon Abraham having a son, for all the blessings were to come through his seed. So, you see, unless Abraham had a son, he couldn't have eternal life. That was virtually what it meant to Abraham. He had a problem in his life. It wasn't so much in his life, at first. It was in Sarah's life, because when the promise first came, Sarah was past age, and it was physically impossible for her to bear children. But Abraham wasn't past age, so at least he could trust in something. He couldn't put his confidence in Sarah. That part was cut off, but at least he had something to hang on to and that was himself.

After some time passed and the son didn't come, Sarah suggested that Abraham take Hagar to wife and so he did. It was possible for Abraham in that way to produce a son. It was his son alright, but it wasn't the son that God would accept. The Scripture says, "Cast out the bondwoman and her son." Galatians 4:30. And we read that Abraham cried to the Lord, "O that Ishmael might live before Thee!" Genesis 17:18. Ishmael represented his own doing, his own works, his own efforts to have eternal life, to have all the covenant promises, his own efforts to lay hold of the grace of God. But God said, "I can't accept Ishmael."

So time went on, and not only was Sarah past age, but even Abraham himself was past age. You see, he was in a hopeless position, wasn't he? Humanly speaking, the whole ground was taken from under his feet. There was nothing that he could trust in--neither

Sarah, nor even in himself. The Scripture says, "Who against hope believed in hope." In other words, when his condition was hopeless from a human standpoint, Abraham hoped on in faith. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Romans 4:19.

"He considered not his own body." When, humanly speaking, the condition was hopeless, and he saw that in himself there was nothing to trust in, then it was that He turned away from himself. He considered not his own body. He turned his eyes toward God and "staggered not at the promise of God through unbelief,"--that great promise of God.

He went out at night and counted the stars. God told him to count them. "He bringeth out their host by number." As he thought upon the great Creator, he said to himself, "What God has promised, He will do." And he "was strong in faith, giving glory to God," that what God had promised, He would do.

And, because Abraham staggered not at the tremendous promise, because he believed that God would do the impossible, therefore it was imputed unto him for righteousness. That is why Abraham was justified, because he believed the promise of God. He stepped out on that promise. Therefore, it was imputed unto him for righteousness.

"Now it was not written for his sake alone, that it was imputed to him." Romans 4:23. Not written for Abraham's sake, but for whose sake? For our sakes. "But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." verses 24, 25.

Here we see that God promises us eternal life, an everlasting inheritance, the latter rain, and many other things. These are wonderful blessings, but all on condition that we are justified. If we are not justified, if we are not born again, we will never have those blessings, we will never see the kingdom of God. And so, we try to work out some righteousness, to help God to bring forth His new-born creature, so that we might be worthy to receive the latter rain. Perhaps we find that certain things are against us, but somehow we are just like Abraham. We all go through the experience. We take Hagar to wife. We set out on a program of the works of the law (with God's help, of course. We always say, "with God's help.") But then God comes along and says, "I cannot accept that." Like Abraham, we say, "O that Ishmael might be accepted before thee." And God says, "No. This son is clearly a son of promise. We must be justified by faith without the deeds of the law."

So we see that we are hopeless. We have nothing in which to trust. In fact, we see that we are plunged into the pit of sin with the

most ungodly sinners, that we are no better than anyone else, and that we are lost. Our case is hopeless, and we know it is hopeless. We see that it is useless to trust in ourselves. We must hope in the promises of God.

As did Abraham, we are to turn away from ourselves, take our eyes off self and place them upon the Lord Jesus. We are to fix them upon the great promise that He will make us a new creature, that He will justify us by faith, that He will raise us up to walk in newness of life, and if we believe, if we stagger not at the promise of God through unbelief, but claim by faith the free gift, nothing wavering, it "will be imputed unto us for righteousness."

That is justification by faith--laying hold of the promise. One of the hardest things for us to do is to learn that imputed righteousness is imputed to us by faith, not because of any merit on our part, but as a free gift of God. Sister White says it is a most precious truth, and that the enemy of God and man is not willing that this should be clearly presented, because he knows if it is, his power will be broken.

The Experience of John Wesley

I would like to refer you also to the experience of John Wesley. It is found in Great Controversy, pp. 254-256. I want you to notice as I read this passage that John Wesley and his associates, as it were, took Hagar to wife. What earnest Christians they were, and how they failed! Then notice how Wesley laid hold of justification by faith.

"Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired,--that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power." Great Controversy, p. 254.

For years they lived a life of self-denial, of prayerfulness, of humiliation, and of charity. For years they sought the Lord. But John Wesley did not obtain the object for which he sought. In his great zeal for God, he left England and came over here to America to be a missionary among the Indians but he went back a disappointed man. He said, "I came over here to convert the Indians, but lo, who shall convert me?" He went back and he attended a meeting of the Moravians, a Christian society, in London.

"At a meeting of the Moravian society in London, a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. 'I felt my heart strangely warmed,' he says. 'I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.'" Great Controversy, p. 256.

Then, the servant of the Lord comments:

"Through long years of wearisome and comfortless striving,—years of rigorous self-denial, of reproach and humiliation,—Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, 'without money, and without price.'" Ibid.

Now that was the experience of John Wesley. It was the experience of Abraham. It must also be our experience. God will do for us that which we cannot do for ourselves. We come to Jesus as ungodly sinners, and we believe on Him who justifies the ungodly. It is the sinners, the ungodly, the wicked, those who are lost, those who don't love Him, that the Lord justifies. We can come to Him immediately and receive of Him, and take of Him without money and without price.

"For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:6. Notice whom God justifies—the ungodly. Notice for whom He sent His only begotten Son—the ungodly. It is the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:7-10.

We are saved by the life of Christ. Justification by faith is a bestowal of the life of Christ, a gift of the life of Jesus to the sinner. The death of Christ reconciles us, "but He was raised again for our justification." We are saved by His life. That is the only thing in which we have to trust. We need nothing else to trust in.

The following incident is recorded about Charles Wesley, the brother of John Wesley:

"When Charles Wesley at one time fell ill, and anticipated that death was approaching, he was asked upon what he rested his hope

of eternal life. His answer was, 'I have used my best endeavors to serve God.' As the friend who had put the question seemed not to be fully satisfied with his answer, Wesley thought, 'What! are not my endeavors a sufficient ground of hope? Would He rob me of my endeavors? I have nothing else to trust to.' Such was the dense darkness that had settled down on the church, hiding the atonement, robbing Christ of His glory, and turning the minds of men from their only hope of salvation,—the blood of the crucified Redeemer." Great Controversy, pp. 253, 254.

But God spared the life of Charles Wesley, and he was led to write the words of that beautiful hymn, "Jesus, Lover of My Soul." Now notice the tremendous difference in his outlook and experience. When he was asked what was his hope of eternal life, it was his best endeavors. All his life he had used them to serve God. But later the Lord taught him the experience of justification by faith. He wrote these words:

"Other refuge have I none, Hangs my helpless soul on Thee;
Leave, O leave me not alone! Still support and comfort me;
All my trust in Thee is stayed, All my help from Thee I bring;
Cover my defenseless head with the shadow of Thy wing.

"Thou, O Christ, art all I want, More than all in Thee I find;
Raise the fallen, cheer the faint, Heal the sick, and
lead the blind.
Just and holy is Thy name, I am all unrighteousness;
Vile and full of sin I am, Thou art full of truth and grace."

Now he was trusting only in the life, the precious life of the Lord Jesus Christ. We are saved by His life. Justification by faith is a bestowal of the life of Jesus upon ungodly sinners who claim Him, "Without money and without price." How do we lay hold of the life of Jesus? He gave Himself for our sins, that He might redeem us from this present evil world. Jesus purchased us. He bought us. We belong to Him. He who knew no sin was made to be sin for us. He took our sins. They belong to Him. He was treated as we deserve, that we might be treated as He deserves. Our sins, by divine right, belong to Jesus. He wants them. And His life, that precious life, belongs to us by right, because justification has passed upon all. We are saved by His life.

How do we lay hold of the life of Christ? It is our sins that must be exchanged for His life. Have you any sins? You can exchange them all for the life of Christ. That is how we obtain it. It is like a transaction. It is like a purchase. We give all of our sins in exchange for the life of Christ, not just some of them. When we take the life of Christ, we can't take Him in portions. We must take Him wholly. It means all of our sins for all of the life of Christ. What an exchange! Isn't it tremendous? Here is how we lay hold of the life of Christ. We come to Him and give Him all our sins, and take in exchange the life of the Lord Jesus Christ.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

We are saved by His life. And that life, friends, is a righteous life. When we have Jesus we have righteousness, because His life is a righteous life. There is no sin in Him. That is why we can stand before God as if we had not sinned. The life of Jesus is eternal life. When we have Jesus we have eternal life. It begins here. It begins with justification by faith. Both the Bible and the Spirit of Prophecy point that out. He that hath the Son hath life, and he that hath not the Son hath not life.

Further, the Scripture says, "And ye know that no murderer hath eternal life abiding in him." 1 John 3:15. "He that hath the Son hath life." 1 John 5:12. This is the life of Jesus in the soul. Justification by faith is laying down our life, bringing all our sins to Christ, and taking that precious life, that righteous life, so that it might be lived out in us. It is taking that eternal life. That is the offer. That is the call of the gospel. Come and take, without money and without price. May the Lord Jesus give us the spiritual eyesight to lay hold of this wonderful gift, the righteousness of the Lord Jesus Christ.

Justification by Faith...

Death to Sin

This afternoon we shall continue with the message of justification by faith, from Romans 6 and 7. I trust that you have your Bibles open that we might read together from the Word of God.

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

The Necessity of Deliverance

It is necessary in a consideration of what constitutes justification by faith that we advance from Romans 3-5 because justification by faith is more than pardon for sin. It is deliverance from it as well. It is indeed death to sin. This is important to notice. Some think that all we need is forgiveness of our past sins and then through a process of sanctification we shall be delivered from the power of sin. Deliverance from the old nature and death to sin are inseparable from justification by faith. Indeed, they are part of that experience.

We come to Jesus as ungodly sinners. We come to Him and accept the gift that He freely offers. We give all our sins in exchange for His spotless life. We cast ourselves upon His merits, believing in Him. When we exercise faith in this way, that is in itself a crucifixion of self, because it is laying the glory of the old man in the dust and doing for us what we cannot do for ourselves. Furthermore, we lay hold of the life of Christ in exchange for our sins. We do not do that by surrendering some of our sins to Christ in exchange for His life. It means all of our sins. Christ will be all to us or nothing. It takes all to buy the field.

When we have given all our sins to Christ, how much do we have left? We are nothing but a body of sin. It is interwoven with the very fiber of our being. It is our very nature to sin. When

we have given all our sins to Christ, how much do we have left? Nothing! So he who truly enters into the experience of Romans 3-5 indeed enters into the experience of Romans 6. That is why the apostle says, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

"How shall we that are dead to sin." For he who has entered into the experience of justification is dead to sin. He has laid hold of the life of Christ. We see more specifically in Romans 6 how we lay hold of the precious life of Christ. At what point in our experience is this possible? At the point of death.

The Lord waits until a man comes to the lowest possible point. The lowest place that a man can reach is the place of death. When he is so weary of sin, so sick of the struggle, and tired of himself that he counts all things but loss that he might gain Christ--it is at that point that he makes contact with Christ. The Lord is a strange King. Whom He would save He must first lose. Whom He would bring to life, He must first kill. Whom He would make to feel the peace of heaven, He must make to feel as a despairing sinner.

Paul says, "How shall we, that are dead to sin, live any longer therein?" The true experience of justification by faith is deliverance from our sins, not just pardon for them. If that were not so, we would be making the cross of Christ the minister of sin. We must see the importance, the necessity of death to sin, as it is presented in the Scriptures.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." We all have an "old man." That is our old nature. It is ourselves, the nature we received from Adam. We all possess it by inheritance. We might ask ourselves, more specifically, "What is the old man?" The apostle Paul often refers to this "old man." Who is he? Is it just the wickedness which appears in our lives, those things that we recognize that are not lovely, this sin and that sin and the other sin? It includes that, but the "old man" goes much further than that. The old man includes not only our wickedness, but it also includes our goodness. Sometimes we fail to recognize that. But the Scripture says that all of our righteousnesses are as filthy rags in the sight of a holy God. So you see, our goodness, or our so-called goodness, is a part of the old nature. Sin is not so much what we do but rather what we are. It is a principle which has possession of the being, a principle that entered in through Satan into the Garden of Eden, the principle of selfishness and sin.

Maybe I could explain it by way of an illustration. In the banana plantations of Australia, a strange disease broke out. Bananas grow over there in the sheltered valleys and the mountainsides where no wind will touch them, for bananas grow much better where

they are sheltered. The bananas grow up and the beautiful broad leaves spread out. They are lovely big broad leaves, reaching out into the fresh air and the sunshine. But this disease got into the bananas and wiped out many, many acres of them. Something strange was happening to the plants. As the plant would grow up and the leaves would come, instead of growing out they would all grow in, for some unexplainable reason, and the plant would choke itself. What had to be done when the disease would break out in a plant? The plant had to be rooted up, burned, buried, and gotten rid of so the disease wouldn't spread.

That is just like sin. We cannot explain it. Man was created to love God supremely and his neighbor as himself. Sin is a new principle, and that principle has taken possession of the whole life of every man that comes into this world. That is primarily why we are lost. We are not lost because we commit this sin and the other sin. They are only the fruits that appear in the life. It is rather because this principle has taken possession of the life. It is contrary to the law of God. Indeed, it cannot be made subject to His law.

In this condition we cannot serve God. And furthermore, in this condition God cannot even help us to serve Him, or help us to obey Him. God does not help the carnal nature. Then what do we mean when we speak of asking God to help us? Are we asking Him to help us in our carnal way to serve Him? This the Lord cannot do. There is only one thing that God can do with this old nature, with this old man, with this principle which is self, which is "I". It hates God. It does not love Him. It has a disposition to hate God. There is only one thing that the Lord Jesus Christ can do, and that is to put the old nature to death.

This is where life begins. It begins by death. The gospel is so contrary to human reasoning that it is foolishness with men. That is why men can not find it out. It can come only by revelation of the Scriptures. The old nature must die. It must be put to death, because it is a murderer. It must be crucified with Christ. And yet, what happens if we set about to crucify this old nature? How do we succeed when we set about to crucify this principle which has possession of the entire being? The fact is we don't succeed at all, because we can't do it. As the Spirit of Prophecy says in Christ's Object Lessons, p. 159, "No man can empty himself of self." We can't get the victory over the old nature by wrestling and struggling with it. We cannot put it to death ourselves.

How Deliverance Is Possible

Then how is it that we are delivered from the tyranny of the old nature, that we may become dead to sin? "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

"Knowing this." God wants us to know something. There is a certainty in this Scripture. What does God want us to know about this old nature of ours? It "is crucified with Him." "With Him," that is in Christ.

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

How many blessings have we been given in Christ? All spiritual blessings. In the gift of Christ, we have everything. How about this blessing of deliverance from the old nature? Do we find that in ourselves? Can we produce it in ourselves? No. It is in Christ. We are blessed with this gift in the Lord Jesus Christ. When we lay hold of Christ, we have the blessing in Him.

Let us look at it another way. When Jesus Christ became flesh, whose flesh did He take? Whose nature did He take? He took our nature, and more than just human nature, friends. He took fallen human nature. Yes, He took fallen human nature. He had the same nature that we have. He united that nature with divinity. He brought that nature to Calvary. Day by day He crucified that nature. Day by day He denied Himself and took up His cross. The cross of Jesus was but the culmination of a whole lifetime of cross bearing. He came to Calvary and He died.

Now let us look at Calvary for a minute. We think of the cross of Jesus as a wonderful provision made. Jesus died for our sins that we might have forgiveness for the sins of the past. That is true, and we can rejoice in it. But something more than that was accomplished by the death of Christ. "Knowing this, that our old man"--our old nature, that human nature that causes all the trouble--"is crucified with Him." And so deliverance is also a gift from the Lord Jesus Christ.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8, 9.

Salvation is a gift of God. Every blessing, whether it be repentance, forgiveness, death to sin, resurrection unto newness of life, guidance in the way of righteousness, or power to keep the commandments of God, is a gift of God in the Lord Jesus Christ.

Our Part in Being Delivered

This is a gift, but we have a part to play. We must choose to accept the gift and this choosing implies something. Like the apostle Paul, if we are going to have a part in the life of Christ, we must choose to have a part in His death, that we might be "made conformable unto His death." Philippians 3:10. That means we must recognize that we no longer have life of our own. That life

which we have, has sinned. We have forfeited it to the law of God and so we must die. We have a choice to make. Every man must die. We can choose whether we will die with Christ, gladly accept the penalty with Him and in Him, give up our lives and recognize that we have no right to life, surrender it to Christ, and take His life, or we can pay the penalty ourselves, at the execution of the judgment. We can die then. But die we must. The choice is ours. I wouldn't say this choice is an easy one. If anyone says it is easy, I doubt if he has ever tried it. I read from the servant of the Lord, "The yielding of self, surrendering all to the will of God, requires a struggle." Steps to Christ, p. 43. What causes the struggle? Is it to die to sin? Have you ever seen a man struggling to die? This would be very unnatural, wouldn't it? Most men don't want to die. What do they usually fight for? They struggle to live. And so, what is the struggle that each one of us have? The old man is struggling to live.

We must choose to be made conformable to His death. We must understand the right action of the will. We must choose to die. If the right eye offends, we must be willing to pluck it out. If the arm offends, we must be willing to cut it off. Unless we are willing to co-operate with Christ we cannot receive His blessing. That is what the Lord means when we are told that we have a work to do for ourselves before Christ can do a work for us. It isn't that our works are in any way works of righteousness, but we must choose to be "made conformable unto His death."

We choose to have our part with the death of Christ. We choose to give up this old life, which is corrupt and deceitful, that we might lay hold of the life of the Lord Jesus Christ. Then we are by faith to take hold of the gift, trusting not in the surrender of our wills, not in what we have done, but in the Word of salvation. "Knowing this, that our old man is crucified with Him." The Word of God says so. Anyone who surrenders to the Word will find it a fact.

We are not to wait until we feel that we are whole. We are to simply say, "In Christ I am free. I have chosen to finish with my old life. I have made a failure of it. I surrender this life to Christ, and I take hold of a new life. I know that in Him my old nature is crucified. I surrender my weak will to Him. I am uniting my will with His will, and I am stepping out on the life of Christ."

Jesus called Peter to come out of the boat and he came out and walked. He didn't walk on the water, really. Peter walked on the Word of God. He walked on the Word of Christ, because Christ said, "Come," and he stepped out of the boat, and he walked on that Word. As soon as he lost confidence in the Word, he began to sink.

God said to Abraham, "Get thee out of thy country, and from thy

kindred, and from thy father's house." It was a great test to Abraham. It wasn't an easy thing for him to do. He was a prince of Ur, a man of no mean standing, and to leave a nice home in town and go out not knowing whither he was going wasn't easy. But he united his will with the will of God, stepped out, acted upon the Word of God, and God upheld him.

This is what God wants us to do, to step into this new life, relying fully upon the Word of God. It will uphold us. I quote from the 1891 Bible Studies on the Book of Romans by E. J. Waggoner, p. 20:

"Says one, 'I have tried to give up these things before, and I have fallen again?' Ah no, you are not making a new resolution this time, you are not turning over a new leaf, and saying that you are going to do better. You are merely letting the old life and all the resolutions go. Simply say, I know that there is power in God. And that same power which spoke the world into existence, that same power which brought Christ forth from the tomb,—into the hands of that power I will yield myself, and let it sustain and keep me in the new life. And day by day as we do that, our hearts will go out in thankfulness to God for His wonderful power."

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

We are to step out by faith on the Word of God, completely trusting and believing in the Word. This is righteousness by faith. Righteousness by faith is a righteousness which works. Luther said of faith, "O, it is a living, busy, active, mighty thing, this faith. It brings deliverance from the prison house of sin." The faith that does not bring deliverance from the shackles of sin is no genuine faith at all.

Freed From the Dominion of Sin

"For he that is dead is freed from sin." What does it mean to be freed from sin? If I said that a man was freed from prison, what would that mean? Would he have to remain in prison anymore? No, he would be out of prison. The door would be open and he would be set free. Now, if a man is freed from sin, does he still live in it? Does he abide in it? He is freed from it, isn't he? He has stepped into a new life.

"Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . For sin shall not have dominion over you." Romans 6:8-11, 14.

Let us go back over these verses. "Knowing that Christ being raised from the dead dieth no more." Are we sure of that? Did Christ ever die again? No. Why not? "Death hath no more dominion over Him." He is raised above the power of death. Death will never again have any dominion over the Lord Jesus Christ. "Likewise." What does that mean? In the same manner. Just in the same way, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "For sin shall not have dominion over you." You will notice the parallel there. Speaking of Christ, "death hath no more dominion over Him." Likewise, sin is to have no more dominion over us. That means, as we step into the life of Christ, it is a life of victory, a life freed from sin.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan."

Desire of Ages, p. 324.

That is why the Scripture says, "For sin shall not have dominion over you." Why? Because death has no more dominion over Christ. We believe that Jesus has been raised up from the grave. He is raised far above the power of death. And the Scripture in Romans 6 says that if we die with Christ we are also risen with Him by the power of His resurrection. Just as Christ has been raised above the power of death, we are to rise with Him above the power of sin. "For he that is dead is freed from sin." Therefore, sin is not to have dominion over the Christian. Justification by faith brings victory. It brings victory over every known sin. It brings power into the life to perform every known duty.

We must understand that this deliverance from sin, justification by faith, is not just a feeling, but it is very practical.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13.

We must co-operate with Him. The death to sin, as we come to Him and yield to Him, must be a continual experience.

Maintaining Our Experience With Christ

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Romans 6:16.

As we go along in the Christian experience, yielded to the Lord Jesus Christ, considering our life dead that we might have the life of the Lord Jesus Christ, we are to maintain our connection through living, active faith. Perhaps a temptation comes along in our experience, and we simply say, "I'd rather have Christ than that." Then perhaps the devil brings along some alluring thing, very desirable to the eyes, and we say again, "I'd rather have Christ than that," and let it go. Then Jesus points out some sin in our life, through His Spirit, something that we haven't seen before, for you know that when we first come to Him, He doesn't reveal everything that He might. And so, when we see that thing in our lives, we say again, "I'd rather have Christ than that." This is sanctification.

Sanctification is merely justification in practice. There is not much difference between justification and sanctification. We don't profit anything by trying to determine where one begins and the other ends, or where one ends and the other begins. Sanctification is merely maintaining that experience with the Lord Jesus Christ, the principle of justification lived out in the life, demonstrated as a living principle.

That is why we must keep our eyes fixed upon Jesus, that we might discern the beauty of His character, that our hearts might be drawn out to Him, loving Him, and copying Him. If we lose sight of Jesus and His preciousness to us, then when the devil comes along with some temptation or maybe some sin is pointed out in our lives, instead of saying, "I'd rather have Christ than that," we may stumble and say, "I'd rather have this than Christ." At that point we lose our connection with Him.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"
Romans 7:1.

We saw in Romans 3 that every mouth is stopped before the law of God. Every mouth is stopped and the whole world becomes guilty before God. We are under condemnation of that law. How long does the law have dominion over a man? As long as he liveth. But when we come to Christ, we let go of our life. We decide to die with Him. We say with the apostle Paul, "I am crucified with Christ," and then the law has no more dominion over us. We are not under the condemnation of the law but under grace. With the apostle Paul we shall say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."
Galatians 2:20.

The Illustration of the Two Husbands

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is

loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."
Romans 7:2, 3.

Now, here is an illustration that we can all understand. We know that the law does not permit a woman to be married to two husbands at once. Maybe she has a husband who is a tyrant, and she would like to be free from him, but that makes no difference. She is not free to marry another man until the first husband is dead. Then she is free to be married to another man. Let us see the application of this illustration.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him Who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Romans 7:4-6.

Here is presented a person in relationship to two husbands. It will help to make this clearer if we see first who is the second husband. Notice the last part of verse 4, "That ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Who is the second husband? It is clear, isn't it? It is the Lord Jesus Christ.

"For as many of you as have been baptized into Christ have put on Christ." Galatians 3:27.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."
Ephesians 4:22-24.

Then, it is clear that the second husband is the Lord Jesus Christ. It is putting on the new man, the new creation.

Who is the first husband? The old sinful nature. Romans 7 is simply a continuation of Romans 6, further drawing out and illustrating the same truth. The old man, that old nature, is the first husband. It is also called the flesh.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Romans 7:5.

Now you notice that the result of the union, the marriage, in either case is fruit bearing. What is the fruit of the first un-

ion when the principle of sin has control of our lives? You know that marriage is two people becoming one. "They twain shall be one flesh." What is the fruit borne by the first union? Sin and death, the works of the flesh. They are mentioned in Galatians 5.

What is the fruit of the second union? It is the fruits of the Spirit—"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22,23.

We see, then, that union with this old nature is a fruitless experience as far as righteousness is concerned. We long to be married to the Lord Jesus Christ, that we might bring forth fruit unto God. But it is not possible while the old man remains. The illustration is that a woman cannot be married to the second husband until the first husband is dead. And so the application of this illustration is quite clear. We cannot be married to the Lord Jesus Christ, we cannot make contact with Him, that we might be justified by faith in order to begin a new life, until we are delivered from the old man of sin. We can't have two husbands at once. We must not follow the children of Israel in the wilderness. On one hand they wanted the flesh pots of Egypt and on the other they wanted the land of Canaan.

No doubt you have heard the illustration about the conflict of the two natures. They are represented as two dogs and it is said that we must starve one and feed the other. I used to wonder about that illustration. Feed the new man and starve the old man, just like two dogs. And I tell you, somehow there rose up before my mind the conception of the old dog, as it were, as a great big carnal canine, a big hungry brute, and the other dog as a new-born little puppy, and these are in conflict with one another. No wonder the new nature didn't seem to have a chance. This is not where the illustration leads us in Romans 7. It doesn't say to starve the old nature but to put an end to it. Put it to death with the Lord Jesus Christ.

Union With the Old Nature

What is union with this first husband like? Well, I think we all know by experience. We will read a few texts here in Romans 7 which describe this marriage: "For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14. What do you call a man who is sold? A slave. And what would you call a man who is sold to sin? He is a slave to it. Can a slave do what he wants to do? Supposing he wants to do good and his master will not let him? Supposing he wants to avoid evil? His master will not allow him, therefore he must do evil.

The slavery in this case is the slavery to the first husband. He is a tyrant. Here are the evidences of the slavery:

"For that which I do I allow not: for what I would, that do I not:

but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. . . . For the good that I would I do not: but the evil which I would not, that I do."
Romans 7:15, 16, 19.

This man is indeed a slave. He wants to avoid evil, and can not. He tries to practice righteousness and fails. Does this necessarily mean that he is grovelling in open sin? I don't think so. This man is a Christian.

If you read the background of Romans 7, here is a man who once considered himself a keeper of the law of God. He is alive. He considers himself a Christian but is a Laodicean. He flatters himself that he is clothed with Christ's righteousness. He does not know that he is destitute. But then the Spirit of God takes the law, like an arrow, and aims it at his heart, and he sees himself, not as a keeper of the law of God, but as a sinner.

The law is spiritual but he finds himself carnal, sold under sin. Even though he tries to do something that in itself might seem a righteous act, even an act of charity, he knows within his heart that the motive which prompts him is evil. For evil is present with him all the time. He tries to avoid it and perhaps outwardly does, but he knows in his heart that he is not really separated from sin, that he is a slave, and he finds himself under the yoke of bondage, groaning under the oppression, like the children of Israel down in Egypt. And he cries out, in verse 24, "O wretched man that I am! who shall deliver me from the body of this death?"

This illustration is an allusion to a custom of the Romans. When they caught a murderer, oftentimes they would take the corpse and bind it to his back and he had to carry it around. He couldn't be freed from it until it rotted into his own body, and he was destroyed. Paul likens the old nature to "a body of death." We long to be free. We long for deliverance in the Lord Jesus Christ, but we are slaves. I quote again from Bible Studies on the Book of Romans by E. J. Waggoner, p. 26:

"What is the difference between the would-be Christian, who knows the law, but does not keep it, and the worldling who does not keep the law, and does not acknowledge that it is good? Simply this: We are unwilling slaves, and they are willing slaves. We are all the time distracted and sorrowful, and getting nothing out of life at all, while the worldling does not worry himself in the least.

"If one is going to sin, is it not better to be the worldling, who does not know that there is such a thing as liberty, than to be the man who knows that there is liberty, but cannot get it? If it has got to be slavery, if we must live in the sins of the world, then it is better to be in the world, partaking of its pleasures, than to be in a miserable bondage, and have no hope of a life to come.

"But thanks be unto God, we can have liberty. When life becomes unbearable because of the bondage of sin, then it is that we may hope, for that leads to the question, 'O wretched man that I am! who shall deliver me from the body of this death?' Mark; there is deliverance. 'I thank God through Jesus Christ our Lord.' Christ came that we might have life. In Him is life. He is full of life, and when we are so sick of this body of death, that we are willing to die to get rid of it, then we can yield ourselves to Christ, and die in Him; and with us dies the body of death. Then we are raised with Christ to walk in newness of life, but Christ who is not the minister of sin will not raise up the body of sin; so it is destroyed, and we are free.

"Let all your sinful passions go, and believe that Christ will give you something so much better than they are, that you will have an unspeakable joy. Not only will there be joy now, but there will be joy through all eternity, a song of joy for the precious gift that He has given.

"Christ has condemned sin in the flesh, and by faith we take Him and live with Him. That is a blessed life. Take hold of Christ by faith and live with Him."

Thus there is liberty in the Lord Jesus Christ. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24, 25. In Christ there is indeed liberty. And that liberty we find by dying with the Lord Jesus Christ.

Union With Christ

Christ is the gateway to liberty and in Him we are free. When we are free from the first husband, then we are at liberty to be married to the new man, Jesus Christ, the One Who was raised from the dead. The secret of the Christian experience is union with the Lord Jesus Christ. Christ says, "Abide in Me and I in you." This indicates a union with Him. It is being raised with Him, our wills are united with His will, our weakness united with His strength. We live His life. It is a life of co-operation. Being freed from our old nature, we begin a new life of fellowship with the Lord Jesus Christ.

Let us ever remember that while we can do nothing without Christ, He will do nothing in us without our consent. This is vitally important. Why do people marry? It is because they want to live together and unite their lives. Why do we marry the Lord Jesus Christ in the spiritual sense of the word? It is also because we want to live with Him. We want to do all things together with Him. And so, we do nothing without Him. As far as our own individual experience is concerned, He does nothing without us either. It is a life of co-operation, of partnership. Our life is linked with His.

If there is sin in our hearts, if the devil is there, can we tell him to go unless we have the power of Christ? He will only defy us. Then, if we ask Christ to come and put the devil out of our heart, without our co-operation, He won't do it, either. Sister White says that the expulsion of sin is the act of the soul itself. What does that mean? "Resist the devil, and he will flee from you." James 4:7. We choose. We exercise the will. We are not to trust in our will power, but in Christ by faith. This faith is a living, active, vital faith. We take hold of His strength. By His power sin is expelled from the soul.

Life in Christ is a life of union with Him. We live His life. This is a very precious thought. We can expect trials, and many of them, in the Christian experience. But we are united with Christ, and Jesus goes through those trials with us, because we are united with Him. In all our afflictions He is afflicted. And not only that, but with Christ we lack nothing. When we are delivered from this old nature, when we die, and we are delivered from sin through death with the Lord Jesus Christ, then we are married to the new man, to the Lord Jesus Christ. We are one with Him. We live His life.

This is what it means to be justified by faith. It is passing from death unto life. It is passing from slavery to freedom, and with Christ, and in Christ, we lack nothing because we are married to Him. He is our portion. We cleave unto Him.

Let me illustrate it this way. One of the Rockefellers married a poor Norwegian girl, a girl without any substance whatever. Rockefeller was a millionaire. This girl had nothing but when she married Rockefeller, what did she have? Why, she had everything that he had, because she was one with him. This aptly illustrates the Christian experience. We have no righteousness of our own. The Laodicean message presents us as being "wretched, and miserable, and poor, and blind, and naked." We have nothing, we know nothing, we are nothing, and we see nothing. But Jesus, the Heavenly Merchantman is everything and He has everything to offer us. He says, "You link up with Me." We lay down our old life and unite with Christ. Then do we lack anything? The Scripture says, "Ye are complete in Him." Colossians 2:10.

Jesus has a perfect righteousness. Indeed, He has a righteousness that will pass the judgment. His righteousness will pass every test, for it is the very righteousness of the law, and having Christ we have that righteousness. In Him we have wisdom, sanctification, and redemption. What an experience! We are one with the Lord Jesus Christ. What an experience it is to live with Him.

How do we live with Him? If we are to live with Him, what are we to do? If we are to have the experience of life with Christ, we must have the experience of death with Him. If we want that experience because we love Christ, we choose to die with Him. And

heaven begins here. Eternal life begins here. Heaven doesn't begin just in the hereafter. It is a ceaseless approaching unto God through Jesus Christ.

The apostle Paul gives the secret of the Christian experience:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. . . . From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." Galatians 6:14, 17.

"For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4:11.

We are always delivered unto death. "I die daily," says the apostle Paul. For what purpose? "That the life also of Jesus might be made manifest in our mortal flesh." "I bear in my body the marks of the Lord Jesus."

If we die with Christ, we shall live with Him. That can be our testimony this day and every day. "I bear in my body the marks of the Lord Jesus." In other words, our life is gone. We have let it go. We don't want to live for ourselves any more. "For me to live is Christ." May this be our experience day by day. If we die with Him, we shall also live with Him.

Justification by Faith...

A New Life

We have been studying the great theme of justification by faith from the book of Romans. Perhaps it would be well to briefly review the ground that we have covered in the past two studies before we proceed into the eighth chapter.

In Romans 1 we read of the sinfulness of the Gentile world, of the condition of those who do not acknowledge God and the corruption into which they have fallen. When we come to chapter 2, we find that God is no respecter of persons. He judges every man according to his works. "Not the hearers of the law are just before God," not those who have only a knowledge of the truth. They are not justified, "but the doers of the law shall be justified."

When we came to Romans 3 we found that by the deeds of the law should no flesh be justified, because there is no one who can keep the law of God because by nature our hearts are evil. We are all by nature the children of wrath and of ourselves we are without God and without hope in the world. But as we proceeded into Romans 4 and 5, we found an uplifted Saviour, the sacrifice for the sins of the whole world. "While we were yet sinners, Christ died for us."

The great question is, "How can a man be just before God." We found that justification by faith was a free gift of God, bestowed upon unworthy sinners. We can come to Jesus, believing in His Word, accepting the promise, "Him that cometh to Me I will in no wise cast out." John 6:37. The apostle says, "Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:28. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5.

When we came to Romans 6 and 7 we found that justification by faith is more than pardon for sins. It is deliverance from sin. We come to Jesus. We lay down our lives. We give Him all our sins. We give ourselves to Him. We take His new life. The old life is laid at the foot of the cross, and we are delivered from it by the body of Christ. Justification by faith is deliverance. The true faith will deliver us from the tyranny of our old nature, that we might rise to walk in newness of life. This means that faith is not a drug, as it were, that puts us to sleep. It is not an opiate; it is a stimulant.

We might illustrate it this way. The servant of the Lord says that "Drugs never cure. They only change the form and location of the disease." Now, here is a man that has a boil on his leg, and has something else on his face. Sores are breaking out all over him. He goes and gets an injection and lo and behold, the boil on his leg disappears, and the other evidences of his sickness as well. He thinks he is cured but in reality he isn't. Unless the basic malady has been healed, he is not cured at all. It has only changed the form and location of the disease. Maybe he has something worse.

Now we apply this same principle in a spiritual sense, because it does apply. The Spirit of Prophecy tells us that. Here is a man who is a sinner. This is evident by his outward life. He receives the doctrine of the Lord Jesus Christ, puts away certain things, and they disappear from his life. But somehow the old basic sin problem still remains. He is really not a changed man at all. His selfishness and the evil of his heart before manifested itself in drinking, smoking, and swearing, but now his selfishness manifests itself in perhaps even worse things—strife for supremacy in the church of God, coveteousness, jealousy, evil surmising, and other faults. So you see the faith which that man has accepted is not the real faith of Jesus. It hasn't cured the disease. It has only changed the form and location. And maybe, as Jesus said, his last state is worse than the first. As the Scripture says, it is possible to compass land and sea to make one proselyte and when we have found him we make him ten fold more the child of hell than he was before. Those are the words of Jesus.

But the true faith of Jesus which justifies a man, friends, not only frees him from the guilt of sin, but it takes away the old life and gives him a new one. It lays the axe at the root of the tree. It delivers from that old man, from that old nature. This is being crucified with Christ that we might be married to Him and thus lay hold of a new life.

No Condemnation In Christ

With this background, we come to Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There is no condemnation to them which are in Christ Jesus. Why? First of all, let us look at Romans 7:1: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" The law condemns a man as long as he is alive, because he is a sinner. Just so the law of the land condemns a murderer. He is under the penalty, and as long as he lives, that law has dominion over him, for the statute book says a murderer should be put to death. But we take that penalty in Christ. We choose to die in Him.

Secondly, there is no condemnation in the Lord Jesus Christ, be-

cause we are united to Him, or as Romans 7 represents us, married to the Lord Jesus Christ. We are one with Him. He is our life. We unite our weakness with His strength, our wills with His will, we choose to live His life. We become one flesh, one spirit, with the Lord Jesus Christ. The law of God can no more condemn us than it condemns the Lord because if one could condemn anybody who has united his life with Christ, he would have to condemn Christ Himself. He identifies His life with the life of His disciple who abides in Him.

"For what the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2. How does freedom come? "The law of the Spirit of life in Christ Jesus." Let us think about that term for a moment. In Romans 7 we saw the picture of a man who was struggling with all his might, endeavoring to keep the law of God, and it was a life of constant defeat, because his eyes were upon himself and upon the enemy, rather than upon the Lord Jesus Christ. There he is under continual condemnation, in bondage, until he cries out, "O wretched man that I am, who shall deliver me from this body of death?" He finds deliverance in his Lord and Saviour when he becomes so tired of his sinful life that he is willing to die in order that he might be free.

He yields his life and at the point of death he steps into the life of Christ. He finds Jesus. He flees from the law of God which condemns him, to the Lord Jesus Christ, and when he receives Christ, what does he find? He finds in Jesus, in the life of Christ, the law of God. Didn't Jesus keep the commandments? Yes, He was the law personified. He said, "I have kept My Father's commandments." He was a living representation of what it means to keep the law of God.

Keeping the Commandments of God

The great question of Romans is not, "Should the law of God be kept?" That is not the argument at all. It is rather, "How shall the law of God be kept?" This is only possible by laying hold of the life of Christ, the law of the Spirit of life in Christ Jesus, because when we put on the life of Christ, we put on the law of God. That is the only way to keep the commandments of God. The Jewish people were great sticklers for the law of God. We read their experience in Romans 9 as compared with the Gentiles.

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Romans 9:30-32.

Here indeed is a strange thing. The Jews were following after the law of righteousness. Indeed, they were running after the law of righteousness. They wanted righteousness, and they had a great zeal for righteousness, to keep the law of God. Men like Saul of Tarsus bent every endeavor that they might attain to it. But did they? No, they never did. And here were the Gentiles who were not running after the law of righteousness like the Jews were, and they attained to it. They found it. Why? Because they found Jesus, and the Jews never did.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10:1-3.

"Being ignorant of God's righteousness." They didn't have the right conception of the holiness of the law of God. If they could only see themselves as they really were, and the tremendous, infinite standard which the law of God demands, they would have despaired of ever attaining unto it, but they had such a human conception of God's righteousness—they had such a low estimate of it—that they thought they could attain to it, and they didn't submit themselves to the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4.

We found in Romans 2 that the doers of the law shall be justified. Deeds are important. The doing of the law is important, because the Scripture says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. We find that no man can do the commandments, and the question is asked, "How can a man be just before God?" "For Christ is the end of the law for righteousness to every one that believeth." The secret is finding the Lord Jesus. To have righteousness, we do not go to the tables of stone. We do not expect to gain righteousness by our obedience to them.

In ancient Israel God spoke His law on Sinai. The mount was fenced so that if even so much as a beast should touch it, he was to be put to death, signifying that any man who would touch the law of God would get nothing from it but condemnation. But we find righteousness by going to Christ that we might be justified by faith. But then when we find Christ, what do we discover? He is the Lawgiver, and the righteousness which He has, His life, is the very righteousness of that law. And so, when we find Christ, we find the righteousness of the law. In Him there is no condemnation. The law and the prophets witness to the life of Jesus

which is in the heart of the believer, and say, "Yes, that is genuine righteousness." And the believer is under no condemnation. So we see that the secret is in finding Christ. Then the question comes, "How shall we find Him?"

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"

Romans 10:6, 7.

We must have Christ right now. We must find Him because He is the end of the law for righteousness. The Spirit of the life in Jesus will make us free from the power of sin and death. But how shall I find Him? "Say not in thine heart, Who shall ascend into heaven" to bring Him down that I might find Him? Say not in thine heart, "Who shall descend into the deep" to bring Him up from the dead. Jesus is not now in Joseph's tomb. He is a risen Saviour.

"But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we preach."

Romans 10:8.

Paul said that He is "not far from every one of us." Acts 17:27. So, "Say not in thine heart, Who shall ascend into heaven? . . . Or, Who shall descend into the deep?" He is indeed very near to us.

In the Laodicean Message the True Witness says, "Behold, I stand at the door, and knock." We are "wretched, and miserable, and poor, and blind, and naked" and all our efforts to keep the law of God are vain and useless. But Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. The choice is with us. We must get the rubbish away from the door and open it. Then He says, "I will come in to him, and will sup with him, and he with Me." There is fellowship with Christ, the oneness, the unity of the life, represented in Romans 7 as being married to the new man, even with Him Who was raised from the dead. Then there is no condemnation. The law of God is now in the heart because Christ is in the heart. In putting on Christ we put on the law of God. We put on obedience.

The Purpose of the Incarnation of Christ

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

Here is the heart of the gospel, the purpose of the incarnation

of the Lord Jesus Christ. Why did He become flesh? Why did He take our nature upon Him? To condemn sin in the flesh. Yes, He united our fallen nature with His divine nature, and He lived a life of perfect obedience to the commandments of God. He developed a perfect character. What did He do this for? Did He do it for Himself? No, Jesus had a perfect character before He came to this earth. He did not need to develop righteousness for Himself, but He developed it for us.

Romans 5:10 says, "We shall be saved by His life." We are saved if we have His life. Christ condemned sin in the flesh. He took our nature and He lived a perfect life in keeping the commandments of God. What was the purpose of this? Notice Romans 8:4: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." What is the purpose of the incarnation of Jesus? Just to obey for us? Because Jesus was obedient and we are saved by His life does that mean it doesn't matter what we do? No, His obedience must become our obedience.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

2 Peter 1:4.

This is how the righteousness of the law is fulfilled in us. It is an exceeding great and precious promise, as we become partakers of the divine nature, even the life of Christ.

"Having escaped the corruption that is in the world through lust." In other words, having escaped the corruption which is in the world through lust, we then become a partaker of the divine nature, and not the other way around. How do we escape the corruption that is in the world through lust? All that can ever keep a man out of the kingdom of God is found in his own heart. We do not escape the corruption which is in the world through lust by getting out of one environment and moving into another place. That won't better our position.

The Third Angel's Message In Verity

We escape the corruption that is in the world through lust by being delivered by the body of Christ, by dying with the Lord, by being delivered from the evil of our own nature, or heart. And then we become a partaker of the divine nature, and we put on Christ, "that the righteousness of the law might be fulfilled in us." Justification by faith is partaking of a new life, even the life of Christ. It is manifested in obedience to all the commandments of God. It is the third angel's message in verity.

Notice the similarity here with the third angel's message. "That the righteousness of the law might be fulfilled in us, who walk

not after the flesh, but after the Spirit." What is the very heart of Revelation 14? It is verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

What sort of a justification by faith do we believe in? What sort of faith do we have? Let us review the whole field of these first 8 chapters of the book of Romans, to see what constitutes justification by faith. In Chapters 3-5 we find that it is delivering a man from his sins, the free gift of God's grace bestowed upon him, as he comes just as he is, an ungodly sinner, to accept the gift. And yet, justification by faith is more than that. It is deliverance from the evil nature which frees the sinner from the bondage of the flesh. We come to Romans 8 and we find that justification by faith means in reality a new life in the soul. The believer has become a partaker of the divine nature. He has escaped the corruption which is in the world through lust. It is the experience which is made manifest in obedience to all the commandments of God. That is why the servant of the Lord tells us that justification by faith is "the third angel's message in verity." I would like to read just a few lines from Testimonies To Ministers, pp. 91, 92, which speak of this message:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."

This is the message which God wants us to take to the whole world, that the earth might be lightened with His glory. This message is the knowledge of the great gift of the Lord Jesus Christ, the gift of God in Christ, the wonder of His salvation and what it means to be justified by faith. The Advent people, of course, are the only people that can take this message to the world. There is no other Protestant body that can take it to the world in its fulness. They can only have a partial glimpse of it. Why? It is because they don't have the commandments of God. The true message of justification by faith must be made manifest in obedience to all the commandments of God. What other people can take it to the whole world, but the Advent church?

We can not take this message to the world unless we have Christ as a living, vital experience, that we might have that obedience, not as a profession, not as a theory, but that it might be made manifest in our own experience as it was in the experience of Jesus. That is the justification by faith that God is offering

to us as a people. He offers us the faith of Jesus. We are justified by faith, and the faith by which we are justified, my friends, is the faith of Jesus. What sort of faith is this? Is it a weak, sickly, do-nothing belief in a tenet or doctrine? Is that the faith which Jesus had?

When we see the faith which Jesus had, we shall see the faith that Jesus wants to give to us, that we might exercise it, and so appropriate the gift of His righteousness. The faith of Jesus was a living, active faith. It was a faith which works.

Let me read a few statements from the servant of the Lord, concerning true faith.

"Genuine faith works by love, and purifies the soul. There is a faith that has power to cleanse the life from sin. . . . That faith, and that alone, which cleanses the soul temple, is the genuine faith." Signs of the Times, February 17, 1890.

"What is faith? It is simply taking God at His Word; it is believing that God will do just as He has promised. . . . A person will manifest all the faith he has. If he believes that we are really living in the last days, he will devote his time and talents to the service of God." Signs of the Times, September 9, 1889.

"Faith claims God's promises, and brings forth fruit in obedience. . . . It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures." Gospel Workers, p. 260.

This is the faith of Jesus. It is a faith that works, and a faith which does not work is not faith at all, but it is Satan's counterfeit. Jesus offers us His faith. Martin Luther said of faith, "O, it is a living, busy, active, mighty thing, this faith." This is the faith we need, the faith which will work by love and purify the soul.

We are told in Romans 12:3 that we are "to think soberly, according as God hath dealt to every man the measure of faith." What has God done? He has dealt to every man a measure of faith. This is the gift of God. He has dealt to every man a measure of it. We all have a knowledge, at least some knowledge of the Word of God, and faith "cometh by hearing, and hearing by the Word of God." God hath dealt to us a measure of faith. Now it is ours to exercise.

But we say, "Well, maybe this faith won't work if I step out on it." It will work. We know it will work, because the Lord Jesus Christ has proven that it will. The faith which He gives to us, friends, is a tried and proven faith. It will work. But we say that our faith is small. It is, but what did Jesus say about

faith? "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matthew 17:20. By that faith we are justified. It will bring to us newness of life, and will work in us the keeping of all the commandments of God.

True Sanctification

Someone says, "Well, what about sanctification? Where does that come in?" Sometimes as this question is asked, I think of the comment my brother John made one time. He heard a person asking this question. Afterward, he said to me, "You know, I think he really meant, 'Where do I come into this?'" Sanctification is the experience of justification by faith in the daily life. It is received, appropriated, and maintained day by day. It is day by day going on from grace to grace.

We read in the Spirit of Prophecy that sanctification is the work of a lifetime. I sometimes think that we mis-read those oft-repeated statements. We say that sanctification is the work of a life time, and thus think it is the work of a long time. So we think we have a long time to go, and that we can take our time. But that is not the meaning of the statement. It may be that our lifetime is only a few more hours. Who knows? Sanctification is the work of that time which God has given us, that we must hold on to Christ as long as life shall last. And while we hold on to Him in this experience of justification by faith, He will work in us to will and to do of His good pleasure. That is sanctification.

It may be that our life will last another two or three years, and maybe Jesus will come sooner than we expect. So sanctification is the work of a lifetime. In other words, we must maintain this experience and there is no stopping place. But, day by day we are to come to Jesus, realizing our unworthiness. We are to cast ourselves at His feet. We are to take the gift of His justification, His free grace, to be delivered day by day from that old nature, because this is a daily experience. Paul says, "I die daily." Day by day we are to put on this new life. Day by day we are to partake of that divine nature, and be new creatures in the Lord Jesus Christ. This is sanctification.

So, you see, there is not so much difference between sanctification and justification after all. It is not surprising even in some places in the Scriptures, that the two words are used more or less interchangeably. Notice one instance in 1 Corinthians 6:10, 11:

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are just-

ified in the name of the Lord Jesus, and by the Spirit of our God."

Notice the word "sanctified." "But ye are sanctified, but ye are justified in the name of the Lord Jesus." This is the experience of justification by faith, day by day, of victory in the life.

Justification by faith is obtaining the victory, and that is why we must not confuse sanctification as the work of a lifetime with sanctification as the work of a long time. We have sins in our lives that are overcoming us, and we say, "Well, sanctification is the work of a lifetime, and I can't be expected to get the victory over my sins, so we must take our time, as it were, because it is a process, you know."

That is often the way we reason, isn't it? Well, the devil likes to have us reason thus. What would you think of a man who wanted to come into the church but he was a very heavy smoker, or perhaps a very heavy drinker. Suppose he says, "Well, sanctification is the work of a lifetime. I'll cut down on my smoking. I'll take so many smokes a day until a certain time. Then I'll smoke less for a few months, and thus I will smoke less, and less, and less, and gradually, maybe after four or five years, I'll stop smoking." Do you think he should come into the church? You say, "No." You would tell him that the Lord Jesus Christ can give him power to stop smoking. If Jesus can give the victory over such things as smoking, won't He do it with these little sins? Won't He do it with that "sin which doth so easily beset us?"

So, victory, friends, doesn't start in the first apartment of the sanctuary, or in the most holy place, or anywhere else. It begins at this altar of burnt offering in the outer court. This is the beginning. That is where we pass from death unto life. That is where there is no condemnation. There must be a right beginning, or there is no progress, and this, I think, is the problem of our experience. There has been no true beginning. Sometimes we don't like to admit that, especially if we have been baptized and are members of the church in good and regular standing. We like to think that we were genuinely justified, and that all we need is something else to add to that in order to have victory in the life.

What we need is a genuine experience of repentance and surrender, and being broken at the foot of the cross, that there might be victory in the life. Sanctification is victory continued. As the Lord reveals more and more of Himself, and more and more of ourselves, we let ourselves go, and we take Christ into the life, and we hold on to Him by faith. Thus we go from victory to victory. This is the privilege of everyone who is a son of God. This is the right, the divine right of everyone of us, as the Scripture says, "Justification has passed upon all men."

We can take the gift. Why don't we, my dear friends? It is offer-

ed to us. Take that life, and let the old life go. Lay hold of the life of Christ. That is our birthright through Him. We ought to have it.

Joint-Heirs With Him

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Romans 8:14-17.

"Heirs of God, and joint-heirs with Christ." How much does God own? What is the domain of our heavenly Father? The whole universe. Then we are heirs of God and joint heirs with Christ. What are joint heirs? Equal partners. We are equal partners with Christ, joint heirs with Him. In Hebrews 1:2 it says that the Father has appointed Jesus to be heir of all things. Then if He is an heir of all things, then what are we being sons and daughters justified by faith? Heirs of all things.

"He that overcometh shall inherit all things." Revelation 21:7. In the message to Laodicea God says, "To him that overcometh will I grant to sit with Me in My throne." Revelation 3:21. To sit down with Jesus, to share with Him the throne of the universe, is the reward of the overcomer. That is where He is inviting us poor, miserable Laodiceans. We have nothing good in us. Yet, the Lord says, "Behold, I stand at the door and knock." And we say, "What are you offering, Lord? We are pretty well off. We don't need anything." And the Lord says, "I am offering you justification by faith." It says in Titus 3 that one who is justified by faith is an heir to eternal life. Jesus says, "I am offering you this experience that you might be an overcomer. You can't overcome. You can't defeat Satan. You can't conquer sin. But take this life, and it will conquer sin. Take this faith. It will gain the victory. I want you to have this experience, and be an overcomer just as I was an overcomer. I want you to share the joy of overcoming sin, that you might have fellowship with Me. And then you will come and sit down with Me on My throne. I am an heir of all things, and I want to share this universe with you, and you will be rulers of the whole universe with Me."

It makes no difference if we are poor in this world's goods. We may not own a thing, but what does it matter? We are heirs of all things in the Lord Jesus Christ. I read in Early Writings that the servant of the Lord speaks of vain amusements and how we should cast them away, and she says, "Let us fix our gaze upon our heavenly treasure." She also says, "Let this be our amusement."

Fellowship in His Sufferings

"If so be that we suffer with Him, that we may be also glorified

together." Romans 8:17. You see, it is not only our privilege to live with Christ day by day, but as we live with Him it is our privilege to suffer with Him.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

I think of the experience of Moses. He knew something of suffering for the Lord Jesus, or rather, should I say, suffering with Him. He was an heir to the throne of Egypt. Quite a position, wasn't it? Egypt was the great empire of the world at that time. But Moses chose to abdicate, to refuse the throne, and to throw in his lot with the despised race of slaves,—chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a reason.

Things didn't go too smoothly for Moses. He had to flee to the wilderness (a waste place of the earth), for forty years. Then the Lord called him to lead the children of Israel out of Egypt to the land of Canaan. The life of Moses was a life of hardship and suffering. He had to put up with the murmuring of the children of Israel, which tried him so much that he failed, and God said, "You can't go into the land of Canaan."

Just as the children of Israel were coming up to the borders of the promised land, God said to Moses, "Come up to the mount, for thou shalt die." Moses was obedient to God. He bade farewell to the children of Israel. They wept bitterly because they realized that they were largely responsible for their beloved leader being separated from them. Many a sad farewell was said, and Moses went alone up the mount. The Spirit of Prophecy has given us a beautiful description of that scene in Patriarchs and Prophets. Moses, there on the mountain reflected over his past life, a life of hardship. He thought back to the time when he stepped down from the throne of Egypt, turned his back on the pleasures of Egypt and the pleasures of sin, to throw in his lot with the despised race of slaves. He thought of his life of hardship and toil and suffering, and he wondered, "Was it worth it?"

As he thought about it and as he looked over there to the promised land, the land from which he was excluded, the Lord gave him a vision. The Spirit of Prophecy describes that vision. It told the whole history of the children of Israel, their continual backsliding, and the patience of God with them. He followed them down through their history, through the Babylonish captivity, until he heard the voice in heaven saying, "Lo, I come. In the volume of the book it is written of Me." And Moses actually saw Jesus in vision coming down from the throne of the universe to cast in His lot with His people down in this darkened world of sin.

Christ was the anti-type of Moses. Moses saw the life of Jesus. What a life of suffering, self-denial, and complete dedication to the good of others. It was a life wholly consecrated in blessing to His fellow men. Moses marvelled as he saw the life of Christ. He beheld His patience, His suffering. "He came unto His own, and His own received Him not." John 1:11. He saw Him beaten and despised by the angry mob. He saw Him on Calvary, as He cried out, "It is finished."

Then he saw Jesus, a mighty conquerer, ascend into heaven. The chorus of angels sang, "Open the gates, that the King of glory might come in." Do you know what Moses thought as he saw that vision? The most thrilling thing in that vision, I think, was that Moses saw himself as being the one who would open the gates and let Christ in. That was to be his privilege.

Then Moses saw in vision the work down the stream of time until it would be finished and the earth would be lighted with the glory of God. He saw all the earth restored to its Edenic beauty. This was made possible by the sacrifice of Christ.

Then the vision faded from Moses' mind and he saw this old earth blighted with the curse of sin. But now, how much different were his thoughts. He was satisfied. There was one thing for which He was glad. The Spirit of Prophecy says that he was glad, he rejoiced, that he could have a part in the sufferings of Christ. In fact, he then knew that if he had no part in the fellowship of the sufferings of Christ, he would not want to enter the kingdom of heaven. Heaven would not be a place for him. He would not desire to be there. And the Spirit of Prophecy brings out that none will be there who have not, like Moses, chosen to suffer affliction with the people of God.

Words of Encouragement

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Romans 8:26, 27.

This is the gift of the Spirit to those who are justified by faith, who are sons of God. When we come to our heavenly Father, realizing that we need something but don't know exactly what it is, the Spirit makes intercession for us with a fervency that will not be denied. He knows what our needs are and He knows the will of God.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28.

"All things work together for good to them that love God." It is our privilege to be sons of God. Did you ever hear of a person complaining when he had a good time? Of course not. No one would complain of this. But the child of God who is justified by faith has a good time all the time, because all things work together for his good. Perhaps a great trial comes along, a tribulation, or maybe Satan brings a great temptation, or brings something terrible against us. But God, Who is infinite in wisdom and power, can turn that around and work it for our good, so that it becomes a blessing. So everything works for our good. Everything! It says in the Spirit of Prophecy that the life of the Christian is a series of uninterrupted victories, not seen to be such here, but known to be such in the great hereafter.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

Romans 8:31-34.

Who is he that can condemn? It is God that justifies. When the God of the universe justifies a man, what more does he want? No man can condemn one who is justified, or rightly bring a charge against one who is justified by faith. "If God be for us, who can be against us?" And think of what a serious thing it is to bring a charge against anybody whom God has justified. Here is a man who has come to Jesus. He has accepted Him as his personal Saviour. He has laid hold of Him by faith. And the Father rejoices over him, and says, "He is My son. I justify him because he is a believer in Jesus." And we come along and bring a charge against him. What are we doing? We are calling God a liar.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:35-39.

This is what Jesus said. "No one shall pluck them out of My hand." There is no one but himself that can take the child of God out of the hand of Jesus. We are the only ones that can take ourselves out of His hands. But can't we trust to the hands that were nailed to the cross for our redemption? There is no condemnation to them that are in Christ Jesus. We see that in Jesus there is no charge. We see that in Him there is no accusation. We see that in Him there

is no separation. There is nothing past, present, or future that can separate the child who surrenders himself into the hands of his blessed Lord.

Our Greatest Need Today

The greatest need of us today, who live in the presence of the judgment when our lives are to come up in that grand review, is that we might understand and that we might appropriate the experience which is set before us. This is the faith of which we are invited to partake. We live in the great day of atonement, when we are to be gathered around the sanctuary, laying hold of this experience, continuing in this experience, from victory to victory, day by day. We found that the latter rain will only come upon those who have personal victory in their lives over every known sin, and who are purifying their hearts by obedience to the truth. We have arrived at the time in earth's history when our names are to come up in the judgment. On this great day of atonement we are to be gathered by faith around the sanctuary, laying hold of, and appropriating this tremendous experience that is offered to us now.

Come with me to Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Accepting Jesus, we are sanctified. Sanctification means to be hid in the Lord Jesus and to abide in Him day by day. It means that we maintain this experience of justification this day and every day. That is the experience we must have for the great day of atonement. Hebrews 10 is speaking particularly of this time.

Now notice verse 14: "For by one offering He hath perfected for ever them that are sanctified." Who does the Lord perfect forever? "Them that are sanctified." Those who are sanctified in the Lord Jesus Christ, who have separated their souls from sin, who are sending their sins into the sanctuary, who are seeking the Lord with penitence and humility and who are falling in penitence at the foot of the cross will be perfected for eternity. Of course this is written in the past perfect tense, as if it has already been accomplished. It is often written that way in the Scriptures, because God can call the things that are not as though they were.

The work of perfection forever is the work which takes place in the most holy place of the heavenly sanctuary, when Jesus stands up and blots out the sins of His people, gives them the latter rain, and thus they are prepared for translation.

"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. . . . Now they are eternally secure from the tempter's devices.

. . . . 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.

"For by one offering He hath perfected for ever them that are sanctified."

The latter rain falls on those who are sanctified, those who are justified in the name of the Lord Jesus, those who have entered into this experience and who are around the sanctuary, laying hold of the Lord Jesus Christ. The latter rain falls upon God's people, blots out their sins forever, restores all their spiritual powers and seals this experience in their lives forever. It gives them the experience of Romans 8 in its fulness, that God's people then might have that experience sealed in them. That is the purpose of the latter rain.

That is what Jesus is waiting to bestow upon us. He is waiting to perfect His people forever, because we have to stand without a mediator through the time of trouble before Jesus comes. We must have the seal of eternal security placed upon us by the power of the Holy Spirit. Jesus is waiting to pour out the Spirit upon His people. His is waiting for us to have the true experience of justification by faith.

O, that we might get a true picture of what this mighty message is, the message that came in 1888, and which God wants us to appropriate at this hour of earth's history, because it is the message that is to prepare us for the reception of the latter rain. He gives the perfecting latter rain to those who have entered into the experience of which the apostle is speaking here in Romans 8, that under the power of the Spirit, God's people might go forth to preach in all their heavenly beauty and all their glory, the wondrous charms of Christ and His matchless grace.

This is the message that God wants us to lay hold of, that He can entrust us with the latter rain, which will perfect that experience in us, seal it in us for eternity, and thus prepare us for translation. The Lord is going to give His Spirit without measure in a time of terrible trial and perplexity in this earth's history, when there will be a great counterfeit revival going forward. Voices here and there will be proclaiming "This is Christ. We have the message of truth."

Poor, struggling souls are looking for the true message of salvation, struggling for light and freedom from the maze of error. God wants a people who will have the true message of justification by faith. When they lay hold of that message, He will give them the latter rain and endorse them, that every honest soul in the world might see that "Here is the patience of the saints: here are they that keep the commandments of God, and the faith

of Jesus." This is the message that must lighten the whole earth with its glory, that the work might be finished, that we might go home with Jesus. The Lord gives the call at this hour of earth's history, "All things are ready. Come to the marriage."

1888 Re-examined

By R. J. Wieland and D. K. Short

This is a must for you to read in this crisis hour of earth's history. The material available in this manuscript is worth more than silver or gold. You cannot afford to miss it. The chapter headings are as follows:

- Chapter 1—Introduction
- Chapter 2—Leaving the First Love
- Chapter 3—The "Loud Cry" to Come in a Surprising Way
- Chapter 4—Was the Message of 1888 Accepted?
- Chapter 5—What Was the Message Presented in 1888?
- Chapter 6—The Grave Seriousness of the 1888-92 Reaction
- Chapter 7—An Examination of the "Confessions"
- Chapter 8—The 1893 General Conference Session
- Chapter 9—Why Did Jones and Waggoner Apostatize?
- Chapter 10—Warnings of Subtle, Internal Apostasy
- Chapter 11—Predictions of Infatuation With a False Christ
- Chapter 12—The True Christ vs. The False Christ
(In Modern Babylonian Teachings)
- Chapter 13—The True Christ vs. The False Christ
(In Contemporary Seventh-day Adventist Teaching)

You will also receive the replies of the General Conference officers to this manuscript and the counter-replies of the authors to the General Conference. All of these documents are bound together. It is our understanding that this material is published without permission from the authors. All factors taken into consideration, we do not know just how much longer this priceless material will be available for God's people so we would suggest that you act now! The price is only \$7.50.